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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,

The Official Paper of the Nile Mission Press.

WINTER NUMBER—JANUARY, 1910.

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A Prayer for Egypt.

Must it be always thus, my Master,
Shall we ever stand aside
Whilst the mighty bands of Islâm
Roll past like an awful tide?

But a few and often weary,
We thy children seek to bring,
Egypt's sons and Egypt's daughters,
As bright trophies to our King.

Yet, we feel that, tho' the Gospel
Of Thy gracious Son is preached,
Few are really keen to hear it,
Great the number still unreached.

And the banner of the Moslem,
Still doth hold unrivall'd sway,
Over most of Egypt's children,
When will dawn a brighter day?

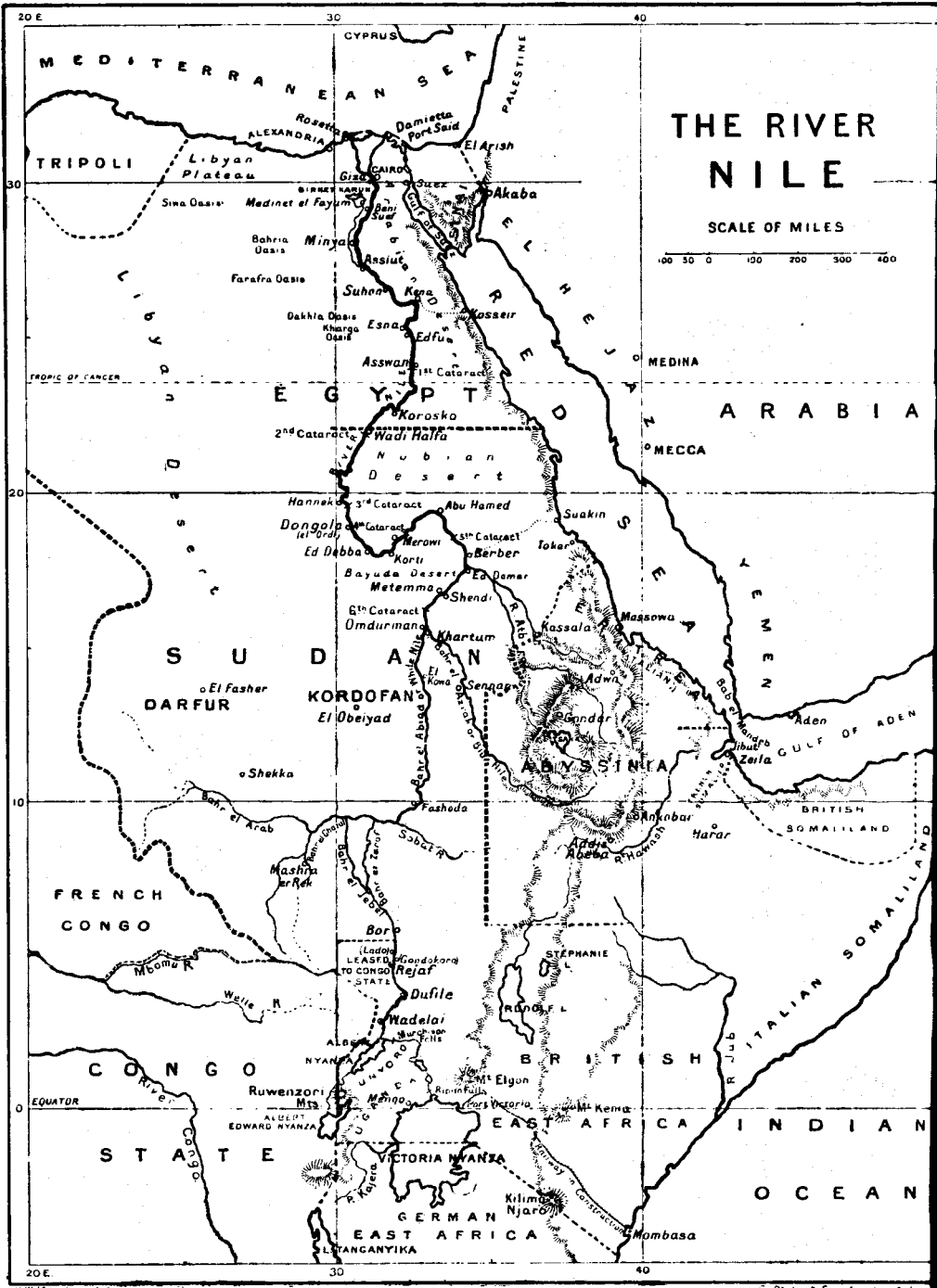
Send Thy light, Lord, send Thy Spirit,
Raise up men whom Thou wilt own,
Break the awful power of Islâm,
Lead the peoples to Thy Throne.

Listen to the cry of martyrs,
Lying long neath Egypt's plains,
Was the land not seal'd for Jesus,
By their agony and pain?

Listen to the prayers now rising,
East and west are joining hands,
"Native helper, foreign worker,"
All are one in Gospel bands.

Send Thy Spirit, Lord, and help us,
Break the yoke of Islâm's chain,
May the souls who sit in darkness,
Win Thy Glory, share Thy Name.

F. L. JACKSON-BENNETT.



H W Mardon, del

G Philip & Son, London & Liverpool

“Blessed be Egypt.”

Vol. XI.

JANUARY, 1910.

No. 41.

Editorial.

“Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said if I find there forty and five I will not destroy it . . . And he said unto him, Oh, let not the Lord be angry and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

“And he said, Behold now I have taken upon me to speak unto the Lord; Peradventure there shall be twenty found there. And he said, I shall not destroy it for twenty's sake.”—
GENESIS XVIII.

We also, which are but dust and ashes, have taken upon ourselves to speak unto the Lord for Egypt, and “He abideth faithful; He cannot deny Himself.” We want to press home our intercessions to our Father in Heaven, pleading with Him in prayer that shall not falter till the answer comes. God forbid that we should sin against the Lord in ceasing to pray for those who need our prayers.

It takes time and resolution. It brings conflict and counter attack from the enemy; but no prayer is unheard, no cry rejected. Then shall we not take up this burden anew with another year, perhaps for only one more year, and plead for eternal life for the Mohammedans. Even for this, too, the Lord Jesus says to us “him that cometh unto me I will in no wise cast out.” The God of Abraham shall hear. *The God of Ishmael shall hear.*

We would draw the attention of our readers to the notice of

THREE DAYS OF PRAYER
FOR THE MOHAMMEDAN WORLD,
on Thursday, Friday, and Saturday,
FEBRUARY 24TH, 25TH, AND 26TH,
IN SION COLLEGE, LONDON,
on the Thames Embankment,
near Blackfriars' Bridge.

Hours from 10.30 a.m. to 6.30 p.m., with a break from 1 to 2 p.m., and again from 4 to 4.45 p.m. All are invited who wish to unite in earnest prayer for the Mohammedans. It may be that some friends at a distance will be able to arrange for simultaneous gatherings, and others will join us in their own private prayers. May the Holy Spirit give us all power to prevail in prayer at this time.

It will encourage us if we look back to God's answers, which were given in a very remarkable way after the three days of prayer that took place two years ago in London.

In the political world freedom has been given to Turkey. This was made a very special matter for prayer at that time. Religious liberty has been proclaimed for the whole Turkish Empire. Freedom is struggling for existence in Persia. It may be our prayers are needed to bring liberty there.

There is still an unrest in Morocco. We need to seek peace for that unhappy land. In all these countries the old tyranny is giving place to something different. God grant that it may be to perfect freedom. There has also come another change over the minds of people at home, which is just as remarkable as the political events referred to. There is an awakening of interest in "The house of Islâm." In the secular papers and in the religious papers we find continual reference to the Mohammedans. Valuable books have been brought out, to give information, and to arouse enthusiasm. The Missionary Study Bands are all having their attention concentrated on this subject. What will the outcome of it all be? Shall it not make us turn from man to God afresh, and ask Him to move powerfully in the hearts and minds of His own children, calling them, and sending them out to the work of carrying the Gospel message? And more than this, let us ask Him to move by His spirit over the waters of the minds of the hosts of Islâm, and say to them "*Let there be light.*"

In this number the various papers are like the component parts of a puzzle that is being put together by unseen hands.

Professor McClenahan brings us into touch with the student life of Egypt. We hear of the Training College at Assiut, and the possibilities of an army of trained and skilful native teachers being brought up under Christian influence and scattered throughout the country.

In her paper on "The full Corn in the Ear," Miss Trotter urges us all to aim at nothing short of the highest ideal with converted Moslems. We want not merely convinced believers in the Christ of God, but men and women who shall be disciples of the Lord Jesus, ready to live and die for His name's sake.

Dr. Zwemer tells us of the Mohammedans in the Russian Empire. The Nile Mission Press Report tells of Arabic papers from Cairo being sent to Russia and finding readers there, taken to them by Miss Von Mayer. The account of the Swedish Mission takes us to the borders of Abyssinia, and we see the beginning of a harvest, after years of patient sowing and suffering.

And Miss Rena Hogg melts us with her story of "Naama," whose heart the Lord opened. We may find the most precious jewels for our Saviour in unexpected places. There is no work in Egypt that requires more to be done at the present time than the searching out of hidden souls like wandering sheep and lambs, and bringing them home to the loving Lord.

*" Oh, come let us go and find them,
As in paths of death they roam,
At the close of the day, 'twill be sweet to say,
I have brought some lost one home."*


We are grieved to record the death of Mrs. Coventry, of the American Mission. One friend writes of her: "Those who knew her best loved her most." Our deep sympathy is given to her husband as he returns to his work without her.

"A MISSIONARY'S FATHER."

Many hearts were saddened by the death of Mr. Miles McInnes, of Carlisle, on September 28th. He was the father of Rev. Canon Rennie MacInnes, C.M.S., in Cairo. The end came very suddenly. He had been busy to the last in a life of public usefulness, and in faithful service to His Master. No one knew he was likely to be taken away; but on the morning of his death at family prayer he read the last chapter of Joshua, the book he had begun nine weeks before for the sake of his grandchildren; when he had finished the chapter he said, "We now close the book we began at the beginning of our happy holidays, but I want to turn back to the twenty-third chapter and the fourteenth verse." The verse is as follows: "And, behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof," he repeated, "*Not one thing hath failed of all the good things which the Lord your God spake concerning you.*" And that same day he was not, for God took him.

Mr. MacInnes was one of England's best. For years he served her in Parliament, and his voice and influence were ever on the side of uprightness and honour, of justice and large-heartedness. May God raise up others of like character to live for our country in her time of need.

Site and Buildings for the Nile Mission Press. As these are becoming an urgent necessity, and as we have proved again and again God's speedy answer to our united prayer, we ask that all our friends will join us at this time in real intercession that the site may be given us this year, 1910; and that we then may be enabled to build the needed premises.

 FAIRHAVEN has been filling up again by degrees since it was re-opened in October. We had 107 visitors during the hot months from May 1st to August 31st. Then Miss Wood went to Palestine for a month's holiday during September. She returned on October the 6th, and it was not long before there were applications from fresh visitors. At the present time there are few empty rooms. We have workers from the South of Spain, Asia Minor, India, America, and England, besides some from Egypt. We are thankful to receive letters expressing much happiness and contentment. They have good times of prayer for Egypt at noon daily in "Victory," our Prayer Room.

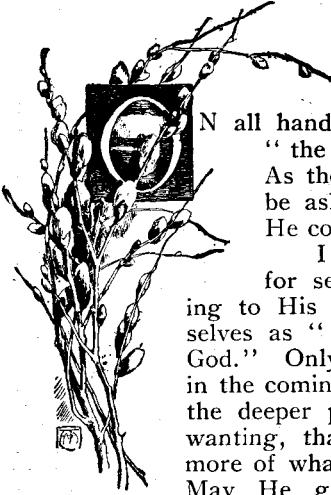
The needed stair carpets were sent out, and it is hoped soon to send the book-cases.

We should be glad if visitors to Egypt who wish to come into close touch with the missionaries will arrange for a week at Fairhaven before they leave the country.

A. VAN SOMMER.

C

The Nile Mission Press.



DEAR FRIENDS,

N all hands there seems to be the feeling that "the coming of the Lord draweth nigh." As the new year opens before us many will be asking themselves the question, "Will He come this year?"

I feel such thoughts as these must make for self-examination and for a fresh turning to His Cross and a fresh reckoning of ourselves as "dead indeed unto sin and alive unto God." Only so can He glorify His name fully in the coming year. Only so can He lead us into the deeper prayer life which so many of us are wanting, that we may come to know more and more of what it means to *overcome* in prayer. May He grant us the desires of our hearts

this New Year.

A few of us met at Tunbridge Wells on the 19th and 20th October last for waiting on God for the work in Egypt. Some of you were not able to be with us in body, but I have had several assurances that you were with us in spirit. We want to thank you for your service. Let me briefly mention one special answer. I had a cable the first day, stating that in consequence of some trouble we had had with the tenants on the subject of running our motor for the machines, an interview had been arranged with the landlord, who is only occasionally in Cairo, to discuss the matter. We prayed much over this and God has answered, in the fact that a written agreement has been given (with certain restrictions, which, situated as we are in hired premises, are unavoidable) for the engine to run without further interference on the part of the landlord or tenants.

This brings me to the thought of the real need there is for us to have our own premises.

With this purpose in view an appeal has been written, entitled "In Sure Dwellings." We are enclosing a copy with each number of the present issue of "Blessed be Egypt," with the prayer that God will use it to the accomplishment of that hope. I want you to make this a special subject for prayer this quarter. Many of you who would give towards such an object are not able to do so, but you can all plead with God that He will move those who can, and it will be purely in answer to such pleading that we shall obtain these premises, as we have absolutely no reserves. Having our own premises means a setting free of over £200 per annum for other work, which would be untold blessing.

Then, prayer usually leads to action. I feel sure if the effort were made there are those who could arrange a meeting for me in the coming year. Will you not try to do this for His sake. I know it is hard work, and I know also that such seeking sometimes meets with rebuff for trying to bring another Mission

before the Christian public, but I have also found that those who have so helped us in the past have been repaid by God Himself in their own souls.

We have also to praise God for three fresh home-districts lately taken up as centres of interest for the Nile Mission Press. Shall we not pray very specially for those who have undertaken to awaken interest in our work in Egypt. The work is difficult, and we want above all that God should guide these new workers so that no self-effort may be put forth, but that in everything by prayer they should let their requests be made known unto God, that the work may be kept really spiritual.

We have to announce with deep regret the passing away of our revered friend and helper, Rev. A. J. Campbell, D.D., of Melbourne, in his 95th year. We cannot but feel glad for him, but we shall miss him sorely. He was ever to the forefront, taking a deep interest in the work, and indeed acting as our Local Secretary for Victoria until quite recently. We would ask your hearty co-operation with his successor, Rev. W. Wallace, who writes me as follows:—"Dr. Campbell retained a lively interest in the Nile Mission Press till the last, and I much fear that the loss of this will be irreparable, so far as Victoria is concerned." We would earnestly ask the Victorian friends not to let their interest flag because God has called home His aged servant. Should not this fact be but a louder call to follow in his steps and do their utmost to see that the work does not suffer owing to his Home-call.

Let us not forget Mr. Upson and Mr. Gentles in our prayers, nor our three Colporteurs, nor the Bible Class held specially for the employees. Will you also remember the Committees and myself. The way has been rather hard lately, and only God can unravel some of the problems which from time to time come up for solution.

Thanking you for all your help in the past,

Yours very sincerely in Christ's Service,

JOHN L. OLIVER,

Secretary.

16, Southfield Road,
Tunbridge Wells.

QUARTERLY REPORT OF WORK—

AUGUST, SEPTEMBER, AND OCTOBER, 1909.

I. Printing Department—

	Copies.	Total pages.
(I). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	19,000	228,000
"Beshair-es-Salaam" (Monthly) ...	8,250	305,250
"Echoes of Grace and Truth" ...	6,000	216,000
"All Saints' Church Magazine" (Monthly) ...	450	3,600
"Booq-el-Qadasa" (Fortn'tly) ...	4,680	37,440
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	117,000	468,000
" " (Canadian M., 2 pp.) ...	9,100	18,200
	164,480	1,276,490

	Copies.	Total pages.
(2). For Publication Dept.—		
Essay on Islam	1,000	304,000
Roots and Branches (2nd Edition)	1,000	84,000
	2,000	388,000
(3). Religious Books, etc., for others—		
Booklet of "Bible Truths"	300	4,800
Moslem Admissions on Sins of Prophets *	1,000	148,000
The Verse of "Stoning" *	1,000	40,000
The "Spirit" in the Koran *	1,000	60,000
* 3 parts of a new Series for Moslems (C.M.S.).		
How is Jesus Coming? (Rev. R. Middleton)	1,000	124,000
English Brochure "Science and Faith"	500	30,000
Minutes of Missionary Association	85	3,060
	4,885	409,860
(4). Various—		
Sunday School Illustrated Cards (Arabic)		52,000
Reports, Cards, Wrappers, Notices, etc.		178,450
		230,450
GRAND TOTAL OF PAGES (Aug. to Oct.)		2,304,800

II. Distribution of Gospel Literature— (August to October).

	VOLUMES.
By Colporteurs	3,258
Wholesale	434
Nett	235
Gratis	226
Total	4,153

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

We have very real cause to thank you, at your end, for the help you have rendered to us by "holding the ropes" whilst we are down "in the pit." It is true that many English people in Cairo seem fairly comfortable, and trouble but little about the moral and spiritual atmosphere, but to those who give their lives to make Christ known to those who know Him not, there will, I suppose always be a sense of conflict with the powers of evil, and for this reason we are always in urgent need of your help, and that in two ways,—in praying "through" the native helpers when they tire and threaten to leave, and converts when they go back, and so on, and also in upholding us mentally and spiritually, for the strain of spiritual work, in a country where it is not welcomed, is "wearing" to us in many ways.

The Days of Prayer at Tunbridge Wells. The two days of prayer held in the middle of October were not without result.

Some of us have felt the presence of God in the work more than before, and this "state of the atmosphere" is highly important. In the case of certain members of our staff more Grace has been received from above. Our landlord has procured from the objecting tenants a signed paper that they will make no further objection to our engine and machinery if we will not begin earlier than 3 o'clock in the afternoon. (This is hard on us for the winter, but we have agreed, and the relief is great). Finally, one of our men, a former Moslem convert, who had treated us shamefully after we had tried to help him and to teach him to earn his living, has made a public confession of his crime, and has signed a paper to the same effect, breaking down with bitter sobs. One knows that he has repented and confessed before, still he has not yet reached the "seventy times seven" of our Lord, and there are certain factors in the case this time which gives us great hope; *e.g.*, that his return just now is in answer to six months' prayer, and also that we have taken all possible precautions, humanly-speaking, such as the signed confession, which is in safe keeping. But, while praising for this answer to the prayers offered, let us not get slack now or "the last state of the man will be worse than the first."

Our Arabic Bible Class. We have felt led to hold this class weekly this year, and to have it quite near to the Press on a week-evening, so as to catch more of the hands, and so far we have been greatly encouraged to see Moslems coming in as well as Christians. This needs prayer that the spiritual tone may be predominant.

Now for some details of the general work done in the Publishing, Printing and Colportage Departments.

I. THE PUBLISHING DEPARTMENT.

Owing to some funds having been kindly sent for new work, this department has been very busy, and will get more and more so.

For ourselves we have, during the last few months, printed and published a new edition (the 3rd) of "Christ's Testimony to Himself," carefully revised and improved.

Also a revised edition of "Roots and Branches," which is a small book giving an account of the points of belief in the Christian religion, in a way suitable for assimilation by a Moslem convert, and also, in the second part, the practical duties enjoined by it.

The *Éssay* on Islâm has been out of print for some time, and has often been asked for. Only a few copies have been bound up without the appendix, to begin getting some income from its sale; later, the appendix with it will make a powerful book, as the first is too weak without the second, and the second too pungent without the original essay to which it is the appendix.

As not so many of the "Story-parables" are being sold in single tract form now, it has been thought best to bind them in "collections" of four each, which we sell at one piastre. Two more collections have been made up, and the sale of them is good.

Mrs. Bate's "Sweet Story of Jesus," which we published in Arabic three years back, is needing to be reprinted, and will be

sent to press in a week or two. It is simple, and good, and if any friend in England needs a book containing the Life of Jesus in a form easily assimilated by a little boy or girl of six or seven, I can recommend them to follow our own example and procure from Elliot Stock the English edition, and use it for "Children's Evening Prayer." (We have no English copies here).

"How is Jesus Coming?" by Rev. R. Middleton, of Norwich, and a pamphlet by Pember on the "Rapture of the Church," are not our own publications, but have been published by us for a lady in Palestine. We are ready to give quotations for similar work.

Things to be done shortly. Among the matters before the Publication Committee just now are (1) a native book by an Egyptian pastor, (2) a MS. on "Christ in the Psalms," (3) the translation of a book on "Islâm and Christianity," (4) a suggestion that the converts from Islâm should write short accounts of their conversion.

In addition the following are being translated at the expense of a lady:—"Rev. J. Goforth's account of the Revival in Korea"; and Finney's "Spiritual Awakening," which had a bearing upon the former.

Distribution of the Books. Apart from the colportage work, some few of our books have been sent to Sudan, Arabia, Syria, Palestine, and North Africa, in addition to a special grant made to a lady for work in Russia and Siberia. Attention is called to the accompanying remarkable letter from Miss Von Mayer, which is most encouraging. (See below).

We would like to sell more books "nett," or, in other words, have a number of callers reading our books, and buying some, although they would be slow to buy if they could read without. Still, that is an ideal to keep before us for the future, namely, a shop on the main street, with an experienced man to deal with the callers, one able to sift out the one real inquirer from the ten frivolous talkers. All this would mean money, say, about £90 to £100 per year, without the capital to stock the shop. May God guide in His own good time.

II. THE PRINTING DEPARTMENT.

After a half-year of worry about the premises, and other things, matters have lately considerably brightened, the slackness has practically disappeared, and the men are turning out better work.

The report, written by Mr. Gentles, the hard-working Master-Printer, is subjoined.

Printing Department.

"The general outlook of the Printing Department is one of praise and thankfulness to our Heavenly Father for what He has enabled us to accomplish in the past, for help given in difficulties, and many rough places made smooth.

"The conduct of the workpeople is decidedly more encouraging, whilst the progress made by *some* of the apprentice lads gives great cause for praise, one or two especially proving themselves apt pupils. Since the start of the oil-engine, we have had

much cause for praise in the help derived from that clever little worker, and our chief desire now is that more work (English and Arabic, or either) may be sent in to keep all our machines running steadily, fully occupied. Please pray for us in this matter.

"We have many times proved that God answers prayers, in the help given to overcome the trials and difficulties that overtake us, remembering, 'If ye ask anything in My Name, I will do it.' Let us, therefore, unite in asking that His blessing may rest upon every tract or leaflet that is printed by the N.M.P. and scattered throughout the land, believing that 'in due season we shall reap, if we faint not.'"

W. R. GENTLES.

III. COLPORTAGE DEPARTMENT.

This is at once the most important part of our work, and the most attractive to many home-helpers, for it is so "Missionary-like." We have three colporteurs at present, and it may be interesting to know a little about each. All three are supported by kind friends at home.

The first, Yacoub, is an elderly man, perhaps of over fifty years, but he has the zeal of a youth. He was converted from Islâm 25 years ago, and baptised, and has great love for winning the Moslems. His wife and two daughters live in a little room in Bulac, not far from our office, having moved here from Upper Egypt, as his sphere in the Delta.

The second, Abdul-Mesîh, who has been with us now for nearly two years, was an untrained youth of some 20 or 21 years when he came, but his travel, and his constant argument with the Moslems and the questions propounded to him, with his own study to endeavour to meet those questions—have made a man of him. His district is southwards, past the important town of Minya, the capital of Middle Egypt.

Maximus, the third, worked hard for several months, but just lately he has asked for more money, which we have been unable to give, but we have shortened his district a little so as to let him see his home-folks at least once every month. So he has withdrawn his resignation, and once more started off for a long journey homewards. His district will be from Assiut to Sohag, Girga, etc., leaving the important districts of Kena, Luxor, and up to Assuan for a fourth, if such should be laid upon anyone's heart. We pay only £E.2 for fixed salary, with a commission from the sale of the books, and 10s., or sometimes 15s., expenses (per month). But they really need to have the salary increased 5s. or 10s. However, if anyone will guarantee £30 per year, we shall be glad to set about trying another man, as that is a lengthy process.

The following extract from one of Yacoub's reports will show the zeal of all three of our men. He writes:—

"Let us thank the Lord for all His love and care. He was with me all the time, especially in difficulties, so I had a good opportunity of distributing books, and preaching Christ among the Mohammedans. I told them that He is the Saviour of the world, and that there is no other way but by Him. Some of the Moslems were very fanatical when they heard me preaching Christ. They insulted me, but I don't mind what they say as long as I sell plenty of good books among them."

Relations with other Colporteurs. As there are other colporteurs working in Egypt side-by-side with our men, it may be well to point out that a good proportion of these are (in the Delta) B. and F. Bible Society's men, who carry nothing but Scriptures, and (in Upper Egypt) the American Bible Society's men, who carry the same. In addition, there are some C.M.S. men, collecting subscriptions, and selling the C.M.S. publications, and also Amer. M. men selling the Beirut books, principally; with all and each of these our men work happily. The more we sell, the more ignorance seems to be discovered and brought to light. Also, every year, the number of readers increases rapidly.

Some of the places visited. The question was once asked by some earnest friends of the work, "Did the colporteurs keep close around the doors of the mission-stations, or did they go out far afield?" Now, as it would take far too long to enumerate the places visited by all, I propose to mention those called at during one journey of a month, in the Menufiyeh province by Colp. Yacoub, just recently. These are some of the places:—Émbabeh, Menashi, Oussím, Bashteel, Khatatba, Kafr Dawud, Teirieh, Wâked, Kom Hamâda, Negîla, Kafr Rabîa, Bimam, Tala, Tukh-en-Nasara, Batanoon, Melîg, Minyetain, Shebin-el-Kom, Shanawan, Menouf, Sirs, Samadoon, Ashmoon, and other villages to the Barrage, Calioub, and so back to Cairo. Not many of these places are at all familiar to the average European, and it should be remembered that was the work of only one of our men, and only one journey.

The Need and the Difficulty of the Work. One of the main reasons for the intense need of such work is the Moslem *denial of the death of our Lord Jesus Christ*, and their equally firm *denial of any need of a saviour* other than their "Lord Mohammed." The following incident is taken from Abdul-Mesih's report. He says:—

"On the 12th of October, while I was distributing at Fayoum, I saw a bookshop belonging to a Mohammedan, and a notice hanging on the door as follows:—'Here we sell the original Gospel of Barnabas for five shillings.' While I was reading the notice the bookshop-keeper asked me, 'What sort of books have you?' I said 'Religious books,' and handed to him a copy. After he had read a little he said, 'Do you like to buy the Gospel of Barnabas?' I told him that I was not allowed to buy or sell anything not sent to me from the Nile Mission Press. But I have with me a 'Reply' to the so-called Gospel of Barnabas. He said: There is no reply against the truth. It would be a false and vain thing to say that your gospel is the real one. We the Mohammedans, say your gospel is altered; you reply 'Show us the real one!' Here it is, the Gospel of Barnabas is the real one; take it and distribute it among the people.' When he said this I turned my back and went on my way."

Colp. Yacoub reports something similar:—

"I met with a Mohammedan from Tala (a town in Menufiya Province, Lower Egypt). He said, 'Mohammed will be the mediator on the Day of Judgment, whoever does not believe in

him shall perish in hell; the sun and moon were created for his sake.' I told him that Mohammed was born a sinner like other men, so he cannot save even himself! But Christ, Who is pure from sin, can save the world."

Another reason is that there are *many cases of apostasy from Christianity*, and thus the Moslems become emboldened and think their position impregnable.

Maximus reports:—

"Some days ago while I was at Dishna (a small town in Upper Egypt), I heard that somebody had apostatized from Christianity. I tried to see him privately, asking him 'What made you forsake your religion?' He answered: 'My father possessed a farm of about ninety acres; so I pressed him with request to sign away his farm into my possession, but he absolutely refused. I therefore went and embraced Mohammedanism, but in reality I am a Christian.' I said to him 'O, my brother, how could you wish to exchange everlasting life for worldly property, and cut yourself off from the love and light of Christ?'"

Some of the Observable Results. It should be explained here that, to some extent, the results will never come to our notice much, as the one to whom a new convert would go would be the native pastor, and then as he would have still so much of the old objecting spirit to get rid of, the good pastor would eventually think of him as to some extent a product of the conversations he had had with him, although our books probably first opened his eyes. Still, to some extent, we have the joy of observing the results of this work, as follows:—

The training of native evangelical agency, even if not fully ordained evangelists. As an example, I have already referred to the way Abdul-Mesih has developed since he came to us. See the following:—

"Ten months ago, while I was distributing at Maghagha (a town in Upper Egypt), I became acquainted with a cook called Farah, who had been enquiring the truth for some time. He had a controversial book called 'Izhâr El-Hakk,' written by an Indian, and also one written by a native Christian in reply to it.

"This week I have returned to Maghagha and spent some time with him studying the books every evening, from 7 to 11 p.m., and answering his questions. His argument was this: How could Christ be God, if He does not know the hour of judgment? Didn't He say, 'No man knows the hour, not even the angels in heaven, nor the Son, but the Father.'

"I replied, you must believe that Christ is perfect God and perfect man. When Christ was sleeping in the boat, and His disciples awaked Him, saying, Lord we are going to drown in the sea, He arose and rebuked the storm, and immediately the sea became quite calm.

"You see from His sleep that He was perfect man, and from His power over nature that He was perfect God also. Therefore Christ is both God and man. He quoted many other questions from the above-mentioned book. We were studying all the objections that came to his sight. Sometimes he used to ask questions of the local Câdi (Moslem judge), which were difficult for the latter to answer.

"Afterwards, when the people of his town saw that this man was assiduously reading the Bible, and sometimes carrying it to the mosque, they became excited and wrathfully blamed his proceedings. They said to him: Instead of carrying the Koran you are carrying the Bible. But he convinced them even from the Koran, that they ought to read the Bible carefully.

"Now his friends believe that I have changed his religion, and he needs much prayer that Christ may keep him firm."

Another visible result is that native Christians are beginning to find out the strength of their own religion, and are studying these books to see how best to resist attack, whilst some are really doing so to learn to put the Gospel to the Moslem.

Many instances of this come before us from time to time.

Some Moslems have become intellectually convinced that their old arguments have no bottom to them, and that the intercession of Mohammed will not avail. Only this week I have been told of a Moslem sheikh, trained at the Azhar, who has read my book on "Moslem teaching as to the Sins of the Prophets," and as the result admitted "Without doubt Mohammed was a sinner." Then it follows, naturally, that he needs another Saviour than Mohammed.

And, best of all, occasionally one hears of someone really giving signs of having been born into the Kingdom, though still as a "little child" in knowledge, etc. These men need our prayers, O how much.

Yet one more instance of witnessing "In season, and out of season." Colp. Abdul-Mesih writes:—

"Another man took from me a copy of Roots and Branches. When he opened the book he saw a section written on it, 'The Incarnation of the Son of God, and the completion of the work of Redemption.' He said, 'There is no sin greater than infidelity; has God a son? Was he a human being?' He was just going to spit on the book, but some friends prevented him."

SOME OF OUR MOST URGENT NEEDS.

We are needing:—

- (1) Funds for a site and premises of our own. (Some may be able to give their time in *prayer* about this).
- (2) A regular monthly income, specially for new publishing work.
- (3) £10 to purchase books for reference, for the office. (One can hardly too much emphasise the need of being well equipped, both mentally and linguistically, for such important work).
- (4) A very small increase in the income of the colporteurs, just to help their families a little more. (Someone might perhaps send New Year gifts for them).

IMPORTANT SUBJECTS FOR PRAISE AND PRAYER.

- (1) Praise for blessing upon the Days of Prayer at Tunbridge Wells.
- (2) Praise for the growth of the work.
- (3) Prayer for Funds, urgently needed, and for more meetings at home.

- (4) Prayer that we may get more practical help from visitors to Egypt.
- (5) Prayer for real conversions, in the Bible Class, and outside.
- (6) Prayer for physical strength for *all* the workers.

With cordial thanks for all the help hitherto given,

Yours in Christ's Service,

ARTHUR T. UPSON,

Superintendent.

Nile Mission Press, Cairo,
23rd November, 1909.

LETTER FROM MISS VON MAYER.

(referred to in the Superintendent's Report).

DEAR SIR,

I offer you my best thanks for the many tracts which I received from the Nile Mission Press. I took part of them on my "tournée" as Bible-woman to the East of Russia and over to Siberia, and they were much appreciated by those who could understand the language. Many could read them who could not understand Arabic, but the learned and some of the youths did enjoy them and took my whole stock.

Those which I left here, I hope to make use of this winter here in Moscow, and next year at my second Bible tour, God willing.

Will you please thank ———, who kindly paid for the tracts.

I found many Moslems who were ready to take the "Injil," and heard only very few rough words against the Lord Jesus. The young men seemed particularly eager to have it. I sold over 100 Gospels and some New Testaments; they enjoyed very much the tracts in Turkish which I got from Mr. Avetarian's press at Phillipopolis.

In all I could, thank God, sell or distribute about 1,700 parts of the Gospel, New Testaments, and some Bibles, and 1,800 different tracts and religious papers in nine different languages.

I hope, God willing, to start next summer for a second and longer tournée; I shall correspond with you about it in the Spring, and if some friends of God's work amongst Mohammedans shall be willing to help me again with some literature I should be very thankful.

Believe me, yours very sincerely,

And wishing you God's blessing for your work,

JENNY VON MAYER.

Moscow,
13th November, 1909.



THE FULL CORN IN THE EAR.



"The Full Corn in the Ear."

HIS photograph of a Bedouin maiden has set me thinking—thinking over the meaning that lies in her tiny sheaf of sunlit barley. She has only a handful of corn, but, given a few years more, that handful may mean a golden harvest field: it is seed that will multiply, because it is ripe. It has reached its power of reproduction.

Are we aiming, in our Moslem work, for ripened souls? We have ploughed and sown for years, and all seems repaid if we can see but the first blades thrust through the soil; if we trace the "ear" beginning to form, our hearts leap for joy: there is a danger that the good may hide the best. Look at St. Paul's prayers for his converts and see their scope; straight out of the foulest mire of heathenism he was praying them into absolute soul-ripeness: he was bringing them by faith, the expansion of all inward possibilities, the fruition of all outward experiences, towards the culminating point of spiritual maturity.

Along this southern coast of the Mediterranean, two fresh steps have been taken during the past year for raising the standard of the converts from Islâm. In its early months, plans were made by missionaries in Egypt and by missionaries here in Kabylia, for the first conference in each land, of converts from Islâm. These plans were made simultaneously, and with no knowledge on either side, of each other's thought.

The brothers in Egypt gathered in July, and the beautiful outcome of those days has been chronicled in these pages. The Kabyle brothers, mostly lads and young men, are holding their meetings now, as I write, at the end of November, in the mountains across the Algiers Bay.* Both conferences have proved just alike in number; thirty have responded to the invitation, here as there.

A handful in each case: a tiny handful like that in the hand of our reaper-girl on the frontispiece, and with the same possibilities. Like the corn-grains, each of the soul-grains carries boundless forces, *if ripe*.

They will not pray themselves into ripeness: they are very ignorant, many of them, and they have no standard, these first converts, in riper convert lives around. It is for us, like St. Paul, to concentrate on them the mighty "labouring" in prayer for fruition in their inward life. Our prayers should be brought to bear on those who have stepped forward, just because they have stepped forward, and therefore have the best chance of being able to bring on other souls. It is not on the smoking log, but on the brightest embers we can find, that we turn the air blast when we want the fire to blaze.

As the years go on, we realize only the more intensely, how little we missionaries can do personally, in the face of the awful dearth around. We feel we are but playing with the problem.

* Since the above was written, a letter has come from a missionary present, saying that the blessing given has been beyond the hopes of the leaders. Praise be to God's Name.

If we had twenty-five lives to give, each one of us, we could not grapple with even the fragment of the need that comes under our view, and what is this fragment alongside the need of the myriads beyond, who are steadily marching towards eternity!

The hope lies in God's giving us from among the natives, souls who will have in them the power of the ripened grain—the power to multiply. We want a race of converts delivered from their fears, and inspired with burning love for Jesus and for the dark world around. Given such as these, and a few more years may bring a harvest through the land.

For to begin with, they have, with their freedom from the trammels of civilized travelling equipment, access to the reaches, impenetrable to us, of mountain and desert. Then they have the clue to the intricate working of the Eastern mentality, and they can become leaders of those who, native to the core, would be hampered and hindered by European ways. And all this is but the external: it leaves out of count the Spirit-wrought reproductiveness, that in all lands and ages has been the outcome of martyr-lives.

For martyrdom, in will or in deed, must be the share of many a one among the early "confessors" in Moslem territories. They must be ready for the new crusade which Raymond Lull foresaw in the Middle Ages; the crusade of "love and prayers and the pouring out of tears and blood."

But there lies the test of ripeness. The sign that the grain has reached its maturity is when the powers of sacrifice have been developed, and it is ready to "fall into the ground and die" for the sake of the "much fruits" to come.

Possibilities of sacrifice lie deep in Moslem hearts; they are proved by the sweep of proselytizing in time of peace, and by the proudness with which they give their lives for their faith in time of war. We want to win these possibilities from the service of a hopeless creed, to the service of the Son of God. We want to see the awakening of a passion of sacrifice for *Him*.

We think we see the golden glow of ripening beginning to dawn in the year that is gone. We trace it in the circular of appeal to their Moslem brethren, issued by those present at the Zeitoun Conference in July, bearing their portraits and the greater part of their signatures. What this spirit of boldness means, only those who have worked long in Moslem lands can know. It is a sign that the first grains are getting ready for their hour of sacrifice, and therefore for their time of reproduction; ready for fellowship with Jesus, the True Corn of Wheat, who "poured out His soul unto death," and who "shall see His seed" in its eternity of multiplication.

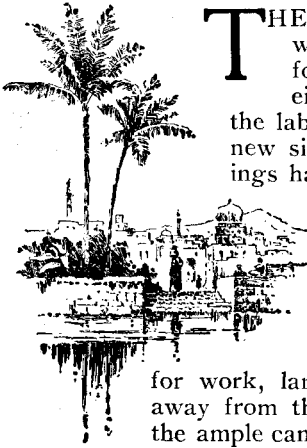
It is ours to share the travailing in birth that Christ may be thus formed in converts from Islâm, be it in a handful only at first. It was the prayer of one unknown woman in England that gave Pastor Hsi to China. Who will receive from the Father's Hand in the Name of Jesus and give to Egypt, North Africa, the Soudan, Turkey, Arabia, Persia, and the remoter Moslem lands, their first apostles. The thing has not yet been done: therefore it remains to do. Who will do it?

The period of St. Paul's life when his wonderful prayers are chronicled—the prayers for "the full corn in the ear" among his converts—was the period of his imprisonment in Rome:

The Epistles to the Ephesians, Philippians and Colossians were written in his bonds.

God has prisoners in the homelands, whom He might call to the like work if they would hear His voice: prisoners in body through age or infirmity, prisoners in spirit whose hearts ache to be out in foreign work, but whose way is not open. Will some prisoners such as these yield themselves to God for this soul travail for the converts in Moslem countries; content for all it means if they may stand at the last, like the Bedouin girl, with their little sheaf of the first fruits, meet for the Master's use?

Assiut Training College.



THE College entered upon another epoch when the new buildings were occupied for the first time, August 31, 1909. For eight years we have been passing through the laborious process of securing land for the new site, and for over three years the buildings have been in process of erection. Meanwhile the old buildings were becoming less and less suitable for the work of the College, and new conditions were demanding better accommodations and improved facilities.

And now the over 600 students are provided with a splendid place for work, large, airy and comfortable rooms, well away from the noise and confusion of the city, on the ample campus, with the environment of the Nile, the great canal, and government parks and gardens leading to the Barrage. There are four new buildings:—Main College, contains a score of recitation rooms, rest rooms, offices, bookshop, etc.; Science Hall, erected to the memory of Mr. William J. Sawyer, of Allegheny, Pennsylvania, by his two sisters, contains recitation rooms, laboratories for chemistry and physics, lecture rooms, apparatus store rooms, museum, etc.; Society Hall (John Hogg Memorial) accommodates over a hundred students in living rooms, and half of the first floor is temporarily the chapel, while the basement has extensive provision for study rooms, reading rooms, and later, dining rooms. Johnston Hall is a first-class dormitory, with rooms for some sixty students and the new college boarding department. The sanitary and bath equipment of the whole institution is complete and comfortable.

The College staff consists of five permanent heads of departments, in addition to Dr. Alexander, now absent on furlough, eight temporary American instructors, three matrons, and thirteen Egyptian instructors. We act on the principle that since Assiut College provides the very large proportion of the teachers for all the Protestant schools in Egypt, as well as many for other schools, the professors and instructors should be "hand picked" men, able to teach the teachers.

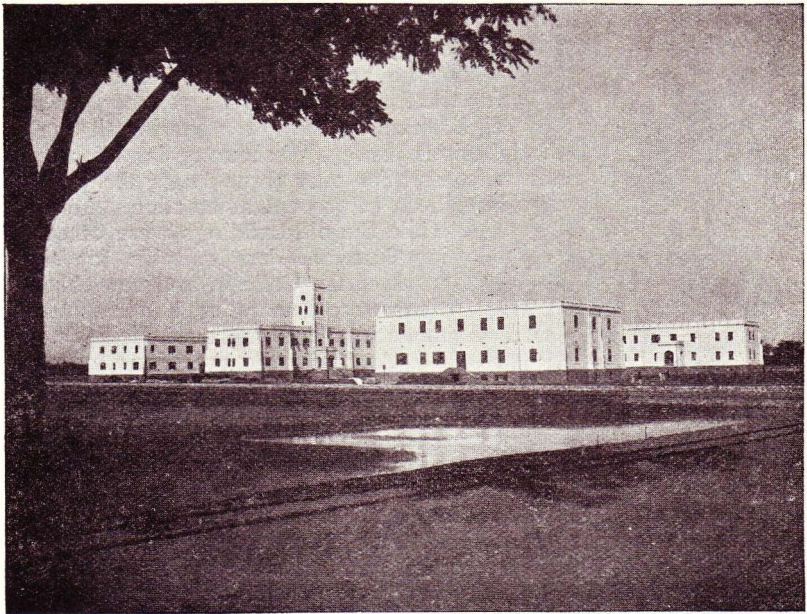
One notes some changes in the atmosphere of the College. A few years ago, what instruction was given beyond the preparatory department was popularly regarded as superfluous. A student who was prepared to take the government primary certificate was considered quite thoroughly educated. But with the uplift of the nation came the appetite for what the College had to offer in advanced study, and to-day there are some 130 students in our four "college classes," beyond the preparatory department. For the last two years of the course, a student may elect to take either one of the government's prescribed "Literary" or "Scientific" courses, or the more liberal College Arts course or prepare specially for entrance upon the study of medicine.

The popularity of the government courses has produced, on



THE NEW TRAINING COLLEGE, ASSIUT.

the part of the students, a temporary wave of inclination to overlook the need of Christian workers in the church as ministers, teachers, evangelists, etc. The government secondary certificate is becoming considered more and more the standard of modern education throughout the country. Public opinion misleads many of the young men of the country into taking the narrow and limited study required, and to idealize the purely secular requirements, to the sacrifice of an interest in the higher ideals of life and service. We believe, however, that within a very short time matters will right themselves, while it will require some special effort to guide the young men of the College to a consideration of the claims upon their lives for service to God and their people. Religious instruction is practically eliminated from all other educational factors in their lives, outside of the College



THE NEW TRAINING COLLEGE, ASSIUT.

and the ideals of a godless government omit the uplift of Christian morals.

There are two Moslem young men in the graduating class this year, and one in the junior class. The increase in the numbers of Moslem young men in bringing its problems of maintaining or changing principles, requirements of attendance at religious instruction and chapel exercises, etc., but we state the case plainly to each applicant, and will not allow any lowering of the requirements, and are trusting that with the modern freedom for investigation, more and more of them may thus become acquainted with the principles of the Christian faith.

A provision was made during the past summer for the religious interests of our students which we believe will prove to have been most wise, in the assignment of Rev. W. L. McClenahan to the strictly religious work of the College, while others manage other affairs, though participating in this also. It enables one man to more positively and personally plan the religious work, and work the religious plan among the student body.

The work of the Students' Christian Union is flourishing, although some new plans have had to be made for meetings and committee work, owing to the students being divided into two bodies, in the new and the old buildings.

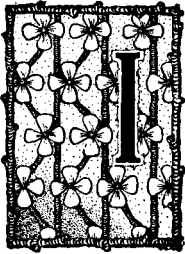
Eight students of last Spring's graduating class entered the Theological Seminary in Cairo this Fall. Not a little anxiety was occasioned by the action of the Presbytery of Assiut early in September, which seemed to indicate that it would be impossible to receive students to the Seminary, on account of lack of funds. The matter was carried up to the Synod, and a very positive action was taken by that body, stating that students should be received as formerly as long as they possessed the proper spiritual and intellectual qualifications, entirely independent of any financial factors whatever. It was interesting to note the positive position taken by some of the students who were applicants for appointment to the Seminary in their standing before the Presbytery and Synod, and demanding that the financial item be entirely eliminated from the question, and declaring their readiness to enter upon the theological study even if no funds at all were in sight for their support.

We have very definitely been conscious this Fall of the blessing of answered prayers for guidance for us in the many, many problems which have come up in arranging matters in the new environment. We trust that all who value the strategic importance of the College in the Christianization of Egypt may continue to support us by petition for the divine guidance.

R. S. McCLENAHAN.



The Prayer Conference at Assiut.



It has been very encouraging to those who are working in Mohammedan lands, to hear that the people in Christian countries are studying about these lands and the people, and the religion of "the Prophet of Arabia," which is embraced by over two hundred millions of human beings. Surely many prayers have been offered for these, that they may be brought to know Jesus the Saviour of mankind.

It may help those who pray, to know that our evangelical church in Egypt is awakening to see the need of evangelizing the ten (or more) millions of Moslems in Egypt, the nine-tenths of the population, and that a special session of the annual Prayer Conference held last week in Assiut was set apart for this subject. Psalms referring to the universality of Christ's Kingdom were sung, and many prayers were offered, which prepared the minds and hearts of the large audience of missionaries, ministers and other church workers, to appreciate and heartily receive the address given by Mr. Michael Mansour, one of our Cairo workers, a convert from Islâm, and a former student in the Azhar University in Cairo.

His subject was: "What will prepare the church in Egypt to evangelize the Moslems." He said that Christians must remember that argument and reasoning are not sufficient to convert Mohammedans, but that it is the work of God's Spirit, and through His Word.

He emphasized the necessity of holy living; that we must love, in the sense in which Christ spoke of love, so that their hearts may be won, and by love, kindness, and visiting them in their homes they may be drawn to Christ. His fourth point was humility, which, he said, is the fountain of many virtues. We must remember that the Master said "He came to serve."

Then also self-denial is necessary, and we must live for the good of others. We must bear the cross and follow Jesus, and thus show that the spirit of the Christian religion is higher than Islâm. Then we must always be truthful, for truth is one of the high virtues. And we must "pray without ceasing."

The remainder of the address was mostly a recital of his experiences in speaking or preaching to Mohammedans. When he began at first, he resorted to argument, and he considered every Moslem his enemy. But he found kindness to be better, and he began asking people to reply to his ideas, if they wished to do so, and then he found that many had come not to find fault, but to hear. He said the door is open, but we are not yet qualified for the work.

Then he told of a visit he made one time to the Azhar accompanied by a friend, and how he entered into conversation with some of the sheikhs, and soon he was talking about the crucifixion of Christ in that centre of Mohammedanism.

He also told of a visit he had made to some other men of importance in their religion, and how it became evident that many

are enquiring about Christianity, and are reading the Bible. So he encouraged the people to be strong and not to fear.

The discussion and prayers which followed showed that the men present were deeply impressed, and the same expression of interest was manifest on the faces of the women also, but they made no public remarks.

One of the elders said we must get rid of the "blood hatred" to Mohammedans. Another man said we must remember Christ's word to His disciples, "Throw the net," and have faith. "There will be success, even if we do not see it in our lifetime."

A. Y. T.



"Naama."

NAAMA means grace, but no outward grace or beauty distinguished this poor Naama to justify her name. She had a dark, withered face, dim eyes, shoulders slightly bowed, and she wore the dark gown and thin head-covering common to all the peasant women of Upper Egypt. Nothing beautiful, nothing striking—old, stupid, and not over clean. Yet somehow as we stood on the deck of our Nile-boat, and watched her start on her solitary way to the little mud-village, amid desert sands, in which all her life had been spent, there came into my mind the text, "Of such is the Kingdom of Heaven," and it was with warm hearts, and a strange feeling almost akin to tears, that Mrs. Reed and I turned away.

There had been a special service for women in the village church the day before, and Naama was one of the audience. I spent the time as the people gathered, teaching them to repeat from memory the text I meant to speak of, "Hitherto ye have asked nothing in My Name. Ask and ye shall receive, that your joy may be full." In Arabic it contains fewer words than in English, and happens to be singularly free of expressions not used in common talk. This made it specially suitable to a village audience. After numberless repetitions in concert, one and another had succeeded unaided in saying the text alone, and if Naama stumbled in her effort, yet no doubt this preliminary exercise was a help in preparing her to follow with more success than usual, the homely explanation and application that was given later, when the speaker, mounted on a chair behind a high reading desk, was conducting a more formal service.

What a strange, dim labyrinth is the human brain! You know the queer feeling of *almost* remembering? The lost fact glimmers before your mind, but vague and shapeless like a receding figure in a thick fog. You are excited and tantalized, and the fact, however insignificant, acquires suddenly an intense

importance. Yet you are bound and helpless, for neither power of will nor keenness of desire seems to bear any relation to the mysterious process by which almost remembering may at any time give place to perfect recollection. I imagine that Naama's experience throughout and after the service was something akin to this.

The text was simple, the language was simple, the illustrations were simple. Seldom in her life before had she listened to teaching all of which stooped to the low level of a village woman's life. This gave the lesson, for her, a singular attractiveness. But her brain had no power of retention, and she could not wholly grasp the thing she heard. Each new impression obliterated its predecessor on the canvas of her memory, and she was left dimly groping after a fading vision.

The sermon, if such may be called, came to an end at last. The simple people rose and repeated in concert the wonderful prayer that binds east and west and north and south in a tender bond of kinship. That over, everyone crowded around to salute the missionaries, and amongst them was Naama. "What was the text?" she asked. "I have forgotten the first bit." I said it over, rather hurriedly, I fear, not realizing the state of the mind with which I had to deal. But the withered old face lit up with a contented smile. "It was sweet, sweet, but I just could not remember it," and she disappeared in the crowd.

Others closed around us, and claimed our attention. "Would we come and visit them?" "Did we need to return to the boat at once?" It was decided that we should call at two houses and sit with our friends for a little while in each.

To walk in an Egyptian village means to be one of a crowd. It was a straggling cavalcade that wended its way from the church to the house, and so it came to pass that I was already seated in a little upper room with the first arrivals before Mrs. Reed had reached the outer door below. There Naama overtook her. "Where is the lady that spoke?" she asked. "I want to learn the subject. I have forgotten it." Mrs. Reed brought her up, and seating herself on the ground at my feet, she begged to be taught. I went over the text time and again, she repeating it word by word and phrase by phrase. At last she seemed satisfied, and the contented smile returned. "It is a very sweet subject," she said again, "and I want to know it, but I forget the first bit, and then I cannot get hold of it again"; and with that she dropped into the background, and for the present we saw her no more.

It took some time to complete that visit. Our hospitable friends brought a pan of hot milk and gave us each a drink from the one tin cup they possessed, and the time needed to get this simple beverage and heat it they lengthened as much as they could in order to retain us the longer. But at last we said our adieux and started for the second house at which we had promised to call.

Half-an-hour had perhaps been consumed in this way, but that was a period sufficiently long to rob poor Naama of her hardly-won treasure. After all our work the text had fled. She found us in the second house and once more begged for help. The request was gladly acceded to, and her lesson again continued till she felt satisfied. There was something intensely

pathetic about this eager, hungry spirit, so patient, so persistent, so incapable, a groper in the dark, with a soul that loved the sun. It touched us both and we talked of her as we walked home, and later, as we recounted our forenoon's experiences around the table.

But the evening brought new experiences to us, and the next day new duties, and I confess that poor dear Naama and her pitiful, undeveloped mind were far from my thoughts in the morning when she next crossed our path. I was gazing out of the little saloon window across the brown water, my Bible open in my lap. I had just found a subject for another talk, and was rolling it over in my mind, trying to fit the thoughts it brought to the circumstances of the lives around that were so different from mine. But the beautiful picture outside had gradually stolen in through these meditations, the sunshine dancing on the brown waves, the graceful, white-winged boats, and the distant palm-lined shore. At last my attention was rivetted by some buffaloes in mid-stream, two boys riding gaily on their broad backs as they swam, and keeping their clothes safe and dry on their heads, even when suddenly unseated they fell with a splash into the water, to begin a valiant attempt at regaining their lost seats on their troublesome, slippery steeds.

From this interesting river scene I was awakened by one of the children, announcing that there was "a lady" on deck wanting us. We went up and greeted—Naama!

It was the same request. The "subject" had gone. She had asked the Coptic priest if we would be back to-day, and he had said we were going to another village, so she came herself to secure a lesson, before we would leave. She tried to make us understand her condition. "My heart is loving," she explained. "God knows that. I love everybody, Mohammedans and all, and I want to do what is right. But my mind is just like the mind of people that have had great sorrow. A person at a funeral cannot take in what people tell them, and cannot remember things; and that is just what I am like all the time. The subject was very sweet, and I want to know it, but it always goes from me. Now, I want you to tell it to me again, all by myself." Who could resist such an appeal. We sat down side by side, and she counted the words off on her fingers as she repeated them after me. Some of the words ran together. She would put two words on one bony knuckle, two on another, and three on the third, then remark to herself, musingly, "Now that is three words," and repeat the clause triumphantly. "Hitherto" troubled her very much. She thought that was the stumbling-block, and that if she could remember that she could remember all. When I replaced it by a simpler word, she was delighted, and I thought that now we had found the secret of success; for "hitherto" disposed of, there was absolutely nothing in the text that in any way stumbled her understanding.

She had repeated it several times with ease, when a tray of coffee caused a temporary diversion, and Mrs. Reed talked to her as she drank. "Do you know who has been teaching you?" she asked, thinking she might, like some others in the village, remember something of my father's visits, and so feel an interest in my parentage. "Of course," she answered, "She is the daughter of Christ." It was an unexpected answer, and perhaps our faces revealed the fact, for she went on, half defending her

answer, "Is she not? She is the daughter of Christ, and you are the daughter of Christ, and I am the daughter of Christ, and we're all one, aren't we?" Mrs. Reed explained her question, but Naama seemed to feel no curiosity with regard to either of us. We were to her the bearers of a message, and the moment the little coffee cup was empty, she was ready to return to her task. But the trifling interruption had proved fatal. The words were like beads spilled on the floor. She looked blankly at her knuckles—"Till now, joy, receive," was all she could think of. The beautiful chain was broken. The words no longer fitted into each other. Their charm was gone.

"Could you not get the priest to help you after we go?" I suggested. "Oh, no," she exclaimed, "he is a very good man, but he has no long-sufferingness. He gives to the poor, is very generous (and she entered into a long list of his virtues), but a little thing will make him very angry, and when he gets vexed he is not 'dear.' He could not be patient with a person like me." I suggested some others we had met, but she felt that they too could not be expected to "bear long" with her. The plan at last fixed upon was her own idea; "Won't you just write it down on a paper for me?" she suggested; "I can keep it, and then, whenever I see any of the school boys, I'll show them my paper and get them to say it over to me." That request was easily acceded to, and she was very happy. "It will be a good text to pray with," she remarked with satisfaction, as she took the precious paper in her hand. "I don't know any prayer except 'Our Father which art,' and I can't learn. She agreed that we should pray together before separating, and as the three of us stood on the deck, we offered for her the very simplest petitions that a soul could offer. She repeated each request herself, changing it always from the third person to the first, to make it her own, till we came to the sealing words, "For Jesus' sake, Amen."

"But I don't know how to pray," she still persisted. "They say there is a prayer for the morning, and a prayer for noon, and a prayer for night, but I can't learn them." "You don't need to learn them, Naama," I urged. "Pray just the way we have prayed now. That is a morning prayer? Is it a thing one needs to learn? Is it not just to say, 'I thank Thee for keeping me safe through the night. Be near me through the day. Bless me. Keep me from all evil'—but I had hardly reached the second petition when Naama seemed to wake up. She took the words from my lips, and began to pour out petition after petition of her own. "Why, Naama," I exclaimed, "why did you say you could not pray? You are praying now. *That is prayer.*" Dear old soul! Her wrinkled face positively beamed with pleasure. She had kissed our hands at least a dozen times during the whole interview, but had attempted no more familiar token of affection. Now, however, her feelings seemed to demand some freer outlet, and placing a hand on each shoulder, she indulged in the peasant woman's embrace. Then, pouring out blessings upon us, with her precious paper clasped safely in her brown bony hand, she bade us good-bye.

Poor seeker after light! I wish I could be there when it bursts on her at last in its fulness from the face of the Saviour

Whom not having seen she loves, when the cramped, benumbed mind awakes to an active life, when, free at last from earthly fetters, it expands, grows, and attains a heavenly power, till she is able to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, being filled with the fulness of God.

RENA HOGG.

In a letter accompanying the above, Miss Hogg writes:—
"We are having such an interesting time on the boat. I wish we had enough missionaries to have some of them going up and down the Nile constantly. There is so much to do, and so much joy in doing it. In a fortnight more, we have to return to our ordinary work."

Mr. Hart, of the American Mission, relates the story of a prominent Moslem Sheikh, who, about three years ago, persecuted almost to death a former pupil in the Zakazik School and who since that time has become acquainted with the Colporteur and purchased a Bible from him. About two months ago, while he was sitting in his place of business, he suddenly became ill and felt the hand of death fastening on him. His son called a carriage and took him home. A Christian servant in the house testifies that after he was laid on his bed, he said: "I testify that there is one God. I testify that Jesus Christ is the prophet of God. I testify that Jesus is the Son of God. I testify that Jesus is the Spirit of God." His wife said to him: "Testify that Mohammed is the Prophet of God." He replied: "I do not wish to say so. I have done with him." He soon afterwards expired.

Islam in the Russian Empire.

BY REV. SAMUEL M. ZWEMER, F.R.G.S.,

Author of "Arabia, The Cradle of Islam," etc.



MOHAMMED the Prophet was doubtless ignorant of geography as well as of the future of his religion, or he would not have told of the rampart of Gog and Magog, built by Alexander the Great, which divided Russia from Asia, and which men are able neither to scale nor dig through.

In Surah 18, verses 93-97, we read, "They said, O, Alexander, Gog and Magog, waste this land. Shall we then pay tribute so thou build a rampart between us and them?"

"He said, Bring me blocks of iron until it fill the space between the mountain-sides. Ply, said he, your bellows, until when he had made it roar with heat he said, Bring me molten brass that I may pour it in, and Gog and Magog were not able to scale it, neither were they able to dig through it.

"This, said he, is mercy from my Lord."

The Moslem commentaries leave no doubt that this great wall was supposed to exist between Turkestan and Russia, and was intended to shut off the nations of the north from those of the south.

To-day, beyond the ramparts of Alexander there are no less than fourteen million followers of Mohammed. There are more Moslems in the Russian Empire than in any other country except India, China, and Java. There is a larger Moslem population under the rule of the Czar than the total number of Mohammedans in Turkey or Egypt, Arabia or Persia. While we hear much of the Russian Jew, who forms only 3.55 per cent. of the population, little is heard of the Moslem, who forms 9.47 per cent.

Moslems are found all the way from St. Petersburg to the steppes of Siberia, and from Tobolsk on the Obi River to Bokhara, and from there southward to Persia and Afghanistan. The chief centres of Mohammedanism are the following provinces, where over seventy-five per cent. of the population is Moslem: Baku, Akmolins, Samarkand, Semiryechensk, Sirdaria, Tourgai, Ural, and Ferghana.

According to Dr. Hubert Jansen, the total number of Mohammedans in European Russia is about 6,000,000. This is exclusive of the Caucasus. By far the largest number of the Mohammedans in the Russian Empire belong to the orthodox, or Sunni, sect, while in Asiatic Russia there may be 100,000 Shiah. The various dervish orders are strong in the centres of Moslem population, and the annual visit to Mecca of hundreds of Russian pilgrims in this case also binds the uttermost confines of Islâm to its centre. The literature of El Azhar at Cairo, the Pan-Islâmic spirit of Constantinople, and the fanatic devotion of the Meccan dervish extend their constant influence in Tobolsk and the villages of the steppes as well as at Samarkand and Bokhara.

THE SPREAD OF ISLAM.

Islâm spread to Central Asia from Persia. As early as 666 A.D., it had reached Balk, and in 672 the Saracens attacked Bokhara. The conquest was not an easy one, and the invaders were repulsed. In 704 Kuteiba, the Arab conqueror, appeared on the scene, and is said to have advanced as far as Turfan on the extreme eastern border of eastern Turkestan, imposing Islâm as he went. We read that Bokhara was conquered and converted three times, only to revolt and relapse until the strongest measures were taken to establish the new religion. Every Bokharist, Vambéry tells us, had to share his dwelling with a Moslem Arab, and those who prayed and fasted, like good Moslems, were rewarded with money. Finally, the city was wholly given over to the Arabs, and a little later Samarkand experienced the same fate. From Bokhara as a centre, Islâm spread gradually by coercion or persuasion, by preaching or by the sword, in all directions throughout Afghanistan, Turkestan, and Chinese Tartary for a period of two hundred years. When Marco Polo crossed these countries (1271-1294) he found Islâm nearly everywhere dominant.

When Kuteiba came to Samarkand he found many idols there whose worshippers maintained that any man who did violence to the idols would fall dead. The Moslem conqueror set fire to the idols, and no death ensuing, the idolaters embraced Islâm. Such is the story as given by the Moslem chroniclers. But it was not an easy conquest for Islam. The opposition to the new faith was so violent, we are told, that none but those who

had embraced the religion of Mohammed were allowed to carry arms. Spies were needed to protect the new converts to Islâm, and the Moslem conqueror made every effort to win favour; even going so far as to offer money to all who would attend the mosques on Friday. After the Mongol conquest, when the army of Ghengis Khan had swept the old centres of Moslem civilization like a desert simoon, and left behind them ruin and devastation, the regions which now form part of the Russian Empire in Asia were the battle-ground of three faiths. And these three great world religions are still struggling for the mastery. "The spectacle," says Arnold, "of Buddhism, Christianity, and Islâm emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of the adherents of these great missionary religions is one that is without parallel in the history of the world." Buddhism did not win great victories, but Islâm and Christianity divided the field between them, and the struggle was as fierce as that which the missions are facing in Africa to-day.

The first Mongol ruling prince that embraced Islâm was Baraka Khan, chief of the Golden Horde from 1256 to 1265. The story is told that he fell in one day with the caravan of Moslem merchants from Bokhara, and questioned them on the doctrines of Islâm. They persuaded him not only to accept their teaching, but he became an earnest propagandist, establishing schools in which the Korân was taught, and being a close ally politically of the Mameluke Sultan of Egypt.

About the middle of the tenth century the first of the khans of Turkestan became a Moslem, and over two thousand families of his tribe followed suit. These Moslem converts were named Turkomans to distinguish them from the Turks proper, who still remained unconverted (Arnold). The year 1347 marks the conversion of Timur Khan, the ruler of Kashgar. After this date we have little detailed information of the continued spread of Islâm in Asiatic Russia. As late as the fifteenth century an Arab of Damascus was a preacher of Islâm among the pagan tribes, Tunjanis, who lived between Ilia and Kamil. He was brought as a prisoner of war by Timur, and was so zealous for the faith, we are told, that thousands were converted.

The spread of Islâm in Siberia proper dates from the sixteenth century. In the eighteenth century Islâm first gained entrance among the Baraba Tartars, while during the nineteenth century the Moslem faith won many adherents among the Finns on the Volga, and their numbers are still increasing. There is reliable testimony of Moslem aggression and propagandism in Russia to-day. Baron Nicolai, of St. Petersburg, reports that "In the province of Upa, there are aboriginal tribes, Tshenenuss and Votiaks. Since the edict of religious liberty has been granted, the emissaries of Islâm have been doing such successful, quiet work among them that already 100,000 nominal Christians have turned Moslems. In the district of Birsks alone, there are 91,000 belonging to these tribes. Within ten years they will all be Moslems."

That Islâm did not win still larger numbers of adherents and overspread European Russia has been variously explained. The Greek Church undoubtedly through its hierarchy raised a strong

barrier, nor was the government favourable to the spread of Islâm in the European provinces, and perhaps, as someone has maliciously said, it was the prohibition of wine which lost many Russians to the Moslem side. But although Europe in Russia has been able to withstand the attractions of Islâm, she has been unable to prevent the peoples of the Caucasus and of Central Asia which have come under her rule from joining the ranks of the false prophet.

SOCIAL AND MORAL CONDITIONS.

In a general sense the Mohammedans of Russia are not distinguished from the other Moslems of Central Asia in their beliefs or practices. Nearly all of them belong to the orthodox Sunni sect, and follow the Korân and the traditions of Islâm in accordance with the school of the Hanifs. There are a small number who are disciples of the Shafi school, but there are no others. The recent revival of the Wahabis never extended into Central Asia, although it did to India and Afghanistan.

According to Professor Vambéry, Bokhara is the stronghold of Islâm, not only for Russian Asia, but for the whole of Central Asia and Chinese Turkestan. Bokhara is the social capital not only, but the centre of Moslem culture for a wide region. It has several important colleges and schools for the training of Moslem teachers, including the celebrated Irnazar-Eltchi, founded by Empress Catherine II. of Russia, who gave the sum of forty thousand roubles to build a college in Bokhara for her Moslem subjects. Irnazar-Eltchi was an envoy sent to the Empress from Bokhara, and the local story is that this money was given to him by Catherine after a *liaison* which she had with him. This story is of a piece with the usual Moslem ideas.

The population of Bokhara is 75,000, and this is only one of the great Mohammedan cities in the Russian Empire. Other great centres of Islâm are Khokand, Samarkand, and Tashkend. Testimony of travellers from Schuyler in 1873 to Fraser in 1907 agrees as regards the social and moral degeneration of the Moslem population of Central Asia. It is not unfair to measure the general condition of Moslem lands by that of Moslem womanhood. This differs in accordance with the degree of Western civilization not only, but also with the degree of purely Mohammedan culture. Among the Mohammedans of Russia the usual evils of the social system permitted and perpetuated by Mohammed obtain. "The matrimonial relation," says Fraser, "sits very lightly in Turkestan, as indeed it does in most Musulman countries, despite the injunctions of the prophet. Here, however, they are easier than perhaps in any part of the world. The law allows four wives, and to the letter of it all decent men adhere. But they entirely disregard the spirit by continual change. It is quite usual for an old man of high standing and good reputation to admit to having had thirty or forty different wives in the course of his career. Some men, of course, have so many that they lose count entirely. A considerable proportion of the women have an average of ten husbands during their comparatively brief period of good looks. . . . Divorce costs three-pence. It is only necessary for either party to mention the matter to the Kazi, and he makes out a ticket declaring the marriage dissolved." And he also gives a sad picture of the lack of respect

for old women too frail to drag themselves the weary length of the pilgrimage to Mecca.

The use of the veil and the seclusion of women is more universal in Russian Turkestan and other parts of the Russian Empire than, for example, in Persia. Women are seldom seen in the streets of the town, and when a woman does appear she is clad in such a way as to defy the keenest scrutiny, but in spite of all these precautions immorality among Russian Mohammedans is rife, as it is in all parts of the Moslem world.

Superstition flourishes because, among the Moslems of Russia, as among those in India, illiteracy is sadly prevalent. Some of the superstitions are even more puerile than those observed in Arabia, though all of them find their excuse in the teaching of Mohammed as handed down in the traditions. Schuyler relates that he was shown one day how to eat a water-melon: "According to the Korân, when an animal is killed for food, its throat must be cut in order that the blood may all run out." By a transfer of ideas and to satisfy orthodoxy, the melon is treated in the same way! When a man drinks water, he must first drink one swallow slowly while repeating the name of Allah; then take two swallows, after which he can drink as much as he pleases. Among the more strict Moslems, laughing is not allowed in the proximity of the mosques, and whistling is supposed to be dangerous, as it brings death and disaster. A common method of divining the future is to place the shoulder-blade of a sheep, carefully cleaned, on the fire. The cracks and colours produced foretell future events. Among the Kirgis Mohammedans another kind of divination is very common. Forty-one balls of dry dung are taken and divided into heaps. These are divided by three, and the varying numbers and positions at the conclusion of the game gives the soothsayer intense satisfaction or disappointment.

The mystic poets of Persia are widely read by the Mohammedans of Russia, and the dervish orders are very strong. Everywhere there are tombs of saints or welis, and popular religion finds comfort by seeking the intercession of those who died for the faith and are considered martyrs.

DAWN OF A NEW ERA.

There are signs, however, that the Russian Mohammedans are dissatisfied with present social conditions, and the women themselves have already entered a protest against the system of seclusion. Newspaper dispatches a year ago told us that the Mohammedan women of Orenburg province had sent to the Duma a memorial demanding that the Mohammedan representatives take steps to free them from the "despotism" of their husbands.

"Although our holy religion," reads the document, "declares us free, some of the ignorant despots, our husbands, are oppressing us and force us lavishly to submit to their caprices. According to the books of doctrine, women have the right to learn, to travel, to pray in mosques, engage in business, etc., and in Arabia and other countries there have been noted women writers and poets. Now our husbands would forbid us even to study our own religion. But we Mohammedan women, Allah be praised! now begin to get education.

"Mohammedan deputies, you are required to demand all rights for Mohammedan women. You must carry through legislation defending us against the arbitrariness of these despot husbands, against oppression and torture. We, mothers of the people, have in our hands the education and progress of the people, and if our status be not changed, the day will come when the men, too, will become slaves, and then the whole Mohammedan world will perish."

No action has yet been taken on this petition so far as we know.

Not only is there discussion of social reform, but, strange to say, one of the centres where religious reform is proclaimed on the part of the new Islâm is in Russia. On October 12, 1908, the London *Times* contained an article translated from the Tartar paper *Terdjuman*, and published at Bagchesarai in the Crimea, in which the proposition is made to discuss in a congress questions of general importance for the reformation of Islâm. The appeal is signed by its editor, a Russian Mohammedan, Ismael Bey Gasprinski. The article stated:

In paying due attention to the relations of the Mohammedan world, we shall be grieved to notice that, wherever and under whatever rule they be, they always remain behind their neighbours. In Algiers, the Mohammedans are superseded by the Jews, in Crete by the Greeks, in Bulgaria by the Bulgarians, and in Russia by everybody. It is patent that, groaning under despotism and unable to profit by liberty and constitution, they pass their time in patience and submission. We ought to investigate into the causes of this deplorable state, for admitting, for example, that the Algerian Jews surpassed the Algerian Arab, it is astonishing and quite inexplicable that the poor and devout Buddhist should get ahead of the once energetic Moslem.

This is the much more to be wondered at when we see that in recent times important thoughts and questions have arisen in the Moslem world, and that, among others, the situation of women has been under discussion in Egypt, Russia and India. There have been besides many other topics touched relating to the mutual condition of Eastern and Western civilization; questions which ought to be handled with ripe consideration and solved in accordance with the special wants of the different countries. But since these questions are of extraordinary interest for the cultural revival of Islam, it is preferable to discuss these matters in a common, general way, instead of the hitherto used single and separate form. The first congress of the Russian Mohammedans in 1905 has greatly contributed towards the rousing and development of these thoughts, and now a much greater necessity has arisen for the convening of a general congress, the activity of which may be useful to Islam. The congress, embodying our learned clergy and literary celebrities, must not be frightened by the European clamour of Pan-Islamism, for our representatives, gathering from all parts of the world, and striving to solve many social and cultural questions, will open more than one hitherto closed way and door. We shall thus be able to sanction the unavoidably necessary reforms and innovations in Islam. After obtaining by deliberation the unity of thought, and by striving to propagate these ideas in the whole Moslem world, we shall have created a sound understanding and a general awakening of the hitherto sleeping Mohammedans. At the time of public association Islam was a ruling power, now three-fourths of it are ruled by others. The world is constantly changing and progressing, and we are left behind for many, many miles. As this congress, owing to certain reasons, can not meet in Constantinople, we trust to be able to unite in Cairo, which is looked upon as the second centre of Islam. We are anxious to have the opinion of the Mohammedan press concerning the program and the discussable points, and there is much hope that we shall meet in September next year in Cairo.

It is very remarkable that this appeal for a Moslem congress should come from a Russian Mohammedan. The Mecca Conference, held in 1902, was probably also somewhat under the influence of Russian reform, because this secret meeting of

delegates from every part of the Moslem world to discuss the reasons for the decline of Islâm met in the house of a Russian subject for fear of the Turks.

These attempts at reform indicate the disintegration of Islâm and the dissatisfaction of Moslems with their own faith, but they promise little hope for the future. Whether Islâm is capable of reform or not is an open question. The only real hope for the Moslems of Russia, as for men everywhere, is in the Gospel of Jesus Christ. Of all the Mohammedans in the world the Mohammedans in Russia have been neglected. With the exception of missionary journeys on the part of one or two pioneers, and the work of the Swedish missionaries at Kashgar and Yarkand in Chinese Turkestan, as far as I am able to learn, no missionary work is carried on for the Moslems of Russia and Central Asia.

The entire New Testament has been translated into the Turkish dialect spoken at Kashgar, and the Swedish Mission has at present seven missionaries in Chinese Turkestan. They expect to open up Khotan, near the border of Tibet. The missionary, E. J. Larsen, reported at the Cairo Conference that Bible distribution had been carried on from Bokhara as a centre, and that a number of Moslems had been converted and baptized in the Caucasus, but this work is in its infancy. It is encouraging to note, however, that the Bible, or portions of the Bible, have been translated into the following languages used among the Moslems of the Russian Empire, while the Korân, although translated into Russian,* has not been put into any of these languages except Turkish:

Bashkir Turki.....	In the Urals	Ruthen.....	Little Russia
Trans-Caucasian Turki.....	Caucasus	Russian.....	Russian proper
Jagatai Turki.....	Turkestan	Turkish.....	Crimea
Kashgar Turki....	Chinese Turkestan	Uzbek Turki.....	Central Asia
Kirghiz Turki.....	Western Siberia	Wogul.....	Western Siberia
Kazan Turki.....	Kazan Russia	Wotjak.....	Orenburg
Mordoff.....	On the Volga	Yakut.....	Eastern Siberia

Has the time not come to begin missions among the polyglot Mohammedans of Russia? Surely, there are many souls among them who are longing for salvation, if only the Gospel were proclaimed. The mystic tendency of Islâm in Central Asia and the numerous pilgrimages to Mecca of Russian Mohammedans, which so many of them undertake at great personal sacrifice, are proofs of a secret longing for peace. Baron Waldemar Uxkull says that, in the Caucasus, very little has been done for the spread of the Gospel.

“Religious life there is only in the German villages, which are spread all over the country; but the colonists could not, in former years, preach the Gospel because it was a crime.” Tiflis, the capital, is an important centre of Mohammedanism, and

* An annotated Arabic text of the Koran was published at St. Petersburg by order and at the expense of the Empress Catherine II. in 1787. This edition was reprinted in 1790, 1793, 1796, 1798, and again at Kazan in 1803, 1809 and 1839. Another edition in two volumes without notes was printed at Kazan in 1817; reprinted in 1821 and 1843, and a third elaborate edition in six volumes at the same place in 1819. These editions were all for the use of Moslems in Russia and were of the Arabic text. A Russian version of the Koran was printed in St. Petersburg in 1776. It is not, of course, in general use among Moslems.

Moslem journals are printed here that have a circulation all over Persia. Nothing has been done for the Mohammedans of Siberia, and in Central Asia we find dense spiritual darkness.

The Conference of Foreign Mission Boards of North America appointed a committee on the subject of religious work in Russia. In 1907 this committee made a report after personal investigation. The conclusions of the committee were that, although the time is not ripe for any denominational advance upon Russia on the part of mission boards, there was great need of stimulating all evangelical Russian organizations, and especially to further the spread of vernacular Christian literature. In how far the recommendations of this committee (see article by Rev. James L. Barton, D.D., on the Religious Situation in Russia, *The Missionary Review*, October, 1908) apply to the Moslem population is not stated. In some respects, missionary work among the Moslems in Russia would afford opportunities surpassed in no other country. The Mohammedans in Russia can no longer be ignored in the solution of the world-wide problem of Islâm, and present a strong claim upon the sympathy and aid of Christendom. A convert from Islâm, perhaps one of the first in Bokhara, has himself thrown down the challenge. "Once," says missionary Larsen, "I remained in Bokhara two months. From our book-store in the city, our native helpers distributed the New Testament even among the people of Afghanistan. One old professor in the high school of Bokhara received from us the Bible in Arabic. He was very thankful, and early in the morning he used to come to us for reading, prayer, and conversation. One morning he said, 'I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is King in Heaven and on the earth, and His Kingdom fills Heaven and will soon fill the earth.'" Let us pray and work with hope for the future, and specially remember in prayer the Moslems of Russia and Central Asia, one of the largest unoccupied mission fields in the world.

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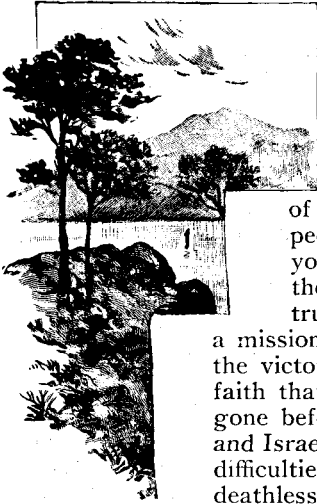
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East Africa Mission of the Swedish Evangelical National Society.

PART I.

TRANSLATED BY THE LATE REV. R. WEAKLEY.*

THE FIELD CHOSEN.



THE decision of the National Society's Committee to send a mission to the Galla people was taken on the 8th of June, 1865. It was taken, chiefly, in accordance with the advice sought for and given by two old missionaries, Bishop Gobat and Dr. Krapf, both of whom had endeavoured to reach that people. The latter wrote: "Certainly, you must take that post in Africa where the conflict is still of the hottest. But it is truly an honour in God's kingdom to plant a mission where the fight will be hard. There the victory will be glorious. Go ye forward in faith that the 'Leader of the Lord's host' has gone before you, even as He did before Joshua and Israel. Fear neither death, nor struggle, nor difficulties, and be convinced that your men are deathless until they have completed their work. The chief thing is to send the right men; those who have put on the whole armour of God. For, partial defeat every missionary Society must be prepared to meet, so that they may learn that the work is not theirs but the Lord's, Who through defeat carries forward His work to completion. The signal to go forward step by step the Lord will give by a 'pillar of cloud,' which will appear in the circumstances."

What, then, have been the ways through the desert of heathendom by which the "cloud-pillar" has led the messengers of the Gospel have been sent forth by the Evangelical National Society during the past forty years?

A SURVEY OF THE MISSION HISTORY.

In the autumn of 1865 Mission Pastor L. J. Lange, who had been trained and ordained in Germany, left Sweden as the National Society's first missionary. At the same time two laymen from the Society's own Institution, P. E. Kjellberg, and C. J. Carlsson, were sent forth.

Their commission was to go to the Galla people. On the 16th of March, 1866, they landed at Massawa. Thence only two routes to Gallaland existed. One by a long circuit around Abyssinia to the Blue Nile; the other a shorter and more direct

* This was a Mission in which Mr. Weakley took a deep interest. It is but little known.

road through Abyssinia. The first was too little known to be chosen, and the other was closed. At the very outset the mission to the Gallas encountered great difficulties, and even at the present time enmity to the Gospel on the part of Abyssinians is a formidable barrier. From its inception the mission to the Gallas has been a waiting mission—a mission of patient expectation.

Assured that the Lord's way could not be "far therefrom," the brethren gave themselves during the spring to mission work among the Kunamas, who live on the northern frontier of Abyssinia; a people on whose behalf the missions' friend, Consul Munzinger, had interested them. The Kunamas are a small people, purely heathen, supposed to have no religious ideas, but, on nearer acquaintance, found to possess a highly-developed sacrificial worship.

On June 4th, 1866, work was commenced in Kunama, and in a short time three stations were established—in Tendar, Oganna, and Frida. Very soon the missionaries, Carlsson especially, won the confidence of the people. The mission was speedily reinforced, and it astonished our brethren to find that they were received everywhere by these East African Vikings, whose skilfully thrown spears were so dreaded that strangers dared not enter their land except in force.

But alas! how quickly was the bright picture of the present clouded over. The time of "partial defeats" had already come. Abyssinians and Egyptians (or Turks) began to fight with one another for the poor unhappy land, and when the missionaries pleaded on behalf of the Kunamas before their enemies, *they* also were made to feel the displeasure of these powers. With the missionaries too the deadly climate of the country contracted a dire relationship, and a time of inexpressible suffering broke out, ravaging the so-promising field. C. J. Carlsson was the first victim on October 2nd, 1867, and not long after a second missionary grave was opened in Kunama; then, on April 17th, 1869, Kjellberg and Elfblad fell by a murderer's hand. In six months there were six deaths amongst the labourers. Wild robberies also fell repeatedly on the mission stations, destroying and plundering. To save themselves, the surviving missionaries were compelled to flee to Massawa, which they reached, after seven days' travelling on camels in the wilderness, suffering much in body and spirit, in February, 1870. The "waiting mission" had become a mission of graves. No wonder that the name Kunama has for the ears of the older missionary friends a painfully touching sound.

1890—1900.

Darkness had triumphed, but the light had not been extinguished; with new strength will it flame up again even in this region. The time of waiting was, however, long—even to the middle of the nineteenth century, ere the intricate political complications were so far settled in the country as to permit of any serious thought of taking up once more the work which had been so entirely broken up.

Under the increasing power of the Italian regime, an intermediate mission station was established in Agordat in 1897, and

the same year Pastor J. M. Nilsson succeeded in visiting all our old stations in Kunama. It then became evident to him in a very touching way, that the seed corn of love which had been sown ten years earlier had not been wasted. The remembrance of our brethren had not been effaced; one of the chiefs could recall the names of nearly all the brethren who were in Kunama, and the natives insisted urgently that missionaries should return and dwell among them. The precious heritage which the younger missionaries received from the uprooted field was thus *unabated confidence in the labourers personally*. In 1898 Kulluko was occupied anew, as the chief station of the revived Kunama mission. At this time the political situation having become settled by the incorporation, in 1903, of the whole of Kunama with the Italian Colony of Eritrea, the mission's future in the country became assured. Of special importance was it that just then the Gospel was being proclaimed with power where Mohammedanism had not succeeded in creeping in to injure the soil which was ready for the Gospel. Meanwhile this work would demand sacrifices which the Missionary Society must be prepared to make. In regard to the climate also, this field would be one of the worst and most exacting for the labourers.

The missionaries who, in 1870, were compelled to flee from Kunama, having been strengthened by fresh help from the homeland, that same year took up a new "waiting" mission, which was to become later of very great importance, in the Abyssinian province of Hamazen, now included in the Italian Colony. In addition to a much blessed work near the warm springs of Eilet, which, begun by the deaconess Bengta Nilsson and Pastor P. E. Lager, was subsequently developed into an important medical mission, work was also commenced at Bellesa, which soon became a head station. By this enterprise a beginning was made with that very important work of reformation in the extremely ancient Church of Ethiopia, now deeply sunken in empty forms, holy works and worldliness; a work which it was the earnest hope of the Society to induce. Many difficulties were encountered, also many encouragements and joys. A very hopeful evangelical movement soon began. The Bishop of Hamazen, influenced by the missionaries' work, began to hold devotional services in the evening and to read the Holy Scriptures to the people. At this time the hatred of the Abyssinian priests to the Gospel was roused to such a point that, by working upon the mind of King John, they succeeded in quenching the movement in blood. On July 17th, 1876, Lager was put to the sword, and the native priest, Heilab, who had been so great a help to our people, was hacked to pieces.

Thus for the second time was our work broken up, and the mission driven back to the coast. But even here, in Hamazen, the work had not been in vain. The seed which had been sown had power of growth in itself; and when, in 1889, the Italians obtained firm foothold in the country the work was immediately resumed, and has since that time been carried on undisturbedly with much blessing. The chief stations at the present time in Hamazen are three in number—*Bellesa* (1872), with an educational establishment for girls and a hospital; *Asmara* (1890), with a similar school for boys, and a Mission press in full work; and

Zasega. The members of the congregation are from different places in the whole neighbourhood.

Since 1897 a wonderful breath of spiritual Spring has gone forth over Hamazen. The present missionaries are now reaping what our brothers and sisters in past years had sown with great labour, many tears and much distress. A matter of great satisfaction is the *steadfastness* of those natives who had attached themselves to our brethren under the persecutions they suffered. And it is still true of them what a missionary wrote some years before on this subject: "Thou mayest believe that to join us is an act attended with troubles; but they fear nothing. What can *men* do? They can only beat them, and drive them out of home and village with stones; but the pearl which they have found in the Word the enemy cannot rob them of."

A powerful testimony to the fact of the newly-awakened life is supplied by the mission meetings which are held annually, when the native Christians gather from all parts of the country for mutual edification. Concerning one of these, a labourer among them writes: "These days of meeting were precious. The greater number of our people were present. Thou shouldst have seen their happiness. They sang, they prayed, they talked. One night, on the way to the meeting, we camped in the forest around large fires. Then one song after another was sung, and the great mountain walls echoed the sound from one to another. I have never heard anything so glorious. Bethink thee of a troop of Africa's children lifting up songs of praise to God in the wilderness!"

Especially hopeful is it that so many young folk come to us. There is among them, before everything, a very great desire to read and to be taught; and they bear with marvellous patience sore troubles on account of their burning desire to escape from their spiritual darkness.

Right into the real Abyssinia, or Amhara, was the mission able to carry its work; principally by the agency of the native labourers, Tasamma Hailo, and the highly-gifted Tajelenj; the latter an Abyssinian, who already in 1880 had come under the care of the Mission, and from 1886 and onward had been in the Mission service. The light of the Gospel spread here on every side, and a large number of disciples were won. In elucidation of the significance of the evangelical reformation-work in Abyssinia, we quote the following lines from a German friend of missions in the *Evangelisches Missions Magazin* (1902), descriptive of our agents' work in Hamazen and Amhara: "The prospects of this work are bright indeed, and we can well understand the grateful joy of our Swedish brethren as they now reap what others before them sowed. He who knows something of the grief, the blood and the devotion which accompanied the sowing thirty years ago would rejoice with them over the resulting advance of the Gospel with all his heart. How great would be the gain if the Abyssinian Church, that rock-fortress which hardly any storm has been able to conquer, should be awakened to new life, to new activity! How great a thing it would be if the Church, now surrounded by Mohammedanism, should enter into the holy war against the false prophet who has gained so much ground in Africa, and push forward continually to check

his advance, and gradually to take from him his prey. Verily Abyssinia is a land of surprises, and sad changes may easily take place. At the present time both the Emperor and Ras Mengescha appear to be accessible to the Gospel. The late Ras Makonnen in the beginning of 1900 asked for a copy of each of the publications of the Swedish Mission, and Pastor Svensson sent to Menelek, to the Abuna, and to other leading men, copies of the New Testament in the Ethiopic language. May all this help forward the projects which the fearless faithful Tajelenj is making to a fruitful result. And may the condition of the country and its rulers become settled; for the future is in God's hand, and it may be His purpose to permit the "sowing with tears" to be followed by a "reaping with joy."

That there was zeal to work and power to labour among those who had been driven out of Kunama became apparent by their undertaking, in addition to what was going on in Hamazen, a Tigré station, with some help from the homeland; that is to say, a mission among the Tigré-speaking tribes in the north of Abyssinia. A station was opened in Geleb, a town in the Mensa country, by missionary E. Hedenstrom, in 1874. With the aid of native labourers, and the already mentioned Heilab, whose steadfastness outstood terrible persecution on account of their faith, he began an energetic conflict with the spiritual darkness. The men accompanied the trade caravans about among the high mountains, and preached the Word of God in the rest-houses by the way. It was when upon such a journey, that Lager and Heilab suffered martyrdom on the road to Zazega in Hamazen.

In Geleb, school work became remarkably active. As a consequence of the unrest caused by the war of 1876 many children took refuge with the mission, and soon the number in school rose to over 50. The effects of the war between Egyptians and Abyssinians, which broke out in 1879, reached even to Geleb. Several believing priests suffered cruelly for their faith. Finally, Hedenstrom was warned by the bloodthirsty Ras Alula, that he must either abandon his belief and confession, that "man is justified by faith in Christ alone without the help of Mary and the saints," or quit Mensa and Abyssinian territory. The brethren had to leave then their station and the work; but before they could mount to depart the Mensa people raided the station, breaking down doors and windows, and carrying off everything that was movable.



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THE FLEMING H. REVELL COMPANY,

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And may be ordered from the Office of the Nile Mission Press,
16, Southfield Road, Tunbridge Wells.

Master, stay with me.

O Master, when the World doth cast me out;
When as I walk along the crowded street,
Men laugh at me and call me "fool" or worse;
When those who once were friends avert the face,
Ashamed to meet and greet me as of yore;
When those whom I have loved and yearned to help,
Those for whose sakes I left my native land,
Forsook my home, my friends, and all those things
Wherein mankind seeks joy while here below,
Even these dear ones fail to understand,
Then Master, O my Master, stay with me!

Stay with me, Master, for in very truth
Thou must from henceforth be my all in all.
For Thy sake, and for the sake of those I love,—
Seeing a vision hid from other men,—
I have most truly raised myself on high
That all may gaze and make a mock of me.
O Master, Thou didst leave Thy home for love;
For love Thou didst endure this weary world;
For love Thou didst Thy holy self give up,
Willing to die a felon's death for those
Whom Thou didst love, though they in hate slew Thee.

O Master, Jesus, by Thy mighty love
My own is but a little kindled flame;
Yet was it kindled at Thy glorious blaze,
And draws its strength anew each day from Thee.
O Master, Jesus, I too know love's pain;
I too have felt its blessed agony;
I too have lain upon the ground at night
And felt the burden of this sad, sad world.

* * * * *

One plea alone I urge upon Thy love.
I urge, well knowing Thou will grant it me:
When, all alone, I tread in duty's way,
Laughed at or hated by the ones I love,
Misunderstood and criticised by those
Who should have been my helpers in the fight
When all the sky seems dark and all my toil
Seems wasted and my life but cast away,
Then keep me to my vision brave and true;
And though the world in hate and scorn forsake,
O Master, loving Master, stay with me!

—From "The Love of God," by S. E. Stokes, junior.



“Blessed be Egypt.”

Vol. XI.

APRIL, 1910.

No. 42.

Editorial.

Who through faith

*Subdued Kingdoms,
Wrought righteousness (did right),
Obtained promises,
Stopped the mouths of lions,
Quenched the violence of fire,
Escaped the edge of the sword,
Out of weakness were made strong,
Waxed valiant in fight,
Turned to flight the armies of the aliens.*

—HEB. XI., 33-34.

Cast not away therefore your confidence, which hath great recompense of reward.—HEB. X. 35.

We have little news from Egypt in this number. The Nile Mission Press quarterly report, and a brief letter from Rev. W. L. McClenahan telling of God's blessing in Assiut College, are all we have to give our readers. Will friends in Egypt kindly take note of this, and send us tidings of themselves and their work by the beginning of June, in time for our next issue. We do indeed join in the note of praise for answered prayer at Assiut. Let us not cease to hold on in faith for further blessing: and let us realise the far-reaching result that may be given, through these young students being scattered in the Sudan in Government employment. A note to Dr. Zwemer from a missionary in the Sudan, which we give below, is a fresh reminder of what is being done there by our own people. The fatal mistake of making Muhammedan Law the law of all these new territories which have come under British sway, has led to our Government supplying Muhammedan advisers to all the native chiefs, thus converting these heathen territories into Muhammedan lands. This need never have happened if the Government had sent Christian native advisers instead of Moslem. Far from weakly giving in to the present state of things and accepting it as inevitable, let us who believe in an Almighty God, give ourselves to the prayer of faith that He will put an end to this mistaken policy, and cause these Muhammedan advisers to be replaced by Christians. And let us pray on that at Assiut College and every other Missionary College men may be prepared for this work.

Three Days of Prayer for the Muhammedan World were held in Sion College, London, at the end of February. A few of the addresses then given appear in this number. It was felt that the survey of the whole field, and the many signs of encourage-

ment from different quarters, proved a powerful incentive to prayer; and the closing impression was strong that those present would continue to pray for the Moslems, and that God would do great and mighty things among them

We print an account of the opening of a Training School for Muhammedan workers in Germany connected with the *Deutsche Orient Mission*, with honoured names at its head, and also converted Moslems as instructors. At the Cairo Conference in 1906 a paper read by Rev. W. H. T. Gairdner and Rev. Douglas M. Thornton, urged the establishment of such a training college in Cairo. The Germans have acted while we have only thought and talked about the matter.

This too may be accomplished in answer to prayer. Will some who read these words join us in asking that God will establish at Cairo a Training School for workers among the Muhammedans, where the two subjects of the study of Arabic and the Muhammedan controversy may be earnestly undertaken. And that this movement may be the enterprise and the work of God Himself by the Holy Spirit's inspiration and energy.

The Annual Meeting of the Nile Mission Press will take place D.V. at Sion College, on Tuesday, the 28th June, at 4.30 p.m. The chair will be taken by the Chaplain General, Bishop Taylor Smith, D.D., and the chief speaker will be the Rev. S. M. Zwemer, D.D., F.R.G.S. We ask all our friends and supporters to take the opportunity not only of coming themselves, but of inviting others who might be drawn to take a true interest in the Muhammedan cause, and in this special work. As advance is made, there is a cry for literature from many quarters. We have had it from China, Russia, Turkestan, the Sudan. We should put forward this effort with our whole hearts. Our immediate need is the site and building for the Mission Press in Cairo, thus removing our present hindrances to progress. This done, we believe the work of carrying the Gospel message through printed words to Muhammedans will move on irresistibly, for we have proved that God is with us. Let us set ourselves to *have faith in Him to do this now*.

Letter from Rev. Paul Barnhart, Missionary, Donga, via Ibi, N. Nigeria, Africa:—

December 27, 1909.

Dear Dr. Zwemer,

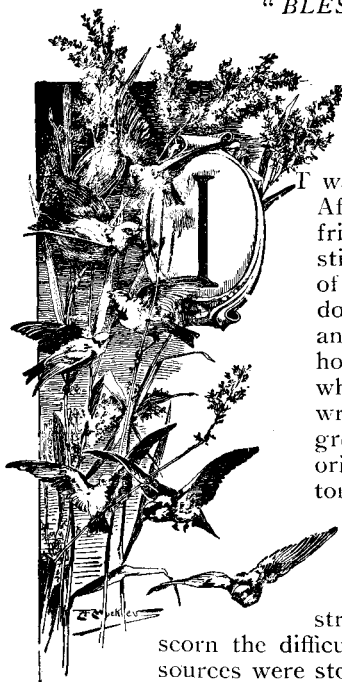
At Edinburgh will you kindly ask how irenic Arabic literature when prepared is to be placed in the hands of the Arabic speaking scribes whom the European Governments are placing at all the native courts as king's advisers from the Niger to the Nile? Some rejoice to get such. Molam Ali of Donga—18 years student at Kukawa on Lake Chad—prayed with me about it last night.

Affectionately,

PAUL BARNHART.

Sand Lilies.

BY MISS I. LILIAS TROTTER.



It was a day in late July, and the North African seashore was a sultry place. It fringed a land-locked bay just there, so still in its calm that the spars and cords of the lateen-rigged fishing boats were doubled in the water as they lay at anchor, and the loose sand-drifts were hot to the feet. Among these dunes, where even the juniper bushes had to wrestle for their lives, we came on groups of wild lilies—apparently the original of the Eucharis of our conservatories at home; pure and fragrant, ethereal in their beauty.

Not a leaf had shewn itself to prepare the way: the green and white flower buds thrust their heads straight out of the hot sand, laughing to scorn the difficulties of their environment. Their life sources were stored out of sight, and were enough for all the need.

Down below the surface, the storage of reserve material in the lily bulb had silently taken place: the green leaves that followed the flower in last season's growth had drawn forces for the future into their hidden reservoir, and there they had lain, shrouded and waiting. The hour had come now, and no adverse condition could keep back the upspringing.

And as the salted sand of the seashore has been the soil of Islâm for thirteen centuries, standing on trial before the world, it has failed to produce anything pure and great. More than that, it has smothered in the lands that it has conquered, any life germs that exist, as does the ever-encroaching drift of the dunes.

And God has waited, we believe, for the days in which we stand, to bring the sudden miracle bloom out of these parched countries, and to shew that He is "King over all the earth." There are signs of a quick stirring here and there, showing a movement going on below the lifeless surface.

As we remember the old stagnation of Turkey, and compare with it the vividness of the political events of the last two years, we know that a new era has dawned. Progress which would have seemed to need slow decades to work it out, has taken but days instead.

Sudden unfoldings have appeared too on the spiritual side. Egypt had its first conference for Moslem converts in July, and Algeria in November, and *life* was the mark of both. Other swift touches of God's power are falling here and there, rousing the spirit of expectation among those who watch with Christ in Moslem lands, as never before.

But our hope rests, not in what we can see as yet, so much as in that which still lies out of view. There is going on, in the

heart of the Moslem sand-dunes, a storage that will break in visible result far and wide, when God's hour strikes. The political events around us are promoting their storage by infusing liberty and courage into the cramped spirits of these races. Far more deeply, each mission station, mission hospital, mission press is storing light and power in the darkness, just as electricity can be stored without a sign till the completing of the circuit releases the flood of force and radiance. And the prayers of those who cannot come out to the fight, if they are prayers "in the Holy Ghost," can store alongside till the moment comes that releases the pent-up powers into action. Who knows how soon the present stirrings in Moslem lands may usher in that moment.

One more lesson of the flower bulb lies in the sheath that hides its growing heart. Exhausted and dead "scale leaves" wrap it round.

We have had many a disappointment, we missionaries among the Moslems: many a soul that has seemed to have had life has withered into a dry husk, and we have groaned in spirit with hope deferred. But it may prove in God's wonderful ways that the false hopes have done their work in hiding the true from the enemies around, even as the office of the bulb scales is to keep underground foes from devouring its heart. It may well be that God's "wisdom and prudence" are hiding the race of true converts till all is ripe for action, and till a move can be made that by its very suddenness and extent will take the position by storm.

It was life indeed when those African lilies lifted up their heads from their sand grave. After we had gathered them and taken them for a hot half-day's journey, for a whole week their buds kept opening one after another into lovely blossoms, snow white as they unfolded, growing half transparent in their crystalline texture before they faded. Shall we believe that a like tide of purity and power shall be thrust forth by God's Spirit from the hopeless soil of Islâm?

"For with Thee is the Fountain of Life."

We are grieved to receive the tidings of the death of Miss Thora H. Bird, C.M.S., at Copenhagen on March 10th. She was a valued Missionary and a dear friend of our own. Miss Bird was at Fairhaven last June when we left Egypt. We said good-bye to her as she was sitting out on the verandah enjoying the sea view. In reply to an earnest hope that there would be no recurrence of the illness which had even then threatened her life, she said with a radiant face, "And if there is, still all will be well." We thank God for her.—ED.

The Nile Mission Press.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—2 COR. X., 4.



MR. A. A. HEAD,
Chairman of First Meeting.

AS we look back at the three days of prayer held at Sion College, in London, at the end of last month, we can indeed echo the words of the Apostle, that "the weapons of our warfare are mighty through God to the pulling down of strong holds." We felt that those who gathered with us had come with the definite purpose of winning victories, in prayer, for our Lord and Master, Jesus Christ. We felt, too, that there was a growing interest being aroused in the Mohammedan World, for which we thank God. What a difference in the methods we used during those days to what were used in the Crusades; weapons indeed were used, as then, but

with the difference that those we wielded were "mighty through God," as well as "not carnal."

We heard also, from not a few places, at home and abroad, of small gatherings who were uniting with us for blessing to come to the House of Islâm.

We compassed the whole ground, from Morocco to China, and from Tobolsk to Zanzibar, and the prayers were intelligent, believing and fervent. Surely we shall see great things in the days to come as the result of our meetings.

There seemed to me to be two or three predominant notes in what we heard. First, that the old Christian Churches and the native converts might be really revived. Then, the call from all parts of the Moslem World for education and the need of schools. Again, very often we had the women much on our hearts, and through it all a note of praise for what God had begun to do and was doing in answer to the prayers of two years ago when we held similar meetings.

The rulers and those in authority in these lands were not forgotten, and we watch to see how God will bless them.

One felt as one listened and prayed, that with this cry for more schools we must press forward with our books as speedily as possible so as to be in time for those who will soon be passing through them and also to be able to supply the native converts and the ancient Christian Churches with books that shall kindle anew their love for their Lord and shall quicken them to a new life in Christ and in love for their fellows. Shall we then who have been helping in the work of the Press by prayer or effort in any way make up our minds to press on, not merely to walk whereunto we have attained, but go on so that we may be a ready instrument in the hand of our Blessed Lord to use in the pulling down of some of these strong holds.

As you will remember we spoke in our last issue of the necessity of having our own building in Cairo, and a small booklet was enclosed telling more of our thoughts in this connection. I feel I must tell you that there has been a very poor response to that pamphlet. We had so hoped that some friend might feel able perhaps to promise to buy the site for us, and for this we are still praying. Will some of you take this matter up for a little while until this need is met.

We hope to be able soon to send out the notice of our annual gathering in London. We have heard from Dr. Zwemer that he will be able to be our speaker this year on his way from the Edinburgh Conference. We must trust all our friends will do what they can to make the meeting widely known and give him a hearty welcome.

Yet once again would I bring before your notice the real need of your co-operation with regard to arranging fresh centres where we can tell what we are doing through our Press. Many doors seem to be at present closed to us. These openings, if they are to be a real help to the work, will have to be made by prayer and effort not merely on our part but on those of our friends. We do not want to regard this as work for us, or even for a Mission, but for God Himself. Will not some then seek His face in the matter. Perhaps we might set aside part of a Sunday to enquire of the Lord concerning this, and I shall always be most thankful for any who will write asking how these meetings can be arranged.

JOHN L. OLIVER.

Nile Mission Press,
16, Southfield Road,
Tunbridge Wells.

QUARTERLY REPORT OF WORK—

NOVEMBER, AND DECEMBER, 1909, AND JANUARY, 1910.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	24,800	297,600
Index to "Orient and Occident" (Annual) ...	1,900	7,600
"Beshair-es-Salaam" (Monthly) ...	4,750	175,750
"Echoes of Grace and Truth" (Monthly) ...	6,000	216,000
"Booq-el-Qadasa" (Fortn'tly) ...	4,680	37,440
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	124,400	497,600
" " (Canadian M., 2 pp.) ...	9,100	18,200
"All Saints' Church Magazine" Suppt. (M'thly) ...	450	3,600
"Scotch Church Magazine" Suppt. (M'thly) ...	75	300
	176,155	1,254,090
(2). For Publication Dept.—		
Completion of Essay on Islam (Appendix) ...	900	90,000
Three-fold Secret of the Holy Spirit ...	1,000	116,000
Prevailing Prayer and Revival (Goforth) ...	2,000	144,000
Prophecies of the Old Testament (new edition) ...	2,000	40,000
	5,900	390,000

	Copies.	Total pages.
(3). Religious Books, etc., for others—		
Life of Moses (pp. 1-32)	3,000	96,000
Pastoral Theology (late Dr. Harvey)	400	67,200
Short Review of American Mission	500	8,000
Translation of the Church (Pember)	2,000	64,000
Tract on Kindness to Animals	1,000 ³⁸	8,000
C.E. Cards (English)	300	1,200
" " (Arabic)	100	400
Y.M.C.A. Prospectus	750	12,000
	8,050	256,800
(4). Various—		
Sunday School Cards (summary), 13 Sundays	7,790	101,270
Cards, Certificates, Notices, etc.		105,520
		206,790
GRAND TOTAL OF PAGES (Nov. to Jan.)		2,107,680

*II. Distribution of Gospel Literature—
(November to January).*

	VOLUMES.
By Colporteurs	2,069
Wholesale	1,429
Nett	74 ⁰
Gratis	444
Total	4,682

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

Once again we have very real cause to thank you for the great help rendered to the work and to the workers by your intercession on our behalf; as the days go by the fight does not seem to get any less hot, nor our need of your willing help any less urgent.

It will be seen from the Master-Printer's report on the Printing Department (below) that there has been more than a fair share of worry through the troubles with the engine, and the difficulties with machinists, and consequently these things have demanded a great deal of time and attention, to the detriment of other parts of the work.

Several times this last month (January) we have, in the words of Abraham Lincoln, "been driven to our knees by the overwhelming conviction that we had nowhere else to go."

Our Arabic Bible-Class has seemed to progress spiritually since we asked friends to pray more particularly for it. Among other things, we heard that special prayer had been made for us at the Thursday noon meeting at Fairhaven, and the same evening there was (to me) an almost "awe-full" (*i.e.*, full of awe) realization of Christ's presence through the Holy Spirit. In fact, for several Thursday evenings it has seemed as though He were standing at the other end of the little table, round which we sit in Stephānos' "upper room," more especially listening to the questions propounded and the answers given.

The last Thursday of the Old Year the meeting took more the form of a general review of the past year with opportunity for prayer and confession, and tears ran down more than one face.

It may interest our "remembrancers" to know that this weekly meeting consists of our own employees, primarily, but the assistant editor of "Beshair-es-Salaam" often joins with us. One man is a Syrian convert from Islâm, another Syrian "Orthodox Church," one Coptic "Orthodox," one Egyptian convert from Islâm, and the editor of B.-S., "Evangelical Church." One Mohammedan will come sometimes, and often it happens that someone of our colporteurs has returned from a journey, and it does him good to hear himself prayed for.

Confiscation of Books! It will surprise some to hear that there is not so much liberty in the Turkish Empire as was hoped for, more especially in Palestine. We dispatched a small consignment of our books to a worker there in the autumn, and after two months it appeared that they were not going to be delivered at all, and so we gave them up. Those we sent to replace them, however, were safely delivered. More remarkable, at first sight, is the fact that similar parcels sent to Beyrout have reached their destination safely.

Others have been more unfortunate than ourselves, for ours was less than one pound's worth, whereas their loss consisted of the whole contents of a case sent by steamship—at least, so I was given to understand.

It would almost seem as though the principles of the Constitution were being carried out in inverse ratio to the distance from Constantinople. This is not our thought alone. Many a writer in the "Mokattam" (the able editors of which are proud of being subjects of the Ottoman Empire) has detailed case after case of oppression or lack of the liberty which was originally intended by the founders; though, as we have remarked, such cases seem to be more prevalent as one gets farther from the Capital. That would be a good subject for your continued prayer—that our books, and those of the C.M.S. and other Evangelical workers in Egypt, might have *real* freedom of circulation, in Palestine as well as Syria, and other parts.

Were there a French post-office in Cairo, as there is at Alexandria, or had we an agent in the latter place who could re-post for us, the difficulty would be *partially* overcome, though the expense would be great. However, as our Arab friends say, "Es-Sabr Miftah ul-Farag" (Patience is the key of relief).

Now for some details of the Publishing, Printing, and Colportage Departments.

I. THE PUBLISHING DEPARTMENT.

We are very grateful to friends in England and Scotland, also some in America, and one in Egypt, who have come to our help and collected or given money for *new* publishing work, books once published being reprinted from time to time from the proceeds of the sales; that is, unless the subject be of a merely temporary character.

"The threefold Secret of the Holy Spirit" is by the same

author as our book on “Prayer,” but as we have received permission to make a charge to recoup ourselves for the outlay upon it, the moderate price of two piastres has been fixed. Already this book has met with quite a demand from the Egyptian public, though it would seem as though the word “secret” in the title, together with the word “threefold,” had suggested to them that it was just one more treatise on the Doctrine of the Holy Trinity. Needless to say, that was far from our thoughts. But it is the common experience of workers in the Orient, that the Eastern mind absolutely relishes what the Western turns from as “dry philosophy”; nor is this to be wondered at, seeing that we are working on the sites of ancient theological battle-fields. Suffice it to remark here that the “threefold secret” referred to is (1) The secret of His coming; (2) The secret of His fulness; (3) The secret of His constant manifestation. Will those who have been helped by the book on “Prayer” take up this one, and help us to get it into speedy circulation?

“Prevailing Prayer and the Revival in Manchuria” is a little book of about 70 pages, containing our Arabic translation of three addresses delivered by the Rev. J. Goforth, Canadian Presbyterian Missionary, at the annual meetings of the C.I.M. in London last summer, telling of what he had himself witnessed and taken part in. This is a powerful book, and had great effect upon the translator, who came back after he had made the first preliminary reading to say how glad he was to have the privilege of putting it into Arabic, for it had touched his own soul.

“The Sweet Story of Jesus” has now been reprinted, and as it is intended for children, and the language adapted to them, it was thought well to reprint it in larger, clearer type, and this has made a larger book of it, but it is not proposed to make any increase in price. At the request of some the references in the English edition have been added to the Arabic, and also a full index.

“Prophecies of the Old Testament” has also proved very useful for work among Moslems, and we have sold about 4,000 in the course of four years. A further edition is now ready.

The Essay on Islâm, which was referred to in the last quarterly report, has been completed by adding to it the Appendix. It is now obtainable at the following prices:—

Without the Appendix, 300 pages ...	pt. 7
Appendix only ...	2
With the Appendix, 400 pp., paper ...	8
” ” boards	10
Appendix only (in English) ...	3

The attention of workers in Eastern lands is called to our list of publications at the end of each number of “Blessed be Egypt.”

The “Abbreviated New Testament” was objected to on account of its price, not that two piastres was much for so large a book, not at all, but seeing that the contents are the “actual words of Scripture,” and having regard to the prices charged for the New Testament by the Bible Societies, it was felt that it seemed rather dear *in proportion*. We have, accordingly, bound up some in a paper cover at 1½ piastres, and some in boards at 2½ piastres, retaining the former limp cloth at the original price of two piastres.

Some Incidents.

A missionary told me that he had used our book on "Prayer" as part of his Bible studies with a native convert from Islâm, whom he was training to be an evangelist. When they held an all-day conference for spiritual help, the evangelist, who had been making a careful study of this book, gave a very suitable address based upon it, and they were very pleased to see to what extent he had really assimilated the teaching of so helpful a book.

The editor of one of the magazines printed here, after having received a copy of "Prevailing Prayer," wrote down his earnest commendation of it, and suggested that we should write down our own "review" of it, and he would be most pleased to insert it, as he thought it a book which would be used of God.

There was quite a small "rush" one afternoon to get 600 of our publications packed and sent off to Assiut before the parcels post should close, in response to a telegram from the College, where special meetings were then being held among the students. We sent up 200 of "Prevailing Prayer," 200 of Miss Mason's "For You," and 200 small tracts. The importance of evangelical literature in such an institution as Assiut Training College at such a time may be easily imagined.

II. THE PRINTING DEPARTMENT.

"Since our last Quarterly Report the Printing Department has passed through a time of very severe trial and testing. One morning the oil engine, in spite of all our endeavours to start it, refused to be coaxed, so we had to send for the engineers to see what was the matter, and this was only the beginning of several weeks' constant worry and trial. The first engineer who came took two days to put it right (to *his* satisfaction, but not to ours), and in fact it only ran for a few hours after his departure, when we had again to send for them, as it could not be induced to re-start. Another man was sent this time (the one who had erected it when first installed), and he informed us the first man had done what he should *not* have done to it, and that he would now have to put it right! This was certainly not very cheerful news for us, but we told him we must have it put right. So this second man again took it all to pieces, and reported that it needed this, that, and the other new things; but even after he had been two or three days at it he could not get it to run very satisfactorily, and we refused to take it off their hands, as it was simply pumping black slimy soot up to the top of the exhaust pipe (about 90 feet high), and yet these men said it was *the weather*. We demanded the principal of the firm of engineers to come and see it, and he did so, but before going away he said, 'he was afraid it would never be the same again, it *might* work into its old style of running after a few days, but they (his men) had done something to it that he could not just make out!'

"During all this time, of course, we had been turning the machines again by hand; connecting and disconnecting the belts and pulleys every time the engine was reported 'ready'; and this, happening just as it did at our busiest period of the year, caused us no end of worry and annoyance, but we praise God He gave us the needed grace to persevere and press on, and at last the engineers left it, after having been backwards and forwards

at it for about three weeks. Since then it has been running every day, and although it has never stopped of itself, we feel that it is not quite what it was.

“Our prayers for more work (English and Arabic) to be sent in have again been answered, and our outlook is a decidedly cheering one if only we can get a *thoroughly-capable* machinist to take charge of one of our two large machines. In this connection, too, we have been subjected to great annoyance through our late machinist *leaving without notice*, when we were very busy, with the intention of forcing us to offer him more money to return to our service, and sending messages to that effect by our other workers. This, to us, is a very hard trial, as, after all our care and training in teaching them to become accustomed to our work and machinery, they go and make misleading statements to prospective employers, and get *promised* bigger wages, which they really very seldom receive owing to the peculiar manner in which native masters pay their workers here, and which, after a month or two, eventually leads them to again apply to be reinstated in their old posts. This is one of the Evil One’s methods of trying to hinder *our* work, but often I do praise our Heavenly Father that He enables me to step in and temporarily fill up the gap thus caused, and thus the work is progressed with till we procure other help. But this, again, is another *very* difficult thing, as all our machinery is English, whilst nearly all the printing machinery in Egypt is either German or French, and applicants are not in the least backward in stating all their qualifications (?), of which, as a rule, we are not very long in discovering for ourselves.

“Against these trials we have to admit of decided encouragement with the progress of at least two of our apprentice English compositors, and also of one of our Arabic apprentice compositors—all of whom came straight from school—the youngest being also able to set up Arabic.

“In relating our worries to our friends in the home-land, we do so in the hope that they will remember us in their petitions to our Heavenly Father, and so help and encourage us to go on, never faltering or looking back, but unitedly to put our trust in Him, and to go on trusting Him to enable us to overcome all obstacles, for ‘when He is with us, who can be against us?’ I praise Him that, through all this time of trial and worry, and hard work, He has given me the needed grace and also the strength, spiritually and physically, required to go on day by day. May I again ask our friends in the home-land to pray *with* us that sufficient work may be sent in to keep all our men and machines employed right through the summer, and then to ask God’s blessing on every book, tract, magazine, or text that may be scattered throughout the land, and that the present spirit of revival may continue to spread ‘Whithersoever the river goeth.’”

W. R. GENTLES,

Master Printer.

All that I have to add to that is that it was written four days ago, and, instead of things being better, this week has proved, more than its predecessors, a “week of worry.” There is no need to weary you with details—“Our Lord reigneth” as ever, and “in due season . . . if we faint not,” the promise runs.

III. THE COLPORTAGE WORK.

A couple of simple incidents related to me by our colporteurs will illustrate *the need for such work*, so far as the native Christians are concerned, as what I wrote last quarter dealt more particularly with the need from the Moslem's point of view.

Yacoub was a convert from Islâm about twenty-five years ago, and having now a wife and grown-up daughters one of them had been married to a Copt in Upper Egypt. This man was in the habit of cursing his girl-wife and beating her, and at last worried the life out of her day by day by his cry, "Aslimee, aslimee" (that is, become a Moslem—that being the cheapest way to get a divorce from her, for marriage between Moslem and Christian is null and void). Her father at last took her away, though he does not know how to keep her.

Another incident. When our Colporteur was at one of the smaller towns of the Delta, his books were examined and reprobated by one of the Coptic priests. (They, the Coptic clergy, illiterate as many of them are, generally warn their people against evangelical workers, schools, literature, etc.). This man went farther than most, for he angrily told the colporteur to take himself off, for the books were Protestant ones, and he (the Priest) preferred *Mohammedanism* to Protestantism.

Difficulties contended with. These may be classed as physical, moral, and spiritual.

As to physical difficulties:—For one thing the men get tired after a time, and the monthly rest of two days, or the quarterly one of a week, is not long enough, so they get more or less dissatisfied and generally lethargic. One has lately resigned, something along that line. We have been guided to an earnest young man, who has been on trial in Cairo, and has done good work here this month. His wife has been very seriously ill; should she recover shortly he will be ready to travel.

Another kind. My native assistant, Stephânos, was sent to visit one of the colporteurs at Derout, in Upper Egypt, to encourage him, to find out why he did not sell more, and generally to report the views of the people concerning our books. It had been intended that he should spend one day visiting and selling with the colporteur there, but that was frustrated by an unexpected incident. On market-day some men from some outside village came to market, as usual, but from some reason were suspected, and prevented from entering by one of the "ghaffirs" (watchmen). One of them attacked the watchman and killed him, and as the outcry attracted a huge crowd, two other men and one woman were killed, the men being killed outright. Hundreds of people then took sides, and there was a great fracas, thirty mounted police being sent over from Assiut, and order was not restored all night. That may have been revenge for some previous murder; if not then *this* one will be avenged by the aggrieved families at some future date. Does one wonder that the people were too excited for the colporteur to do any work just there that day?

Moral difficulties. One of these is that the people are not in the habit of paying cash down for anything it is in any way possible to get on credit. One of the colporteur's difficulties is, therefore, to get the money from them, seeing that we do not

countenance "Sales on credit"; and of course his constant movement from place to place makes it more difficult for him.

Spiritual temptations. We older workers, and Western ones also, are not altogether unacquainted with the devices of Satan, who, as an angel of light, will often cause the very success of a Christian worker to puff him up. We find the same with our brethren here. One of our colporteurs, a very useful and also "used" man, finds himself too good a man and too resourceful a worker to be under our guidance in details of route, asking for a "free hand." That is not, however, with a view to covering more ground, but rather with a view to staying longer in a single town—that is, longer than the week or ten days we thought necessary—his idea being to gradually become less of a colporteur and more of an evangelist. This result might be very desirable from his point of view, but, from our point of view, our books *must* be widely circulated.

Perhaps these few remarks may lead us to pray more intelligently for the colporteurs, understanding their difficulties better.

Incidents reported.

Friends little know how difficult it is to get interesting reports to send home. Left alone, the men report nothing. When greatly stimulated and "prodded" they usually send this:—

"Praise the Lord Who has been with me all the time of distribution. The people are very fanatical in this part. Pray for us. Amen."

Here is a quite recent one, and as some of the Delta provinces have been notorious for uncaptured robbers, at any rate, until the introduction of the new "Administrative Exile" (under which the worst of them are banished into the desert), one can feel much sympathy with the writer, who is not a young man. He says:—

"When I was returning from Sinbellaween to a small village, I was surrounded by two robbers, who asked me, 'What sort of a man are you? Are you a goldsmith, or what?' I answered, tremblingly, 'I am only a colporteur, and my goods are only religious books; do you want to see them?' They said, 'We want silver and gold, and we must have it'; and they were just going to treat me badly when the Lord sent someone along the road to deliver me from them. Then I poured out my soul, thanking the Lord for delivering me."

The following items are from a report sent in by a colporteur in November:—

"I met with some Mohammedan friends who used to argue with me concerning the prophetship of Mohammed. I told them that unless they could adduce a proof, showing that Mohammed was a real prophet, I could not agree with them. Then they quoted a text from the Korán, saying, 'Dispute not against those who have received the Scriptures, unless in the mildest manner.' I saw that they became somewhat excited, so I could not go on talking, and preferred to stop."

"Another time I asked one of them, 'Do you believe Christ is dead or alive?' He said, 'Alive.' 'And Mohammed?' 'Dead!' 'Very well, suppose you had two sons, one of them dead and the other alive still, which would you prefer—the dead or the living

one?' He said, 'The living one.' 'Then why do you prefer Mohammed before Christ?' He gave no answer."

I close this somewhat lengthy report by another instance reported by Colporteur Yacoub. He says:—

"I have met a Mohammedan called S—. After we had had a short talk together about the truths of the Bible, I saw that he had received much instruction about Christianity, and he told me that he was going to sell his farm, and then become a Christian. I heard this news with great joy, and trust the Lord will do more."

IMPORTANT SUBJECTS FOR PRAISE AND PRAYER.

(1) Praise for the development of the work, and that *some* fruit is to be seen from time to time.

(2) Praise that the need of £10 for books asked for last time was quickly supplied, and from Egypt, so that we see that God is not limited to Great Britain.

(3) Continuous prayer for *all* the workers, European and native. For physical strength, and spiritual power.

(4) Prayer for a better machinist, and for some way to improve the working of the engine.

(5) Prayer that a site for our own premises may be speedily procured, if such be God's Will.

(6) Prayer for more subscribers, more meetings at home, more money for publishing, also for a fourth colporteur, and also for the manifold expenses which come under "General Funds."

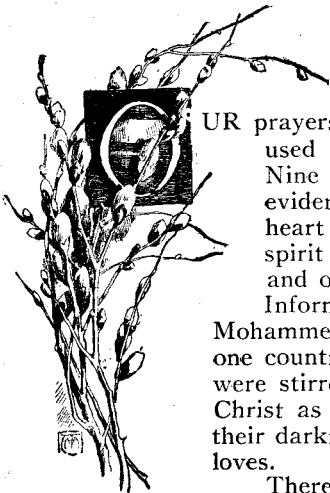
With cordial thanks for all your help in days past, and in trust for the future.

Yours in Christ's service,

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press, Cairo,
17th February, 1910.

Days of Prayer for the Mohammedan World.



OUR prayers that these days might be owned and used of God were very manifestly answered. Nine meetings were held, and at each it was evident that those who came were of one heart and mind. There was an increasing spirit of earnest and intelligent intercession, and of prevailing prayer day by day.

Information was given from every part of the Mohammedan world, and thought was led from one country to another, and love and compassion were stirred for those to whom no knowledge of Christ as Saviour has been given, and who, in their darkness, still hate the Name of Him Who loves.

There was much confession of neglect on the part of the Christian Church, and prayer for new light to know how to take the Message, and for men and women to take it.

Petitions were sent in for special subjects, and the workers in all their different fields of labour were remembered, often by name. Great things were asked of God, and faith was strengthened to believe that there shall be a drying up of the inward forces of Islâm and a shaking of its pride, and that the Spirit of God will cause these peoples to turn from what can never satisfy, and draw them to seek for their Saviour.

There was much prayer for the women and children in all Moslem lands.

The interval for tea between the afternoon and evening meetings proved a happy occasion for social intercourse, and helped to give sympathy and liberty in prayer.

As we parted at the close we felt the work had only begun, and that it remained with each one to continue the warfare, "Watching thereunto with all perseverance."

The following are some of the addresses that were given:—

The Mould of Mohammadism.

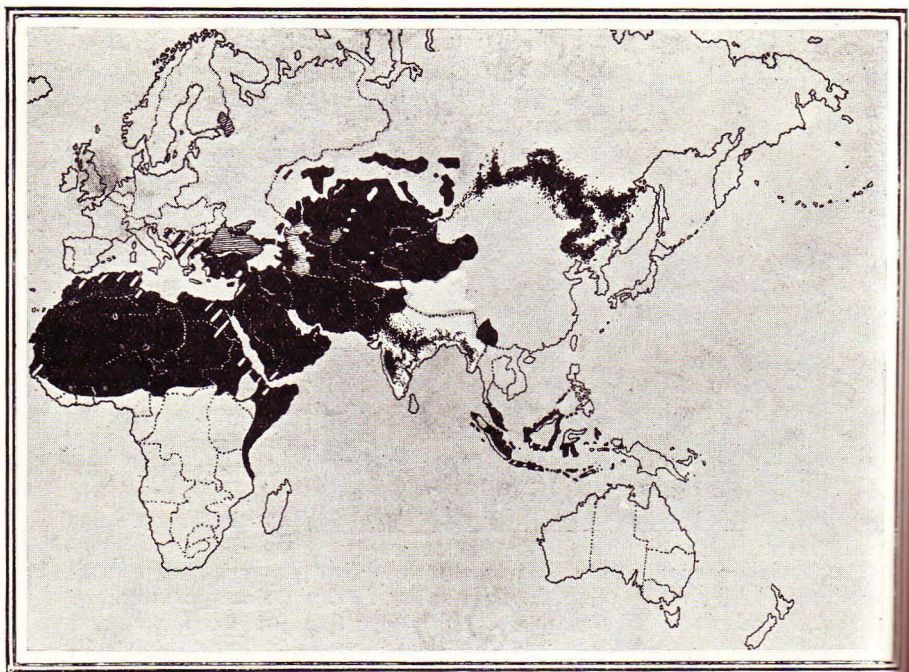
BY COLONEL G. WINGATE, C.I.E.



TWO years ago I was one of those who met at Devonshire House in London for three days' prayer for Mohammedans. To many it seemed a vain effort. England's sovereign dominion over 85 millions of Mohammedans to-day, attendant with far-reaching political and com-

mercial consequences, seems to rest in the minds of both rulers and people, upon the firm basis of absolute non-interference with religious belief. Out of this position of necessity and worldly wisdom grows the argument that the Mohammedan religion gains in comparison with idolatrous cults and is not even at much disadvantage when compared with Judaism, so that there is no legitimate ground for interference. Nevertheless we have received extraordinary encouragement in answer to the prayers which ascended to God in January, 1908, on behalf of the Moslem world. The success of the young Turk party in introducing a New Constitution with liberal principles and religious toleration has removed immense obstacles to missionary enterprise both in Turkey, Asia Minor, and Tripoli and North Africa, and will have lasting effects in Egypt and down the Arabian littoral, which is under the Turkish flag, to the very gates of Mecca and Medina; and this has happened between these two seasons of prayer concentrated upon the Mohammedans. Great changes have also taken place in the independent Mohammedan State of Morocco, and the changes are of such a character as to advance the prospects of religious freedom and therefore of the Gospel of Jesus Christ.

The teaching of Mohammed rigidly excludes all idea of Incarnation or of the Holy Spirit, and puts God at an immense distance in unapproachable and solitary glory; therefore in all work for Mohammedans we must meet them on the threshold with our Lord's enquiry (John ix. 35) to the man who was born blind and whose eyes He had opened—"Dost thou believe in the Son of God?" and as a result of prayer and effort there are found those even among Moslems, whose attitude is fairly expressed by the man's answer, "Who is He, Lord, that I might believe on Him?" As I speak there rises before my mind a man from whom I received a letter only a few mails ago, a Mohammedan in the service of the Government of India, who had often come to my bungalow to discuss matters of religion. His is a



fascinating personality, gentle and courteous, an affectionate father and devoted to his one wife. He writes that he took 14 months' furlough for a trip to Japan in search for the true religion, but he did not find it, and he is still searching for truth, and writes: "I spent practically the whole season here in acquiring useful knowledge about Christianity, and my late researches in that direction have thrown considerable light on some of the important questions concerning the salvation of man." The letter closes, however, with the assertion that he still regards Islam as the highest and most practical form of religion. There is another type of Mohammedan who lives for a time in our midst in London, studying for the bar or other profession. One such I met two years ago during the progress of the three days' prayer. A friend asked me to meet this Mohammedan at luncheon at one of the London Clubs. He had been four years in London, and

had just completed his studies at the Bar, and was to sail for India in a week as a fully-qualified barrister. I seized this only opportunity to press the claims of Christ upon him, and at the end of the conversation he said that he had been so engrossed with his studies in law that he had never given any heed to such questions of religion. Consequently he was returning to his own country a Moslem, unaffected by what he had seen of Christianity in England. I myself felt that in the opportunity given to me there was an immediate answer to the prayers for Moslems in which I had just taken part.

The virility and strength of the Mohammedans' cult is no doubt partly attributable to the fact that many of them are descended from the Mussulman invaders, and the force and initiative requisite for that attacking army has been left as a bequest in the blood of their descendants, and has expressed itself in the vigour of their faith. It is always difficult to dislodge the faith of conquerors from its hold on the conquered race, for it borrows dignity from the political ascendancy of its votaries; and in the fact that Mohammedanism has been promulgated by conquerors may lie the explanation of the rigidity of the faith which is a characteristic that compels the attention of anyone considering it closely. The regnant race saw no necessity for softening the unpalatableness of some of its doctrines to meet the views of those who were subject, nor did the Mohammed leave any liberty for such modification of his propaganda by his successors or adherents. Consequently (as a recent history of India, issued for Indian students, states) "the defects of the Mohammedan Code are that it is a fixed and immutable system, resisting the growth and progress of civilization as with an iron band."

Mohammedans have steadily advanced and rarely retreated. Once a community becomes Moslem, even by force, it is seldom recovered. The process is going on, alas, at this moment in Kafirstan, where the Kafirs of the Hindu Kuchh, vanquished and overcome at last by the hated Mohammedan foe, are being forcibly made a part of Islam; and it is also seen in the great continent of Africa, where the tribes of the interior are being welcomed into the brotherhood of Islamic nations. Even in the case of an individual retreat seems hopelessly cut off. The celebrated regiments of Janissaries and Mamelukes were recruited by the tribute of picked children of nominally Christian parents, who, trained as Moslems, became the fiercest and cruellest instruments for the spread of that faith.

The Christians' belief has sprung from a seed, we are told in Luke viii. 11, that seed being the Word of God. It is a wonderful definition of it, and it may help us to consider what it involves before turning to the Mohammedan faith. A seed has life in it with all the powers of expansion that life confers. If it be the seed of a tree, say an oak, life will give it liberty to grow as it will, and power to adapt itself to the circumstances of soil, weather, and general environment, while at the same time compelling a marvellous adherence to the plan contained in embryo in the tiny acorn, by which it will be differentiated whenever we find it, from all other trees springing from a different seed. Life, in fact, has its own glorious way of enforcing conformity to type and the spiritual life of the Word of God sown in the human heart will reproduce, if not hindered or choked, the features

characteristic of the life of Christ, who was in very truth the Word of God. Now turning to the Moslem belief we feel at once an overwhelming difference between the two. If Christianity is a seed, as God's Word tells us, then we might describe Mohammedism as a mould, in which its special characteristics are secured, not by a law of life springing from within, but by a system of external limitations imposed from without. Mohammed presented it to his followers as a full-grown and final system, crystallized for all time in the form that it then took, and he ensured it as far as possible from any future modifications by such sayings as the following: "My people will be divided into 73 sects; one only will be saved; all the rest will be damned." Such a prophecy was well calculated to create an anxious and slavish adherence to every detail of Moslem doctrine as enunciated by Mohammed himself. Some of these limitations, as we know, reveal great wisdom, and have safeguarded his followers from many errors, but they all bear the impress of "a carnal commandment," and not "the power of an endless life" (Heb. vii., 16), and they descend to a childish triviality when we come to the "vast volumes of closely printed Arabic which (as Revd. C. Field tells us in his book, 'With the Afghan') purport to be Mohammed's utterances on all subjects which a Mohammedan ought to know for his soul's health, from the manner of using a tooth-brush to the arrangement of the seven heavens."

Yet how many of these Mohammedans show an earnestness that puts us to shame and a deep longing to know personally the true God? Dr. Weitbrecht tells us of a conversation which took place some years ago between the Principal of the Aligarh College and a well-known Urdu author, on the change of thought and life that was inevitably coming over Indian Moslems, which ended with the profoundly pathetic request by the Urdu author, "Leave us our God: in all else make us English." On the other hand our attitude must be that of those who speak as "the oracles of God" (1 Pet. iv., 11), and who have a glorious message to deliver which requires no apology. As Sir Monier Williams has ably put it, "Let it be made absolutely clear that Christianity must not be watered down to suit the palate of either Hindu or Mohammedan, and that whoever wishes to pass from the false religion to be true, can never hope to do so by the rickety planks of compromise or by help of flattering hands held out by half-hearted Christians. He must leap the gulf in faith and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock."

We must remember also that our Lord, when arraigned before the Roman Governor on a charge of seeking to establish a rival kingdom, answered "My Kingdom is not of this world." As to kingship He had a crown of thorns, and if we turn aside from the lowly paths trodden by the Man of Sorrows in our wish to realise lofty ideas of world power for the Christian religion, we shall find sooner or later that though like Joseph and Mary we may have "supposed Him to have been in the company," nevertheless He was not, and it will be our sorrowful business to retrace our steps again "seeking Him" (Luke ii., 44, 45). Our aim is to seek souls, hastening into the outer darkness, before it is for ever too late. We should continually remind ourselves that Jesus Christ did not stay in the realms of light amid the

angelic host to think and plan for a lost and ruined world, but "He gave Himself." It is not by force of arms, nor by community of political or commercial interests, nor even by destructive criticisms of the Mohammedan religion, but rather it is the love of Christ which constraineth. (2 Cor. v., 14).

The Koran, which is the basis of the religion of more than 200 millions of people, is a book smaller than the New Testament. It is supposed to have been brought down to the lowest heaven and then to have been given gradually to Mohammed according as God saw to be necessary for the profit and instruction of the people. This book is an iron law, and to the orthodox it is an immovable barrier to progress in every sphere of life. The Koran, it is alleged, contains the final revelation from God and it admits of no change, and its despotic influence extends over multitudes to-day. In nothing perhaps is the Koran more at variance with the Old and New Testament than in the treatment of sin. There is no other book in the world that condemns sin like the Bible. Our Lord said (Mark vii., 21-23), "For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." But in contrast with this the Koran teaches that all that a man can do has been pre-arranged by a relentless doctrine of fate, so that man is not free and therefore not responsible for sin. In its sanction of gross sins in social relationships, as exemplified by the plurality of wives, concubinage, and most facile divorce, it offends their own feelings of what is right, and many of them are ready to admit it. The Bible then, in contrast to the Koran, must for ever stand forth as a witness for God's holiness in its power to convict of sin, and it is also the great vindicator of the Lord and Saviour Jesus Christ. It vindicates the claims, the honour, and the work of Christ, and it sets Him forth as the sinless One "who His own self bare our sins in His own body on the tree" (1 Pet. ii., 24). It is noticeable that in the tradition believed in by all devout Mohammedans, that six of the Prophets are allowed to intercede for their followers on the Day of Judgment, it is only in the case of Jesus there is no reference to sin; a remarkable testimony to the words of 1 Pet. ii., 22, "who did no sin, neither was guile found in His mouth." The Bible, therefore, is necessary for the Mohammedan in order to convince him of sin, which the Koran has entirely failed to do, and to point him then to the one only sacrifice which can meet the newly-realized need.

Prayer for Mohammedans in India.

BY REV. G. T. MANLEY.

IN the difficulty of missionary work in India there exists a special call to prayer. There, as everywhere, the workers are appallingly few, and in consequence every worker is distracted by a multiplicity of openings which he is unable to use. But although the openings are so many the actual baptisms are comparatively few. Islâm still stands as a great fort whose walls confront us. A thousand approaches are open

and lead up to the walls, but when we get to them they appear unscalable.

So often in his work the missionary is brought to feel that the one thing necessary is spiritual power. It may be that a successful series of lectures have been prepared for Moham-medans such as were recently held in Lahore, where the numbers attending began with 200 and mounted up to 500. The opportunity is enormous: the need is for power. At such time the missionary feels that he must just throw aside his work, and give the time to prayer in order that power may be given.

Or again, when some Moslem convert, as one named Nasir Ullah, recently at Onetta, has been cruelly murdered in cold blood just because he is a Christian and will not deny his Master, and it seems as if it were impossible that those who were enquiring should ever be brought to confess Christ in the face of such persecution and danger; the missionary feels that only the power of God, in answer to prayer, can help the enquirers to take the final step.

Surely here is the opportunity of the home worker. In such matters, why should not our prayers be equally effective in giving power to the lecturer, or courage to the inquirer, as the prayers of those offered in the place where the work is being done. We cannot, with our voices, reach the people; but after all, it is not only the voices that count, nor the things that are said, but it is the power that lies behind them. It is just at this point that we can share.

What shall be the substance of our petitions?

First of all perhaps, we should pray for the missionary. Where his light is kept brightly burning, the standard of work will be raised all round.

In praying for missionaries it is a safe rule to ask for those blessings which we ourselves must need in our work. The simple temptations of daily life are theirs also; but every fall is attended with more grievous consequences, just as is the case with physical disease in those tropical climates, and there seems less power of recuperation.

The evangelist's chief temptation is to slackness. But if we ask, who *can* be slack with heathenism staring one in the face, the answer is, how can *we* be slack in the face of every incentive stirring us to energy? And yet we very often are. The heart is no less deceitful and slothful after the Indian ocean has been crossed than before.

One temptation is present to every missionary, and particularly to those engaged in medical or educational work; and that is to the neglect of opportunities.

It is so easy for even the keen Christian doctor to let the professional needs of his work absorb all his energies, and just not give the direct word of testimony or the direct inquiry for which the occasion offers. Constantly, in missionary life, these opportunities are cropping up; and every true missionary will keenly regret that he has used so small a proportion of them.

But needing our prayers even more than the European missionaries are the Indian missionaries. These men, frequently converts or the sons of converts, are open to all the fierce temptations that assault the man who works alone, who is set as a

candle upon a candlestick, perhaps the only Christian in a town or city.

The temptation to regard the gospel preaching as part of a dull round of duty, the temptation to professionalism, to perfunctoriness, to slackness and scamped work, the temptation to laziness and to shallowness, the temptation to doubt and despondency; these are the same all the world over.

Let us remember that more than one of our best converts date their first drawing towards their new life from a kind smile, or the patient treatment by some Indian Christian; and we shall see how valuable a prayer-investment are our prayers for the consistent and victorious lives of our Indian brethren.

Frequently they are assailed with doubts: invariably converts are assailed with arguments, with bribes, and with persuasion to make them return again to Islâm. The thought of dear ones, who do not cease to be dear because baptism has turned them for the time into opponents, waiting to receive the convert back with joy if only he will renounce this new-fangled faith, is a trial which they need much strength to resist.

Again, in India, it is the Indian preacher, especially the convert, who has to bear the brunt of all the scoffing, the abuse that ever meets the preaching of the Cross. From this the European is largely secured by his white face, and by the innate Indian feeling which regards Christianity as the natural religion of the white man, and therefore expects it of him. But the Indian convert is regarded as a renegade, and so an unnatural abortion, and so he has to bear the brunt of endless slander and misunderstanding.

According to our present system, it is upon the lives and testimonies of the Indian Christians, and more especially of those whose whole life is devoted to the spread of the Gospel, that the advance of the work depends. *They* are in touch with the people day by day; *their* life is seen and examined close to; *their* words and conduct are thoroughly understood by the people, at least by those who wish to understand. They, when fired with love, have the wonderful power of saying, "Come, and follow the step that I have taken."

Oh! for Indian prophets! Oh, that the fire of the Holy Ghost might lay hold of many and lead them of Himself into paths of victory and power into which our minds cannot see nor penetrate. It was through a tract upon the Holy Spirit, written by an Indian Christian, and read by Pilkington, that the revival in Uganda began in 1893. Oh, for a hundred such men, inspired of God himself!

Then we must pray for enquirers and converts. How hard it is for us to understand either the purest motives of the most noble and enduring confessor, or the mixed motives of the masses.

Certain it is, that the Lord of pity probably judges their motives more generously than we do, and sees more of good than our blinded and unloving eyes are able to discern.

Think for a moment of the mass movements, such as that at Bulandshahr mentioned in the last C.M.S. Report. At least, it *might* be a mass movement if there were workers enough to answer the calls that come. When some of the lowest classes are attracted to Christianity by the kindness shewn them,

or because of the help given in a Medical Mission—are the motives vastly different from those of many who sought the help of our Lord Himself? And if even there is a spark of spiritual seeking, if the flax is by no means flaming, but only dimly smoking, should we be His disciples if we quenched it?

Undoubtedly we can by our prayers fan the embers in many such a movement to a flame. In one city we hear that the enquirers are so keen that they form committees for the sake of the more advanced, instructing those who are more behind; in another city there is a movement, and it comes to nothing. Why this difference? Is it due to lack of prayer?

But if those who are influenced by mass movements need our prayers, how much more is this true of the solitary converts. There is a young Mohammedan lad, whose father on hearing of his conversion tries to lure him away by a telegram announcing his mother's death and summoning him to the funeral. The lad doubts the truth of it, but what can he do?

Another lad, in a moment of spiritual exaltation, which follows on a night spent in prayer, confesses Christ boldly in public. His mouth is stopped by a friend's hand held over it, and he is carried off by relations, who alternately threaten and abuse him. Once again, a convert is cast out on his baptism, but not before his two sisters and his wife have been strongly influenced by Christianity. All three are left behind with Moslem friends. Presently there comes the news of the death of one sister under circumstances that lead him to suspect poisoning: but as the news does not come for three weeks after, investigation is impossible. Soon the second sister dies, under circumstances even more suspicious. What shall he do for his wife? Open or secret representations, if successful, might easily bring her to share their fate.

Such stories, all of them true, are of almost daily occurrence, and to-day there are hundreds and thousands who have seemed so bright, have been brought near to the point of baptism, but like plants with no depth of soil, they have withered away just when the bud was giving promise of the bloom.

Now prayer that is fervent and believing can alter much of this. In the case of missionary, of Indian evangelist, and of enquirer, there is a stage where the human energy ceases, and the Divine Power alone is needed. We believe that that Divine Power loves to act in answer to prayer. Let us act on that belief.

ADDRESS BY REV. H. G. GREY.

THE Rev. H. G. Gray (C.M.S., Panjab, India) referred to Haggai ii., 7: "I will shake all nations and the desirable of all nations shall come"; pointing out that in all national and political upheavals God controls the movements for His own special purposes, as in the time of Cyrus for the Jews; and that "the desirable" are those who, feeling their own sins and weakness, are drawn to One Who can save them. Taking India's Moslem population, especially that in the north-west, he showed how the liberalizing movement at Sayyid Ahmad's College, Aligarh, though inconsistent with orthodox Islâm, was a

distinct help in breaking down Moslem prejudices, and also the importance of supporting in thorough efficiency the new C.M.S. College at Peshawar, on the frontier, where the Mohammedan tribes are predominant, and where, in spite of fierce fanaticism, there is a growing spirit of inquiry. He further explained how signal an opportunity now exists for Christianizing the education of women and girls in India.

ADDRESS BY MISS A. M. SMITH, C.E.Z.M.S.

MY experience of twenty years in South India has led me to feel that there is no greater foe confronting the Church of Christ than the stronghold of Islâm. During these years there have never been more than two or three men missionaries in the whole of S. India, who study Islâm, and have learnt Hindustani, the language of the millions of Moslems who are living there. Is this carrying on the warfare in a right manner? C.E.Z. missionaries in many stations visit the women and have schools for girls, but we long for periodical “missions” among the men, who are ready to come in numbers to listen to non-controversial lectures on such subjects as the Incarnation, the Death, the Resurrection of Christ.

We request earnest prayer on three subjects:—

1. That the women visited in their homes may be led to hunger and thirst for the Bread and Water of life.
2. That a band of mission preachers may be formed to go from place to place in India—N. and S.—holding lectures to Moslems.
3. That the young men who, in the general breaking up of old creeds which is shaking orthodox Islâm, are seeking for freedom and for learning, may be led to Christ, who is the wisdom of God, and into the glorious liberty of the children of God.

ADDRESS BY REV. C. S. STILEMAN,

Church of England Zenana Missionary Society.

IHAVE been for seventeen years a Missionary of the C.M.S. in Persia and Turkish Arabia, and am at the present time one of the Secretaries of a Society (the Church of England Zenana Missionary Society), whose Missionaries are working amongst Moslems in India, at such centres as Calcutta, Peshawar, Amritsar, Madras, Bangalore, etc.

I think we ought to pray for the Mohammedan world for three special reasons—(1) The difficulties; (2) The needs; (3) The encouragements.

1. The *difficulties* are familiar to all students of Islâm. We cannot forget that the Moslem believes his Korân to be the uncreated word of God. He believes that from all eternity it existed, and was revealed portion by portion to Mohammed in the seventh century. He finds in that book statements to the effect that our Lord Jesus Christ is not the Son of God, and that He was never put to death. He therefore denies the Incarnation and the Atonement of our Lord. When the Christian Missionary attacks the fortress of Islâm, he finds the position strongly entrenched, and the Moslem prejudiced against his message.

That is the first great difficulty, which only the power of the Spirit of God can overcome. That is therefore the first call to prayer, that our weakness may be linked on to God's omnipotence. We want ever to remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

I must mention one other difficulty, and that is the terrible persecution which converts from Islâm are called upon to suffer. One of the last Persian women whom I was privileged to baptise was cast out of her home for Christ's sake. She was cruelly beaten by her own brother, and was terribly ill-treated by a mob of Mohammedan women, instigated by her own sister to attack her. She was accused to a Persian Prince by her brother of being a Christian, and worthy of death, and was finally dragged before one of the most bigoted and persecuting Mohammedan Mullâs in the country. She had grace given her to confess Christ before the persecutor, and was, in answer to prayer, delivered out of his hand after being threatened with "the sticks" and a wire scourge if she refused to deny Christ. Many converts have to suffer terribly for the truth, and must be prepared to lay down their lives for Him if they openly forsake the religion of Islâm.

This is the second great difficulty with which Missionaries to Moslems have to contend, and it calls us to pray especially for the converts whom they are privileged to win for Christ.

II. I only have time to mention two special *needs*. The first is the need of a *sense of sin*. Until these poor people realize that they are sinners who need a Saviour, they are not likely to come to Him for salvation. Nothing but the power of the Spirit of God can convict them of sin, and it is His work to do this. But we must pray that He will do so. In every Mohammedan land, where you have a Moslem Government as well as a Moslem people, you have the most terrible forms of cruelty and of immorality. You have slavery, and polygamy, and concubinage, and child marriage, and unlimited divorce. You have the most terrible degradation of womanhood. And yet with all this there seems to be little or no sense of sin. These lands are seething with falsehood, but the people do not seem to realise that falsehood and cruelty and impurity are sins against God. They are sometimes ashamed of being found out, but they do not seem to be ashamed of the sins themselves. Let us earnestly pray that God's Holy Spirit may convict these Moslems of sin, that they may know their need of a Saviour, and seek Him Who alone can cleanse them from the guilt of sin, and save them from its power.

The other special need I will mention is the need of an outpouring of God's Holy Spirit on the *Eastern Christian Churches* in Moslem lands. It is a remarkable fact that you have the remnant of an ancient Christian Church in almost every Mohammedan land. There are Armenians, and Nestorians, and Syrians, and Jacobites, and Copts, and many others. Alas! in too many cases their witness has not been a true witness to Christ, and a false witness is worse than no witness at all. The Moslems sometimes go into these Churches and see the pictures in them, and when they come out they say, "The Korân tells

us that the Christians worship three Gods, the Father, the Mother, and the Son; and when we enter their churches we find that this is indeed the case." But when these Eastern Christians really yield themselves to the Lord Jesus Christ they become splendid witnesses, and are an immense help in our school work and Medical Mission work. These ancient churches have been preserved in spite of centuries of persecution. They have been spared for a wise and good purpose, and we cannot doubt that our Heavenly Father has spared them that in these last days they may be true witnesses for Christ in the Moslem lands in which they dwell. They know the languages, habits, and customs of the Moslems around them, and are better fitted to win them for Christ than we Westerns can ever be. Let us therefore pray earnestly that God will pour out His Holy Spirit upon these Eastern churches, that through them the light of His Gospel may shine brightly in the Mohammedan lands in which they are placed.

III. I must, in closing, mention two special encouragements to prayer. We have the assurance not only that God is with us, but that *He is going before us*. An example of what I mean is the *Bâbî Movement* in Persia. In 1844 a new prophet arose in that land, who proclaimed himself to be the *Bâb*, or the Gate, by whom men might come to the true knowledge of God. He and his followers were greatly persecuted. The *Bâb* himself and many others were executed, but the movement has gone forward, and to-day there are thousands upon thousands of *Bâbîs*, all of whom have practically forsaken Islâm for this new faith, and are prepared to suffer for it. I have myself known several who have been put to death for their adherence to this new religion. I have also had the privilege of baptizing a good many *Bâbîs* into the Church of Christ. But my point is this, that the *Bâbî* movement has shaken Islâm in Persia, and has created a strong desire for religious liberty. God has over-ruled it to set before His people a more open door for the entrance of Gospel light. Surely this should encourage us to pray for these Mohammedan lands.

The other special encouragement I want to mention is that God is constantly speaking to Mohammedans *in dreams*, and thus preparing them to receive His truth. I have known of many such cases, and so have my fellow-missionaries. Scarcely a week passes but someone comes as the result of a dream to enquire as to the way of salvation. I have known a man come eleven days' journey to a Mission station in consequence of a dream, by which God had convinced him that Christ was the Saviour, and not Mohammed. The prejudice of a lifetime had been swept away by that dream, and I had the great joy of baptizing that man some weeks afterwards.

I know of no greater encouragement and incentive to prayer than the fact that God can and does speak to these people by dreams, even when there may be no Missionary within eleven days' journey of their homes. Many Christians in Persia to-day have been led to Christ as a result of such dreams when they were still Mohammedans, and month by month others are becoming enquirers from the same cause.

What a privilege it is for us at home to be fellow-workers by prayer for the Mohammedan world. I have mentioned two special

difficulties of the work, two special needs of the peoples, and two special encouragements for our prayers.

May I suggest that we shall not be content with these three days of prayer for the Mohammedan world, but shall recognize the privilege of being regular and constant intercessors?

No doubt many of us pray for the Jews every Saturday—if not, I hope we shall begin to do so at once. Let us also pray for the Mohammedan World *at least every Friday*—their holy day. I do not say that we should be satisfied with this, but let us not do less than this. The privilege is offered to every one of us to help to pull down the strongholds of Islâm. A young American Missionary, who laid down his life for Christ on the shore of the Persian Gulf, said: "I don't know when the explosion is coming, but we are getting the dynamite under this rock of Islâm, and some day *God will touch it off.*" We may all help by our prayers to hasten that glorious day!

ADDRESS BY REV. JOHN BAILEY,
Sudan United Mission.

I am thankful to have the privilege of speaking after Mr. Goudie, because what I shall try to say will, I think, further impress what he has said, and bring before you the practical details of mission work in the face of this Mohammedan advance about which we are concerned. All authorities say it is vastly more difficult to win Moslems for Christ than it is to win heathens.

I am sure we shall have your sympathy and prayers when I explain that the Sudan United Mission was founded for the very purpose of taking the Gospel to the Pagan tribes before the Mohammedans could get hold of them: and to Pagan tribes who were brought under an imminent peril of being won over to Islâm by the annexation of their country (I speak especially of Northern Nigeria) to the British Empire.

Perhaps a little explanation of this statement may be necessary. This whole district has existed under the blighting shadow of the slave trade from time immemorial. The north of the country is Mohammedan, the south still mostly Pagan. The Mohammedans from the north came down upon the south nearly every season slave-raiding, as regularly as hunters in other parts go every season to shoot big game. The Pagan tribes, which possessed any strength and vigour, had taken refuge in the mountains, where they entrenched themselves in their villages so that they could hold their own against the raiders when they came, and in those days no stranger dared venture among them. From sad experience and observation of what happened to other tribes, they had come to regard every stranger as a spy or in some way connected with the slave-raiders, and they nearly always took his life and ate his body. No Moslem, therefore, dared venture among them.

But when the British Government annexed the country at the beginning of this century, slave-raiding was forbidden, and as the administration of the Government became effective, the slave trade ceased, and the roads became safe for all comers, and the stranger could venture where he would not have dreamt of shew-

ing himself before. So now Moslem traders and teachers can go safely unarmed among these Pagan villages, where a few years ago they could only have forced an entrance by an overwhelming military force.

Thus you see a new peril was positively brought upon these Pagan tribes by the action of our Government in making N. Nigeria a British Protectorate. This then was the position of affairs at the beginning of this century—the slave trade virtually abolished, slave-raiding stopped, the roads safe for travellers; and for the first time strangers, whether Moslem or Christian, were able to go among the Pagan tribes. The Moslem began to go immediately. Should the Christian missionary go? Everything was favourable for the Christian missionary. The British name was held in the highest honour. Speaking generally, we can claim that our commerce had been honest and clean. The Royal Niger Company had carried on its trade with a fair regard to the interests of the natives as well as of their own shareholders. Such military force as had been used from time to time had been to check slave-raiding and protect the oppressed. But a commercial company soon found it impossible to deal effectively with the slave trade in the interior away from the banks of the river. And, therefore, after a time the country was taken over by the Government.

The representatives of the Government were most desirous that Christian missionaries should be sent at once to these Pagan tribes. But there were no missionaries to go, and there was no missionary society to send any. All the great missionary societies, on being applied to, replied that they were not in a position to enter this new territory now thrown open in anything like adequate force. Dr. Kumm, and his like-minded wife (known to the religious and philanthropic world as Miss Lucy Guinness), felt that something must be done, and at length they founded the Sudan United Mission in conference with representatives of all the evangelical sections of the Christian Church.

Dr. Kumm took out the first party of missionaries in 1904, and we have now (reckoning in three at the present time on their voyage out) twenty-one missionaries on the field. Of course our work so far has been largely pioneer work, necessarily very slow and hard and elementary. I wonder if you have any clear idea of what such work is. Our missionary goes up the river Benue: proceeds into the interior, settles down in some native village, lives in a mud-house among people who are utter savages, absolutely unclothed or with the merest scrap in the way of clothing. First he must learn the Hausa language, which is the language of the market and the road. Then he must pick up as best he can the meaning of the sounds and words he hears the natives use, and gradually learn the language of that particular tribe, reduce it to writing and translate the Scriptures into that tongue. He can only speak to the people at first through an interpreter. Every tribe seems to have a separate language, and in going from one place to another only a few miles away you pass from the area of one tongue into another. So that the work is extraordinarily difficult and must always be slow. One of our missionaries has already translated the Gospel of Mark into one of these native languages, and the work is going forward in others.

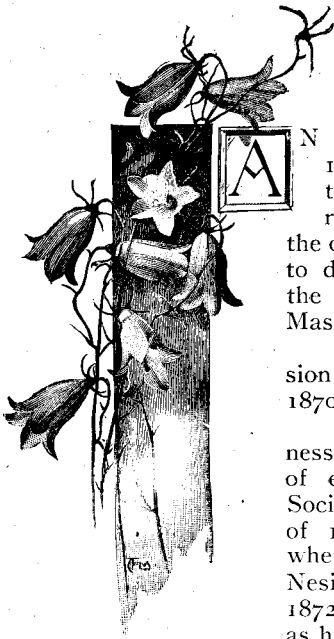
. . . Mr. Haines, in his book on Islâm, tells us that in the

Middle Ages these was a contest between the Crescent and the Cross for the islands of the Malay Archipelago. The king of one of these islands proposed that he should be instructed in both religions by their respective professors before he decided which should be adopted in his dominions. But the missionaries from Mecca arrived long before the Jesuits from Portugal, and the island of Celebes became Mohammedan, and has remained Mohammedan ever since. Such an issue lies before this generation in the crisis now pending throughout this portion of the Sudan. Shall the Christian missionary once again be too late, and these Pagan tribes now waiting for the "white man's teacher" be won over by the false prophet?

Let us pray that God may arouse the Church to the need, and that we may be faithful to the opportunity of our day!

The Story of the Swedish Mission in East Africa.

(Continued.)



AN attempt was made to resume work in 1880, but so soon as the brethren drew near to the cruel Ras Alula's border, they received from him a written order to quit the country. There remained for them nothing to do, but to return to the coast. Thus for the third time was our mission restricted to Massawa.

We ask now, how had the "waiting mission" in Massawa, during the ten years from 1870 to 1880, extended its influence?

The man who stood first in zeal, faithfulness and ability, was B. P. Lundahl, a name of enduring interest in the history of the Society's African Mission. At the beginning of 1871 he opened a school in Massawa, wherein, along with others, a Galla slave, Nesib, was instructed, and on Easter Day, 1872, was baptized, and received Onesimus as his Christian name. Thus the East Africa Mission's firstling was a Galla, and in him we

have been able to see what the gifted and relatively superior Galla people may become when they have been won for Christ. May not the Lord, by the winning of this slave boy, who later would be of great service in our mission, have already from the beginning intended to show His approval of the mission-friends' warm love for the Galla people? Certainly we have the right to believe it.

Lundahl's plans for his school were comprehensive. He had in view clearly and decidedly that the weighty matter was to educate native labourers, knowing well that in the last resource they would carry on the work. He wrote on this subject as follows: "Here in Massawa one meets children and youths from

all East Africa. Already we have in school boys from countries representing six languages. If in Massawa there should be a nursery for all these plants, it may be possible in a few years to send out a good troupe of evangelists to win in every place victories for Jesus." Eventually three schools were established, one for boys, one for girls, and an industrial school.

In the course of a few years Lundahl was permitted to baptize the first fruit of Kunama, the quiet self-controlled Natanael; also the first of the Mensa people, Emanuel, from Hedenstrom's school in Geleb. By Gordon Pasha's good will, the Mission obtained possession, in 1877, of a piece of land at Monkullo, half an hour's distance from Massawa. On this a larger building could be set up; and on Christmas Day, 1879, the first Divine service was held in the little church. More space had now become a necessity; for, on account of war, persecution, and famine, a great number of children were taken into the establishment. In addition to these also, as already mentioned, were the Mensa missionaries who had been driven thither. The mission community in Monkullo this year numbered 150 persons.

Meanwhile this "waiting mission" in Massawa also became a suffering mission. Lundahl wrote, in 1879: "Never have our prospects appeared so dark as they do now. We find ourselves in much the same plight as were the children of Israel long ago. We stand on the Red Sea shore, and the enemy reaches us even here. But we can comfort ourselves as they did with the same command, 'Stand still and see the salvation that the Lord will bring.'" At this time the attempt to push forward from Massawa was foiled by the opposition of the Roman Catholics to the evangelical work. These people enjoyed the favour of the notorious Ras Alula, who raged against "Mary's enemies," as the Protestants were stigmatised by the Abyssinians. The years 1884, 1885 (the year in which the noble champion Lundahl was removed from the conflict), and 1886 were a sad and anxious time, in which our people truly carried their souls as a prey (Jer. xxi. 9). Alula's wild hordes ravaged unceasingly; the Egyptian soldiers raged against Europeans and Christians; robbers carried off, as prisoner, A. Bengtson, a missionary who barely escaped with life. Besides all these miseries, repeated shocks of earthquake visited the region, so that every evening our people had to put up clothing in bundles so as to be ready to escape when a shock came. Above all was the deadly climate, which is one of the most dangerous in the world. The heat on this coast rises to over 50° C. (122° F.) in the shade. Truly endurance and heroism were needed.

Meanwhile a change for the better in the political situation took place in the year 1885. Then the Italian flag was hoisted side by side with the Egyptian flag. Security by degrees increased, and the work of the mission began to grow. In 1886 a large number of slaves, captured by an Italian cruiser, were handed over to the Mission. These slaves had been brought from Gallaland to the coast, where they were placed in small wooden cases pierced with ventilating holes, to be carried across the Red Sea to Arabia for sale. The number of such recaptured slaves increased remarkably from that time forward.

Following on the Italian occupation of Massawa and the

adjacent territory in 1885, occurred the real resumption of the Tigré mission, inasmuch as a methodical approach of the Tigré-speaking Mohammedans became now possible in wide tracts of country round about Monkullo. Hitherto all teaching and preaching had been done in the Amharic language. Notably, in 1888 and 1889, did our East African missionaries carry on a powerful evangelistic work among the Tigré-speaking Mohammedans. Pastor K. G. Roden, who had devoted himself specially to Tigré work, had already been able to make a commencement in Arkiko on the coast, where about 9,000 Tigré-speaking Muslims were living. In 1889, as mentioned, it became possible to take up Geleb again, where Roden superintended the mission and directed the boys' school henceforward.

That same year Pastor A. Svensson, with two Abyssinian priests, members of the evangelical congregation, went up to the places which for twenty years had been shut against the mission, and there, by the graves of the martyred brethren, preached the Gospel freely. A large number of Holy Scriptures could now be sold in the place where formerly everyone who was found to possess a copy was cruelly mutilated. For work among the hard almost inaccessible Mohammedans, the Medical Mission proved to be of great importance. In the course of the year, 1890, Doctor Winquist treated 300 sick, and during the next year medicine was given 4,700 times, and more than 6,800 wounded and injured were attended to. In those years scarcity of food prevailed. The Society appealed for help, and collected 27,000 kronor (about £1,400), the distribution of which made an energetic advance possible. Each day bread was handed out to from 700 to 800 starving people. In 1892, a hospital was opened, which materially lightened the labour. There can be no doubt that by this Samaritan service many hearts were opened which otherwise had been fast closed against the Gospel. In this connection the prayer of one of our native labourers in Monkullo may be quoted: "Dear Lord God, hold Thy protecting hand over this house, where the thirsty find water, the weary rest, the naked clothing, and over those that are sorrowing for sin peace and comfort through the Word of Life." He who knows how hard it is to work on the land over which the false prophet's fanatical fire has burnt up the soil on which the Gospel seed is to be sown, will not wonder that the mission in this country cannot speak of brilliant results—at least among adults.

Monkullo has of late lost much of its importance, inasmuch as the population is rapidly forsaking the unhealthy coast for the higher lands. It has become obvious also, that here the mission's hope is in the *native* labourer. Pastor Sundstrom writes on this subject: "It is a distinction for our Tigré mission that it is in a position to nourish evangelists. And if it has advanced so far that native teachers continue increasingly to become the bearers of the seed-corn of the Gospel, then beyond doubt will a rich harvest be ingathered. The seed can be sown over a wider field and in fuller measure. We note also a matter of the greatest importance: there is growing in our little congregation, which increases year by year, a feeling of *responsibility* for the evangelization of the tribes who live around them. With the strengthening of this feeling there will result the offering of

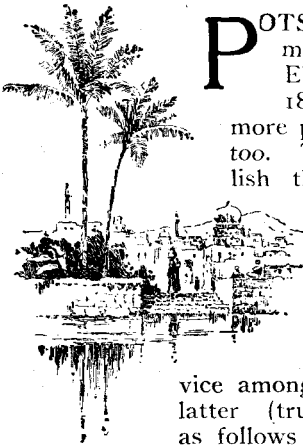
personal service, zealous, brave, and enduring, as well as of material help." The young folk are also a special joy to us here. A letter from Geleb early this year (1906) speaks on this subject as follows:—"Know thou that last evening (in the week of prayer) we had a time of rich blessing. First the teacher Samuel opened the meeting, and explained the subjects for prayer. Then he spoke of the change which had taken place here in Geleb. 'Ten or twelve years ago there were very few young people in the place, and the congregation consisted only of the old teachers and their families. At that time no young person ventured to pray or speak openly. Now, thanks be to God, we are here a little company, who, even the young, are not ashamed to confess their faith in Jesus and to pray. This is an answer to prayer which we have to thank God for. Last year we asked Him to bring children to our schools. He heard us, and many more came than we could receive.' After Samuel had spoken they began to pray. Thou shouldst have heard their prayers; they were real heart-cries. One prayed for a sister, who came for a time, and then went back to her relatives; and for his own parents and family. He wept as he prayed. Another, who is a stranger here, and is the only Christian in the place where his father lives, prayed with fervour that God might look upon His people in mercy, and let them experience the compassion he himself had tasted. His voice failed, and we could only weep with him and sigh unto the Lord. By such events as these we know that, if we have left kinsfolk and children for the Lord's sake, He Himself has fulfilled His word to give us kinsfolk and children in Him." Will not hope rest upon a field of labour where the spirit of prayer and intercession is awake in such a degree, and that among the young? Yea, verily!

In regard to the Mission's relations with the Authority which now governs the land in which our work is carried on, that is to say, the Italian administration; we are glad to recognize the respect and the consideration which the Mission has gradually acquired. Here, as everywhere, a man must be blind indeed if, eventually, he fails to perceive the gracious influence even in material and external things, which has proceeded from its work. The path of missions is ever toward culture. It is wonderful that so much time must pass before the eyes of those most interested become open to a mission's importance for the material well-being of a people. What prejudices have our brethren had to overcome under this head in the field now touched upon! When the present Governor of Eritrea, in 1891, as the member of a commission, came first into relation with our mission, he assumed a very hostile attitude towards it. "The Catholics," said he, "are quiet, and leave the natives in peace. On the contrary, Protestants are restless, and with northern stiff-neckedness and feverish zeal creep into the darkest corners of the huts and into the families' most sacred room. They stick fast, torment, and attach themselves so as not to lose their hold; they are bugs and leeches in one." Quite lately, the same gentleman, Signor Martini, who spoke in this wise of our brethren's work, made a longer visit to the Geleb mission station, and there expressed as Governor of the Colony his appreciation of the same work. He said: "When I, in 1891, came as a member of commission, I

believed that the mission, and at that time even the Swedes, were a danger to the Government: and that by their working they would cause disturbances which the Abyssinians would make use of to do the Colony harm. Now, as time has passed, and especially since I have come this second time and have seen and examined your work, I have found it to be a good preparation for a step forward in the path of civilization. In Asmara I have heard of and seen good results from the action and influence of the Swedish mission which commend it. Here, in Geleb, the work has advanced, and has had a good influence on the people. My apprehensions were needless and groundless. I see, on the contrary, that the Mission is very useful to the Colony of Eritrea and to its people. The work for the people and for the language should be supported, and therefore I gladly give 1,000 francs for the printing of a native literature in Tigré. In my book concerning the Colony I spoke hard things of the Swedish mission; but I shall change all that in another publication. Since I have found the Mission other than I thought, I have already changed my tactics in regard to it, and shall support it. When I go away I hope to leave a good impression in Geleb."

The New German Seminary for Training Missionaries to Moslems, and its Leaders.

ERNEST GORDON.



POTSDAM, the head-centre of Prussian militarism, with its memories of the Great Elector, of Friedrich, of the heroic days of 1870, is to be the seat of a new enterprise more peaceful in character, and yet militant, too. The German Orient Mission is to establish there a Mohammedan seminary as an instrument for the conquest of the Moslem world. Its purposes are, first, the preparation of a new mission literature for circulation in all Mohammedan countries, and secondly, the training of missionaries with especial regard to service among Islamic peoples. The course for the latter (truly German in its thoroughness) is as follows:—

Semester of 1909-10.
 Turkish (Osmanli and Kaschgarish).
 Arabic, Persian, Armenian.
 Exposition of the Koran.
 The Sufit Philosophy.
 Life of Mahomet.
 Ethnography and politics of the Islamic world.
 New Testament and Islam.
 Old Testament and Islam.
 The Oriental Churches and Islam.
 Islam and the Ancient Orient.

Instructors: Drs. Lepsius, Wegener, Rohrbach, Mr. Awetaranian, Sheik Achmed Keschaf, and Müderis Nessimi Effendi.

The establishment of this seminary is the consequence of a series of remarkable conversions—that of three Mohammedan "mollahs," or priests.

Mohammed Schükri Effendi, who at his baptism in 1885 took the name of Awetaranian, was a "Seid," or descendant of the prophet, dedicated in his childhood to the priesthood and educated as "mollah" in the schools of his native city.

Sheik Achmed Keschaf was till 1907 head of the Dervish order of Rūfai in Macedonia. He had reached the highest place in the teaching and practices of the Dervishes and in their mystic philosophy of Sufism.

Mohammed Nessimi Effendi, his brother, is a Müderis or holder of a diploma or professor of Moslem theology of the first class. He is everywhere recognized as one of the first scholars of the Islamic world—a debater of extraordinary power and wisdom.

A Mohammedan writer, Fasli Maghmumi of Adrianople, has recently said:—

"When I was in Paschmakli (the birthplace of these two notable converts) my attention was called to the reverence in which the brothers were there held. They were considered to be the very flower of Divine learning, saints greatly endowed by nature. Many of the inhabitants of Paschmakli boasted of them, kissed their hands and feet, threw themselves on their faces before them, brought gifts to them, sought their blessing and laboured to imitate them. When these extraordinary men had won the confidence of the people they began to scatter the seed of their devilish teaching (Christianity). Beware of them, ye whose inner eyes are opened!"

The confessions of these two mollahs make very remarkable reading. A part of it we summarize:—

"Our forefathers sprang from the conqueror of Rumelia. Our own father left the world and gave himself day and night to religious meditation. To him were vouchsafed remarkable signs and miracles of grace. He left us no earthly possessions, but we cannot thank him enough, for he turned our course to the quest for truth. We are unmarried, and have never engaged in worldly occupations, having devoted ourselves to searching after truth.

"In the name of the Father, the Son, and the Holy Ghost. Lord God, King of worlds, Thou Who art lifted above time and space, the source of all and in truth our Father, take from our eyes and from those of Thy other children the veil of deep ignorance, that our hearts may rejoice in the knowledge of the truth which Thine only begotten Son, our Lord Christ, has revealed. Make dear to the hearts of all men the glorious teaching of Thy holy gospel that they all may have a share in its blessings and may be one in spirit and belief; that they may live and walk in the light of Thy glory. Amen.

"I, Kuth Oghlu Sheik Achmed Keschaf, was born in 1864. For many years I studied and then became a soldier. When the Turkish troops were called out against Greece I was appointed

chaplain in the second battalion of the 18th Regiment of Reserves. After the war I returned home to undertake with my brother thorough investigations as to what the real truth was. We became convinced that it was the religion of Christ. This we freely preached among the Moslems of our land, awakening their violent hostility. We were obliged to leave our home country and set out for Arabia. On the journey my brother preached for some time in the mosques of Eskidhe and Görnuldhenç.

"In the Hissar Mosque of Smyrna he zealously taught the holy gospel. That he could preach daily four or five hours without notes called forth the greatest astonishment and admiration. It was said that such learning could not be the fruit of study, but must be God-given. From all other mosques the multitudes streamed to him. The other mollahs were envious. They saw that his teaching would destroy the foundations of Islamism, for he exposed the weakness and falsity of the Koran in a way that proved its utter perversity. None of the hearers could fail to realize that Mahomet was a false prophet, that his miracles were spurious, that the stories about his watering the earth with his fingers or splitting the moon were pure fables. He set forth mighty proofs that neither the Koran nor Moslem traditions were trustworthy. Then he passed to the Moslem view of Christians. These he said were not Kjafirs. It was folly and nonsense to hold them to be lost souls. Moslems must be friendly with them, for there were no grounds for hatred. The New Testament was a beautiful, useful, and holy book.

"Great numbers, as a consequence of this teaching, found their faith in the Koran destroyed. To the numerous learned mollahs in his audience he would turn with the challenge: 'If my words are false, disprove them. Then you would see how many additional arguments against your views I can produce.' But they feared to take up the gauntlet, and many who were taught in modern knowledge said, 'The words of the young Rumelian preacher are true.'

"After a time he was threatened by fanatics. Then he stopped preaching. But great crowds assembled and waited hours in the hope of his re-appearance. A fanatic arose and cried out: 'Why wait ye on this preacher? Have ye not heard all he spoke against Islam? It is written in the books, "When the Lord of Time, Iman Mahdi, shall come then will all Moslems in the world unite and fall on the Christians." Then there shall be but one religion on the world. But the preacher denies all this. He has taken away from us our courage and hope of a future victory.'

"Numerous refugees from Crete, Russia, Bulgaria, Bosnia and Herzogovina were present at the meetings. They said: 'Alas! We have left our homes because of the Christians, enemies of our faith. We await Iman Mahdi, sword in hand, to lead us back and to revenge us on our enemies.' Then arose a Bosnian, Hadji Mustafa, and cried out: 'Where is the preacher? I will hew him down and send his soul to hell.'

"'The two brothers from Rumelia are Kjafirs,' said a Müderis (religious teacher) from Magnesia named Sabri Effendi, 'and whoever denies it is a Ejarfir himself. They deny that a man named Judas took the form of Jesus and was crucified in His stead; they deny that Gabriel in the shape of an

Arab Bey revealed the Koran to Mohammed; they deny that Mohammed's footsteps left an imprint on a stone in Jerusalem; they deny that the earth is 500 years' journey in length and that it is seven storied and that oxen bear up these stories. They deny that in Paradise are Huris and Ghilmas, marrying and feasting. They deny that Jesus in the last day will come from heaven, die and be buried in the grave of Mahomet. They have said a thousand things against the Koran and are apostates.'

"The people, however, gathered around my brother to such an extent that the government, fearing a mass movement to Christianity, put us on a steamer and sent us to Mecca into banishment. But we did not cease to preach Christ and won many to a knowledge of the truth. When freedom was proclaimed we came back to Salonika. In Adrianople my brother preached during the thirty days of the Ramesen (the Moslem Lent), each day for five hours in the Altan Mosque. In his sermons he explained and proved Christian truth on the grounds of reason and science. Many were convinced. Later we travelled to Philippopol in Bulgaria, to make open confession of our Christian faith."

"We have," writes the brother, "worked through hundreds of books to get at the truth. We have examined every word in the Koran and the Hadiss with the greatest care and have detected numberless errors. We saw that it was wrong to continue Moslems. We have both therefore accepted Christ. We hope to lead our people to the same end and are preparing to publish much for this purpose. We have seen in our journeys in Rumelia, Anatolia, and Arabia that the Moslem learned ones have always been put to silence. We confess our weakness, but are determined to work with what we have to wake the children of Islam out of error."

(Signed) Sheik Achmed Keschaf and Sheik Mohammed Nessendi.

This statement was written in the house of the earlier converted mollah, P. Awctarianian, a tried and trustworthy worker of the Orient Mission. He soon became satisfied of the reality of the brothers' change of faith and the purity of their motives. He was astonished to learn what active Christian work these learned men had already engaged in and how great the excitement their discussions in the mosques and seminaries of Adrianople, Constantinople, Alexandria, Cairo, Smyrna, Beirut, Mecca, Medina, and Damascus had caused. Certain articles published by them in *Günesch* called forth a great number of protests and also encouraging letters from all parts of Turkey and Bulgaria. Freedom for discussion of theological questions is a new thing in Turkey, one fruit of the Young Turkish revolution. Public utterance of thoughts long suppressed and fermenting below the surface now excites wide attention. The orthodox Moslems, and especially their clergy, are in a deep state of anger and mortification at the outcome of the movement for freedom. The granting of civil right to Christians, their admission into the army, the dethronement of the Caliph (the representative of the Prophet, by a national assembly in which both Jews and Christians participated, were each demoralizing blows to Mohammedan tradition.


It will be then readily understood that the articles of the two

learned apostate Ulemas, so destructive in their criticism and so eagerly read, could not fail to cause intense bitterness in stricter Moslem circles. Numbers of threatening letters were received, and the paper returned with insulting marginal comment. On one was drawn a Turkish sabre and a revolver, as a menace to the writers not to continue their course. But there were encouragements also. A Turkish village in the neighbourhood of Philippopol sent messengers urging the brothers to instruct its people in the truth, as the whole village was inclined to pass from Islam to Christianity. The news, however, became more and more threatening. Friends of the Ulemas from their native city visited them and told them that at a secret meeting a group of men had solemnly taken oath to slay the apostates. Three days later it was learned that a Moslem fanatic had publicly sworn in a mosque within a week "to kill them as dogs." Their whole recent history shows that the two converts are not lacking in courage. But their new-made friends and the management of the Orient Mission insisted that they withdraw to a place of safety. For the present these two extraordinary and God-given men are to work in Potsdam, preparing a Christian literature for the Moslem world. It is doubtful if the Christian Church has ever acquired men better equipped for such an undertaking.

The baptism of the two converted Moslem priests took place Sunday, October 10, in the Nikolai Church in Potsdam. "Since the days of Mahomet this is perhaps the first time," writes the editor of the *Christliche Orient*, "that two former Turkish priests have been baptized by another converted priest. It is a rare victory of the cross over the crescent."

—From Record of Christian Work.

**Copy of letter received by a friend from
Rev. W. C. McClenahan, relating to special
meetings held at Assiut College.**

 T is with a profound sense of gratitude to God that I sit down this morning to attempt a brief review of the past few days. I have been trying to write ever since last Friday, but I have not succeeded in finding a spare moment until now. And even now it is because I wish you to know something of what is being done and to have you unite with us in praise and prayer that I have come away from the College.

It seems to me that we are in the beginning of a real revival here. Indeed so much has this impressed itself on some of us here that we feel that it would go on even if those who are helping most in it should drop out. I feel that none can stay His hand now—that we are in the midst of a movement that will finally sweep the schools here—and all this part of the country.

Souls are being daily convicted of sin. How many I have no means of knowing. The latest one that has come under my notice was a son of a teacher in one of our Mission Schools. He has been noted for his badness. A day or two ago, one of our workers met him incidentally on the road and had a word with him. Apparently no effect whatever was produced on the boy, and with the remark that he would be prayed for he was left.

So far as I can learn but little prayer was actually offered for him, as our people are all very busy. But this morning, during the introductory exercises at the chapel, this boy rose up and asked God to give him a new heart. I had some talk with him afterwards, and have no doubt that he has begun a new life. There has always been opportunity given for voluntary prayer before the preaching, and our hearts have been gladdened by the amount of confession of unworthiness and prayer for change of life.

We have been deeply thankful for the spirit shown by the boys of the upper two classes. The most of these are preparing for the government secondary certificate—which means that they are looking forward more or less to work that is not distinctly Christian. Two of these boys—among the brightest of all—asked this morning in their prayers that they might be shown what the Lord's will for them was. One of our requests these days is that God would lay His hand on some of these young men. We believe that He will do it. The temptation before them is tremendous. Many of us would go down before it. But God's grace is sufficient. We know it; we have tried it in the past days. There is *nothing* too hard for Him. One thing for which we have been thankful is that the results thus far are not due to any one man, or set of men. We have definitely sought to keep human hands out of sight, and we have very largely succeeded, I think. Preaching has been one of the instruments that has helped bring about these results, I am sure. He is a man that is deeply taught in spiritual matters himself. It is enough to say that. He will stay on with us for a few days longer. Do pray for him, that he may be kept "broken," and that neither he nor any of the rest of us may intrude in any way, or interfere with the Spirit's work. Miss Saxe gave valuable help last week in her Bible readings in Romans. Mr. and Mrs. Logan, who were with us for a week; Miss Ely, and Mr. Ned Swan, who is still with us, have been much used, specially in the ministry of prayer. Mr. Reed is coming up Saturday.

W. L. M.

Assiout, January 26th, 1910.

Review.

Islam und Christentum : Im Kampf um die Eroberung der Animistischen Heidenwelt. By Pastor Gottfried Simon. (Islam and Christianity in their Struggle for the Conquest of Animistic Heathendom). M. Warneck, Berlin, 1910. 12mo, 475 pp. 6 marks.

This book marks a new epoch in the scientific study of missions. Following so closely on Warneck's "The Living Christ and Dying Heathenism," it is in one sense a compliment to that important work. While Warneck gives us the philosophy of animistic paganism in its conflict with the forces of Christianity, this volume deals with the far more important subject of Islâm. The author has had sixteen years experience as a missionary on the Island of Sumatra, and has made a thorough study of all the authorities, especially the masterly work of Dr. Snouck Hurgronje of Niemann and Poensen. Islâm shows its real strength to-day not in the ancient seats of its power in Western

Asia, but in South Africa and Malaysia. This propagandism of the border marches is at once an index of its strength and a challenge to missions. The fact that in Malaysia there are to-day well-nigh forty thousand Moslem converts to Christianity, shows that here if anywhere we may look for a scientific presentation of right methods of evangelization.

The book consists of three parts, dealing first with the co-operative factors and the religious motives that lead so many pagans to become Moslems. Among the former the author mentions active Mohammedan propagandism, the neutrality of colonial governments, which is often baneful to Christian Missions, and the general influence of European culture. Among the latter the Moslem conception of God, Moslem magic and saint worship, together with their Korán, their eschatology, and their doctrine of surrender to God, are specially important.

The second part of the book deals with the social and religious condition of pagans who have become Mohammedan, and the author raises the question whether there has been social and religious progress, and to what extent, leaving no doubt that, for example, the position of womanhood in Malaysia is not elevated by the advent of Islám.

The third part of the book deals with the conversion of these Mohammedans to Christianity. Islám is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition to Christianity, and shows at once the strength and weakness of Islam over against the Gospel when Christian missions begin their work. The author leaves no doubt as regards his attitude toward Islam. It is one of uncompromising adherence to the vital truths of Christianity which make the impact of these two religions necessarily a death struggle. He shows the urgency and the possibility of winning over the Pagan races in Malaysia and Africa before the advent of Islám, but makes clear no less that the struggle against Islám itself is not hopeless, but if carried on in the spirit of the Gospel is sure to bring results.

The book does not minimize the baffling problem, but points out the way to its solution. It is optimistic without being superficial, and interesting as well as scholarly. We hope this important contribution will soon appear in an English translation.

S. M. ZWEMER.

Egypt and Syria Railway.

A GOOD deal of prominence has been given in the European Press, says the "Anglo-Egyptian Mail," to the news from Cairo that a scheme has been submitted to the Egyptian and Turkish Governments for the linking of Egypt and Syria by a railway line. The prominence given to the news is perfectly justified by the immense importance of such an undertaking. The statements published, however, are not quite correct. No concession has as yet been applied for. All that has happened so far is that Mr. Almagia, of the well-known Italian firm of contractors, who built the new quay wall at Alexandria, has asked the Ottoman and Egyptian Governments to allow him to make plans for such a line. The negotiations are in charge

of Mr. Ambron, the engineer of the firm, who is shortly returning to Egypt from Italy. According to an Alexandria contemporary, the idea is that the line should, after passing the Suez Canal, run along the coast to the frontier at Al Arish and then on to its terminus at Jaffa, where it would connect with the Jerusalem railway. It is difficult to suppose that the Egyptian Government will offer any political objections to the scheme. Some years ago it might have been argued that such a line of railway was inimical to Egypt from a strategic point of view, as it would destroy the isolated character of the country, and render her vulnerable from the side of Syria, whither all the invaders of Egypt have come. This argument is no longer valid, as the Hedjaz Railway has destroyed Egypt's isolation from the side of Asia, and it does not, therefore, much matter if a line to Syria is permitted.

Hamada Pasha and Zionism.

Hamada Pasha, the late Director of the Alexandria Customs and now Minister of Wakfs at Constantinople, has resolved to invite Jews of all countries who are seeking a new home in Palestine, to colonize the stretch of land near the route of the Baghdad railway now under course of construction, extending along the valley of the Euphrates from Aleppo to the Persian Gulf. The total area of this land is approximately 70,000,000 acres, and it has very fertile soil, with a fine climate and a great future, due to the coming railway. The western track of this country is within the limits of ancient Palestine, so that, for sentimenteal reasons, it should be acceptable to Zionists of the strictest principles. The extension eastwards could be regarded by them as an extension of Palestine. It is noteworthy that Hamada Pasha, who puts forward this plan, is the accredited representative of the Mahomedan religion in the Turkish Cabinet. The Young Turks are thus willing to grant the Jews what Abdul Hamid was reluctant to concede to them. The colonization of Mesopotamia, which means the realization of more than half the Zionist programme, is thus attainable if the Zionists care to grasp Turkey's proffered hand of friendship. —*Egyptian Gazette*, October, 1909.

British Syrian Training College.

Beirut, Syria,
May 30th, 1909.

DEAR MISS VAN SOMMER,

YOU have asked from time to time for news of our work, and it strikes me that a short account of our aims in the special department with which I have been connected during the past two years, while helping to fill the vacancy caused by the temporary absence in England of our Hon. Superintendent, Miss Thompson, may interest your readers.

All who are engaged in educational work must realise the great advantages of a simple and practical course of training for girls who have passed through our Mission Schools and desire to become Missionary Teachers. Almost from the date of the foundation of this School in 1860, this has been its aim, and many

teachers now employed in Egypt as well as in Syria are doing good work as a result of this training.

During the last two years, feeling the growing importance of this branch of their work, our Committee has encouraged a forward movement in the Training Department. With an increased staff and enlarged premises it is possible for us now thoroughly to realise our ideals along this line.

Miss Warburton, of Cheltenham College, has been specially appointed to this work of training, and has planned out a two years' course of study and practice which has just been completed by a class of students, and promises to answer admirably.

It is our great desire to keep the missionary aspect of the work in the foreground. The girls are not here to gain knowledge for themselves alone, but to prepare to teach others and to help in bringing in the kingdom of Christ in Syria.

Although primarily intended as a training-ground for those who will afterwards teach in the 40—50 schools of our own mission, our Committee are willing to admit to the advantages of the Training College candidates from our missions who have the same aims and desires, and next session we expect to enroll two such from the Palestine field. The Interdenominational basis of our Mission, its central position for Arabic-speaking lands, its long experience in educational work in the East, and the opportunities offered for practical training in its day schools in Beirut, all seem to point to an opening for extended usefulness in this direction.

If any of your readers care for further information, it will be a pleasure to supply them with our prospectus.

Perhaps those who remember us in prayer on the 21st of the month according to the Prayer Cycle, will seek for our young students the spirit of consecration, without which all our teaching and training must fall short of its purpose.

Yours ever sincerely,

M. L. JOHNSTON (*Secretary*).

→ * ←

Motoring through Arabia.

IT stands to the credit of Mr. David Forbes that he is the first man who has crossed Arabia in a motor-car. Starting from Alexandretta, he reached Bagdad in nine days, out of which only sixty hours had been spent in actual travelling. A week before this journey was undertaken an officer of the British Royal Artillery had cycled from Aleppo to Bagdad, saving his life by his speed on more than one occasion. Mr. Forbes found his chief obstacles in the small ravines which occurred in the most unexpected places, the irrigation channels along the banks of the Euphrates, occasional tracts of soft sand, and the roads in the Turkish signification of that word. He declares that the baked crust of the desert itself can only be compared to the racing track at Brooklands. To cross the Euphrates the car was run from an improvised quay on to a raft composed of two shaktoors—local box-shaped boats—one of which began to sink in mid-passage. But catastrophe was averted. In his encounters with Beduin Mr. Forbes took care that the car should be beyond their range before they recovered from their surprise at beholding it.

ONE WANDERER RETURNED.

A DETAILED LIST OF NILE MISSION PRESS PUBLICATIONS,

Corrected to March, 1910.

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Part of Dr Grant's lectures on "Religions of the World," in Scotch Guild Series, adapted and translated by Mr. Swan, of "Beshair-es-Salaam."
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An English translation by A. T. U. Should be in the hands of every student of Islam. A few copies on sale at the Nile Mission Press for 7½d. or 3 piastres. Friends in India please order of the Publishers, Christian Literature Society, Madras. Warmly reviewed by "The Epiphany," Calcutta.
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- "GUIDE TO BOOKS FOR MOSLEM WORKERS," - - - - - Gratis.
Compiled by A. T. Upson, (Supt.), and Rev. W. H. T. Gairdner. A few copies may still be had (*singly*). Being used from Nigeria to China.
NOTE.—The above "Guide" being somewhat out of date now, it should be supplemented by the lists of new publications issued from time to time.
- "CHRIST IN THE PSALMS." *Demy 8vo.*
This new publication deals with the title, subject and division of each of the chief Messianic Psalms, also giving (in each case) the fully-vowelled text, a concise commentary, the New Testament references, and a general summary. Contains suitable extracts from Delitzsch, Luther, Spurgeon, Thirtle, etc., with a general survey by Bishop Horne.
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" 18.	1675	...	5	4
" "	1676	...	5	0
" "	1677	...	5	0
" "	530	...	10	1½
" 24.	531	...	5	0
" "	532	...	1	0
" "	1679	...	2	6
" "	1680	...	10	0
" 26.	533	...	10	0
" "	1681	...	7	6
" 28.	1682	...	5	0
" "	1683	...	2	0
" "	1684	...	2	0
" "	1685	...	2	0
" 29.	534	...	2	6
" "	1686	...	7	6
" "	1687	...	1	0
" 31.	1688	...	1	0
" "	1689	...	2	2
" "	1690	...	3	12
" "	1691	...	4	0
Feb. 1.	1693	...	3	0
" 2.	1694	...	1	0
" 3.	535	...	1	0
" 4.	1695	...	3	4
" "	1696	...	1	0
" "	1697	...	3	0
" 5.	1698	...	3	0
" "	1699	...	15	0
" "	536	...	1	1
" 7.	537	...	10	0
" "	538	...	10	0
" 9.	1700	...	10	0
" "	539	...	1	0
" "	540	...	10	0
" "	541	...	10	0
" 11.	1701	...	1	0
" "	1702	...	1	0
" "	1703	...	1	11
" "	1704	...	1	1
" "	1705	...	1	0
" "	542	...	1	0

1910.	Receipt No.	£	s.	d.
Feb. 11.	543	...	5	0
" "	544	...	15	10
" 14.	1706	...	1	0
" "	1707	...	1	1
" 15.	1708	...	6	12
" 16.	1710	...	3	0
" "	1711	...	5	0
" "	1712	...	10	6
" "	1713	...	5	0
" "	1714	...	2	6
" "	1715	...	1	3
" "	545	...		6
" 17.	1717	...	3	2
" 19.	1718	...	4	9½
" "	1719	...	2	6
" "	1720	...	2	2
" "	1721	...	1	0
" 21.	1722	...	1	0
" "	546	...	1	0
" 22.	1723	...	1	1
" "	547	...	1	0
" 23.	1724	...	1	0
" "	1725	...	2	6
" "	1726	...	1	0
" 25.	1727	...	10	0
" "	1728	...	5	0
" "	548	...	10	0
" "	549	...	8	6
" 28.	1729	...	5	0
" "	1730	...	1	0
" "	1731	...	10	0
" "	1732	...	2	0
" "	1733	...	12	6
" "	550	...	8	4
" "	551	...	8	4
" "	552	...	8	4
Mar. 1.	1734	...	13	8
" "	1735	...	5	0
" "	1736	...	5	0
" "	553	...	10	0
" "	554	...	10	0
" "	555	...	12	6
" "	556	...	8	4
" "	557	...	10	0
" "	558	...	8	4
" "	559	...	16	8
" 2.	1737	...	8	4
" 3.	1738	...	15	0
" "	560	...	8	4
" "	561	...	10	0
" "	562	...	2	0
" 4.	1739	...	5	0
" "	1740	...	1	0
" "	1741	...	5	0
" 5.	1742	...	13	3
" "	1743	...	5	0
" 8.	1744	...	8	0
" "	563	...	10	0
" "	564	...	5	0
" 9.	1745	...	10	0
" 14.	565	...	1	4
" "	566	...	2	6
" "	567	...	2	6
" "	1747	...	16	0
" "	1748	...	5	0
" "	1749	...	1	0
" "	1750	...	3	4
" "	1751	...	5	0
" 15.	568	...	2	0
			215	11
			72	11
			18	8
			23	4
			9	1
			£330	5

Hon. Treasurer for Scotland ... 1648, 1678, 1692, 1716, 1746, 1647, 1709
 Hon. Treasurer, U.S.A. ... 1314, 1709
 Magazine & Prayer Cycles ... to
 Sales ... 1434

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,

The Official Paper of the Nile Mission Press.

SUMMER NUMBER—JULY, 1910.

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LIST OF NILE MISSION PRESS PUBLICATIONS.

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16, Southfield Road, Tunbridge Wells.

The Recessional.

I.

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

2.

The tumult and the shouting dies,
The captains and the kings depart.
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

3.

Far-called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

4.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the Law,—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

5.

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not Thee to guard,
For frantic boast and foolish word,—
Thy mercy on Thy people, Lord!

—RUDYARD KIPLING.

Written for the Diamond Jubilee, 1897.



“Blessed be Egypt.”

Vol. XI.

JULY, 1910.

No. 43.

Editorial.

“*The kingdoms of this world are become the kingdoms of our Lord and of His Christ.*”—REVELATION xi. 15.

“*The earth is the Lord’s, and the fulness thereof.*”—PSALM xxiv. 1.

These words are written above the two great centres of our national life. The legend runs in letters of gold over the Holy Table in Westminster Abbey: “*The kingdoms of this world are become the kingdoms of our Lord and of His Christ.*” They may be read by our King as the crown of England is placed upon his head. He too will one day deliver up the kingdom to God, as we believe His servant King Edward has done. The cry of His people through all the world is, “*Thy kingdom come.*”

The text, “*The earth is the Lord’s and the fulness thereof*” may be clearly read above the Royal Exchange, from the steps of which King George was recently proclaimed. It is as though the whole people acknowledges together that above our earthly monarch is the King of Kings and the Lord of Lords. King and people alike confess that all they have is His, and together they worship Him.

Would to God that this may be no mere outward profession, but that the whole nation may acknowledge their allegiance to the Almighty God and Father and to His Son our Lord Jesus Christ. The nations of them which are saved, shall walk in the light of the heavenly city; and it is written “*The Lamb is the light thereof.*” Shall we not at this time seek with intensity of desire that the nation of the whole English-speaking world shall be saved, and that king and people may wholly follow the Lord.

It is a most blessed coincidence that the first month of the new reign should see a great gathering in Edinburgh from all parts of the world, of those belonging to many peoples, tongues, and languages, whose hearts are set towards the kingdom of God on earth.

Our earnest hope is that this shall inaugurate a mass movement of the Church of Christ which shall be irresistible in its proclamation of the Gospel to the whole world.

When our new king was proclaimed on May 9th, 1910, the heralds in London rode as fast as they could from place to place so that as near as possible the proclamation might take place at the same time in different parts of the great city; and from every city in the land—from India—and from every colony, came back the news that simultaneously the king had been proclaimed there. The whole British Empire knew that George V. was king.

Do we not need to do the same in the kingdom of Christ? Shall we not take "the gospel of the kingdom" as quickly as man can travel to every portion of His vast domain, and proclaim in no uncertain voice that the Lord Jesus is king. Will not the whole Church of Christ on earth make the motto of the Student Volunteers their own: "*The Evangelization of the World in this generation.*" Surely this is why the Lord has called His Heralds together at Edinburgh to send them forth to the whole world with the one message: "There is born to you a Saviour which is Christ the Lord." "Repent ye, for the Kingdom of Heaven is at hand."

We turn to our own appointed station with the glad assurance that Egypt too shall know the Lord, and our part is to carry the tidings to those of her people who are still sitting in darkness and the shadow of death.

We have reached the end of the fifth year of the Nile Mission Press with deep thankfulness for God's good hand with us. Though still at the beginning of the work, we look ardently and earnestly forward to His doing much greater things than He has done yet. We are needing more personal help both at home and in Egypt. More Christian friends to carry out the work with us—both men and women.

We need a voluntary helper for the secretarial work in England that Mr. Oliver may not be so single-handed. As the work grows, more capable workers are wanted. Will not some offer themselves for this? It falls heavily on the few now trying to do everything. Each branch of the work of the Mission Press might become more fruitful if we had more labourers, more writers, more helpers, more colporteurs. We want to reach every class of the community, and to do this it is necessary to have those who understand the people. Women, girls, old men, young men, boys—all should be provided with the sort of reading that is suited to them. We have before us the evidence of the harmful influence that is exerted by the Press in the hands of bad men. God grant that He may make the Mission Press a mighty influence for good in Egypt.

The first united conference for women belonging to all the missions has been held at Zeitoun this Spring. Lady missionaries, teachers, Bible women, Moslem converts—all were gathered together to seek a blessing for themselves and for the people round them. It was a very new experience to many, and the Lord drew nigh and gave them the joy of His Presence. We are asked to pray for similar gatherings to be held in August for the men.

The Egypt General Mission has entered upon a new chapter in its history. Until now there has been no headquarter station belonging to the Mission. At first the Home Council met at Belfast; more recently, they have had their meetings in London. A few months ago a house was given them by Mrs. Baxter at 10, Drayton Park, Highbury, and this was dedicated to God on the 2nd June this year.

We render heartfelt thanks to God for thus providing the Mission with "A Sure Dwelling." We trust that in thus establishing their headquarter station they may have a base of operations for a great campaign in the war of the Son of God. Their purpose is to bring the Moslems of Egypt to Christ, to win them over to our own Lord. At the same time, or within the last few months, the site for a future headquarter station has also, been given the mission at Zeitoun in Egypt. This is the plot of land which has been consecrated to the Lord's Service by the conferences that have been held during the last year. A house that is built on the property adjoining is already the home of Mr. and Mrs. Logan and Mr. and Mrs. George Swan. In seeing both these good gifts bestowed almost at the same time, in England and in Egypt, we feel that the Lord is giving His seal to this mission. He has established their way, and will open out a clear path before them. "*They shall abundantly utter the memory of Thy great goodness.*"

The Nile Mission Press.

LETTER FROM THE SECRETARY.

"*Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*"—ZECH. iv., 6

"*God hath chosen the feeble ones of the world to shame the mighty.*"—I COR. i., 27 (Syriac).

THE mighty power of God in feeble earthen vessels, that the excellency of the power might be from God and not from us. This is God's way to blessing for others, if we are willing to be always delivered to death for Jesus sake. Not an easy life truly, but one which if faithfully yielded means life for others.

This seems to have been our experience in the last year's working of the Nile Mission Press. "Without were fightings, within were fears—but God." The last two words more than make up for the others. This also, thank God, has been the experience of the Press during 1909. Financially, God has sent us about £30 more than the previous year apart from special donations for colporteurs, building fund, &c., and this is a deep cause for thankfulness when we hear on all sides of deficits on the year's working.

Then a distinct step has been made in a forward direction in the amount at our disposal for new publications. The American Committee have made a special effort to help us in this, for which we are most grateful.

The Colporteurs have been steadily at work, as will be seen in the same report. They have scattered just under 11,000 books during the year. I have made special enquiry into the matter and find that, in nearly every case, these books are sold to different individuals. I want you to think what this means. Roughly speaking, 11,000 people have been given a clear written message of salvation as it is in Jesus, as well as in many cases a word spoken in season. What will be the result? Dear friends this

depends largely upon the prayers of those who, in this and other lands, follow the message with their prayers. The seed has been sown, but it needs the watering of prayer ere God gives the increase. This leads me to say that one of the deepest causes for praise we have had last year was, that God has definitely touched the hearts of those with whom I have come into contact through the meetings held, causing them to begin to pray for the work.

At our last annual gathering I mentioned that I had prepared a monthly list of topics for prayer and praise, and hoped that friends would take these up and begin to link themselves on to the work in this way. We have now 189 friends who, month by month, bring these petitions before the throne of Grace, and to these Intercessors we owe and acknowledge our indebtedness. Pray on, dear friends, and you with us shall find what God hath wrought in "that day." We shall be glad to add to our list the names of any of our readers who feel God would have them pray systematically and intelligently.

I now wish to call your attention to our most pressing need. I refer to the urgent necessity for us to have premises of our own, in Cairo. The Committees both at home and abroad are agreed upon this point, that the sooner we are housed in our own building, the sooner will the work be more stable than at present. Putting aside the worry and inconvenience of having people living in the flats immediately above the working of the machines, and the continual complaints of a not over-righteous agent, the saving of over £200 per annum in rent alone, which could be used for the furtherance of the work, would be such a boon.

With this end in view we opened a fund for the purchase of a site. We also circulated a number of small pamphlets, called "In Sure Dwellings," written specially for this purpose by Miss Van Sommer. As yet, we have only £430 in hand towards this object, and we must have strong help given us just now if we are to accomplish what we feel is necessary. Our present lease runs out in May, 1912, but if we are to have our own "Sure Dwellings" by that time, or any part of it, we shall have to buy a site almost immediately. We cannot state a definite price, as in Cairo land varies not a little with the state of the market. We know that at present there has been a considerable drop in the prices, so that now seems to be the time to buy. Can any of our friends help us in this? Or will they write to me for a few copies of the pamphlet and circulate it amongst their friends. This would be a real work for the Master and we commend it to you. Above all, let us keep steadfast in prayer that God will choose our own dwelling place for us—the best from His standpoint, and that He will keep it for us until His children have responded to His call. We feel it would mean much not merely for Egypt. Our eyes are upon the whole Moslem world, and we long that our Press should send forth its silent messengers of the "Good News" right through that world. Thank God we have already sent far beyond Egypt, but if we are to do such work at all adequately, we need increased support, and that can only come to pass if the work is much more widely known and spoken about.

I have often asked in our columns that some of God's people would arrange meetings in their neighbourhood at which I could come and seek to interest new friends, but unfortunately I have

had little or no response. Maybe God's time had not come—I wonder if it has come now?

Then as to immediate results. Of these we can tell you little when it comes to counting up converts, but the Mission Press is there essentially to sow. Others reap; all will rejoice together at the harvest, and that harvest will surely come.

The work has been more difficult lately through the increased unrest of the Nationalists, and the Colporteurs have had to be very careful, but they have gone straight on, and the result will be seen after many days. I have not mentioned the work done for the other Missionary Societies. "Orient and Occident," the weekly magazine for the C.M.S., is still printed at the Mission Press. "The Preaching of Peace," brought out by our friends of the Egypt General Mission, is also printed by us, and other smaller and regular periodicals are entrusted to us. Besides these, we bring out books for the American Mission and the other Societies working in Egypt, and we have the assurance from the unsolicited testimonials we receive from Missionaries, that God is using us to be their hand-maiden in a real way.

But when all is told, how little is done in comparison with what ought to be done, and what would be done if the Church of Christ was awake to her responsibilities and the privilege of ministering to her Lord in fellowship. We are working towards a certainty, for has He not said "The Egyptians shall know the Lord," and yet again is not "the Lamb slain," the same Lord who sitteth upon the Throne, and who expects His followers to overcome even as He also overcame? But it means what it meant for Him, a counting the cost, it means the Cross, with all it means to "leave all," and be willing even as the Apostle of old, to "know nothing among men save Jesus Christ and Him crucified." May He enable us for this pathway and teach us more of the Spirit of Calvary.

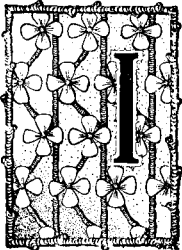
Yours in His Service,

JOHN L. OLIVER,

Secretary.

SUPERINTENDENT'S REPORT

On the year ending 31st March, 1910.



IN presenting the Annual Report for 1909-10, one can hardly avoid reference to the unrest which prevails in Egypt to-day. One feels and sees it everywhere. It is not, however, wholly a matter of religious fanaticism, but partly economic and social, partly political and partly religious. We can distinguish in it the unease and pain due to the approaching birth of a nation, also the political agitation of students and professional agitators, also some signs of a "stirring of the dead bones" of Islâm, as well as a partial recrudescence of old-time fanaticism. But we believe that the authorities have the matter well in hand. The Eastern Easter, May-day and the Bank Holiday of "Sham-el-Nesseem" passed off quietly, and the Com-

mandant of the Cairo City Police has felt able now to leave for holiday in Europe. The Copts of Upper Egypt have been in great fear after the assassination of Butros Pasha, the Prime Minister, but the Government had all their churches carefully guarded during their Easter celebrations, and a paragraph of grateful thanks appeared in the Coptic daily papers.

How does it affect us? All we can say is, that not yet have we had to stop any printing or publishing, and not yet have the colporteurs been idle for a day, yet they (noble, hard-working fellows) do complain that they get more than the average refusals to buy, and more than the average amount of verbal abuse. 'Tis but a call to prayer, for if (as reported and thought by some) the English authorities have been "letting things go to see the Egyptians attempt to legislate for themselves and fail," may we not follow the analogy and calmly watch this recrudescence and its attempt to reform itself by itself?—being assured that all is tending to the more complete demonstration of the failure of Islâm.

A Word about Our New Premises. It is often said that "An Englishman's house is his castle"—and we may add, "Yes, when it is *his own*." Apart altogether from our perpetual difficulties and unpleasantnesses through having tenants above our heads who complain of the noise of the engine, there are other very special reasons why we should be up and doing in the matter of providing permanent premises for our work, and also dwellings for the workers.

(1) We ought to know before May of next year, at latest, whether we shall have to move all our machinery the following Spring, for one year is not any too long to make arrangements, while it would probably not be sufficient for the erection of buildings, with the numerous unforeseen contingencies which always occur out here.

(2) My own lease expires at Christmas this year, and one could arrange to stay on for a short time, if one knew when the proposed dwelling accommodation would be provided in Cairo. (The heat in our *thin-walled* flat last summer was almost past bearing, and but for that we might not (probably) have had to go through the recent ordeal of parting with our only child, and having my wife ordered away for four months).

(3) Then there is the increasing need for a book-depôt in a central position, but on our own premises, so as to be in direct touch.

One feels one's great need for our Heavenly Father's guidance upon the whole subject.

The attention of our readers is kindly asked to a small list of really urgent needs, which will be found at the close of this report, and also to our ever-growing list of publications at the end of the magazine.

Now for some details of the Publishing, Printing, Book-selling and Colportage work.

I. PUBLISHING DEPARTMENT.

New Publications since last Annual Report.—"Essay on Islâm," 1,000 copies. This Arabic translation of Sale's "Introductory Discourse," by Sheikh El-Yasigi, was revised by us,

and the footnotes edited. Without El-Yasigi's Appendix, it makes a demy octavo volume of 304 pages; bound with the Appendix, 400 pp.

"Threefold Secret of the Holy Spirit," by McConkey, 1,000 copies. This deals with (1) The Secret of His Coming; (2) The Secret of His Fulness; (3) The Secret of His Constant Manifestation.

"Prevailing Prayer and the Revival in Manchuria," 2,000 copies. This is the Arabic translation of the three addresses, by Rev. J. Goforth, at the C.I.M. meetings in London last summer. May it bring about a revival in the Native Church.

"Christ in the Psalms," 1,000 copies. A native evangelist said, "I have lately read your new book on 'Christ in the Book of Psalms,' and I must say that in all the times I had read the Psalms through I had never seen Christ there to anything like the extent I see Him there now."

"The Vessel of Gold and Vessel of Silver," 3,000 copies. This is one of the latest of the story-parables, which are universally admired for the gentle way in which the Moslem is approached, albeit faithful, and direct. This time we have given 16 pages for the price for which we previously gave eight, just an experiment as to the use of cheap paper. Something like 50,000 of this series already sold.

Publications on behalf of Private Individuals.

"How is Jesus Coming?" 1,000 copies. This booklet of 120 pp., is a translation of one by Rev. R. Middleton, and is selling well in Upper Egypt, where this subject is much discussed.

"Translation of the Church." 1,000 copies were done of this pamphlet by Pember.

"The Glory of God in Redemption" consists of selected chapters from a book of the same name by Rev. W. Graham, of London. 1,000 copies were being done as the year closed.

Reprints of our Publications during the year.

"Christ's Testimony to Himself." 3rd edition, 2,000 copies.

"Roots and Branches," *i.e.*, Christian Doctrines and Duties. 2nd edition, 1,000 copies.

"Prophecies of the Old Testament." 2nd edition, completing the sixth thousand.

"Sweet Story of Jesus." 2nd edition, revised and improved by use of larger type, and by addition of copious index and Scripture references. 2,000 copies.

It is really very cheering to sell right out editions of two thousand or so of such excellent booklets, and then to reprint again and sell out again.

II. PRINTING DEPARTMENT.

There is not much new in the way of special remarks, for Mr. Gentles wrote fairly fully in the New Year and Spring numbers of the magazine. We are thankful, however, to see a steady improvement in work and conduct on the part of the men, both European and native. Unfortunately, the Evil One overcame the man referred to in a previous report—the one that we had been trying to rescue from a life of sin, and he broke into the printing-works and forced Mr. Gentles' desk. We had the

unpleasant duty of giving evidence against him at the Abdeen native court, and he has been sentenced to one year's imprisonment. Sad to say, when his young wife heard of it, she exclaimed, "Praise God, we'll be happy for a year, with him away."

We have been able to do but very little with the engine since the New Year. At last, at the end of February, it was found that the armature of the magneto-attachment needed attention, and as it could not be repaired in Egypt, it had to go to the makers, no less than eight weeks being spent upon the journey back and out again. Both machines have been turned by hand labour, but friends may be able from this single instance to see that when building or working in Oriental countries, one needs to allow a margin for "unforeseen contingencies" as wide as the original estimate of time itself.

Appreciation.

Just as the above was being written, a letter came from a missionary in Egypt, enclosing instructions for a rather particular piece of work, and saying, "It is a great comfort to have someone to whom one can refer such a matter, and feel confident that it will be done properly, and that the charge made will be an honest one." We thank our friend for his kind appreciation, which is very welcome.

Comparative Statistics.

Pages printed during the twelve months, April, 1909—March, 1910.

	1909-10.	1908-9.	1907-8.
(1) Evangelical Periodicals ..	4,962,360	3,793,530	3,822,460
(2) Publication Department ..	1,310,000	848,250	1,442,000
(3) Religious Books for Others	2,089,180	2,637,600	2,064,360
(4) Various	799,350	766,350	550,480
Total pp. ...	9,160,890	8,045,730	7,879,300

When it is remembered that last year consisted of 13 months, and this one of 12 months only, it will be seen that a little progress has been made.

III. BOOKSELLING, ETC.

Our books have gone to districts as widely apart as Egypt, Asia Minor, Algeria, Palestine, West Africa, and China. We have heard this week that those sent to China were appreciated, and likely to be found increasingly useful in days to come, but the workers have sent to ask if we cannot supply them with vowelled Arabic books. The matter came up at our last Publication Committee, and it was thought that perhaps a start might be made with one or two of the Story-Parable series, just for other and non-Arabic-speaking lands, special funds for which would have to be allocated, as vowelling an Arabic book greatly increases the cost.

Some free grants have been made; these are of four kinds

only, that is to say, those for which funds have been specially provided—McConkey's "Prayer," Lady Macrae's "Jesus is Coming," Miss Mason's "FOR YOU," and a temperance tract called "General Grant's Fear."

A comparative list of numbers of books distributed this and the past two years, is appended. One needs to remember that this year represents the work of 12 months, and that of last year 13 months.

	1909-10.	1908-9.	1907-8
	Vols.	Vols.	Vols.
Colporteurs... ..	10,999	10,908	6,835
Wholesale	3,994	5,037	5,699
Nett	2,538	4,629	461
Gratis	1,782	1,252	4,540
Total Volumes ...	19,313	21,826	17,535

(12 months.) (13 months.)

IV. COLPORTAGE WORK.

This year we have sold more volumes by means of colporteurs in the twelve months than we did last year in thirteen months, and several thousands more than we did the year before that. For this happy result we are greatly indebted to three friends at home who send the support of our first three men. Will they accept our hearty thanks, and rest assured that this work is going on absolutely and literally "in season and out of season." In fact, one man, a converted Moslem of twenty-six years' standing, declines even to take the customary two days' rest to which he is entitled after a long and wearisome journey of a month or six weeks, and smilingly says "Kull yôm, kull yôm, mâshi dâïman" (Every day, every day, always at it), meaning that during his few days at home he is distributing in the streets of Cairo. He seldom says anything of his experiences at the Convention for Moslem Converts a year ago, but by the way he goes for the Moslems (in a nice way)—telling others, like a renowned philosopher of old, that they can help him best by "getting out of the sunlight"—one can only conclude that his spiritual life was greatly helped.

Incidents Reported.

A young colporteur reports his first experiences as follows:—
 "When I offer the books to the Mohammedans, they ask if they are to have them gratis or to pay the proper price for them. I reply that of course they must pay the price, and they then say,—
 'If you come here wanting us to embrace your religion, you should give us the books gratis.'"

"Some native Christians (Copts) say, 'These books and tracts are of no use to us nor to the Moslems either, because they are written by Protestants, and therefore they are nothing but empty philosophy!'"

Showing the need of more light for native Christians:—
 "During my itinerating in the small villages, I met two

Christians (Copts). I had a talk with them concerning Christ and Salvation. They said they lived close to the Church, but they did not know Christ! they only knew the priest; if he fasted they fasted, and if he ate they ate. I advised them to read the Scriptures daily and to learn to know Christ."

The following shows the way the convert referred to above approaches the Moslems.

"The sale this month was mostly among Mohammedans, who are fond of arguing about the character of Christ; and when they engage in conversation they forget that the subject ought to be discussed with reverence; but, thank God, He is able to prevent all excitement."

When I was at Mansourah, I met with some Moslems who argued with me about the Moral Law of Christ. They said that the Law of Christ was so much narrower than their religion; the law of their prophet Mohammed permitted polygamy and divorce, and he (the prophet) promised them that they should have wives in Paradise. I told them that Mohammed's religion was suitable for worldly men, but Christ's religion was founded on chastity, peace and love; no one could enter Christ's door unless God work in him."

The next two incidents have a bearing upon the "unrest" referred to above, for the Moslems are at last awakening to the fact that the day of oppressing the Christians is over, and that sometimes makes them "cut up rough" in individual cases:—

"(1) A Mohammedan said to me, 'Not long ago you Christians were under our bondage, and we were treating you as slaves; how is it that you can now distribute books against our religion? These things ought not so to be.' I said nothing but went on my way."

The next instance was more disturbing to the colporteur, who is not now so ready as he was to tackle the Moslems, partly on account of the following incident:—

"A ghaffir (watchman) asked me to sell him some useful book for a half-piastre, and I gave him one called 'The Day of Judgment.' Next day he brought it back saying that it was against his religion, and I exchanged it for another. The following day he brought this one also and angrily told me to take my book and give him the half-piastre, otherwise he would put his knife in my belly. I was much frightened at this, as it was such a short time since the tribal fight in that town in which four had been killed and many wounded, so I gave him his coin and went away trembling."

This man is, however, keen to "buy up the opportunities" to evangelise, as the following incident shows:—

"When I was at D . . . in the beginning of February I was distributing books as usual, when I met with two Christians (in name only). They had previously bought some of our publications, and they now came to ask me to study the books with them. We appointed a time, and the study began. After a time, I invited them to the local evangelistic meeting. Both were touched by the Word of God, and liked the service very much. We are in great hope that they will, ere long, become communicants of that church. Let us pray that the Lord may keep them, and make them true witnesses for His name."

Special Needs.

Will those who cannot help us financially please pray about these special needs, which are claimant.

(1) *A roll-top desk.* This is a very urgent need, as the cheap table, managed with hitherto, is not only inadequate, but exposes private papers to public gaze, and these cannot be quickly covered. We do not invite any friend to send us a second-hand one out, unless it could be guaranteed that it would not crack and spoil in the exceedingly hot and dry weather in early summer in Cairo. A £10 note to purchase this would meet an absolute need.

(2) *A glass book-case.* This is needed for sample copies of our publications, also for Arabic lexicons, and other books of reference. Thank God for the £10 kindly given for these books; now for the means of taking care of them. We can get one made to order for £4 or so.

(3) *A safe.* Some members of our local committee wonder, and have said so, that we have not had one before. A fairly capacious one, to hold our account books, of which we have a good many; also for valuable MSS., etc., as well as the *small* amount of cash.

(4) May I beg for yet one more matter. A brother of one of the American Bible Society's colporteurs applied for a position as colporteur and his brother begged us to take him, as he was anxious to serve God. It was not found possible, however, to raise the funds at home for a *fourth* man, yet God has laid the need upon some of our hearts. I am trying to find four friends to join me in giving 10s. per month for the rest of this year, at any rate. That would allow him £2 per month for salary, and 10s. per month for expenses. The rest is made up of a commission upon his sales, which comes out of the profits on the books.

Pray on, dear friends; I have not yet, I think, seen a weekly letter from any of our colporteurs in which they have not asked, or rather, *pleaded*, for us to remember them at the "Throne of Grace."

Yours in the Master's Service,

ARTHUR T. UPSON,

Superintendent.

Nile Mission Press,

Cairo, 13th May, 1910.

P.S.—The question having arisen, I would like to state definitely that our colporteurs are "Colporteurs of religious books" (only), and that they have all signed rules and conditions which oblige them to sell at the fixed prices given on the printed tariff sheet which they carry.

A. T. U.

The Nile Mission Press, Statement of Accounts.

For the Year ended 31st March, 1910.

Receipts.				Expenditure.						
	£	s.	d.	£	s.	d.	£	s.	d.	
To Balance at Bank, 1st April, 1909				176	7	5	By Office Rent and Secretary's Salary	246	0	0
„ Donations and Subscriptions —							„ Printing Magazines	78	2	9
Received by Hon. Treasurer	504	18	7				„ Printing, Stationery & Advertising	7	16	0
Received from Hon. Treas.							„ Travelling and Office Expenses ...	42	17	4
for Scotland	117	15	5				„ Postages ...	30	10	9
Received from Hon. Treas.							„ Bank Charges	11	8	
for U.S.A.	30	16	10							
Received from Hon. Treas.							405	18	6	
for Australia	31	1	0				„ Cash transferred to Cairo—			
				684	11	10	Printing Department ...	110	0	0
„ Donations for special objects:							Publication Department	445	0	0
For Colporteurs	90	0	0				For Type	20	0	0
„ Arabic Type	20	0	0				Hospital Expenses	10	0	0
„ Publication Work	20	0	0							
„ Building Fund	82	9	0				585	0	0	
				212	9	0	„ Machinery shipped Cairo	15	4	7
„ Subscriptions to Magazine—							„ Insurance of Plant, etc., Cairo	8	1	0
“Blessed be Egypt”	47	13	8							
„ Subscriptions to Prayer Cycles							23	5	7	
and Literature sold	5	16	10				„ Balance at Bank, 31st March, 1910	30	5	8
				53	10	6	„ „ „ Building Fund	82	9	0
							112	14	8	
							£1126	18	9	
							£1126	18	9	

Audited and found correct, WALTER C. OLIVER, A.C.A., *Hon. Auditor.*
 PERCY K. ALLEN, *Hon. Treasurer.*

QUARTERLY REPORT OF WORK—

FEBRUARY AND MARCH; *i.e.* TO END OF FINANCIAL YEAR.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
" Orient and Occident " (Weekly) ...	17,100	205,200
" Beshair-es-Salaam " (Monthly) ...	2,000	76,000
" Echoes of Grace and Truth " (Monthly) ...	4,000	144,000
" Sabbath School Lessons " (Amer. M., 4 pp.) ...	85,200	340,800
" " (Canadian M., 2 pp.) ...	5,600	11,200
" Booq-el-Qadasa " (Fortn'tly) ...	3,120	24,960
" All Saints' Church Magazine " Suppt. (M'thly) ...	300	2,400
" Scotch Church Magazine " Suppt. (M'thly) ...	150	300
	117,470	804,860
(2). For Publication Dept.—		
Sweet Story of Jesus	2,000	304,000
Christ in the Psalms	1,000	108,000
The Vessel of Gold, &c. (new Story-parable) ...	3,000	48,000
	6,000	460,000
(3). Religious Books, for others—		
Life of Christ (49-64)	3,000	48,000
Life of Moses (33-35, intro. and cover) ..	3,000	36,000
El-Jowâb el Mufeed (Rev. Butros Hanna) ...	2,000	616 000
Y.M.C.A. 1st Annual Report	300	6,000
Tract on " Stealing "	1,000	12,000
	9,300	718,000
(4). Various—		
Reports, Cards, Certificates, etc.		151,960
		2,134,820
TOTAL PAGES (Feb. to Mar.)		2,134,820

II. Distribution of Gospel Literature—

(February and March).

	VOLUMES.
By Colporteurs	1,715
Wholesale (<i>i.e.</i> at a discount) ...	477
Nett	480
Gratis	440
Total	3,112

Ministering Women.



FEW thoughts have come to me lately about the women who ministered to the Lord Jesus, when He was here on earth. We are told some of their names—Mary Magdalene, Joanna, the wife of Chuza, Herod's steward, Susanna, Mary, the mother of James and Salome, Mary of Bethany, and Martha her sister—seven women whose names are mentioned, besides the Mother of the Lord Jesus herself. Some of them followed Him from Galilee, and some had their homes in Jerusalem and Bethany.

They were those who had grateful hearts. Some of them had been healed by Him, and it is said of them, that "they ministered unto Him of their substance." At the last, some of them stood by His Cross, while others watched from a little distance, and when He was taken down from the Cross these women "followed after and beheld the tomb, and how His body was laid"; they were the first to see Him after His Resurrection, they were the first to take the news that He had risen, to His friends. They were in that Upper Room with the disciples during those ten days of Prayer before Pentecost, and they evidently received the Holy Ghost with the others, for Peter alludes to the fulfilment of the prophecy—"On my servants and on my handmaidens, I will pour out . . . of my Spirit."

We never hear anything of these seven women again; their work had been to minister to the Lord Jesus during His time of homeless wandering on earth. It was a blessed Holy Service which only the angels were said to share; for it is written of them that they ministered to Him after His temptation, and in Gethsemane. It was the angels who told the women that their Lord was risen: the heavenly ministrants themselves brought comfort to the sorrowing earthly ministrants.

The Lord Jesus said of Himself, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

When Mary was blamed for wasting the precious ointment on Him, He said, "Let her alone; against the day of My burying hath she done this. For the poor always ye have with you; but Me ye have not always."

It was just the little homely personal needs for which they cared, things too small to be mentioned: they are summed up in the words, "they ministered unto Him."

I feel we need in these days, some Ministering Women in the mission field. It may be there are some who are willing to leave their homes and follow the Lord Jesus, ministering to His children of their substance, for His sake. Not themselves able to be missionaries, but able to render loving service to those who are. If any of my sisters at home read this, and find in it a message that brings a new hope into their hearts, a possibility of a service which they thought it was too late for them to render, will they write to me? I have a great wish to come into contact with a few friends who might become fellow-workers in the mission field of Egypt. Women of various gifts and ability are needed, having sufficient independent means to make it

unnecessary for them to require monetary help, and they should also be free from home ties, so that they might be able to give themselves unreservedly to this ministry. One may be needed to perform the simplest services both domestic and social, another to manage a household. One with a knowledge of nursing to minister to the missionary in times of sickness, others again with literary ability to undertake secretarial work, or to keep accounts.

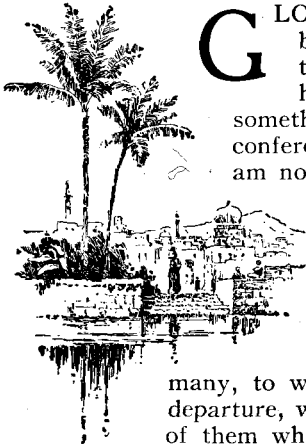
Whatever the varied duties may be that are required, we all need to live a life of prayer and trustful obedience to the Lord, feeling that it will be our highest joy to hear His words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

ANNIE VAN SOMMER,

Cuffnells, Weybridge.

The Conference for Women at Zeitoun.

"Worthy is the Lamb that was slain to receive
Glory."—REV. V. 12.



GLORY to the Lamb, honour and glory and blessing, "The Lion of the tribe of Juda, the Root of David hath prevailed." We have had the unspeakable joy of seeing something of His mighty victory in our days of conference for women workers at Zeitoun. I am not going to try to describe these days, it would be difficult to do so, as I think we hardly realised at the time that the blessing was very widespread and that great numbers had been helped. The time spent in waiting upon God seemed to be all too short, and one felt sad at the thought that

many, to whom these gatherings were quite a new departure, were only beginning to realise the purpose of them when we separated. Now, however, testimony after testimony has reached us telling of definite blessing received, and our hearts are filled with fresh hope and encouragement, and above all else, with thanksgiving to Him who has undoubtedly worked in those meetings in a deep and real way.

The following account of the conference was written by a Syrian woman present, a former teacher in one of the American Mission Schools, now a wife and the mother of a large family, a most earnest and whole-hearted soul:—

"It is a great pleasure to me to tell you of the conference which took place here from the 26th April until the 28th. About 96 women met together, including American and English missionaries and native and Syrian Bible women and teachers from mission schools. But all were as one in the Lord. Every day we had meetings for prayer, and at each meeting we realised an advance spiritually, and the number of those who rose up to

lead us in prayer increased, and the fervour of spirit increased also, and all were asking from the heart for the pouring out of the Spirit on all present as on the day of Pentecost. And we saw in each meeting the number increasing of those who rose up to confess their sins, and to deplore their slackness in their work in the Lord's vineyard, and very many prayed for greater zeal in Christ's service, some prayed also with tears and contrition of heart that God's holy day might be kept in this land. The prayers which increased with the increase of the Spirit brought the meetings into a spiritual atmosphere in which the faith and hope of all were quickened by the receiving of blessing, the effect of which will spread throughout Egypt. All those present were praising God for such a gathering so that every one was rejoicing in the Lord."

Several teachers together write: "It struck us all to see the unity in the meetings as those present were from different missionary sects, and yet there was nothing that marred the unity. . . . Some said they were sorry it ended so soon; we are sure it would not have been too long had it lasted three more days, even though that time had been taken from our holidays."

Just a note here of praise to Him who undertook for all the preparations. An empty house was hired for the time over and above the tent and other available accommodation. The landlady, a Moslem, came to one of the workers and said: "I will not take anything at all from you in payment for my house; you are gathered here to pray, and you are praying for us." It seemed a marvellous thing that God should thus have touched her heart, and one longs that she may be responsive to the claims of Jesus and arise, leave all and follow Him.

A missionary, writing on May 8th, says: "Our teachers found the meeting such a help; both believe they received the Holy Spirit and they look just brimming over with joy." Another writes: "Those with me were greatly blessed, and many others, some told us as we parted, they are going back to their work new creatures." This is the testimony of one dear young teacher, "When I came home I felt my heart full of joy and everything in me was changed, now I know that God is always near me and I am ready to die. I was blind, but now I can see. . . . I am thinking of doing something for God, so I am going next Sabbath to—to teach the Mohammedan people about God. Please pray for me that God may help me and accept my work for Him."

The following testimony comes from another missionary, who says, "I wanted to add for myself that I have had such an abiding sense of the Spirit's presence and guiding since the meeting."

One Bible woman spoke of having learned at the conference that all her work was vain unless God were in it.

A young school teacher said that at the last meeting she felt her great need of the Holy Spirit, that she then received Him at that time, and has realised His presence since.

Another worker said she felt all her work and her service and her life had been lacking, that she had failed to do her duty and had been deceiving herself in her work for the Lord. She was in great sadness of heart for some time and distress. Then she felt

that God forgave her, she believed that she had received the Holy Spirit and since that time she had been filled with joy and had consecrated her life anew to the Lord.

Another realised the power of prayer, that God was hearing and answering just while all were gathered together.

A Bible woman was greatly impressed with the way God was present in the meetings and definitely spoke to those gathered there. She herself had never felt like going to speak with or visit Mohammedans, but had gone freely to the Christians. Now she felt a great desire to go to the Moslems and teach them, no matter what the difficulties were, nor how bigoted they might be. She had felt convicted that she had not prayed and talked with her own children as she ought. She also realised the guidance of God in a new way since the conference. A woman had asked her to go and speak to her brother. She said had this call come to her before the meeting, she would have said, "No, it's too far, and not in my district anyway." But now she felt it was the call of the Lord and promised to go. Other blessed testimonies have been received, some telling of the definite reception of the Gift of the Holy Ghost. Before closing let me just give you one more in full. It is the testimony of another school teacher—"The blessing which became mine at the conference at Zeitoun."

"At the beginning of the meetings which took place from the 26th April, I did not feel anything and was not impressed, but I spent my night in prayer to God to grant me a blessing, and praise be to His Name He has answered my prayer. At the first meeting, the next morning, I realised the power and was impressed by it, and heard a voice speaking to me, and I began to pray that God would grant me power and blessing, and that He would guide me and dwell in me. . . . At another meeting I heard about the sin of Achan, and how God said to Joshua that he should put away sin from the midst of Israel, and how it is necessary for us too to put far from us everything that would hinder us from receiving the blessing of God, that we may draw near Him and trust Him.

And when I heard the message at the last meeting about the power of the Holy Spirit, I made a covenant with God that I would do my utmost, by the power of His Spirit dwelling in me, to glorify His Name in the place where He has put me, and I besought Him to strengthen my faith and that the Lord Himself might be the worker in me, and that I might trade with the talents which He has given me, and I yielded myself up to Him. And after I returned to my work I began to hear the voice again telling me that I will see fruit shortly to my labour, and I am certain that this is the voice of the Holy Spirit, and I do not cease to hear it, and always I am conscious of much joy in my heart, and I have strong confidence that the Lord is able to show forth His power in this place and amongst our pupils. Praise be to Him for the blessing which I received, I did not realise it was so great until I returned to my work. And I ask from Him that He will not disappoint me, but that He will strengthen my hope so that I may see many of the pupils confessing their Saviour. And I am continuing in prayer concerning this matter for the salvation of souls and for the glory of His holy name, and all things are possible to Him."

The week after the conference I visited a distant school. The two Syrian teachers had been with us at the meetings. The elder one asked permission to hold a little meeting in school hours for some of the bigger girls. She spoke to them most earnestly and faithfully, telling them of the blessing she had herself received, and how it had come through confession of sin and getting right with God; then she told them how she longed that they too should be blessed, and she urged them to confess their sins and to accept Christ as the only Saviour, and to witness to Him; "If you do this," she said, "you will receive the Holy Spirit." I slipped away from the meeting then lest a stranger might hinder, but I heard that several of the children were broken down, that several prayed, and that out of about thirteen, six or seven stood up to profess their desire to follow Jesus, most of them being Moslems. God grant that thus the blessing may indeed spread through the schools and in other places until we are privileged to see a mighty awakening in this land of darkness, a revival that will bring glory to God and life from the dead to hundreds of souls.

J. B. LOGAN.

"FAIRHAVEN," PALAIS, RAMLEH,
EGYPT,

May 20, 1910.

DEAR FRIENDS,

More and more God's children, working in the deadening atmosphere of non-Christian lands, are coming to realize the advantage of special seasons of Bible study and prayer for the upbuilding of their own spiritual life and for better equipment for the conflict with the powers of darkness.

One secret of the rapid spread of the Gospel in Korea, and of the great vitality of the native Church, may be in the frequent gatherings of native Christians from all parts of the land for seasons of united prayer and Bible study. In these meetings many have been filled and re-filled with the Holy Spirit, and have been sent back to their work revived and full of zeal to make Christ known.

While asking God to send the long-prayed-for revival in Egypt, even as He has visited some of the other Mission fields, we have felt that by bringing the native Christians of all sects together in meetings for the deepening of the spiritual life it might be hastened. Many of you have come to our help in prayer in the three Conventions which have been held in Egypt within a year; (the first in June for men converts from Islâm; the second for pastors and evangelists in July, and, in April, the Conference of women workers). Those who attended received such blessing that it is their desire to have these gatherings annually.

And just a word of thanksgiving here for the manifest blessing in the meetings for Bible study led by Miss Grace Saxe this winter and spring in Alexandria, Cairo, Assiout, Luxor, and Tanta. We have been amazed at the attendance and interest. To the Lord be all the praise.

And now we ask you to come to our help in prayer in a new venture of faith. There seems a great possibility of making

Ramleh, the seaside summer resort of Egypt, a centre from which spiritual blessing may reach the whole land.

Besides the missionaries who spend some weeks here, there are English-speaking Egyptians of the wealthy class coming from all parts of the country to spend the summer. A few of them attended Miss Saxe's Bible Readings in the Upper Country and were deeply interested. A number of them are Christians, and if yielded to Christ for His service and filled with His Spirit to overflowing, how soon the Moslems of this land might be evangelized! Our plan is to have a tent near the sea, where we can meet for one hour's Bible study each morning from June 27th to August 5th, Saturdays and Sundays excepted.

Miss Saxe will be here and probably one or two others for Bible teaching, but the measure of blessing will be according to the united persevering believing prayer of God's people. Any work undertaken for Christ in these lands must be carried forward in the face of persistent Satanic opposition and manifold hindrances. May we all be enabled to continue in prayer and to prevail.

Yours in Christ's fellowship,

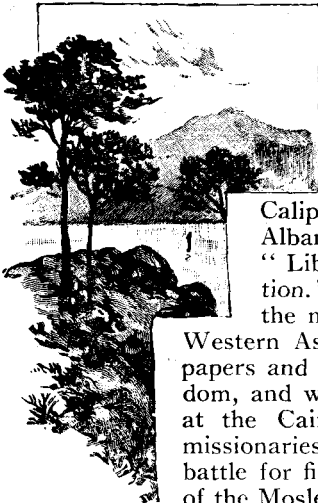
T. D. ELY.

"Nothing shall be impossible unto you." "Everything by prayer." Matt. xvii. 20. Phil. iv. 6.

The Impending Struggle in Western Asia.

AN ADDRESS DELIVERED BEFORE THE SIXTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT, ROCHESTER, NEW YORK, JANUARY 2, 1910.

By SAMUEL M. ZWEMER, D.D., F.R.G.S.



MOHAMMED was a true prophet at least once in his life. He taught that among the signs of the coming end of the world and of the fulfilment of Islâm's desire would be the rising of the sun in the West. It has risen. From the uttermost Western confines of the

Caliphate's temporal empire marched those Albanian troops carrying upon their banners, "Liberty, equality, fraternity, a constitution." This was the first proclamation of the new era, and the dawn of liberty for all

Western Asia. Those of us who are reading the papers and praying for the coming of God's Kingdom, and who remember that only three years ago, at the Cairo conference, a company of veteran missionaries—some of whom had been fighting the battle for fifty years—knelt in prayer before a map of the Moslem world and prayed God to give liberty, are still rubbing our eyes with astonishment at what God has wrought. More surprising and sudden than the transformation

of Aladdin's lamp in the "Arabian Nights" have been, not the fictitious, but the real and stupendous changes which God's spirit and God's providence have wrought in Western Asia. Instead of universal espionage, freedom; instead of despotism, constitutions and parliaments; instead of a press that was gagged and throttled, a free press; instead of a grinding system of pass-



ports and permits, free emigration and immigration all over Persia and Arabia and Turkey; instead of banishment, amnesty; and instead of despotism ruling in the capitals against the rights of the people and crushing them down, Abdul Hamid a prisoner at Salonica and parliaments sitting in Teheran and in Constantinople. The great army of spies, numbering forty

thousand, and said to cost two million pounds a year, has been abolished, and the peoples of Turkey and Persia, blindfolded, gagged and manacled for centuries, are almost delirious with new-found liberty. The Damascus Railroad has reached Medina and electric lights are burning over the prophet's tomb. What hath God wrought in these last three years throughout the vast region of Western Asia!

Turkey, Persia, and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial intellectual, social and religious changes within the past four years than befell them in the last four centuries. Nevertheless, the most sane statesman and the most thoughtful missionaries are agreed that nothing is ended in Turkey or in Persia; but something has begun in those lands which every eye is strained to understand.

Western Asia no less than Eastern Asia should rivet our attention because of the impending struggle between the Cross and the Crescent for supremacy, a struggle that is inseparable from the awakening of those great lands. The populations there are smaller, the areas are more limited, the races may not have the same mental and moral calibre—though their inferiority is not proven; but the influence of Western Asia has always been worldwide, and if the Moslem peril in Africa described elsewhere so vividly by Bishop Hartzell, is a real peril and a real menace, the security against that peril and the cure for that menace is found in Western Asia, because Western Asia has always dominated the thought of Africa.

I desire to call your attention to three aspects of the impending struggle throughout the whole of Western Asia. First, to the great battlefield, and to the forces which already are prepared for the work of God. (Call it a battlefield, call it an arena, call it what you please; it is the scene of God's action carried forward according to His own plans). In the second place, the nature, the origin, the character, the issues of the struggle. And, finally, the certainty of coming victory.

I. What is the battlefield of Western Asia? Its area includes no less than 2,600,000 square miles, ten times the area of all France, or nearly that of all the United States; and in it there is a population of no less than 36,000,000 souls. Leaving out for the instant all that part of Central Asia which by its ideals and ideas, its religion and its language, belongs to Western Asia, the great heart of Asia—Afghanistan, Russian Turkestan, Khiva, Bokhara and Chinese Turkestan—we stand before a population in Persia, Arabia and the Turkish Empire, including Syria and Palestine, of no less than 36,000,000 people. Of these 30,000,000 in round numbers are Mohammedans. I am leaving out of the problem—although, thanks be to God, He has not left out of the solution—the 6,000,000 of those who, in spite of fire and sword and dungeon, have remained true to the faith of their fathers; I mean the old Oriental churches. But for our present consideration we have here a massed population of 30,000,000 Mohammedans, which inhabits three countries, bearing a very strategic relation to the whole Mohammedan world. Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics.

Persia, in a real sense, has for many centuries been the intellectual and religious fulcrum of all Central Asia. She wields an

influence in the Moslem world to-day, and has had an influence for over a thousand years, out of all proportion to the number of her inhabitants or the character of her people. I refer to the influence of Persia as a disintegrating power in the Mohammedan world. Mother of Moslem heresies, this land has been the centre and source of authority for all Mohammedans who were not of the orthodox party. The Babiis found their leader and their strength in Persia. Every movement against orthodox Mohammedanism had its rise in that wonderful country of Aryan blood and thought which rebelled against the bald monotheism of the Semites from the deserts of Arabia. Here Aryan thought has largely modified the Semitic creed. From Persia Mohammedan mysticism, poetry and philosophy have gone out on the wings of literature to the ends of the world. And to-day, not only by the camp-fires of the Sahara desert or in the mosques of India and Java, but even in Oxford and Berlin you find students of Hafiz and Omar Khayyam and Jelal-ud-din.

The Turks are a ruling race. They have often been greatly abused in the public press, but in family life and as specimens of strong, manly character, they are, as every missionary to Turkey will testify, high in the scale of the family of nations.

In natural resources Turkey is the fairest and richest portion of the Old World. Under a good government, these undeveloped resources would make her one of the richest countries in Asia. Her population includes a great variety of races and religions, each able to contribute something of real worth to the assets of national greatness. The Albanians, the Armenians, the Greeks and the Kurds have vigour of manhood, pride of race, and a splendid history of leadership in the past, while the Ottoman Turks are all of them born rulers and warriors.

Turkey has for four hundred years held the caliphate, the papacy of the Moslem world. In the hands of the Caliph are the old mantle of Mohammed, signifying his prophetic authority, and the sword of Mohammed, signifying his political dominion; and every part of the Moslem world, every Friday at noon prayer, remembers the great political capital and prays Allah to bless the temporal ruler of the Moslem world.

What Jerusalem and Palestine are to Christendom, this and vastly more Mécca and Arabia are to the Mohammedans. They are the centre toward which for centuries prayers and pilgrimages have gravitated. How a Student Volunteer Convention shrinks in comparative size when you try to imagine the audience that collects, not in a half circle, but in a perfect circle, around the Kaaba, the Beit Allah—an audience of 70,000 pilgrims, more than fourteen times the capacity of Convention Hall in Rochester! They have been gathering there yearly for thirteen centuries, without having travelling expenses paid; without attractive music or speakers, crowding from every part of the Moslem world to the heart of Islám for the deepening of their spiritual life. That typifies the strategic importance of Arabia.

Arabia also lies at the cross-roads of the commerce of three continents. It is the causeway into Africa, the bridge between Europe and Asia. And to-day, there is in North Arabia a struggle to make that great old highway of history, Mesopotamia, the highway of the modern nations. The goal of the game is the commerce of all Asia. The pawns

are the Arabs and the Turks, the players, the German Emperor and the King of England; the checker-board, the great Mesopotamian Valley. When the Turkish Sultan gave Germany the concession for the Bagdad railway, he also gave the right to hold Turkish soil no less than twelve miles on each side of that railway for 1,200 miles across the whole of North Arabia. And although Germany was checkmated when Great Britain took Kuwait, she is pushing ahead with her railway. On the other hand, Sir William Wilcocks, the wizard of the Nile, has been sent by the Young Turks to open irrigation works and flood three million desert acres with new life and make the desert to blossom like the rose. It is proposed to run a British railway, to be completed in two years, all the way from Bagdad to Damascus and on to Cairo.

According to the New York *Journal of Commerce* and on the authority of Captain Mahan, the future international centre of Asiatic politics must be sought in the Persian Gulf. The present political condition, therefore, of Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has become an English lake and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman. Within the next few years the Tigris-Euphrates basin is destined to be the scene of the greatest contest for commercial supremacy since the partition of Africa.

These three great nations, then, form the arena of the conflict. And what are the populations? The Turkish race, the Persian race, the Arab race, three of the ruling races of the world. The Persians are the Frenchmen of the East; the Turks, in a real sense the Germans of the East, with the same military aspirations, the same military character; and the Arabs, the Anglo-Saxons of the Orient. The Arab philosopher, Ed-Damiri, spoke truth when he said: "Verily, wisdom came down on three from God: on the hand of the Chinese, on the brain of the Frank, and on the tongue of the Arab." Forty-five millions speak the language of Arabia. Two hundred and thirty millions pray five times a day the prayer that Mohammed taught them and in his tongue. Such is the arena, and these are the ruling races—not to speak of other strong peoples, the Albanians, the Armenians, the Kurds, who have all shown magnificent energies in the history of politics and religion.

Asiatic Turkey already has a total of two thousand seven hundred and fifty miles of railway. This, with the splendid harbours and river navigation, makes the greater part of the Empire accessible. And in that vast area what are the forces? Over six hundred Protestant missionaries are now at work in Persia, Arabia and Turkey, and mission stations are dotted all over these countries: Constantinople, Salonica, Adrianople, Smyrna, Bagdad, Aleppo, Beirut, Brusa, Kaisariyah, Mosul, Mardin, Adana, Jerusalem. Why do I give the names? Every name is eloquent with the sacrifice of life and love and tears, and no less eloquent with potentialities for the coming conflict—Trebizond, Diarbekr, Tabriz, Teheran, Ispahan, Kirman, Yezd, Shiraz, Aden, Muscat, Bahrein and Busrah. There is not in the entire

territory a single city of all those given in the Statesman's Year Book as having a population exceeding twenty thousand which is not already occupied, save Mecca, Medina, Kerbela, and Meshed, closed by the hand of fanaticism because they are sacred cities. This is the finger of God. If there is to be a struggle in Western Asia—and who will deny that there is—that struggle has been already decided strategically by the pre-occupation of every important centre, through the hand of God's providence, by Christian missions. In this mighty conflict, our weapons are not carnal, God forbid. Our weapons are not carnal, and they know it. The only weapon we have is love. The only sword we have is the sword of God's word.

In all five of these Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, our missionaries are engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of Western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone sixty million pages of Christian books were printed in a single year, and in one month orders were on file for a hundred thousand copies of the Arabic scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China! What stronger proof can be given of the strategic importance of Syria in the evangelization of the Moslem world? And who can measure the influence and power of such great educational centres as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash and Teheran? Robert College has for the past thirty years educated and trained fifteen nationalities in the principles of justice and self-government and made possible the present new era in Turkey. "It was you Americans," said a Turk to President Tracy of Anatolia College, "who, coming to Turkey, found us in darkness and showed us the way to the light." The American missionaries were the pioneers of modern education in every city of Western Asia. Two score mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missionaries have not only disarmed suspicion and prejudice, but have won the lifelong friendship of tens of thousands of the people. One hospital in Arabia had 13,397 out-patients last year!

The march of Western civilization and the work of missions in all these centres, with the stirring of God's spirit in the hearts of the people so long under bondage and oppression, have precipitated a conflict and a struggle which is inevitable and which none hold back.

II. What is the nature of the conflict? The coming struggle will be not solely religious, but an educational, industrial, social and political upheaval in which religion plays a chief part. The Turks themselves see what is coming. In a leading editorial in one of the most influential Turkish papers, only a few months ago, appeared these words: "The Moslem world is in the throes of a regeneration which will affect its social as well as its political condition, and, indirectly, must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the reformation of Luther"—mark the words—"and the French Revolution had upon Society and culture. The dethronement of three absolute monarchs in three independent Mohammedan States is a novel

chapter in the history of our religion and calls for grave reflection, fellow Moslems. The social and economical affairs of a nation, as well as its religious affairs, are absolutely allied to its politics, and there cannot be a serious disturbance in one without having a great influence on the other. It means either a decay or progress, because there is no such thing"—wonderful words for Turkey—"because there is no such thing as rest or stagnation in society." These words, coming from an authoritative source, put before us the real nature of the struggle. It is four-fold: between two political parties, between two civilizations, between two religions, and ultimately between two great leaders.

First of all—there is the struggle between two political parties, the party of progress and the party of conservatism, the party of the constitution and the party of the royalist, the party of the old Koran and the party of the new regime. By whatever names they are called, it is simply the repetition of history—the liberals, the radicals, over against the conservatives; those who would change the order of society and those who would hold to the ancient order. It is worthy of remark that the revolutionary parties both in Persia and Turkey were not anti-Islamic, nor pan-Islamic; neither professedly religious nor irreligious in character; but were the voice of the people crying for liberty, the expression of general social discontent.

For many years the better class of Persians, Turks and Arabs had freely acknowledged the ignorance, injustice and weakness of the Moslem world, and were groping for a remedy. The fuel was ready in the educated class who dared to think; the spark that kindled the flame was the victory of Japan over Russia, which had its influence throughout all Asia, and proved that Asiatics can hold their own against Europeans, and that a new nationalism is the only remedy against foreign occupation in lands like Persia and Turkey. But how shall the new nationalism deal with the old religion? Here is the struggle.

The brief history of constitutional government in Persia has already proved the reality of the conflict. The Persian constitution was ready for adoption, when the leaders were compelled to preface the document with an article accepting the authority of the religious law of Islâm as final; not only the law of the Koran, but the traditional law of Shiah interpretation. "One might as well bind together the American constitution and the Talmud," says Dr. Shedd, "and make the latter supreme and inviolable," And Lord Cromer in his "Modern Egypt" states that it has yet to be proved whether Islâm can assimilate civilization without succumbing in the process. He adds: "Reformed Islâm is Islâm no longer."

The political question to-day in Persia and in Turkey is whether the old Koran or the new constitution shall have the right of way. Although the Sheikh-el-Islâm has publicly declared that "The Turkish parliament is the most exact application of the Koranic law, and constitutional government is the highest possible illustration of the caliphate," we have a right to doubt this assertion—remembering the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in Morocco, Eastern Turkey and Arabia have not yet discovered its constitutional principles, and the reaction against the new Sultan and the new parliament is already deep and widespread. One of the

most prominent dailies in Cairo is advocating the restoration of Abdul Hamid, while in Yemen a new Mahdi has appeared, whose followers number twenty-five thousand. He preaches the old religion, and by his authority liars are punished by the pulling out of the tongue and thieves by the amputation of the hand.

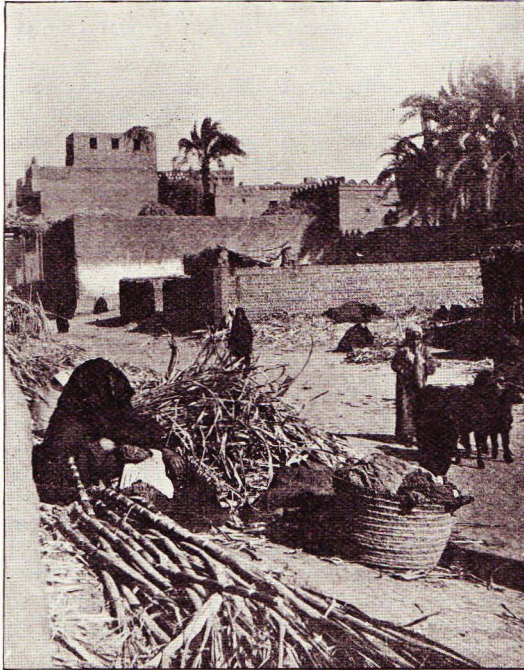
The conflict between the old and the young Turkish party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are wholly different and contradictory. For the Old Turks Islâm is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament, out of two hundred and fifty-six members, two hundred and thirteen are Moslems, and it would be safe to say that the vast majority are at heart opposed to any change in the real character of Islâm and will fight to the end to make it the only religion of the state.

Islâm does not believe in a state church, as Lord Curzon has pointed out, but in a church state, and Lord Cromer has shown in his "Modern Egypt" that the three great defects of Islâm—the position of womanhood, its unchanging civil law, and its intolerant spirit—are for ever incompatible with real progress. When a man so well informed as Lord Cromer says it is impossible, we must not be too ready to believe that the promulgation of a paper constitution is enough to insure Western Asia at once the rights we have purchased for ourselves in the course of centuries at a great price. The conflict is not merely political, but industrial and social. It is a struggle between two civilizations; between the ideals of the Moslem world and those of Christendom. Islâm has run its roots deep for thirteen centuries into all the ideals of the East. Architecture, art, music, social life, language, literature—all these by their presence or by their absence proclaim the power of Mohammed and his faith. You might as well try to pick out the fossils from a limestone rock with your finger nail as to remove from Arabic literature the traces of Mohammedanism.

The clash of modern civilization against the teachings of Islâm is evident on every hand. When it was proposed to adopt European time for Turkey, the clerical party made such an uproar that the President of the Chamber was compelled to leave the House, and the motion was withdrawn. So the days continue to begin at sunset, and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey, and has a minaret six feet high. Around the sides are verses from the Koran; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. Will the orthodox Arabs consider such *prayer de-luxe* in accord with Mohammed's teachings? As long as Mohammed and his teaching are the ideals of conduct and the standard of character there must be this clash between modern civilization and the unchangeable standards of Arabian medievalism. If it is impossible to change the curriculum of El Azhar University in Cairo, will that institution or Robert College control the thought of Western Asia?

(To be continued.)

"The Place of the Hebrew Christian in repelling the Moslem Menace."*



THE tenacity of Islam's hold on its adherents, the difficulties of the work of evangelization in Mohammedan lands, the inadequacy of the Church's efforts, and the criminal apathy of vast numbers of professing Christians render the problem before us one of the supremest difficulty. Dr. George Smith says, "*The great work to which the Providence of God summons the Church in the second century of modern missions is that of evangelizing the Mohammedans.*" It is the

hardest task in the whole mission field, but unless it is undertaken seriously in the Name of the Lord Jesus, and in reliance upon the Spirit of our God, we may look for the powers of Islam to be let loose again as at the first, to punish a guilty and faithless Christendom.

II. So much concerning the Moslem menace. Now for the aptitude of the Hebrew Christian for dealing with the same.

In the face of so tremendous a problem, we can by no means afford to ignore any possible contribution, however small, to its solution. I hope, however, to shew that the Hebrew Christian contribution may by God's grace become one of vital importance.

1. The amazing influence of the Jews in every department of life; an influence quite out of proportion to their numerical status among the nations of the world, is generally admitted. In religion, in politics, in finance, in literature and philosophy, in science and in art, Jews have been and are to the front. And when the Jew becomes a Christian, his naturally great gifts are developed to their greatest extent by the power of the Holy Spirit.

2. . . . Further, most Christians agree that on our Lord's return, the Jewish race, converted in its entirety, will become a race of missionaries, "For out of Zion shall go forth

*A Pamphlet by Rev. J. L. Garland, published by the London Jews Society, 16, Lincoln's Inn Fields, London, W.C. Price 1d.

the Law and the Word of the Lord from Jerusalem": the receiving of them will be as life from the dead to the whole world. This being so, we may suppose that the Hebrew Christian possesses qualifications for missionary work among *Mohammedans* at the present time.

3. Those who have been in the best position to know have been convinced of this.

(a) It is interesting to note that Mohammed himself, realizing to the full the spiritual power of the Jews, sought by every means to win them over to Islam. In the year 622 A.D., when Mohammed with his followers, one hundred and fifty Mohajerin, fled from Mecca to Medina, he found the Jews wealthy, powerful, and influential in that city. When he preached to them, they defended their cause with such skill as to make Mohammed greatly desire to gain them to his side. With this end in view he declared that his mission was to restore the religion of Abraham. This representation of Islam as a revival of Abrahamic religion was not due to the influence of the Hanifs, but solely to a desire to conciliate the Jews, for it was not until Mohammed came to Medina that this connexion of Islam with Abraham became prominent in his teaching. He further made Jerusalem the kebla or place towards which prayer should be said, and commanded the Jewish fast day (Yom Kippur) to be observed, the fast of the Atonement on the 10th day of the month Tishri, and the Sabbath to be celebrated. It was then that the verse of the Koran came, "Let there be no compulsion in religion . . ." which of course has a restricted application, viz., to those Jews of Medina. In another verse Mohammed enjoined kindness to them: "Dispute not with the people of the Book except in a kindly manner."*

A few Jews were won over, but as a body they remained firm in their old beliefs. Mohammed thenceforward treated them with such cruelty and vindictiveness as could only have been inspired by fear. He first charged them with corrupting their Scriptures, substituted Mecca for Jerusalem as the kebla, changed the fast to the month of Ramadhan, and then commenced to persecute. The Beni Kainukaa were expelled from the city and their property seized. Mohammed wished to have them massacred and they were put in fetters that he might slay them the more easily, but Abdullah, under whose protection they were, prevented it; Surah v. 59, 60 was revealed to rebuke Abdullah for his interference. The chief Rabbi of the Beni Nadhar was barbarously murdered, the tribe expelled and their goods appropriated by Mohammed. To justify this act of plunder a special revelation was not wanting. The Jews were also told that all who disbelieve in the signs of God, shall broil in the fire of hell, and that as fast as one skin perishes, another shall be provided so that their torment shall be endless. Another tribe, the Beni Kuraitza in vain offered to emigrate if their lives were spared. Mohammed in person directed the butchery of eight hundred men of this tribe in the market-place of Medina. Some females were given to the Moslems and the rest sold as slaves, or exchanged for horses

* Sprenger is probably right in thinking that for a long time the dearest wish of Mohammed's heart was to be recognized by the Jews (Margoliouth, Mohammed, p. 334.)

(God save the mark!) The beautiful Jewess Raihana, on the very night of the slaughter, her cheeks wet with tears for her husband massacred in cold blood, was compelled to become the concubine of the false Prophet.

The same sort of thing was repeated in the case of the Jews of Khaibar and Fadak, though these Jews had had no dealing with Mohammed good or bad. Mohammed appropriated an additional wife in the Jewess Safia, whose husband he had killed. Zeinab, another Jewess who found herself in this position, seeking to avenge the death of her relatives, prepared a poisoned lamb for the Prophet, who however did not take sufficient of it to cause his death immediately. Soon afterwards two other Jewish tribes were conquered and made tributary.

All this cruelty of Mohammed to the Jews was dictated by fear of their spiritual power.

(b) Again, it is interesting to note that the leaders of the new religion, which claims two million adherents in Persia and many thousands in America, the religion of the Babis or, as they are now more generally called, the Behais, have felt the great importance of winning over the Jews, and have made special efforts to reach them, fully realizing that the Jews are likely to become the most active propagators or the most powerful opponents of their faith.

(c) What is perhaps still more to our purpose is, that those Christians who have longed most ardently for the conversion of Mohammedans have thought it well worth while to devote time, labour, and prayer to the extension of Christ's kingdom amongst the Jews.

We may suppose that it was in this spirit that the Collect for Good Friday, which places Jews before Turks, was composed, and has been used for centuries by millions in prayer.

. . . Henry Martyn, who died in 1812, the heroic missionary whose whole soul went out towards the Mohammedans of Persia, and still more those of Arabia, felt the burden of Jewish souls and did what he could to reach the Jews of Persia.

Dr. John Wilson, of Bombay, in his earnest desire for the evangelization of the Mohammedans, especially in Arabia, before 1843, summoned the Church of Scotland to despatch a mission to the Jews of Arabia, Busrah, and Bombay. Preparations were made to this end and were near completion when frustrated by the disruption of the Church of Scotland.

James Bassett, the American missionary, speaking of Mohammedan lands, says, "Every Jewish colony when evangelized becomes a light to a wide region where now the Gospel is practically excluded."

Canon Bruce, the well-known missionary to Mohammedans and translator of the Bible into Persian, said of a movement Christwards among the Jews of Hamadan, "I am of opinion that this movement among the Jews will most probably be, if looked after, a most important and powerful witness to the Mohammedans."

The late Henry Carless, the Rev. C. H. Stileman, Secretary of the C.E.Z.M.S., the Bishop Stuart, late of Waiapu, and many others have given similar testimony. Indeed nearly all the missionaries labouring among Mohammedans, in the midst of their

own absorbing and most difficult work, make time to pray for and to work amongst the Jews. Notably this is the case with that courageous and devoted Society, the North African Mission, the American Presbyterian Mission, and the widely extended missions of C.M.S.

Was Mohammed, were the old heroic Christian missionaries right in their opinion of the spiritual importance of winning the Jews? Are the Babis and are the modern soldiers of Christ in the high places of the Mohammedan battlefield justified in holding the same opinion?

4. The Jew is quick to discern the weaknesses of Islamism. It is reasonable to suppose that those who contributed to the building of a structure are the most capable of demolishing it. An ex-Roman Catholic priest, for instance, is generally a powerful exponent of the errors of Rome. Saul, the Hebrew of Hebrews, the Pharisee, the zealot, the exponent of justification by works of the Law, becomes Paul, the most powerful champion of justification by faith, the boldest opponent of the Judaizers and their yoke of bondage.

The extent of the Jewish contribution to Islam has been most clearly shewn to us by the Jewish Rabbi Geiger, and by the Dr. St. Clair Tisdall. The Koran is full of Jewish stories and legends, Jewish moral and ceremonial laws, Jewish doctrinal views, and contains a number of Jewish, *i.e.*, Hebrew words and ideas. "Islam was born in the desert," says Edwin Arnold, "with Arab Sabœnism for its mother, and Judaism for its father." F. P. Hughes says, "Mohammedanism is simply Talmudic Judaism, adapted to Arabia, plus the apostleship of Jesus and Mohammed."

This being so, an intelligent Jew finds little difficulty in fixing on the weak points of Islamism. The Jew of Medina, for instance, on the first arrival of Mohammed there, at once perceived that he had been borrowing Talmudic ideas and stories and was palming off an inaccurate reproduction of them as the Revelation of the Living God. The Jews soon found out, as the Meccans could not, the unhistorical nature of his statements about their own patriarchs and prophets, and they exposed him. Even now no amount of rhetoric can convince the Jew that Mohammed was not mistaken when he called Miriam the mother of Our Lord the sister of Aaron, or that the confused order in which he places the prophets was not due to his ignorance. The vagueness of Mohammedan ideas as to the moral attributes of God, their ignorance of what sin is, or what righteousness is, their actual degradation, lying, impurity, sensuality, are all patent to the Jew and he is best able to correct them because the Jewish race is one that has been schooled and disciplined to strive after purity and righteousness. Again, Mohammedan fatalism on its dark side is especially repugnant to him, for he has ever wrestled in all ages against the problems of evil, whereas the Mohammedan too often accepts them submissively, saying, like Omar Khayyam—

"'Tis all a chequer board of nights and days,
Where Destiny with men for pieces plays,
Hither and thither moves and mates and slays,
And one by one back in the closet lays."

5. The Hebrew Christian is even more quick to discern the weaknesses of Islam. For instance, he most clearly sees the fallacy of justification by ritual or by works of merit, for he himself has laboured under that delusion. He knows that if "there had been a law given which could have given life, verily righteousness should have been given by the law," the law of Moses. The futility of vain repetitions in the Moslem prayers are best seen by him, for having had the beam cast out of his own eye, he is able to see clearly to remove the mote out of his brother's eye. Again, having shaken himself free from the wearisome mass of Talmudic restrictions, he can best understand the position of the sincere Mohammedan labouring under the endless restrictions and regulations contained in the six classical collections of Sunnat and Hadith. Abu Daud, the author of one of these vast collections, states that he received as trustworthy only 4,800 traditions out of 500,000. The six classical collections are recognized by the Orthodox school out of as many as 1,465 collections of traditions which are in existence.

6. The Jew is best able to sympathise with whatever is good in Islam. Who is better able to appreciate the monotheism of Islam than the Jew to whom is due, under God, all the monotheism that is to be found in the world? A faith in a living God who wills and acts, has been one of the glories of the Mohammedan religion, and it has been well pointed out by various writers, how irresistible the Mohammedans were then possessed with it. This also has been the distinguishing work of the Jews, who have been called a "God-intoxicated" race, and more especially of the Hebrew Christians, who possess a "mysterious receptivity for influences of the unseen and transcendent," and understand the joy of being "fellow-workers with God" as few understand it. The missionary zeal and the aggressiveness of the Mohammedans who, without missionary societies or paid agents, as laymen, merchants, travellers, and artisans, proclaim their creed from the house-tops and shrink from no hardship, danger or death in the propagation of Islam, are fully appreciated by the Hebrew-Christian, who has the same burning zeal for the spread of Christianity. Whatever there is of good in the Mohammedan's reverence for his sacred book, is appreciated by the Hebrew-Christian who holds strong views on the inspiration of his own Bible; and he is an adept at that favourite mode of argument by quotation or 'dalilnakli' as it is called. Drawing his weapons from the Koran itself, instead of confronting the Moslem with startlingly new conceptions, he builds an edifice on their common ground, gradually and with consummate skill, until the Moslem finds the balance of his faith rest on the Bible and not the Koran.

7. The Jews have most to gain from the passing of Islam. Though Turks, Arabs, Persians and other races may naturally have a kindly feeling for the Jews, yet in proportion as they are true to Islam, their cruelty to the Jews becomes intense. Mohammed's cruelty to the Jew was amazing, and the bigoted Mohammedan ever since has been as cruel. . . .

8. In actual fact we find that the Jews, and more especially the Hebrew Christians, have taken an active part from the first year of the Hejra until the present day in opposing the erroneous

teaching of Islam. The famous Benjamin of Nehavend, for instance, who about the year 800 A.D. was Prince of the Karaites of the East, carried on a vigorous disputation with the Mohammedans of Persia on the mystery of the creation, the Divine nature, and the laws of God.

Or if we turn to the west, we find that in Spain, from the early days of Islam, amongst the Hebrew Christians (for there are many genuine conversions of Jews to Christianity), there were men who distinguished themselves by writing in defence of Christianity against Mohammedans. Amongst these was Moses Sephardi, better known by his Christian name Petrus Alfonsi, a physician, baptized in 1106 A.D., who wrote a confutation of Islam, long before Raymond Lull was born. Another was the celebrated Paulus of Santa Maria, Archbishop of Carthage, who was baptized in 1390 A.D., after having been a distinguished rabbi. Such names as Wolff, Shauffler and Lœwenthal, may be mentioned as those of devoted workers in more recent times. And among Hebrew Christians now living, though there may not be many of distinction such as Professor Margoliouth, who has thrown much light on Mohammed and Mohammedanism, yet there are, I believe, numbers of faithful workers in the different mission fields who are being used by Almighty God in their steady efforts towards the enlightenment of the Mohammedans.

9. The Jews in general are remarkable as linguists, and the importance of this qualification in missionaries to Moslems can hardly be exaggerated. The literary excellence of the Koran is looked upon by all Moslems as a proof of its inspiration. Its musical jingle and cadence casts a spell upon its readers and hearers. Mohammed challenged the world to produce a chapter like it. Eloquence and poetry are still worshipped among the Arabs. And among the Persian Sufis poetry has a greater influence than the Koran. The very essence of Sufism is poetry and the celebrated masuavi, the poems of Sa'di and the odes of Hafiz are the Bible of the Moslem mystic. Mohammed himself learned to dread the poets because of their extraordinary influence and because at first they wrote satirical verses about him. He began to denounce them, saying, "Those who go astray follow the poets," and "a belly full of purulent matter is better than a belly full of poetry." Later on when two heathen poets embraced Islam he said, "Poetry is a kind of a composition which, if it is good, it is good, and if it is bad, it is bad!" Mohammed so dreaded the power of Jewish Arabic poets who attacked him that he caused them to be foully murdered. "The gifted woman Asma and the hoary poet Abu Afak were both murdered in their sleep, the former while slumbering on her bed with an infant in her arms; the latter while lying for coolness sake in an open verandah." Another Ka'b ibn Ashraf, a rabbi-poet, was treacherously murdered at night time, and when the assassins, who had been sent by Mohammed, reported their deed, he commended them and gave praise to Allah.

The illiteracy of the Mohammedan word is remarkable. In Africa upwards of 75 per cent. of the Moslems are unable to read or write; in Tripoli 90 p.c., Egypt, 88 p.c., Algiers, 90 p.c., Arabia 94 p.c., Persia 90 p.c., India 96 p.c., and so on. On the other hand, speaking generally, Mohammedans have marvellous

memories, and learn reels of poetry by heart, so that common artisans and labourers have suitable poetical quotations on their lips on every possible occasion. Hence the majority of Mohammedans have to be taught by word of mouth, and anyone able to aptly quote poetry, to compose it extempore, and to shew himself a brilliant conversationalist has a wonderful influence. On the other hand there has been a great revival of Mohammedan literature, especially Arabic, and there is no doubt a great future before it. There is much literary activity for instance at such places as Constantinople, Cairo, Beyrout, Damascus, etc. Arabic newspapers and journals are legion. At present the Jews are not exercising the influence in the Arabic press which they so largely do in Europe. There is no reason why they should not exercise a great influence. At Tunis there are two Arabic journals in Hebrew character.

This is a large subject, but we may say in a word that the Jews have linguistic capacity, especially in Arabic, so closely allied to Hebrew. They have long memories to quote and full capacity to appreciate classical Arabic, Persian and other poetry, and even to compose verses of their own. And judging by their influence in the English and European press, we may expect them to exert a similarly powerful influence in the reviving literature of the East.

. . . The first to translate a part of the Bible into Persian was, if I remember right, a Jew. A Jew in the days of Mohammed translated a portion of the Old Testament into Arabic and presented it to Omar who refused to read it.

ro. The physical qualifications of the Hebrew Christian are well worth consideration. God has blessed the Jews with a vitality, a toughness and strength of constitution possessed by no other race. On the other hand it is pathetic to contemplate the sufferings, the agonies of the best European Christian missionaries to Moslems, and how frequently the hardships and rigour of climate have after a very brief period caused their deaths.

Henry Martyn, "burnt out for God," passed away after much suffering in 1812 at Tocat. Ian Keith Falconer died at Sheikh Othman in 1887, after two years' service, having just lived long enough to do what he wished to do, "to call attention to Arabia." Bishop French died of sunstroke in 1891. Henry Carless died at Kerman of typhoid in 1898. Peter Zwemer, worn out by repeated attacks of fever and rheumatism, died after seven years' service in Arabia in 1898. George Stone died of heat apoplexy near Muscat in 1899. Others have been invalided home never to return.

Apparently most of these men had exceptionally strong constitutions. But Hebrew Christian missionaries, such as Dr. Joseph Wolff and Dr. H. A. Stern, seem to have been almost indestructible.

11. What I may call for lack of a better term a natural sympathy, seems to exist between the Arabs and the Jews: and this especially important, because Arabia is probably the key to the whole position. Ian Keith Falconer, Bishop French, and others best able to judge, have thought so, and one cannot help thinking that they were right in attacking Islam in its citadel.

The Arabs and the Jews are Semitic races, they look back to one father Abraham, they are both proud of being aristocratic and pure from all admixture with foreigners. The Arabs look upon the civilised nations of the world as intruders and as foreigners, and wherever the European Christian missionary goes he finds his necessarily different style of life, the different social atmosphere in which he moves, a tremendous hindrance to missionary work. The Jew feels no vulgar superiority of external position—rather the reverse—and the proud Mohammedan with all his generous feelings welcomes the approach of one who is humble and dependent and appeals to generosity. All the intricacies of Eastern etiquette come naturally to the Jew. In a word he is at home with the Arab, and for that matter with most of the Mohammedan races. No European missionary, however excellent in every respect, can attain perfectly to this, and very ready does he come near it.

12. The geographical position of the Jews in Moslem lands favours the idea that Hebrew Christians may become by God's grace valuable agents in spreading the Gospel amongst Mohammedans.

a. In the Moslem and semi-Moslem regions of Europe we have:—

8,000	Jews in	Bosnia and Herzegovina.
33,000	„	Bulgaria.
280,000	„	Turkey.
	„	South Russia.

b. In Asia we have:—

58,000	Jews in	Caucasus.
34,000	„	Siberia.
12,000	„	Central Asia.
18,000	„	Turkestan and Afghanistan.
18,000	„	India.
50,000	„	Persia.
65,000	„	Asia Minor and Syria.
100,000	„	Palestine.
100,000	„	Arabia.

c. In Africa we have:—

25,000	Jews in	Egypt.
100,000	„	Abyssinia.
150,000	„	Tripoli, Tunis and Algeria.
150,000	„	Morocco.
40,000	„	S. Africa.

These remnants of the house of Israel are scattered abroad for the most part in small communities of from fifty to ten thousand souls, and many thousands spend a large part of their life in travelling from place to place. No one doubts the providential disposal of the Jews of the Diaspora throughout the Roman world in apostolic times, which largely facilitated the rapid spread of Christianity during the first three centuries of the Christian era. Can we suppose that the dispersal of Jews in this age amongst Mohammedan peoples is without a definite and all-wise design of a similar kind?

III. It only remains very briefly to allude to the work now being done amongst the Jews of Mohammedan lands and to offer a few humble suggestions as to how and where that work might be advantageously developed and extended.

The London Society for Promoting Christianity amongst the Jews has established mission stations in the following places:—

Constantinople, 8 workers; Smyrna, 13; Jerusalem, 37; Jaffa, 2; Safed, 11; Damascus, 7; Teheran, 5; Isfahan, 8; Mogador, 2; Tunis, 11; Cairo, 2; Abyssinia, 9 native agents.

In none of the countries represented are the missions anything like adequate, except perhaps in Palestine, and even there, there is much to be desired. Consider Mr. Zerbib and one colporteur among the 150,000 Jews of Morocco! But what strikes one even more forcibly is the importance of the places neglected.

1. Algeria for instance. What is being done there to follow up the labours of Markheim, Ginsburg, Goldenberg and others? The North Africa Mission nobly do what they can, and the political difficulties may require consideration. But it is no doubt our duty to pray earnestly for the 60,000 Jews of Algeria, especially when we consider how great an influence they may exert on the Mohammedans of that country.

2. What is being done in S. Russia, Turkestan, Mew, Bokhara, Samarkand, Central Asia and Siberia? The labours of the Mildmay Mission to the Jews in S. Russia, and of a Swedish mission to Moslems in Transcastia, and others perhaps should be mentioned with respect and gratitude. But even so the fact remains that the Jews in these countries are neglected. More *could* be done and by God's grace more *shall* be done.

3. We come to the most important country of all—Arabia. The chief strategical points are Baghdad and its neighbourhood, with eighty thousand Jews, and Yemen in S. Arabia with unnumbered Jews, perhaps one hundred thousand.

Work among the Jews of Baghdad, in which region the Talmudic academies flourished of old, was commenced by the London Society for promoting Christianity amongst the Jews in 1844. The mission was closed in 1866. Writing nearly 30 years afterwards Mr. Epptsein said, "We could not understand at the time why Baghdad was given up; and so convinced were both my colleague and myself of its ultimate success, that he offered on his and my behalf to remain as intinerating missionaries in the Baghdad district (after sending our families to England) for five years, in order to visit all the places of importance and to preach the Gospel." Ten years ago our Secretary, Mr. Gidney, wrote, "It is fervently hoped that the reopening of the mission may one day become an accomplished fact." Forty-three years have passed since the mission was closed and closed it remains.

With regard to Yemen, pioneer work is necessary. The difficulties would by no means be insuperable. Writing of Yemen, General Haig said in 1887, "We have in this southwestern part of Arabia a great mountainous country, with a temperate climate and a hardy, laborious race. . . . Is it not of extreme importance, in connexion with the evangelization of all Southern Arabia, that the Gospel should be preached and the Word of God brought to these hardy mountaineers? They are mostly Zeidiyah, a set akin to the shi'ahs in doctrine, but I saw

no trace of fanaticism among them, rather they seemed everywhere willing to listen to the truth. For the most part I suspect they are but poor observers of the prescribed religious practices of Islam." Speaking of the Capital of Yemen, General Haig said, "Sana is a most important point. It is impossible to exaggerate its importance from a missionary point of view." These are strong words and claim our most careful consideration. Sana is a city of fifty thousand inhabitants, with a Jewish quarter containing thirty-nine synagogues. One's heart aches to think of the Jews of this region who have never during all these centuries heard the glad tidings of their own Messiah. True, the Mildmay Mission in 1894 commissioned Samuel Zwemer to distribute some New Testaments among them. Before that Wolff and Stern had visited them. Is this all? Is nothing more to be done? Can we doubt that God is calling the Church of Christ to seriously commence definite missionary work at Sana and at Baghdad?

Work of this kind is undoubtedly along the lines of God's will and may well be undertaken in the Name of the Lord Jesus and in reliance upon the Spirit of God.

4. *One more suggestion.* Would it not be possible to organize in all the different mission stations of the Society, in Moslem lands, bands of Hebrew Christian pedlars who, in addition to the usual stock in trade, should carry Bibles and Testaments and travel about two by two. In Mohammedan countries frontal attacks are dangerous and sometimes futile. A combination of pedlar and colporteur could preach the Gospel while plying his trade without provoking fanaticism. The history of Christianity in Europe provides instances of the value of this method.

In any case should we not remember that the conversion of the Jew is not so much to be regarded as an end in itself but as a means of bringing blessing to the rest of the world? The Hebrew Christian may by God's grace have a large part in bringing about the consummation desired by the Jewish poet Isaac de Costa who, in his epic poem Hagar, sings:—

The patriarch prayed to God while bowing in the dust,
 Oh, that before thee Ismael might live—His prayer, His trust.
 Nor was that prayer despised, that promise left alone,
 Without fulfilment. For the days shall come.
 When Ismael shall bow his haughty chieftain head,
 Before that greatest Chief of Isaac's Royal Seed.

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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,

The Official Paper of the Nile Mission Press.

AUTUMN NUMBER—OCTOBER, 1910.

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"NOTHING SHALL BE IMPOSSIBLE."

THE CONVERTS' CONFERENCE.

DETAILED LIST OF NILE MISSION PRESS PUBLICATIONS.

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16, Southfield Road, Tunbridge Wells.

Rest.

To step out of self-life into Christ-life; to surrender and be still and trust Him to lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hand upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in His hands as the child brings its broken toys at its mother's call; to trust Him for strength to do His will moment by moment; to serve Him by waiting; to praise Him by saying "Holy, holy, holy"; a single note of praise as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honour more than your own; to be a clear and facile medium for His life tide to shine and glow through; this is consecration and this is rest.—Feb. 14. Kansas City, Mo.



REV. S. M. ZWEMER, D.D., F.R.G.S.
Member of Executive Committee, Nile Mission Press.

“Blessed be Egypt.”

Vol. XI.

OCTOBER, 1910.

No. 44.

Editorial.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . .

His name is called The Word of God. And the armies which were in heaven followed him.”—REV. XIX. 11-14.

One of the most profound impressions which was felt at the Edinburgh Conference, was that the Lord was moving among us. He had risen up, and was going forth to war, to conquer the world. We feared lest any one of us should fail to follow Him. The few closing words of Dr. John R. Mott, touching on Gethsemane and the Cross and Passion of our Lord Jesus, reminded us that there was no other way of victory. *They overcame by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.* There are countless disciples of Jesus at the present moment throughout the world, whose hearts are set to the Kingdom of God. May He show us each the way, *His* way for us, and may we hear His voice, rise up, and follow Him.

Immediately after the Conference, Dr. S. M. Zwemer met the Executive Committee of the Nile Mission Press, and conferred with them on the bringing out of a new Quarterly Review, to be called “The Moslem World,” which will be edited by himself, with the assistance of several Associate editors. The Committee undertook the responsibility of publishing the Review, and Dr. Zwemer at the same time became a member of the Nile Mission Press Executive Committee. The Review will be issued from 35, John Street, Bedford Row, London, W.C., and may be ordered from the Secretary, at that address.

It is purposed to use its pages for making known all books which are brought out on the Mohammedan Problem, as well as for articles by able writers. In these ways we hope that the whole work may move forward—that light may be let in on all parts of the Mohammedan world, making clear what is being done, and what is left undone, and indicating points for advance.

The Annual Meeting of the Nile Mission Press was held on the 28th June, at Sion College. Addresses were given by the Chaplain-General, Bishop Taylor Smith, and by Dr. Zwemer. These have been issued in a separate pamphlet. Both urged that a real effort should now be made to place the Mission Press on a permanent foundation, with its own site and building. It is our prayer that someone may be raised up by God to give the site at an early day, so that we may at once go forward with the building. We are purposing to set aside one afternoon for united prayer each quarter, and we trust that many friends will join us at a distance who may be unable to be present. God has done

so much for us in answer to prayer. It would glorify Him to receive this too from His Hand, and that, as Bishop Taylor Smith said, the work which was begun in prayer may continually proceed in praise. As other Missions move forward for the Moslems, all will want the printed words to sow as seed on the broken ground. Let us supply them with seed to sow. "*There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.*"

The account of the dedication of the new Girls' College in Cairo, belonging to the American Mission, marks a move forward for the women of Egypt. We must prepare them for the day of liberty which will soon dawn. The only preparation which can safeguard them when it comes is the knowledge of Christ, and the influence of Christian training and character. The tide has begun to rise for Moslem women, and no human hand can stay it. It may be that as light shines into their hearts, they will be made light bearers for all their race.

As we go to Press a cable has reached us from the Zeitoun Conference, "Overflowing blessing." We thank God for the message, and look to hear of His mighty work among the Moslem converts. We purpose shortly to bring out an Arabic edition of "Korea for Christ," and will ask our readers to join their prayers to ours that a like spirit may take possession of the Christian Egyptians, and that they too may be fired to win a million Moslems for Jesus.

*"The Son of God goes forth to war,
A kingly crown to gain,
His blood red banner streams afar!
Who follows in His train?"*

Since the above was printed, some account of the Conference has been received, and we are able to insert it in this number. The message in it for us seems to be:—"Continuing instant in prayer." If we press forward unitedly in faith now, we shall see a break in the opposing forces, and the Lord Jesus will be the conqueror.

"Then said they unto Him, what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent." "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

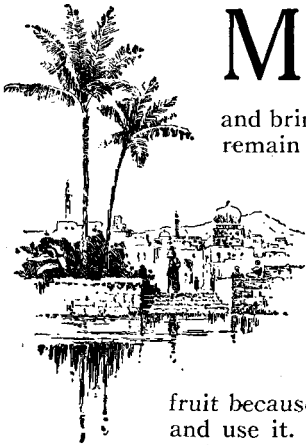
These lines were repeated by Dr. John R. Mott at the close of the Edinburgh Conference:—

Time worketh—let me work, too; Time undoeth—let me do. Busy as time my work I ply, Till I rest in the rest of Eternity.	Sin worketh—let me work, too; Sin undoeth—let me do. Busy as sin my work I ply, Till I rest in the rest of Eternity.
--	---

Death worketh—let me work, too;
 Death undoeth—let me do.
 Busy as death my work I ply,
 Till I rest in the rest of Eternity.

The Nile Mission Press.

DEAR FRIENDS,



MY word to you this quarter is contained in the following text:—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My Name, He may give it you" (St. John xv. 16).

The predominant thought seems not so much to be the glory of being chosen by Christ for service—glorious as that is—but chosen only for a purpose. That purpose is fruit-bearing. We become the branches of the True Vine in order to fruition. Christ seeks fruit because only as that is there can He gather it and use it. The fruit of the True Vine is gathered and pressed out so that the new wine of the Kingdom may be given to those who know it not. That pressure would seem to come greatly through the burden of heartfelt prayer. Our Lord seeks that His Victory on Calvary and on the third morning should take effect in the world through our intercessions. It is in fellowship with His sufferings that souls are begotten again unto a living hope, and that He sees of the travail of His soul and is satisfied.

Are we ready for this? Are we willing to follow whithersoever He leads us?

Once again the message came to us this year at Keswick, that God is looking for those who are willing to "follow the Lamb whithersoever He goeth." This will mean for most of us, I doubt not, perhaps less outward service, but far more of the inward service of intercession. It came to us afresh at our Annual Meeting which we held at Sion College, in London, on June 28th, when we had the privilege of having with us the Chaplain-General, Bishop Taylor Smith, as Chairman, and Dr. Zwemer, of Arabia, as God's messenger.

As we listened to the Bishop telling of a Mohammedan interpreter with whom he had travelled, with whom also he read both Old and New Testaments, exclaiming after the reading, "Ah—it is all love," and yet when asked if he would rather take a handful of the gold of Christianity or the silver of Islam, said, "I must take the silver—my fathers did it—I cannot be different to them"; as we listened to these words, we realized afresh that only fellowship with Christ in prayer can set them free to choose differently.

Then Dr. Zwemer spoke to us on the subject of "The Arabic Language and Islam." He brought out three facts, to which I wish to call your attention.

1. That the Arabic language became the vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. He showed how that language has carried its grammar and its vocabulary through a greater part of the Oriental and

Occidental world. Most of all is the Arabic language bound up with the religion of Islam. That there are over two hundred million people who pray no prayer, who have no religious expression for the thoughts of their soul, save as the thoughts of their soul are winged with the language of Mohammed.

2. That there is no language of the Orient that has in it such latent power; and yet on the other hand, this Arabic speech and literature have, by the very fact of their being Arabic and being Moslem, become the greatest and strongest retrograde force for civilization and social progress in the world. "And still it continues to pour out its literature—in Egypt, in Syria, in Bombay, Calcutta, Lucknow, Lahore, in Tiflis and Teheran, they are using the modern press and pouring out their literature."

3. "That it is entirely possible for the Church of Jesus Christ, through His Spirit, to capture this magnificent vehicle, and use the Arabic language for Christ." The proverb once current at Damascus, "Verily, the Arabic language will never be Christianized," can no longer be urged. Dr. Zwemer pointed out that some of our publications are a witness to that fact, and our Superintendent tells me that more than nine-tenths of the Christian Arabic literature now extant, has only been published since our Press was started, and is printed by us, by whomsoever it may be published. Some fifty of the one hundred publications are our own publications.

Then Dr. Zwemer urged strongly that as our Press is at the very centre of the Moslem world in Cairo, it should be enabled by those here at home to get on to such a firm basis that all Missionaries throughout the Moslem world could go there to secure and sharpen their weapons for the fight throughout Arabia and Persia and North Africa, until the kingdoms of Mohammed should become the kingdoms of our God and of His Christ. We thanked God for his words.

Dear friends, we are now face to face with the winter's work. There are one or two things which we hope to see done during that time. Will you continue in prayer to God that the funds needed for our own Site and Building may soon be sent in. We want to have at least twelve Colporteurs at work in Egypt in the days to come. These men will be, we trust, the representatives of those who cannot go themselves, but who wish to go by proxy. Their support is about £34 per annum. I append a touching letter from one such man to the lady who supports him, on receipt of a little extra financial help. I envied the lady who received it.

"To the respected lady and beloved sister in Christ, preserved by the Grace of the Lord."

"After presenting my compliments and spiritual love (as Christ Himself knows), I beg to tender thee my most hearty thanks for thy kindness in providing my salary, and now, at this time, sending this special gift. We thank God for thee, that He has made thee a blessing to His people and to others also. May He long preserve thee to us.

I am only a poor man, and am not able to send any present in return, but I pray to our Heavenly Father to give thee a reward in His Kingdom. Wishing thee continued prosperity, and asking thee to accept my salaams.

"(Signed)

YACOB ABDUL-MESIH."

You will read the Superintendent's and Master-Printer's Reports for yourselves, and I need not refer to them, save to point out the fact that some of our books are having to be reprinted. This shows they are in demand. For this also we thank God.

Lastly, we hope to start an afternoon of prayer, once a quarter, for the work of the Nile Mission Press at the Porch Room, Sion College, Thames Embankment, London, near Blackfriars' Bridge, when we hope our friends will rally round us for prayer. We hope to hold the first of these gatherings on Tuesday, October 11th, at 3 o'clock. There will be subsequently a little time for tea and social intercourse.

Yours in Christ's service,

JOHN L. OLIVER, *Secretary.*

16, Southfield Road, Tunbridge Wells.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

We have again been caused to praise God for such a faithful body of intercessors, for ever and anon, we find that we are being helped in difficulties which "might have been so much worse," and would have been, but for your intercessory help.

The accident reported by our Master Printer (below) is a case in point. Had the cable not broken, thus stopping the engine . . . but it *did* break, and the engine *did* stop.

By the time this is in print, the second Converts' Conference will be a thing of the past. But your prayers for these men who have left house, brethren, or sisters, or father, or mother—"for My sake and the Gospel's"—will bring you their own reward.

Our weekly Bible Class has continued to be a means of grace to all those attending, and to none more than myself. Being debarred from ever hearing a word of exhortation from the lips of any public preacher, "it's just like our Father" to give me real blessing in my own soul when ministering to others. "Jehovah-shammah, the Lord is there," might be written of our little upper-room where the weekly class was regularly held until the July season set in. We shall commence again early in September.

Before speaking of the work under the usual three headings, you will be very interested to know that all efforts to get work to fill time in the Printing Department seemed futile—posters were torn down, or covered up, and everybody said "no work till the Autumn." Then we asked you to pray about it, and the tide began to turn before the packet of printed prayer-lists got to England, and work has now begun to steadily come in.

I. THE PUBLISHING DEPARTMENT.

During the past few months, we have published a new story-parable, "Naseefa, the Slave Girl," and also reprinted "Saeed the Weaver" with another, making sixteen pages

instead of eight for the same price. The "Day of Judgment" has also been reprinted. This subject is always found to attract the attention of Moslems and Christians alike. "How shall we know Him?" had proved very useful in English and Yiddish, and we hope that in its Arabic translation it will be not less useful. "The Glory of God in Redemption" was published by us for Miss Brown. As we have several works on our programme, it is hoped that funds may be forthcoming to publish them shortly.

Books have been distributed this quarter in Morocco, Central Turkey, and up the Persian Gulf, as well as in Egypt and Sudan. We need to follow them up with our prayers.

II. THE PRINTING DEPARTMENT.

In looking back over the past three months we cannot but praise God for His loving kindness to us in again "bearing us up" during these long, trying, summer days; and relying on His promise that He will sustain those who lean upon Him, we have found Him faithful; and we desire to praise and thank Him for all the blessings which He has sent to us in health and strength, and also for the amount of work we have been enabled to do. Whilst not as busy as we would like to have been this last month, we ought not to complain too much in that respect when we consider the reports of *other* printing businesses in Cairo, some of which have been closed for want of work: we hear still further that several are in very low water financially. The late rumours of trouble have effected the business prospects of Egypt considerably, but there are indications that "brighter days are in store." The steadily-improving character of some of our workmen gives us cause for rejoicing, but still again we have had several fierce onslaughts by the Evil One, but we again relied on the promise that "He who is *with* us is greater than ALL those that are against us." Praise God. It cheers one on to overcome the trials and worries that are continually besetting us in our daily work in this dark corner of His vineyard.

In July, during the absence of Mr. Upson on holiday (during which time I was doing my best to overtake the double duties), we experienced another sharp attack of the Evil One to hinder our work in the shape of an accident to our oil engine. I had visited the engine twice that morning, and then, having finished my checking of time-sheets, etc., passed into Mr. Upson's office to attend to the correspondence, etc., and make out the wages' list, it being pay-day for our workmen; and after being thus engaged for perhaps half-an-hour, one of the workers rushed into the office with the exclamation: "Mr. Gentles, the engine's burst!" I felt a cold shiver run through me, as I had a vivid recollection of a gas explosion when I was an apprentice, and I at once rushed off to see the extent of the damage, and found the two native machinists frightened to enter the engine-house, although it had come to a standstill through the electric cable breaking by having been struck by one of the broken portions (*otherwise* the engine might have been "all smashed up.") Enquiries proved that the machinist who *ought* to have at once attended to it when it began knocking, let the other and less-experienced machinist go to it, and he continued his gossip with

another worker till the first one rushed to him to "come"; he went, and he, too, was too frightened even to turn off the tap which supplies the engine with paraffin and so bring it to a standstill, but he came running for me after admitting "it had been knocking for about five minutes!" This incident once more proves *the utter untrustworthiness* of many of the Egyptian work-people; when the master is out of sight work almost invariably slackens down. Careful examination, however, proved the damage not to be so serious as I first thought, and temporary repairs had it again running slowly in two days; but these little things only help to prove the great need we have for our friends in the homeland to uphold us in prayer, day by day. We have proved in the past that God *has* answered many of our petitions, and we would now ask our praying friends to remember us before the throne of Him who has promised "If ye ask anything in My name, *believing*, it shall be given unto you." Now we want more work to keep all our machines fully employed. We want donations to our Building Fund (for our own premises), and also help to enable us to increase our results in extending and forwarding His kingdom in this dark land. Pray on for us. We see signs of a great and glorious work, in His name, in this country, so, dear friends, do remember us in our humble efforts in His service.

W. R. GENTLES,
Master Printer.

III. COLPORTAGE WORK.

(1) While the "unrest" was on, three months ago, one colporteur reported:—The distribution is not so good these days in Lower Egypt on account of the excitement and fanaticism in the country; and the native Christians have been saying, "We like the Mohammedans better than your Protestantism." Moreover, a Coptic priest said to me one day, "You Protestants are thieving wolves, no others are so bad as you are." (Probably the priest meant "sheep-stealers.")

(2) Another time, I offered some books to a party of Christians and Moslems, but none of the Christians wished to buy or even look at them. A Moslem, who was watching them, approached me and began to look through my books, and at last chose a book called "Christ in Islâm." After he had paid the price, the Christians began to blame the man for buying the book, saying—"These are Protestant books, full of heresy; don't you know that they insult your religion." When the Moslem heard this, he returned the book, saying—"Why should I buy the books when the Christians themselves refuse to have them." When I heard this, I walked away with a heavy heart.

(3) Another man reports that he was distributing at A, when a native gentleman bought a copy of "Essay on Islâm" for two shillings, and after hastily digesting most of the contents, he demanded his money back, stating that the book was full of criticism against his religion. As the colporteur refused, he snatched away two copies for the same price, stating that if the man did not let him have them at half-rate, he would have him

arrested and taken to the police-station for brawling. Our man gave in, as he was mortally frightened. As the other went off, he shouted out, "You and your books ought to be burned with fire."

The two following incidents show that usually all part good friends, as we hold that if we keep a man pleased, we can do more for his soul than when he is angry.

(4) Some of the Mohammedans were arguing about Christ. They said, "We believe that Christ is one of the accepted prophets, but He was never crucified." I said, "The Scriptures had prophesied that He would die upon the cross, and it was fulfilled according to God's Will." So we discussed together in a pleasant manner.

(5) An argument took place with a native officer, who asked, "Is Christ the Son of God according to the flesh, or how do you explain it?" I answered, "Christ is the Son of God, not according to the flesh, God forbid; but according to God's unity and likeness." When he heard this, he smiled pleasantly at me, and went on His way.

Quite a little bit of encouragement came to us yesterday when we received a letter from Georgy, who is the only Orthodox Coptic Colporteur that we have. It seems that the day before he started off again, there was quite a long argument, as he was changing his district, and at one time we felt cross with him, but at the end we just "pushed aside" everything and fastened the office door, so as to have prayer with and for him. He has written to say that he has now learnt the meaning of intercessory prayer, all through hearing me pray for "Our brother Georgy, and his sick wife." Previously, he had always recited certain Psalms according to the liturgy of the Coptic Church, but for the first time he has learnt the meaning of intercession. Let us pray that he may come right out, and receive the fulness of the Holy Ghost.

(1) Let us continue to pray for the outpouring (and *continuous* outpouring) of the Holy Spirit upon all the workers of this mission that "all our works may be begun, continued, and ended in Him."

(2) Thank God for one-half of the money towards our fourth colporteur, but will friends continue to pray for the rest.

(3) We are glad to have received £1 towards the £4 for cupboard for books of reference, but we need the rest.

(4) For the other things mentioned in the last number of "Blessed be Egypt." "We shall reap, if we faint not."

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press, Cairo,
August 12th, 1910.

QUARTERLY REPORT OF WORK—

APRIL, MAY, JUNE AND JULY, 1910 (4 MONTHS).

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	27,000	324,000
"Beshair-es-Salaam" (Monthly) ...	4,750	180,500
"Echoes of Grace and Truth" (Monthly) ...	8,000	288,000
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	210,000	840,000
" " " (Canadian M., 2 pp.) ...	11,900	23,800
"Booq-el-Qadasa" (Fortn'tly) ...	6,240	49,920
"All Saints' Church Magazine" Suppt. (M'thly) ...	600	4,800
"Scotch Church Magazine" Suppt. (M'thly) ...	150	300
	268,640	1,711,320
(2). For Publication Dept.—		
Day of Judgment (reprint) ...	2,000	40,000
Naseefa, the slave-girl (Story-parable) ...	3,000	48,000
How shall we know Him? (Dialogue) ...	2,000	72,000
Saeed the Weaver (reprint) ...	3,000	48,000
	10,000	208,000
(3). Religious Books, for others—		
Selections from Psalms (metrical) ...	2,000	144,000
Life of Christ (part III., 1-8, index, etc.) ...	3,000	72,000
Life of Moses (37-68) ...	3,000	96,000
Glory of God in Redemption ...	1,000	160,000
Finney's Spiritual Awakening ...	5,000	260,000
Jowhariya Sermons (153-280, Coptic) ...	1,000	128,000
Tanbelh-ul-Azhân ...	2,000	460,000
Tract on <i>Hashish</i> , smoking ...	2,000	16,000
Minutes of Missionary Association ...	90	4,140
	19,090	1,340,140
(4). Various—		
Sunday School Cards (26 Sundays) ...	7,000	91,000
Cards, Certificates, Notices, etc. ...		78,740
		169,740
GRAND TOTAL OF PAGES ...		3,429,200

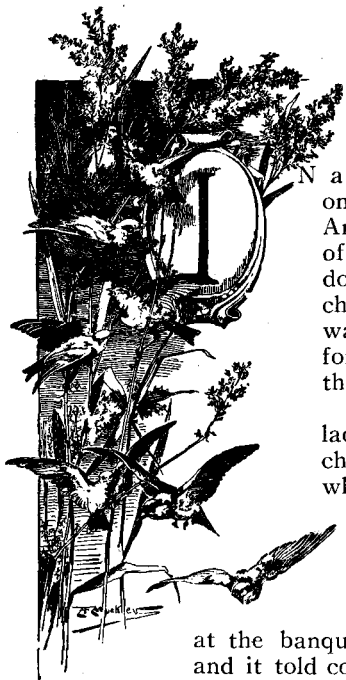
II. Distribution of Gospel Literature—
(same four months).

	VOLUMES.
By Colporteurs ...	4,296
Wholesale ...	1,050
Nett* ...	2,159
Gratis ...	699
Total	8,204

* Including 220 Scripture Text-cards.

The Golden Casket and the Casket of Silver.

By MISS I. L. TROTTER.



IN a lonely and beautiful castle there lived once, long ago, the young son of a king. And the King, his father, was the master of great power, and had several kingdoms over which he reigned, and he chose that this little prince, whose name was Abd er Razeq, should be brought up for the most part in quietness, away from the cities.

So the time passed peacefully till the lad was seventeen, and the years of his childhood had gone from him. And when his beard had begun to grow, there came a day when a train of horsemen came from his father at the distant court, and they bore a great golden casket, and a letter.

And the letter was read that evening at the banqueting table, before all the household, and it told concerning the golden casket, that is to say, that within it lay documents which the lad should read now that he had reached the age of manhood, and ought soon to take his part in life. And the letter told likewise that within the golden casket would be found the gift of a little silver casket containing keys, which would unlock certain royal treasure-stores, whereof till now Abd er Razeq had been ignorant.

And the young prince was pleased and excited, but he would not seem in a hurry, for that would be like a child, so he kept the messengers for three days, that they might rest and feast, and sent them back with a letter of gratitude; and when they were gone, he shut himself up in his private apartments with the treasure box.

But in those three days a terrible thing had happened in the castle. Among those who had served at supper the first night was an old servant of the King's, whose heart had turned traitor; and when all were wishing well to Abd er Razeq, he wished him but ill, and the venom of a viper was in his heart. And on the second day of the feasting, he went down to a cellar of the castle, and compounded drugs and sorceries, that had in them the breath of hell, and that night he mixed them secretly with the food of the Prince, with the intent that all blessing should die away out of the caskets, and that the light of his father's love might become darkness before his eyes.

And all unknown to poor Abd er Razeq, the drugs and spells worked night and day, and when at last he shut himself up to examine what the King had sent him, his brain and his spirit had become dulled and poisoned; and the golden casket seemed to have lost all beauty and interest.

However he opened it, and found the rolls of writing, and

began to read them, and a few lines here and there that spoke of his father's power and dominion seemed to shine with light, but much of the rest grew black and crooked as he looked on it.

And when he took up the little silver casket that was hidden in the corner of the golden casket, he disliked it with a strange dislike and shrinking, and his hands shook as if with palsy as he opened it. And behold the keys inside looked like curling scorpions and serpents, as he shut it quickly, and closed down upon it the lid of the golden box, and hid all away where he could forget it. And in this he succeeded, for the sorceries of his enemy brought a torpor through his being.

Thus the days became weeks, and the King in his distant city saw that no further word had come from Abd er Razeq, and when he could no longer forbear he sent for tidings.

And the one who came from the King for tidings was the brother next in age above Abd er Razeq, and it was long since the brothers had met, and they had much to ask and to tell.

And the next day the brother, whose name was Abd el Halim, began to ask concerning the caskets; and he soon found that something had gone wrong, for darkness and trouble seemed to fill the room. And he could not tell what had happened, but he felt that some evil power had laid hold on Abd er Razeq, and that it was useless to argue, and that the best hope lay in getting him away from the place.

So he said, "O my brother, we will not increase words about this thing; I know only that I received even such a casket within a casket, and that I have found therein nought but blessedness. But leave the matter, and come with me; I am living, as thou knowest, in the realm which the King our Father has committed to our eldest brother. And thou knowest not yet the full history concerning this our brother, and how long ago he made sacrifices that no tongue can tell for the welfare of his people, and that there is no love like his love, and no light like his light; and to those who come to him he has the skill as of a most skilful physician to find out at once what has gone wrong, and to set it right. It may be to him thou wilt unburden thy spirit which is sore and dark, and he will bring healing, and will make known to thee the heart of our Father."

But Abd er Razeq answered, "My spirit is not sore, neither is it dark, and I know my lord the king, even as thou knowest him. I revere his power, and acknowledge that of his kingdom there will be no end. Leave me alone; my life is full of ease and pleasantness; thou seest the gardens full of musk and attar, and the groves of orange-trees and date palms, and the fishponds full of fish; and if the world grows tasteless here, there is the chase of the mouffons in the mountains, and of the gazelles on the plain; all I ask is to remain undisturbed."

And when Abd el Halim could prevail nothing in turning the mind of his brother to the two caskets, he sadly gathered the train of his followers, and left the castle.

And Abd er Razeq tried to forget his visit, but the sense of uneasiness remained, and he wished he could be rid of the caskets, and especially of the casket of silver, for that was his own property.

And some nights later sleep went from him, and he said, "it

is enough—I will not thus torment myself—that silver casket shall be no longer." So he rose, and took it from its hiding-place, and wrapped around him his bernons, and dropped the casket in the hood thereof: and he stole out in the moonlight through the white marble court, and the fragrant gardens, down the path of the fishponds, till he came to an olive wood that lay below. And among the olives was a deep, black pool—so deep that no one had ever sounded the bottom. And Abd er Razeq stood on the edge, and flung into the centre the silver casket, and it was gone from him for ever. And he went back through the gardens with a sense of awful loss, as if something had died within him. And as he passed the windows of the kitchens, he heard a low, wicked laugh of glee, but he could see no one, and said to himself, it must be a jackal in the bushes.

And he went up to his scented bed-chamber, saying "Now I shall sleep at ease." But his sleep was broken and uneasy, and soon he was tossing with fever, for the air of the autumn night had smitten him with a deadly chill as he stood by the pool. And the fever increased day by day till all the world became a dream to him, and none of the physicians could heal him, and after nine days the poor young prince passed away.

* * * * *

THE MEANING OF THE PARABLE.

O our brothers, the Moslems, there is for you a parable in this story, and we would that before reading further, ye would lift your hearts to God concerning the interpretation, for it is difficult for you to receive.

Now the interpretation is this—Ye have a Father Who is a great King, mighty and loving: He is God the Most High. And He has sent you the revelation of His Will, which is like the golden casket, and the rolls in the casket are like the holy books that are acknowledged by you as by us, that is to say the *Tourât* and the *Zaboor*, and these explain to you His Will, and you admire and reverence it, and never weary of repeating "*inshallah*" over every event of the day.

And God has given you a gift for yourselves, and this is your own will, that is the power to choose—and this is like the little silver casket which was enclosed in the golden one. Thus your will is so to speak enclosed in the Will of God, and yet distinct from it, for He chooses that you should have the power to choose. And He would have you use this will, or power of choice, for it contains the keys, so to speak, by which ye may seek His heavenly treasures, and these treasures are the way of atonement for sin, and of victory over its power, and are found only by those who seek them.

But Satan is the enemy of your souls like the wicked servant in the story, and he breathes the spells of hell into your minds concerning the golden casket of God's Will, and twists into crookedness the truth concerning it, and darkens the light thereof, so that ye say that even the evil things ye do come of God's power and by His will. And Satan fills your minds also with his spells, concerning the silver casket of your own will so that ye abjure it, and say that ye must do according to that which is written in your foreheads, with no choice in the matter. And

Satan is glad when these sorceries do their work, and ye drift along in palsy and apathy, seeking none of the treasures of God.

And now it has come to the time when we the *Massihîn* (i.e., Christians) have come as it were to call you. And we are like the elder brother of the Moslems, for we came first into the world. And we are under the authority which God our Father has deputed into the hands of our elder brother, the Lord Jesus Christ, and through His Presence with us in our hearts, all darkness of hell is banished, and we have the revelation of God, that He is Love as well as Power, and that He would win us and draw us to seek Him, and choose Him, and follow Him, instead of forcing us to submit. And we do not wish to argue with you, O our brothers, but we would say "Come with us to Christ our Lord, Who has suffered even to the sufferings of death to be able to bring forth light and healing, and if ye will come to Him in your spirits even in darkness and perplexity, ye will find the day dawn. The one way to free yourselves from the spells of the devil is to escape to Him.

And what we fear for you, O our brothers the Moslems, is that if ye refuse to arise and come, and settle down to take your ease, the night may fall when ye will cast from you evermore this precious casket of your will, and be no more able to arouse yourselves till ye have slipped as in a dream from this world into eternity. So we say to you these words of God Most High:—

"I have set before you life and death, blessing and cursing, therefore CHOOSE LIFE that both thou and thy seed may live."

Letter from Miss Baker, Palestine Village Mission.

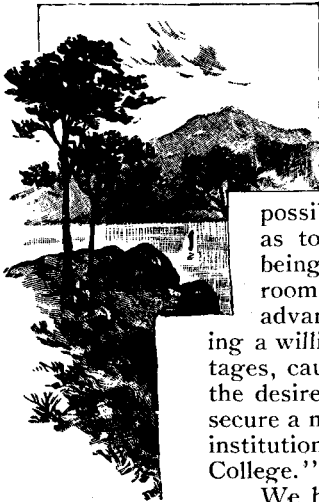
"**M**Y two fellow workers here are away for their summer holiday, but the evangelist and his wife live almost next door, and they are such nice, earnest Christians, and so ready to do all they can for me and the work; and I have a nice old fellaheen woman, who has been with us for five years, for the house work; and also one of our little school boarders in the house with me, so I am well taken care of. The school is closed, of course, this month, but we are busy with the medical work—it brings so many from other villages to us, and our evangelist speaks so clearly and earnestly to them. One man this morning got so interested he kept moving his chair a little nearer and a little nearer to the speaker in his eagerness to catch every word; it was evidently all quite new to him from remarks he made. On Friday last we had a very interesting day. It was not a dispensary morning, but by seven o'clock quite a number had come from distant places, and among them one who wanted to take us back to his village to see a little Muslim girl, who was very ill. After morning service with those gathered, I attended to the maladies as quickly as possible, then the evangelist's wife and I mounted our donkeys and rode off with our escort and our own old donkey man to see the child. It was a lovely ride of about two hours. We passed Dothan, and were on the road along which the camel caravans used to pass, and still use on their way down to Egypt. The house we were taken to was a big

one, and the Sheikh most friendly. He took us first to see his child, then into his guest-room, which he had thrown open to his sick neighbours for the day, that they might come and get medicine. Such a lot came, and we were quite free to talk as we liked to them! It was such a nice opportunity, and without the extra fatigue of going round the village to see them. Of course, we had to dine with his wives off many curious and tasty dishes, most kindly pressed upon us. About four we started for home, and on arrival found another little band of patients waiting for our care. So by the time supper and evening prayers were finished, bed was most inviting. Next day one of the family came with a bag of about twenty bottles for medicine, for sick neighbours whose names we had taken, not being able to meet their needs on the spot. God had answered prayer for us, and the child was better. It often is a reproof to one's self to see how every glass of medicine by many is only drunk after asking God's blessing on it. So much they say is so beautiful, is it not? If only their eyes were opened, what Christians some of these Moslems would make.

I have so much to thank God for in keeping me strong and well, and very little troubled by the summer heat, and for all the many interesting and pretty and touching ways of the people bringing such poetry into the prose of the daily round. One feels it is in answer to many praying friends at home."

College for Girls, Cairo.

BY ELLA O. KYLE.



PATIENCE hath its reward. It is now our time for rejoicing. Eight years ago and more, when our Girls' Boarding School, in Cairo, became so large in numbers, and our quarters so congested from the overcrowding; and that there was no possible hope of enlarging our borders, so as to receive more pupils; and girls were being refused admission on account of no room; and the growing demand for more advanced education by our patrons showing a willingness to pay the cost of such advantages, caused your writer to consider seriously the desires and needs of the people and plan to secure a new site and erect buildings for a higher institution, which we have named a "Girls' College."

We had no funds at all in hand or in sight to launch such a scheme, and we had to begin at the bottom rung of the ladder. We used every possible means and ways to interest friends in Egypt, and our Church people in the home land, in our worthy scheme.

Our appeal met with a hearty response by many of our friends, and funds were pledged and given towards purchasing a

lot and the erection of a building. The First United Presbyterian Church, Allegheny, furnished the money to purchase the lot. Gifts, small and large, were given for the erection of the building. The sum required to erect the building that would accommodate 200 boarders and as many day pupils was so enormous, on account of building material in Egypt being so expensive, that our faint hearts were strengthened by the promise of \$60,000 from the Semi-Centennial Fund, a sum sufficient to complete the building, with the small sums we had gathered. We felt our ground was sure, and work on the building was begun in good faith. Before the first storey was completed the financial crisis came on, which affected us in Egypt as well as in America, and the sum promised us from the Semi-Centennial Fund was only realized in part, and we were obliged to stop all building operations when the first storey was completed. We were in a great financial dilemma and perplexity, as the building one storey high seemed a useless pile of stone, as we could not open a boarding department, nor could we have a large day school, thus failing to carry out the original purpose of the school.

After months of serious deliberations and careful study, and planning what to do, the building committee decided to accept the contractor's proposition "to go on and put up the second storey and finish the building, and wait two years for his money, without interest." And work was again resumed on the building, with a promise that it would be ready for school by the first of November. We have learned by experience that contractors' promises are not always promptly fulfilled. As many girls were waiting for our college to open and had not entered other schools, we opened as a day school on the sixth of December. We began work under the most trying circumstances, as the sound and confusion of the workmen in the house made it most difficult to carry on school, much less to organize. However, we were so happy over the thought that we were really entering the new building, and our hopes and anticipations were being realized, that we felt we could bear a good deal of present discomfort. We enrolled 21 girls the first day, and 17 of them were Mohammedans. These girls were all new pupils in our schools. Then, on the 20th of December, when some of the dormitories were finished on the second floor, we opened the boarding department. There has been a steady increase ever since, till, at the end of the fourth month, we have an enrolment of 176 girls, of whom 50 are boarders, including teachers. We have all religions represented. There are 15 Protestants, 80 Copts, 54 Mohammedans, 12 Jewesses, and 15 Catholics. These girls all come from representative influential homes; some are daughters of pashas; one the daughter of a former Turkish ambassador to America; others are daughters of beys. We have a class of pupils now that we were not able to reach before. Our building and school commends itself in every respect to the people, and we hear now no objection to crowded quarters and impure air.

The architecture and plan of the building is good, and it is a most convenient school building. People come from long distances in the city just to see the school, and they say that it is the only real school building in the city.

Our chapel, which is the largest room in the building, is already full, and when we re-open in September there will not be



NEW GIRLS' COLLEGE, AMERICAN MISSION, CAIRO.

chapel room for all the pupils. This shows our great need of a chapel, which was in the original plan of the college plant. We have over \$5,000 gathered for the erection of the chapel and it is to be the "Dales Memorial Chapel." As soon as more funds are in sight, we hope to erect the chapel building. It will be built on the lot to the right. We need a chapel very much, where we can have services on Sabbath for the girls, and many of our church-going people who live in this vicinity, and desire a place of worship. It will require at least \$15,000 to put up a church building that will accommodate six hundred persons or more.

A Sabbath School, Christian Endeavour Society and an Arabic preaching service are held regularly every Sabbath. Also there is a Senior and Junior Missionary Society, which hold their meetings once a month. The girls manifest great interest both in attendance and in contributions. The college girls' thank-offering was over \$135.00, all of which was given to the Synod of the Nile for carrying on its work among women. The attendance at Sabbath School has been very encouraging, considering that such a large proportion of our pupils are Mohammedans and Jewesses. And whilst all conform to the study of the Bible and attend chapel and prayer meeting during the week, we do all we can to get them to attend on Sabbath, and we are greatly encouraged.

Among our boarders there are seven Mohammedans and of representative families.

The receipts of the school up to the present time have been very large and assure us that when our debt is paid we can be largely if not altogether self-supporting.

THE OPENING.

We are only a few months old in our new building and two very memorable events in its history have taken place. The opening, which was held February 18, and was the occasion of the graduation exercises of the class that had completed the course of study in the Girls' Boarding School, and one year of the collegiate course, and were given the primary certificate. This is one of our finest and best classes that has gone out of the boarding school. Three of them are Copts, three Syrian Catholics, two Armenians, one Italian Jewess and three Mohammedans. These are the first Mohammedan girls that have received diplomas from our schools. Two of them are granddaughters of a noted pasha and have received all their education in our school, having entered school when they were six and seven years old. Their mother, who had not been out of her home since her marriage, was given permission, on the day of the graduation of her daughters, to come and be present. It seemed a marvel to us. One of the girls was a boarder in our school for about two years, having come to us from the Government girls' school. Four of this class are engaged in teaching in different schools in the city. One has returned to take the full college course.

Not having a room in the building sufficiently large to accommodate our friends, a tent was erected on the college grounds, and there were more than 700 people present. And among them a great many Mohammedan and Turkish women, all showing a great interest in the education of the girls. At the

close of the exercises the class marched down off the platform and out through the crowd into the garden, where they planted the first tree in the college campus, in the name of the Class of 1910.

DEDICATION.

The second and most memorable event of all was the dedication of our college on the 28th of March, in which the Honourable ex-President, Colonel Roosevelt, participated. We had looked forward to this visit of our ex-President ever since he set his face toward Africa, and we followed him with interest and bright expectations all through his travels up through the heart of this great continent. Feeling that his visit to us would be the time of our mission, we began to communicate with him in view of having him with us at the dedication of our college. We were overjoyed when word came that "he would dedicate the college." Then began preparations for his reception and to plan a programme for his stay in Cairo. We were cheered by the reports of his visits at different posts of our mission field on his way down the Nile, and our joy reached its climax when at last he was really in our midst and had set his foot on the college campus and one felt the hearty handshake of our most worthy and noted of presidents. It was a grand privilege to speak to him and hear the voice of him whom some of us had never seen but had heard so much of his fame which we honoured and admired.

Colonel Roosevelt's time was very limited, and we were happy and glad to even have one day of his time.

The programme of the day he set apart for us was as follows:—In the morning at 11 a.m. Colonel Roosevelt gave his address in the Egyptian University, and from there he went to Mr. Watson's, where he lunched in company with our Consul-General, M. Iddings and wife and a few of the senior missionaries. After lunch Colonel Roosevelt paid a visit to the Boys' and Girls' school at Ezbikiyah, where he saw not only the pupils of the two schools, but the theological students and teachers and Bible workers. After Colonel Roosevelt made a short speech he was accompanied out to the college, where a reception was given him in the college by the missionaries and a few special friends. There were over 90 present at this reception. After all had had the privilege of speaking to our honoured guest and refreshments were served, Col. Roosevelt was shown over the building. It was cheering to hear him say, "Oh! how nice, clean, tidy and airy. I never saw a more suitable and better planned school building. It is an institution that should commend itself to everybody. It is splendid, and a great credit to your work." The tent was a very large one, and there were more than 1,400 people present, and of the very best people of the city. The large platform, which extended across one end of the tent, was occupied by our honoured guests in the centre, missionaries and friends on one side, and the church choir and a number of the college students at the other side.

Col. Roosevelt's address was the speech of the occasion, and he spoke in highest terms of the work done by the mission from the Sobat river down to Alexandria, and said he would use his influence when he returned to America to have the debt on our building lifted. Everybody was pleased, and it was a happy day

to us all, and one long to be remembered in the history of the college, and his visit to Cairo and other places has brought our work into greater prominence. His lifting up the banner of truth and righteousness everywhere he went and being courageous to speak the truth, has done much to strengthen mission work all over Egypt.

We are glad and grateful for his visit. May the echo of his speech at home do much to strengthen faith in missions. And may our debt that rests upon us as a great burden be made a matter of prayer and great concern, and the funds needed to pay it off be given ere the two years close. This institution has a great future, and we trust and pray that it may be a great power in God's hand in evangelizing the people of this land.

The Impending Struggle in Western Asia.

BY SAMUEL M. ZWEMER, D.D., F.R.G.S.

II.

Continued from page 110.



WHEN freedom was proclaimed in Persia and Turkey, newspapers sprang up like mushrooms, and nearly all of them were advocates of liberty, equality, and freedom. In Teheran the names of the journals themselves were indicative of progress. The newsboys cried out their wares and sold copies of "The Assembly," "Civilization," "The Cry of the Country," "The True Dawn," "Progress," and "Knowledge." The French *Revue du Monde Musulman* published a list of no less than seven hundred and forty-seven newspapers and magazines which had been issued in Turkey since July 24, 1908, the birthday of liberty. The old order of the press has gone. Censorship has ceased, but whither is the new journalism drifting? It is very significant that some of the leading papers are already the mouthpieces of intolerance and show a sullen attitude towards Christianity and reform, stating that the constitution is destructive of the sacred law of Mohammed.

The position of womanhood will also be determined in the coming struggle. Some of the women themselves are asserting their rights, abolishing the use of the veil and claiming the privileges and honour of womanhood. There is a loud demand for female education. Judge Kasim Ameen, a leading Moslem in Cairo, published two books on "The Emancipation of Womanhood," which have had a wide circulation in Western Asia. He exposes the evils of polygamy and urges that it be prohibited by law. "Polygamy," says he, "produces jealousies, hatred, intrigues and crimes innumerable. Many critics claim that women in the harems are happy. How do they know? Have they any knowledge of harem life?" No wonder these books

aroused a storm of opposition and bitter reply. To prohibit polygamy by law would be to abrogate the Koran and to stigmatize the prophet. Civilizations alone will not end the horrors of Islâm behind the veil in Persia and Arabia. Pierre Loti's "Disenchanted" shows that the civilization of the harem without emancipation means moral suicide! Only Christ can emancipate Moslem womanhood, and three-fourths of all the women in Western Asia are still under the yoke of this awful creed, suffering the burden of tyranny and oppression.

There can be no real liberty in any department of life, under Moslem rule. Fifty years ago the Sultan said in his great edict of emancipation: "All forms of religion shall be allowed to exist in my realm without let or hindrance, and no subject shall be molested in the exercise of his faith. None shall be forced to renounce his religion." Fifty years ago this constitution declared that no one in the bounds of the Turkish Empire should be persecuted for his religion. Fifty years ago there was religious liberty on paper. Three years ago there was religious liberty on the streets. Moslem and Armenian embraced each other. In great capitals over arches of triumph you could read, "Liberty, Equality, Fraternity." "The fear of the Lord is the beginning of wisdom." People were frantic with joy. They held memorial services over the Armenians killed in the massacres years ago and over the Turks who had died in the revolution. It seemed the dawn of a new era.

And then came Adana. Yes, *Adana*. If there is a single word that would stir the passion in the blood of age and make an infant's sinews strong as steel it is that single word Adana. We could not have said it at Nashville; we could not have said it two years ago; but now we must say "Adana!" And if Jesus Christ's love is to be our example, then after we say "Adana," and after we read "Adana," you and I must say, as He said: "Love your enemies. Do good to them that hate you. Pray for those that spitefully use and persecute you; that you may be the children of your Father which is in Heaven." And here is the record, not the sensational reports of the press, not the letters of missionaries written in the terror of their suffering and sorrow and despair, but the cold-blood summing up in Boston, in the office of the American Board's Monthly after the storm was over. "The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish, almost unbelievable and far too horrible to relate in detail. Solemn promises were violated and whole villages were tricked into giving up their arms that they might be slaughtered without means of defence, like rats in a hole. Women were compelled to watch while their husbands and children were killed before their eyes; groups were tolled off and marched to some convenient place, where, instead of being shot as they entreated and begged, they were mercilessly hacked to pieces, men and women and little children, as it was said, 'Not to waste powder and bullets on such swine.' Dead and wounded were then piled together and fires built to consume them. Mothers with newborn babies were dragged from their hiding places and life beaten out of them. Women and girls were reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to end the struggle." The fury of the mob has

ceased, but the character of Islâm has not changed. It was not a merry Christmas in Celicia, with twenty thousand orphans uncared for and widows crying to God for the avenging of their slain. And there has been no vengeance nor a just meting out of adequate punishment.

What does it mean? It means the life and death struggle of men who believe their religion, who persecute for their religion. It means also that back of Adana (God grant it) there may have been Sauls of Tarsus by the score, who breathed threatening and slaughter against the Church of God because already the arrow of conviction was in their souls, and they were kicking against the goads of the Christ. Not in vain for fifty years have the American missionaries in Turkey, like Minor Rogers and Henry Maurer, poured out their life and their love and scattered the Word of God by tens of thousands of copies. "Whatsoever a man soweth," God saith, "that shall he also reap," and as sure as God's law, we may look upon Turkey as the coming nation of the future, in Western Asia.

If you will read the report of the Mecca conference, when forty Moslems met together in secret conclave to point out the causes of decay in their religion and listed them—fifty and more defects in this religion of their prophet—and published the list as a document to scatter over the Moslem world, you will no longer accuse any missionary of dealing harshly with this tissue of falsehoods buttressed by some great truths which we call Islâm. If Islâm reformed is Islâm no longer, then what will take the place of the old traditions? When the shriek of the locomotive is heard at Mecca, will Arabia sleep on in its patriarchal sleep? Will the Nomads beat their swords into plowshares and their spears into pruning-hooks, when modern irrigation transforms the desert into a garden? Will Mohammedanism with its ideals prevail, or Christianity? Will polygamy or monogamy? Will a free press or a press that is throttled? Will the constitution of the Koran be the law of Western Asia? Will there be more Adanas or will there be more proclamations of liberty, equality, fraternity? Will the ideal of character be Mohammed or Christ? For, believe me, in the final issue, in the last analysis, the struggle now going on in Western Asia in hearts, in homes, in parliaments, in the press, is the struggle between two great personalities.

III. And what is the hope of victory? The victory is not hanging in the balance. It is no question of a final issue. It is merely a question whether it shall be now or shall be long deferred. God has thrown open wide the doors, and shown us men inside the camp who are prepared to surrender the keys of the whole situation. He has unmuzzled the press, and given us, not as a promise or a prophecy, but as newspaper history—"Be of good cheer, I have overcome Persia, I have overcome Turkey, I have overcome Arabia." Where is our courage, that we hang back? Fear sees giants, but faith sees only God. I never deny the struggle, but gain faith from that wonderful parable of Jesus Christ when I think of the Moslem world and of Arabia: "When a strong man, fully armed, guardeth his palace, his goods are at peace: but when a stronger than he shall come, he taketh from him all the armour in which he trusteth and divideth his spoil." To-day has this Scripture been fulfilled before our very eyes. This day there are glorious opportunities for every man and

woman who volunteers for Western Asia. Every one of the mission stations is fearfully undermanned, and calls loudly for reinforcements. Educational, industrial, medical opportunities abound everywhere throughout Western Asia. Doors of opportunity are open in every one of the great cities to prepare not only the teachers of to-morrow, but the statesmen to guide the ship of state over the stormy seas of social and religious unrest.

And look beyond. In every unoccupied part of the vast field there is such unique opportunity as never has been since the days of the apostles; and there are glorious impossibilities in these unoccupied fields. There is the greater part of Russian Asia, there are four provinces in Arabia, there is one province in Persia without a single missionary. It is easy for us to sing as soldiers of the Cross, "Like a mighty army moves the Church of God." It does not move. It hugs the trenches, and out there you are leaving single workers to die alone. Hear their cry. Hear their prayer:

"More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I who bow not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee.
Give me the heart of a man!

What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all,
Strong is my foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!"

That is the cry that goes up from your missionaries, lonely soldiers who have waited long for reinforcements with hope deferred, but with hearts on fire.

Thank God also for the inspiration of the pioneers who died not having received the promise. No part of the world has a richer heritage of predecessors. Upon whom has their mantle fallen? Who will smite the Jordan and see it part asunder? Where is the Lord God of Henry Martyn and Keith Falconer; the God of Parsons and Fiske, of Goodell and Dwight, of Hamlin, Van Dyck and Bishop French? He can do it if He will.

In the impending struggle throughout all Western Asia, the clash of mediæval with modern thought, of barbarism against civilization, of the Koran against the Bible, of Christ against Mohammed, what part shall the students of America play? No field in the world calls for a more dauntless faith and more fearless manhood than these lands of Western Asia. But love is strong as death; love laughs at locksmiths, and there are no closed doors for the Gospel of the living Christ. It is now or never for self-sacrificing obedience.

Far above the fight is our Captain, and every missionary to the Moslem world turns to that nineteenth chapter of the Book of Revelation. I believe God gave it to us for this struggle in Western Asia—the last portrait of our Saviour Jesus Christ. "I saw heaven opened, and I saw a white horse, and He that sat

upon him was called Faithful and True, and in righteousness He doth judge and make war." And the armies of Heaven followed Him, until the end of the struggle is complete and final victory for the Son of God.

Twenty years ago I stood on Arabian soil for the first time, and walked beyond the wall of Jiddah to the great gate that leads out to Mecca. I did not know much Arabic, but I could spell out the words over the gate, and they were these: "Ya Fattah," (O thou who openest). Is not that gate a symbol, not only of Mecca with its closed doors, but of every difficulty, of every glorious impossibility? I thought then and I think now of our Saviour Jesus Christ, "On whose shoulders are the keys of the house of David, who openeth and no man shutteth, who shutteth and no man openeth." To His Kingdom there are no frontiers; in His Kingdom there are no passports; in His Kingdom there is absolute liberty. He is Lord of all. Will you accept His challenge and go?

Above all, think of the inspiration of His life in Western Asia. If God so loved the world, He loved it as a unit; but if Jesus Christ is the Son of Man, He loves Western Asia. His manger and His Cross stood there. In Western Asia His blood was spilled. In Western Asia He walked the hills. There His tears fell for Jerusalem. There His eye still rests. Thither He will come again. It was in Western Asia that He said, "All authority is given unto Me"; and although for thirteen centuries His royal rights have been disputed by a usurper, they have never been abrogated. Shall we give Western Asia to Him, or shall Western Asia remain the Empire of Mohammed? Shall Bethlehem hear five times a day, "There is no god but God, and Mohammed is God's apostle," and shall not a single one of us dare go, if God will, in this year of our Lord nineteen hundred and ten, unto Mecca itself, the very stronghold of Islâm, and preach the Gospel of the great King?

Copies of this pamphlet may be ordered from the Student Volunteer Movement, 125 East 27th Street, New York City, at 5c. each, 40c. per dozen, \$2.50 per hundred, express charges prepaid.

Other addresses delivered at the Sixth International Convention of the Student Volunteer Movement may be found in the official Report which may be ordered from the above address; price \$1.50.

Notes from Eastern Arabia.

IN our corner of the Moslem world we can see many signs of advancement and progress; no sudden results, but the gradual development and growth of the seed that has been sown these many years in the hope of an abundant harvest.

The last few months have been full of encouragement for the work in our field in Arabia. A few weeks ago, a man who had long been studying the Bible was baptized, and thus made public confession of his faith in Christ. His children also were baptized, and are receiving Christian training. The man himself is now

selling the Bible to his former co-religionists, and shows a great desire for their conversion.

Another man who has been under instruction for some time is reported as "ready for baptism." He expects to be persecuted, and has asked the Mission to take care of his little son and daughter.

And there is still another, who has long expressed a desire to confess Christ as his Saviour, and who is receiving regular instruction. In his case it means a separation from his family, unless they too may be led to the light.

Besides these there are other inquirers, some of whom give evidence that in their case the seed has really fallen into good ground. There is the case of a woman, who in many ways reminds me of the "woman of Samaria." But she seems to be hungering and thirsting after better things. For a woman she possesses more than average intelligence, is quick of perception, and has a strong character. She is able to read, and is now studying the Bible. Through various changes in her life she has become quite free and independent, which makes it easier for her to study.

These are some of the results as we see them now. Meanwhile the sowing beside all waters goes on day by day. The Zenana work is very interesting, perhaps more so to me because it is my first year of work in this line. But it is refreshing to notice how well the women have remembered truths that they have heard from those who visited them before. Almost always opportunity is given to read and to explain the Word of God. Of course there is much formality about this, but we cannot help feeling that there is often a desire to be comforted, but they do not dare to express it. Some days ago we had the pleasure of visiting a neighbouring village. The place is considered quite fanatical, but we had a most cordial reception. That day we met some forty women, who heard the message in one form or another. Many questions were asked, such as, why Christians did not name their children after Esa or Miriam, whether Jesus is in the third or fourth heaven, whether He really had died and had risen again, how and when we prayed, why we did not have ceremonial ablutions, and similar questions. These all afforded splendid opportunities to explain from the Scriptures the way of salvation. After many invitations to return, we went back to Menama, thankful for these evident tokens of the Spirit's leading.

Early in the history of this Mission work was opened in Kuwait, a place on the mainland, because of its strategic position as a base for missionary operations. Soon after the work was fully begun the missionaries were turned out and forbidden to return. Several attempts have since been made, but all were unsuccessful. During all these years prayers have gone up increasingly from God's people, that the place might be reopened. Last year one of the doctors of the Mission treated various members of the ruling Sheikh's family, and this has been the opening wedge. The Sheikh out of gratitude invited the Mission to take up medical work there, promising that no department of mission work should be interfered with again. He even sent his own steamer to Busrah to bring the missionaries down, and the work has been vigorously carried on for nearly three months. This experience has strengthened and encouraged us very much. It is a fulfilment of His Word, "The king's heart is in the hand of

the Jehovah as the water-courses; He turneth it whithersoever He will." And we know that in His own time He will unlock the door of men's hearts and send His promised showers of blessing.

M. W. DYKSTRA.

Bahrein, Arabia.

May 21st, 1910.

Brief Items from China.

I. Recent correspondence with experienced workers in the Moslem centres in China reveals—

- (1) No word of propagation of Islam in China.
- (2) An increase by birth in most provinces.
- (3) Visitors from Western countries to the mosques.
 - (a) Some staying for months at a centre.
 - (b) Some "selling the Koran."
 - (c) Some classed as "travellers."

Some districts report recent visitors; others, none for years.

One very experienced worker and renowned writer says:—"Three or four years ago two men made their appearance in this region, striving to rehabilitate the Mohammedan faith and usages. They spoke in Arabic—and got some reforms introduced, the nature of which it is not easy to learn."

A missionary in another province writes:—"A Turk stayed here a few days."

Another says:—"I met one man from Arabia who was selling the Koran, also two Afghans, and one man from India."

Another says:—"A little more than a year ago there was a man from Arabia visiting the north of this province."

Already from nine provinces reports of these visitors have reached me.

II. As far as I can gather, no one has yet been set apart for work amongst the Moslems in China. The urgent need for such workers is emphasised by two communications which reached me, one on the 22nd April, and the other on the 29th of last month. One letter from almost the border of Thibet, written all in Arabic—the size of the letter 27 inches long by $5\frac{1}{2}$ inches broad. The other from the heart of China, Honan not (Hunan), written carefully in vowelled Arabic, and occupying 24 pages (48 sides) of a school home exercise book.

Knowing of no one able to deal with Arabic in China—missionary or native Christian—both letters have been forwarded to workers in North Africa, who are much interested in the need of the Moslems in China.

III. The West China Tract Society have accepted some English tracts from Egypt, and will publish for the benefit of the Mohammedans in China, some with dual title Arabic and Chinese, the body of the tracts in Chinese, the die for the Arabic title to be supplied from Egypt.

F. HERBERT RHODES,

C. I. M.,

Chefoo, China.

In Memoriam.



CHARLES FREMONT CAMP, whose removal by death from the scene of his earthly labour in Arabia; is a grief to all interested in the Mission—was a native of Illinois. He was converted to God when a young man of about twenty, and his conversion was a marked one. He at once gave up part of his time to Bible work in Los Angeles, among the Chinese, whom before his conversion he had, with others, teased and persecuted. Saturday of each week was given to work amongst the Jews; and to these, more than to any others, his heart went out during the remainder of his life. He prospered greatly in his business of building and selling houses, but soon was called to lay down his tools for Christ's sake. Afterwards he was led to use these tools as a means to the end of saving souls. The sickness, and death of his wife, leaving him with three children, drew him still nearer to the Master in the desire for souls, and a fuller consecration followed. In 1901 he was led to Jerusalem, to work amongst the Jews, from whom he suffered many persecutions. For some years he taught carpentry to the boys, in the school at Ramallah, returning to Jerusalem, on Fridays, for Jewish work. The Ramallah work, and other help given to Missionaries, was taken up, as we have said, as a means to an end—never for earthly gain. Whilst in Palestine he received the sad news of the death, by burning, of his youngest daughter, at the School where she was placed. This caused him to have a special interest in girls' souls, and he began to love to help, as far as time would allow, the girls in a blind school in Jerusalem. After hearing of the darkness and need of Arabia, Mr. Camp never ceased to pray daily for it, and to plead for prayer and workers. At the end of 1905 he went to Sana, the capital of Yemen, travelling much on foot, and encountering many difficulties. In July, 1906, he returned to Jerusalem, more deeply interested in the great needs of that dark land than ever, and fully resolved that, if permitted, he would spend and be spent for Arabia. On his return to America, he married a lady who had herself been a Missionary some years before in Palestine, and they started for Yemen, under the auspices of their Church in Los Angeles. The daughter of Mr. Camp went as far as Jerusalem, where she remained in a Mission School, and a blind girl was taken as interpreter and helper. They reached Yemen in May, 1908, and settled in Menakha, a mountain city, with fine climate, where no Missionary's family had lived before. Here they worked and taught. A carpenter's shop and reading-room were combined; eight Gospel Services were usually held during the week; a room was kept where a very sick case could be cared for; a blind Jewess was taught. Many villages were visited until their lives were endangered, and the Government therefore issued a prohibition. After working a year in Menakha, they went to sow the Gospel seed in Hojila, a village nearer the sea, where they laboured happily for two months.

The murder of two foreigners, and other circumstances, caused the Government to summon Mr. Camp and family to Hodeidah. Escorted by soldiers, and having to leave nearly all their possessions in Menakha, they travelled under great privation

and difficulty. On January 31st of this year, Mr. Camp took a severe cold, on the way, and the climate of Hodiadah tried him severely. Persecution was added. On April 26th this devoted labourer peacefully passed away. Though resigned to God's Will, he clung to life for the sake of Arabia.

C. F. Camp was a man, who, after his conversion, thirsted for souls, and everything in life was gladly sacrificed for Christ's sake and the Gospels. Then he was a man of *One Book*, and of prayer.* He was exceedingly simple, humble, and sincere—"Seek ye first the Kingdom of God," was his life's motto, and he lived it out. He was absolutely without fear, as to consequences, when he felt that God called to a certain work.

Now "The labourer's task is o'er," and his grave is one of several which lies around Yemen. Shall we not pray that his death may do more than his life, for dark, needy Arabia. His young daughter has returned to America to study, that she may some day go to Yemen as a Missionary to the women and girls there. She cannot bear to think that her father has given his life, and that the Mission is closed. At present no one is allowed to go to Menakha. Let us pray for Mildred Camp—that the desire of her heart may be fulfilled, and that God will fit her for the work in His own best way.

Evangelistic Report of the American Mission, 1909.



IN this sketch it is our aim to give, as in reports of previous years, some idea of the advance of Christ's Kingdom in Egypt for the past year, together with our hopes and expectations for the future.

Let us first look at the native Protestant Church. It continues to grow in numbers and influence. Many of its members have not yet attained and are not yet perfect, but the spiritual state of the church is, on the whole, encouraging. Reports come to us from a number of places, telling of revived interest in religion. Many, dissatisfied with their present condition, are seeking for a more complete realization of divine things, and a fuller apprehension of Christ.

The Church's annual prayer conference, held at Assiut last September, was the most helpful one thus far held. One of its interesting features was an address by Mikhail Mansur, one of our Muslim converts, on methods of reaching Muslims, together with the discussion that followed it. We were much pleased with the attention given the speaker during his address, and with the interest shown in the discussion of the subject later. One of the pastors confessed to his littleness of faith in work for the Muslims, and, at the suggestion of another, a time of prayer was spent on behalf of him and others who had, by a raise of hands, indicated that they felt as he did. To understand aright what it

* The Sword of the Spirit was always ready.

means for a Christian Egyptian to care for his Muslim brother, and really labour for his spiritual welfare, one should recall something of the history of the two classes to which they belong, the practical isolation of the two, and the consequent ignorance of the real religious beliefs of each other. Besides, one should remember how little concern there was among Christians of any land up to one hundred or one hundred and twenty-five years ago, in the evangelization of non-Christian peoples.

We are extremely gratified at all evidences of the care on the part of our native brethren here for the carrying of the Gospel to their Muslim neighbours. We make it our aim to constantly, by example and by precept, keep before them their great responsibility toward the unevangelized of the land, whom no force of foreign missionaries, however large, can ever be reasonably expected to reach.

It is encouraging, too, to note the interest and sympathy of the Egyptian pastors, more especially the younger ones, with the newer methods of reaching the people. More of these perhaps have been made in the bounds of the Middle Egypt Presbytery, in which, Mr. Reed writes, most successful "special meetings" have been held during the past year at eight of the larger centres. Also Mr. Reed mentions in his report the evidence which had come to him of increased willingness to help in bringing the truth to the Muslims. He says that at one place which he visited our preacher asked him to go about through the streets with him to invite the Muslims into the meeting. The preacher confessed to him later, that when he visited the place the previous year he had been "ashamed to go about inviting the Muslims."

The Orthodox Coptic Church, which numbers from six to seven hundred thousands of souls, is far from being in an ideal state. There are doubtless many individuals in it who are true children of God, but on the whole its life, if one may judge by moral and intellectual standards, is not what it should be. The Church was, however, greatly stirred up the past year by the flight of a number of monks from the monastery of El Moharrak, in the Assiut Province, on the plea of cruelty on the part of their superiors, and the charge of connivance at immoral practices. Fleeing to Cairo, a number of them sought protection from the Patriarch, or head of the Church, and an examination into the truth of the charges they were making against their superiors. He utterly refused to listen to them, or to give them protection. They were finally cared for by the proprietor of one of the two Coptic daily papers in Cairo. He espoused their cause, and made it the subject of a series of editorials calling on the Coptic nation to arise and reform their Church and purify their monasteries, and seize from the hands of the clergy the vast estates entailed for the benefit of the Church. The Meglis el Milli, or Church Council, has for a number of years had trouble with the clergy, and the demands for agitation have caused great fear that the Church would be rent asunder. No one knows what the end will be. The movement for reformation is not, however, a spiritual one. The leaders in the reform party do indeed ask for a better trained clergy, but it is intelligence that they seek rather than spiritual qualification.

As for the vast majority of the people, there is not much, we lament to say, to distinguish them in point of morality from the

non-Christians among whom they live. In two things at least, *i.e.*, drinking, and the taking of usury, their practices run counter to Muslim ideas of morality. The Koran distinctly forbids both. For that reason, and because his form of worship has in it that which is especially offensive to the Muslim, the Copt is generally held in contempt in the village where he lives. In the week spent by Dr. Henry on the Ibis this winter, the writer well remembers the interest with which the Muslims of the place which we were visiting learned that we were different in our practices and in some of our beliefs from the Copts who live among them.

However, after all is said about their ignorance and lack of high moral standards, it should not be forgotten that they are Christians, and as one of our workers has well said, "It becomes us to try and bear their infirmities, and after gaining their confidence and friendship, to lend counsel and encouragement; and by a large-hearted Christlike spirit and by holiness of life to endeavour to attract them to a closer walk with our common Lord, and to a deeper study of the Word, the 'power of God unto salvation.'" Constant prayer should be made for this branch of God's people, which has contributed to the illustrious army of martyrs in every century of the Christian era, having suffered the baneful influence of an avaricious hierarchy and an illiterate clergy, and is still recognized as representing the Kingdom of Christ in Egypt.

The evangelization of the Muslims, which form about 93 per cent. of the population of the country, is the great problem before the missionary in Egypt. The outlook for this work is becoming more and more hopeful. Each year the wane of the crescent becomes more evident. There is general feeling among missionaries that the complete downfall of Islam is only a matter of time, and they ask for reinforcements not so much to ensure it as to hasten it.

Among the interesting events of the past year was a conference, in June, of converts from Islam to Christianity. About thirty-five of the men converts connected with the different missions working in the country—there are at present about one hundred living converts all told—were brought together for three days at Zeitoun in the desert near Cairo, for instruction in the Bible, and for prayer and conference. This was the first meeting of the kind, if we have been correctly informed, ever held. Among the converts were not only natives of Egypt, but also of Syria, Nubia, Persia, Turkey, and Morocco. Many, indeed nearly all of them, had known what it is to suffer for Christ's sake, and the stories of their lives, given in turn at one of the sessions, was most touching. It was a strange sight, that of those men who had once been persecutors of the faith which had now become so much to them, and now drinking in the words of the speakers, and, as opportunity offered, pouring out their hearts in simple and earnest prayer. God came very near to us, missionaries as well as others in that little gathering in the desert, and it will not soon be forgotten.

Attention is again called to the second conference of workers in Muslim lands, which is to be held in Lucknow, India, next January, and the prayers of Christian people are asked for it.

The missionaries have had a number of applications for baptism during the past year. Dr. Watson, of Cairo, reports

that many of the students of Al Azhar, the great Muslim University, have come to him for copies of the Scriptures. There is doubtless considerable quiet reading and investigation of the claims of Christianity going on among the more intelligent. There is more freedom of discussion. A short time ago the writer, in company with a party of other missionaries, called at the Azhar. While there we visited the quarter occupied by the Afghan students, generally accounted among the most fanatical and bigoted of all Muslims. Our conversation naturally drifted into religious matters, and then later, when three of them, one of them being the leader, an old man, returned the call at the Mission House, we had some two hours earnest discussion of the subjects of sin and salvation. Such incidents were of rare occurrence but a few years ago, but little is thought of them now.

Another example might be given of the increasing readiness of Muslims to hear. The "Omdeh," or head man, of the town where the week (above referred to) was spent with Dr. Henry, is a bigoted, though very intelligent Muslim. He regards "shirk" or polytheism—he would not go so far as to say that Christians worship more than one God—as one of the greatest sins, more heinous than any other, unless it be indeed the drinking of wine, or murder, or a breach of the seventh commandment; and yet he allowed us to stand up and preach the plain Gospel to the people of his town with perfect freedom. The carrying on of the medical work at the same time and his obligation for it, doubtless helped to make matters easier for us, but he would scarcely have allowed such bold preaching under any circumstances a few years ago.

Our workers are generally given a gratifying reception in the Coptic communities. Mr. Reed, who has spent three months in itinerating on the Nile during the past year, gives instances of the kindly welcome accorded him in various places. "In one town," he says, "after holding a meeting in our own Church in the evening, the Copts invited us to hold a meeting in their Church the next morning. Texts were distributed, the news spread abroad, the bell rung, and two hundred and fifty or more collected in the Church, at 10 a.m., in the middle of the week, to hear the truth. This Coptic Church pays for the third part of the time of one of our irregular evangelists, the other two-thirds of his time being devoted to one of our own Churches.

"By far the most striking example of welcome from the Coptic leaders was at Bersha, in the Assiut province. Arriving at sunset after several strenuous days, we had planned an evening's rest. Some of our people were on the bank of the river to meet us, however, and so eager for a meeting that they could not be refused. They said that the Coptic Church was larger than their own, and that the Coptic priest would be glad to have the meeting there. He was sent for, and came at once, and his welcome was most cordial. Then we went to his Church, in front of which is an open space, in which a crowd soon collected. Gathered as we were under a sycamore tree, we took as our theme, Zaccheus. Psalms were sung while the crowd was collecting, until there were about four hundred seated on the ground. In the priest there we see what may be done in one who is willing to be led by the Spirit of God. All his education was obtained in the little Protestant village school. He does not believe in the worship

of the saints, nor in the intercession of the Virgin. He holds special meetings for the women, limits Communion to those whom he regards worthy, and disciplines his members when necessary. He also went with us to a neighbouring village that he might open wide the door for a large meeting in the Church there. We shall not soon forget how he, with a large number of his followers, accompanied us to the boat, and, standing on the bank, sang as a parting song the 122nd Psalm, and the second night a part of the 91st Psalm.

"There is a strong contrast between the reception received at Borgayeh this year and that of a year ago. Although the Ibis had stopped there for years, yet our mission had never had regular work there, and we do not know of preaching services being conducted there previous to last year. It was after much hesitancy that the keys of the Coptic school were given to the missionary on his visit to the place last year, so that he might hold meetings, and every means was used to discourage the effort. Imagine our surprise this year, when the leading man of the town, the owner of the school, came to the first meeting, and took a deep interest in all the work of the missionaries. In the presence of the Coptic priest, he asked us to take part in the Sabbath morning service, and persisted in asking until he had obtained a promise of our speaking at half-past seven in the morning, although we had three other towns to visit that day. A week later we heard that he was trying to secure a regular preacher for his town.

"In some places visited, however, the opposition met with from the Copts is strong. At Fikria the priests went through the town calling at the homes of the people, and warning them not to attend our meetings, and calling down anathemas on all who should attend. As a rule, opposition grows stronger as one goes North."

In closing we would briefly mention the various agencies employed in doing our evangelistic work, especially for the benefit of those who may be ignorant of how it is carried on.

1. Preaching Services and Sabbath Schools. These are usually started in a simple way in the homes of the people, or in a schoolhouse, and later grow into something larger and more formal. These services are not unlike those of our churches at home. Each congregation established becomes in turn the mother of other congregations in the country round about, which, when they become sufficiently strong, call pastors of their own.

2. Work in harims. The general seclusion of women, so that few are free to attend public meetings, has made necessary the establishing of special work for them in the homes. This is carried on by the missionary ladies, with the assistance of a large corps of native helpers. A full account of the harim work for the past year will be found on another page of this report.

3. Schools. In the school report for the current year will be found frequent reference to the spiritual work carried on in them. They are one of our most valuable evangelistic agencies. The daily Scripture lesson, the close personal touch of teacher and taught, the impressionableness of the latter, all combine to render them a most effective means of reaching the people.

It is well to note here the series of special meetings that were conducted during the past winter for the students of the College

and the Pressly Memorial Institute. It is with special gratitude and satisfaction that we would make mention of the services, in connection with these meetings, of Rev. Wasif Philubbus, a graduate of the College, and last spring, of the Theological Seminary. A young man of good mental equipment, and of remarkable humility and of knowledge of the Word of God, his preaching was in the power and demonstration of the Spirit. We feel that the hope of Egypt lies in such young men, and we ask that many more of like devotion may be raised up. One cannot rightly measure the results of such meetings as those to which we have referred, but we were cheered by the fact, that although at our last communion, when a number had been received into the Church, had been held but two months previously, about thirty-five young men came forward of their own accord at the close of those meetings, to declare their intention to lead a Christian life, and forty-three to volunteer for a life of definite Christian work.

4. Medical work. This is valuable, particularly in allaying prejudice and securing the goodwill of the people. The suffering of the patient appears to make him more ready to receive what at other times he may resent, and the enforced leisure and quiet of the hospital and waiting-room of the clinic help in allowing for the full effect of the word that is taught. Dr. Henry has been doing itinerant medical work on the Upper Nile for the past weeks, and the Mission is making plans to extend this most useful branch of its effort. Some idea of its possibilities may be gained from the fact that such was Dr. Henry's reception, that although all the territory between Assiut and Assuan, a distance of over three hundred miles, was equally inviting from the point of view of a medical missionary, he has not, in the seven weeks he has been out, got over more than ten miles from his starting point.

We are glad to record that, through the efforts of the Half-million Club at home, we are being provided with a boat for reaching the vast population of the Lower Nile. It is intended that a doctor and an ordained missionary live on this boat, and we confidently look forward to large results in the opening up of that needy part of the country to the proclamation of the Gospel.

5. The distribution of books and tracts. The work done by the two Bible Societies—the B. and F. B. S. in the Delta, and the A. B. S. in Upper Egypt, has been a noble one. The sale of Scriptures has been large during the past year, as it has been for some years, as will be seen in the report of the Book Department, found on another page, and there is no doubt that the widespread reading of the Word, and the quiet investigation of the truth of Christianity that has been going on for some time, is a preparation for a mighty revolution in the thought and mind of the people of this land. In this connection mention might be made of the provision, by Miss Helen Gould, of New York, of a fund for the purchase of Bibles for those pupils who commit certain specified portions of the Scriptures to memory. A number are taking advantage of this offer, which we believe will lead to very desirable results. Mention should also be made of the great assistance given the Mission by the Nile Mission Press. Many useful tracts and leaflets would in all probability have never appeared had it not been for its establishment. Any help given

for the development of its publication or colportage work would be most worthily bestowed.

6. Itinerating. This method is employed in reaching the parts of the country removed from the centres. The narrowness of the valley in Upper Egypt, and the intersection by the two branches of the river, and by numerous canals in Lower Egypt, render comparatively easy the visiting of almost any part by water. The Ibis, the sail dahabieh belonging to the Mission, has rendered most effective service in carrying the missionaries from place to place. The present year is the fiftieth it has been in use. It cannot be expected to continue in service much longer, and it is hoped that its successor may be as useful as it has been.

By these and other methods the missionaries are striving to help make disciples of the people of this land. Their hearts are continually made glad by the blessing of God on their efforts, and while the sense of the comparative littleness of what has been done, and the tremendous work remaining to be done, is almost continually with them, sometimes in a degree that burdens and oppresses, they confidently look forward to a time of complete victory.

W. L. McCLENAHAN.

British Syrian Training College.

Beirut, Syria,
August 16th, 1910.

DEAR MISS VAN SOMMER,



S eighteen months have passed since I wrote to you of our work in Syria, you will, I think, be interested to hear of our progress.

This is the jubilee year of the British Syrian Mission, fifty years having passed since Mrs. Bowen Thompson began her work for the widows and orphans of the massacres of 1860. Last Easter we had an interesting gathering of those at present teaching in our various schools for a three days' conference. The meetings were partly devotional, partly on educational lines. We were greatly cheered by the hearty interest shown. About sixty teachers were present, some having come a three days' journey to be with us. All entered enthusiastically into the spirit of the conference, and returned with new life and vigour to take up their work again, we trust having received a fresh inspiration for service. The missionary spirit shown was most encouraging for the future of the work. Another evidence of the same spirit is the collection being made among present and former pupils by the Syrian friends of the Mission as a jubilee thankoffering for the benefits received. We have been surprised and refreshed by the hearty response from so many.

In our Training College there has been a steady advance both in numbers and in efficiency. The Dorothea Beale Memorial Wing, built two years ago, was filled as soon as it was ready for use, and to meet the growing demand we have received the generous jubilee gift of funds to erect and furnish a complete building for the training department. The students in the college classes will still remain closely associated with the younger

pupils in the school, as we feel the intercourse between them to be not only good for the school but an important element in the training of the young teachers.

During this last year four pupils from other Mission Schools entered our training department—two of them to take the kindergarten diploma. Of these, two had been teaching for some years, and were sent by their Missions for further training, and have now returned to their former work.

It is a great joy to us to be able in this way to co-operate with our fellow-workers in other societies, and it is largely with a view to this wider field of usefulness that we have enlarged the accommodation and increased the equipment of our training college.

It seems to be more and more realised in missionary educational work that co-operation tends both to economy and efficiency. In closer union along these lines in secondary and



BRITISH SYRIAN TRAINING COLLEGE, BEIRUT.

higher schools and colleges, thus setting free funds and workers to extend the primary and village schools, lies the hope for more adequately meeting the pressing need for carrying out a sound Christian educational policy in our mission fields.

May I say through your columns to any who would like further information as to the curriculum of the various training courses, that it will be gladly supplied by Miss Warburton, Principal of the British Syrian Training College, Beirut, to whom application should be made.

Thanking you for this opportunity of enlisting the prayerful interest of a wider circle of friends,

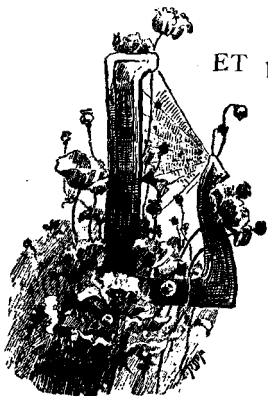
Believe me, yours very sincerely,

MARGARET L. JOHNSTON,

Hon. Sec. of the British Syrian Mission.

Nothing shall be Impossible.

MATT. XVII. 20.



ET praise be given to God that this is so, that nothing—literally *nothing*—is impossible; and that to even us, that is to the reader and to the writer as individuals.

But let it be remembered that God chooses the weak things for accomplishing impossibilities. Upon this text (1 Cor. i. 27) Mrs. Booth wrote, "He hath chosen the weak things. He has not made shift with them—taken them because there were no others. No! He hath *chosen* them."

A baby's tears saved Moses' life, by touching the heart of Pharaoh's daughter. A common shepherd stick, cut doubtless from

a desert bush, became in Moses' hand the "rod of God" for working wonders.

What could be simpler, weaker, less exciting, than this small card?

On one side "What must I do to be saved?"

On the reverse "Now is the day of salvation."

With an invitation to the meetings, and directions how to find them.

Who would have thought of commotion being caused merely by placing a tent on the sea shore at the remote end of Ramleh, and seven miles from the main part of the city of Alexandria?

But by such innocent means God is pleased to carry forward His business, that "the excellency of the power may be of God, and not from ourselves," His feeble servants.

This tent was first used on July 4th of this year, and the last meeting was held on August 16th. In it for one month Miss Grace Saxe, from the Chicago Bible Institute, gave a series of profitable Bible readings upon Old Testament Books, the Epistle to the Romans, and Personal Work for Souls. These were greatly appreciated by missionaries staying in Ramleh for the hot season, and sure results in their life and teaching will become manifest in the day of the Lord.

But we write particularly concerning the meetings to which Moslems were invited by the card as above.

Will Moslems attend Gospel meetings? The answer is that from fifty to sixty attended each of the six Sunday meetings held (and they were of different classes socially), whilst smaller but most markedly interested audiences came to two week-day meetings, which closed the series. But can they be induced to give a quiet hearing whilst Christ is preached as the Son of God, and His death is proclaimed as the only way of life? We can bear personal witness that no audience in an English Church could be

quieter; and both the American Consul and the Chief of Police commented upon this feature in the presence of the writer.

But can Mohammedans be really stirred to deep interest? Are they not so fanatical and bigoted, so in love with sin and self-indulgence, as to render it almost hopeless to look for results?

Let Mr. Gordon Logan tell of the many nights at "Fairhaven," when he was kept late conversing with men who made it their earnest business to discover of whom full enquiries could be made, and of which seekers some six seemed to present clear tokens of being subjects of the gracious, positive working of the Holy Spirit. These cases came to light ere the meetings closed; but we are certain that in these gatherings, so marked by a deep sense of the presence of God, many more hearers were truly wrought upon than have yet made themselves known.

How we who are here in Ramleh do praise God with our whole heart for His rich goodness at this time. Greatly does the writer (a visitor on his way from India to England) rejoice at being permitted to come here just at this season.

And we gladly write this account by request, in order that all lovers of God's work amongst Moslems may hear the call, "O magnify the Lord with me, and let us exalt His Name together."

But we have spoken of commotion being caused by this work, and it may be well to let our kind home friends know again how different are the conditions of service in a Moslem land from the quiet, uneventful circumstances of England.

From the first announcement of the Arabic meetings the local Moslem newspapers entered upon a campaign of bitter opposition. Fierce articles appeared, containing misrepresentations, and appealing to prejudices, political and religious. The city authorities took note of the situation, fearing a public disturbance. The Chief of the Public Security Department, an Englishman, and, happily, well-disposed, attended sometimes with plain-clothes officers. The friend responsible for the tent and the meetings being an American subject, the United States Consul took a lively (and kindly) interest, and came out from town several times. One of the highest officials in the land, a Moslem, staying in the district for a time, is reported to have thrown his influence in the direction of having the meetings stopped, if possible. Local authorities, being Mohammedans, would doubtless have been glad to take this action had it been legally possible; but it was with regret we heard that one leading English official was with them in this desire.

And thus did this little tent by the blue sea, and this quiet Gospel work, become promptly a centre of acute interest in the highest political circles, to the diplomatic and consular agencies, to the local authorities, and to the police and the people.

No doubt the delicacy of the general political situation in Egypt just at present had something to do with this concern; for a riot involving Moslem, Coptic, American and English interests, might very likely have proved an unwelcome public complication.

Nor was the fear of disturbance at all unfounded. After the meetings closed we were told by those who knew the facts, that a plot was actually formed to break up the fourth Sunday meeting, so as to provoke the interference of the police, and thus give the Moslem authorities the needed pretext for closing the tent. Some twenty or more men, well known to the said Chief of the

Secret Police, were then present. One of their number was to rise in the meeting and ask a question, and, upon discussion arising, this gang were to provoke an uproar. The scheme got so far that the appointed man did rise and ask a question; but he was so quickly and neatly replied to by the speaker that he could do nothing but at once resume his seat; and he and his confederates were so nonplussed that they knew not what next to do, and so did nothing, and the meeting proceeded quietly to a finish. The only result thus was, that these particularly evil men, together with the private police present in readiness, heard for once the Gospel which probably they never otherwise would have heard!

Thus amidst difficulties and uncertainty this effort, outwardly most decorous and uneventful, was conducted.

And if we are asked the secret of the work being safely carried on in spite of powerful official opposition, and popular resentment and plotting, and of its being continued to the appointed conclusion (the tent being now needed at Zeitoun for the coming converts' conference), we answer that victory was gained over human enemies by it being first gained over spirit foes. In these battles your wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies" (Eph. vi. 12).

This being recognized by the few workers immediately responsible for the meetings, these "with all prayer and supplication prayed at all seasons"; dealing in the heavenly places with every known fact and feature of the situation, and seeking, by definite and believing appeals to God, to provide against every contingency. Before the meetings, during the gatherings, and afterward; by day and by night; alone and together, this small band of soldiers fought the battle in the heavenly places, by the power of the Spirit and by reliance upon the faithfulness of the Lord to His promises.

Taking by faith their God-given place as already seated upon the throne in Christ, and as therefore holding in Him the authority of God to further His work committed to them, these few believers controlled the situation in the interests of the Gospel. First binding the strong powers of heaven, it became possible to restrain earthly authorities by the prayer of faith. Suspend the spirit instigators of evil, and the human actors can be restrained.

In answer to prayer Moslems came to the meetings. Prayer secured the quiet, orderly seasons remarked upon. The prayer of faith opened hearts to attend to the Word preached, and prayer supported the speakers, Coptic and English. Prayer secured a sense of the Lord's majestic spiritual presence, and prayer made possible the powerful convicting operation of the Holy Spirit.

In the light of these events, confirming, as they do, observation and experiences in England, India, and Burmah, and of work amongst various races, religions, and classes of society, we dare affirm that whensoever and wheresoever the Lord's servants will consider such praying the principal and most urgent and indispensable feature of our work, then and there will come true the words of our Lord to us, "NOTHING shall be IMPOSSIBLE to you."

Nothing very wonderful is possible without this type of

praying, but the greatest wonders are wrought by means of it. This is fact, even if we do not understand the theory of it.

Brethren, we have to do with Him, one of whose titles is, "the God that doest wonders." Let us give up for ever the unbelieving attitude that expects Him to do no more than that which is ordinary. Expect HIM to do *wonders*. Give to the prayer-conflict the supreme place in study, time and strength. Look ever unto His grand purposes, His precious and exceeding great promises, His infinite resources of power and wisdom, and look less at the difficulties.

Thus will faith rise to its dominating place in our life; and it will be surely found that "all things *are* possible to him that believeth," and that much greater things can be attained than the blessings now narrated.

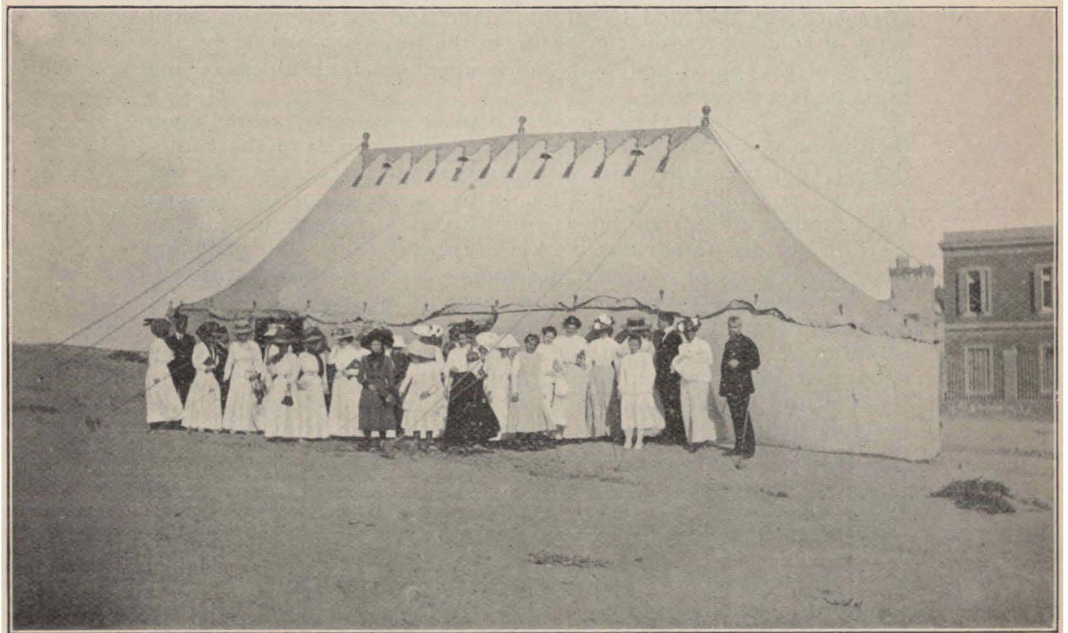
"Thus saith Jehovah that doeth it, Jehovah that formeth it, to establish it; Jehovah is His name. CALL UNTO ME, and I will answer thee, and will shew thee GREAT things, and *inaccessible*, which thou knowest not" (Jer. xxxiii. 3).

"And *whatsoever* ye shall ask *in My Name*, THAT *will I do*, that the Father may be glorified in the Son" (John xiv. 13).

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."

G. H. LANG.

THE TENT.



The Converts' Conference.

SOME IMPRESSIONS.



HE eagerly-anticipated "Second Conference of Converts from Islâm" has come and gone, leaving both workers and converts greater blessings coupled with greater responsibilities.

It was a truly cosmopolitan and very happy company that met on Tuesday evening, 30th August, for the opening prayer-meeting. While the majority were Egyptians, there were several Syrians from the Holy Land and from Northern Syria, with Nubians, Sudanese, one Persian, and one Bedouin. About 35 converts stayed the period arranged, *i.e.*, three days and four nights—but others were not able to stay more than one day, or even one meeting, and these brought up the number to about 50 in all. During the three full days, there was an early prayer-meeting at 7 a.m., followed at about 8.30 by breakfast, then the morning meeting from 10 to 12, preceded by prayer by the workers, the afternoon one from 3 to 5, and the evening from 6.30 to 8 or longer, according to the guidance of the Spirit, this also being preceded by fervent prayer in a private room.

The Expected. We had anticipated a happy time in the large tent, making new friendships and renewing old ones, and enjoying spiritual conversation and informal talks, and we found it as delightful as expected. Then how interesting to watch the fraternising of Sudanese and Syrian, Effendi and Evangelist, Cairene and Fellaheen. How good for us to look back upon the day when our brother first proposed to buy that particular house, with all the inconvenience entailed by living so far out on the edge of the desert. As we watched the little groups, the twos and threes, strolling out into the clear air and helpful solitude, one felt that God had had a wonderful plan in leading His children to that ideal spot.

At the "Mutual Acquaintance" meeting on the Wednesday afternoon no less than 38 gave experiences of leaving the religion of Islâm to find rest and peace in Christ. On the Friday afternoon many testified to blessing received at the Conference, though perhaps not always briefly, and not always quite to the point—but then the "break" had not yet fully come.

The Unexpected. Some had not expected to find prayer so difficult, and the fight so hard, as was the case the first two days. On the Thursday, more particularly, it was said, "The addresses are all right, and there is some blessing, but we are needing much more brokenness of spirit, more sense of sin, and consequent power in prayer. Not all the attenders knew how this was ultimately obtained for them. Not all of them knew of the little band that settled down to "pray through" immediately after the main morning meeting on Thursday. Right on through the dinner-hour without intermission, during the afternoon meeting, and on until 5.30 the "Upper Room Company" fought a good fight. On again in the evening, until weariness and the lateness of the hour obliged adjournment at 11.15 p.m.

But it was not until Friday that the fuller blessing came.

The worker who conducted the first half of the meeting gave an opening word upon John 7, 37, 38. Then the "break" came, and numbers prayed to the point, *i.e.*, that rivers of blessing might flow from them. Then the address was given, and a touching Arabic hymn sung as a solo. Finally, another address, and then we settled down to the business of "getting right with God" upon our knees. Confession, prayer, intercession, followed. Then up sprang a young effendi, who on two succeeding days had been on the point of going home because he felt so hard, and told how the Lord had spoken to him that evening. After dismissal we heard of much more. No less than four Moslems had come to the conference with the converts, and these all yielded to the Lord Jesus. Others, who had made before the beginning of the meetings just a head-acceptance of Christ, were to be found in the tent telling of having "seen Jesus" and their brokenness of spirit told of reality. Others discussed the "deeper life," and one bright young lad did not want to go away, to leave Paradise, as he said.

Some of the Practical Results. One man followed the example of the Korean Christians and undertook to devote certain time each month to direct evangelistic effort, as his share of the offertory.

Another, a domestic servant, has had it laid upon his heart to do something for the servants, and is hoping to be able to start a free reading-class, to teach them to read the Gospel.

More than one worker met with God, and got watered himself whilst watering others. One, at least, feels that he must go in for more direct "fighting prayer" even though that involve rearrangement of plans of work.

But the most notable thing was the thought given to one worker that some definite number of souls should be aimed at. Private prayer was offered that the leader might feel led that way. One felt led to ask that five hundred converts be aimed at, but before he could get the words uttered another rose and suggested that very number. Thus was the same guidance given to three of God's children almost simultaneously. It was taken up with great heartiness, and all rose, covenanting to work and pray for five hundred converts from Islâm during the next year! Those who know the hardness of the work in Moslem lands may open their eyes; but note the following. On the same day, 3,500 miles away, a child of God was posting out to us a handbook for translation into Arabic, telling of the Korean movement whereby the Christians there are aiming at *one million souls!* As they have probably 100,000 converts thus far, the ratio is not very dissimilar. This grand enterprise can only be brought to a successful issue by a strong effort, and, above all else, *truly fervent prayer.* Brethren, we depend upon YOU. (See the latter clause of James 5, 16).

A. T. U.

A Meeting for United Prayer will be held in the Porch Room, Sion College, London, on Tuesday, October 11th, at 3 p.m. You are invited to be present.

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 ,, 3. "No gilded crown I ask for thee, beloved."
 ,, 5. "Challenge the darkness."

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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,

The Quarterly Paper of the Nile Mission Press.

WINTER NUMBER—JANUARY, 1911.

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CAPE TO CAIRO.
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The Battle Hymn of the Republic.

“ Mine eyes have seen the glory of the coming of the Lord ;
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of His terrible swift sword ;
His truth is marching on.

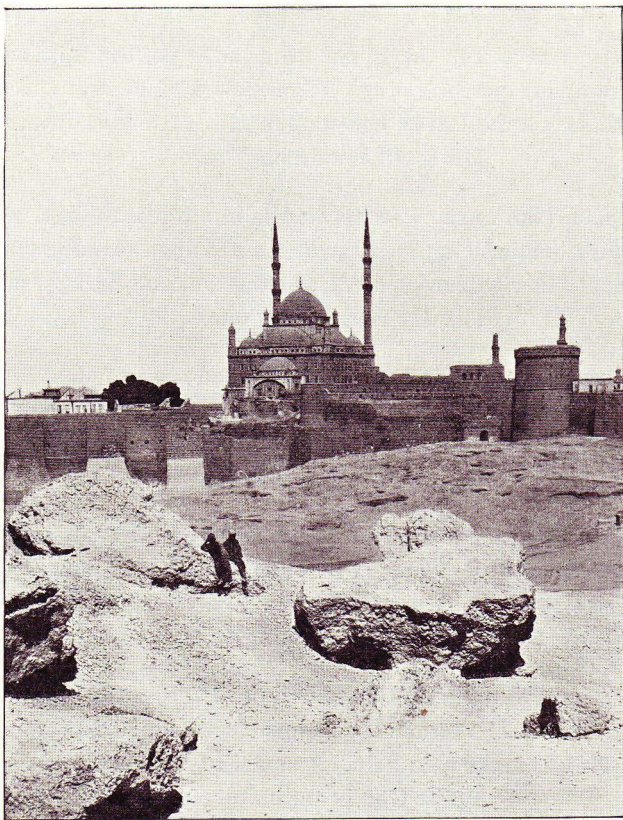
I have seen Him in the watchfires of a hundred circling camps ;
They have builded Him an altar in the evening dews and damps ;
I can read His righteous sentence by the dim and flaring lamps ;
His day is marching on.

I have read a fiery gospel writ in burnished rows of steel ;
As you deal with my contemners, so with you my grace shall deal ;
Let the Hero born of woman crush the serpent with His heel,
Since God is marching on.

He has sounded forth the trumpet that shall never call retreat ;
He is sifting out the hearts of men before His judgment seat ;
Oh ! be swift, my soul, to answer Him ! be jubilant, my feet !
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me ;
As He died to make men holy, let us die to make men free,
While God is marching on.”

—JULIA WARD HOWE



THE CITADEL WHICH DOMINATES CAIRO.

“Blessed be Egypt.”

VOL. XI.

JANUARY, 1911.

No. 45.

Editorial.

“Blessed be the Lord my strength, which teacheth my hands to war, my fingers to fight.”—PSALM CXLIV. 1.

“And the Philistines yet again spread themselves abroad in the valley. Therefore David enquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee.”—1 CHRON. XIV. 13, 14, 15.

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me.”—HABAKKUK II. 1.

There are two commands that we must hear as we go forward into the New Year 1911, if it is to be a year of advance in the Kingdom of Christ in the Mohammedan world on earth. How to fight, and when to fight. And just as an earthly army is made up of numbers of units, each fitted separately for his part in the host, and all combining to make one movement forward, so do each of us now feel our need of being sanctified and meet for the Master's use, and so welded together that we may as one hear the voice of command bidding us to go on, or to stay, to speak, or to be silent, to attack, or to stand. May God give us anointed ears to hear His voice. *“The battle is not yours, but God's.”*

The first event which we expect to see in the new year is the Lucknow Conference, of which we shall hope to give an account in our April number. Missionaries from all parts of the field will meet in India from the 23rd to 28th January, to take council together concerning the Moslem need, and the carrying of the message to the whole Mohammedan world. As many of us in England will not be able to be present at the Conference, and yet are keenly interested in their deliberations, we propose to arrange as before **THREE DAYS OF PRAYER FOR THE MOHAMMEDAN WORLD**, in Sion College, London, to be held simultaneously with the last three days of the Conference, Thursday, Friday and Saturday, January 26th, 27th, and 28th, 1911. Hours, 11 a.m., 3 p.m., 5 p.m. Tea will be provided at 4-30 p.m. We shall hope to welcome speakers from different missions working amongst Mohammedans, and we ask our readers to come themselves, and to invite all whom they know to be deeply interested in this matter. We want prayer, earnest intercessory prayer for the Conference then closing, that God may give His servants the clear word of command what they are to do, in order that the work of carrying the Gospel to the Moslems may be quickly accomplished; that the Moslem advance in Africa and Russia may be stayed, and that the doors of Afghanistan, Nepal, and Bhutan may be opened, and for hundreds more missionaries

to enter doors already open; that everywhere Moslems may be won to Christ—not in ones and twos, but in hundreds and in thousands. May whole villages declare themselves Christians. These things will be done in answer to expectant prayer.

The account which is given us in Mr. Upson's report from the Nile Mission Press, of leading Moslems consulting together, and issuing orders that sermons are to be preached in the mosques, is surely very significant. It conveys to us the news that they are feeling the effect of Christian preaching. The short sermons on Koranic texts which convey the Gospel message now being sent out from the Mission Press, are being bought in thousands. We feel that in this thing God is teaching "our hands to war, our fingers to fight." We thank Him for enabling Mr. Upson so quickly to seize the opportunity and we believe that many of our friends and supporters will join us in putting forward this new effort with all our might.

The request for aid in preparing a paper for the Lucknow Conference on "The Social and Educational development of Women in Turkey, Persia, and Egypt" brought in more information than it was possible to include in the paper. We have therefore printed parts of the letters which have reached us in this number, as the contents are both interesting and helpful, and we are very thankful for the kind help rendered.

Will our readers take note of how the prayers of a few years ago are being quietly and continuously answered in the work now going on among the women of Egypt. Some may remember "a plea for Women's Settlements" at a time when women workers were being rather discouraged than otherwise. There are now four or five distinct Women's Settlements though not called by that name. Miss Cay and Miss Lewis, C.M.S., at Shubra Zanga. Miss Langford, Miss King and Miss Reeves Palmer, Egypt General Mission, at Suez. Miss Cohen and Miss Whitehead, Egypt General Mission, at Ismailia. Miss Reimer, Miss Pim, and Miss Mickhin, Egypt General Mission, at Belbeis. There are also some of the Canadian Mission in Upper Egypt where women workers are working alone among the women and girls. Our hearts are full of thanksgiving that the effort is being made, and is being blessed. We believe that Miss Emerson will also shortly be starting in a fresh place in connection with the North Africa Mission. These groups of women workers might quickly be multiplied tenfold. May it not be possible for friends in England to take this work to heart, and help in establishing women's centres throughout the Delta.

Just at this time when lands are passing out of the hands of many of their former owners in England, and all property seems ready to vanish away, it may be that the Lord will give a new vision of hope to many of those who fear earthly loss. It may be given them to lay their possessions at His feet as a free will offering now, rather than wait to have them violently and unjustly taken by others.

The earthly loss may be eternal gain, through laying up treasure in heaven, "where thieves do not break through, nor steal." It is possible that the whole world will be reached in this way.

*"Measure thy life by loss, and not by gain,
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most, has most to give."*

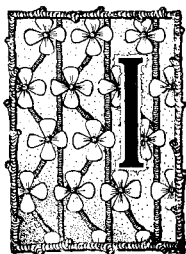
We welcome a new aid to the music of Egypt, in a book of native tunes, just brought out by Rev. W. H. T. Gairdner, C.M.S. It is reviewed in these pages, and will prove a most efficient guide to many who struggle in vain to adapt their early training and their sensitive ears to the minor cadences of the Egyptians. They require a new ear as much as the spoken sounds seem to require a new throat.

We believe a hymn book has already been brought out, but a book of simple choruses is now wanted, and it may soon be forth coming. Hymns and music invariably accompany revival, and a sound as of moving in the tops of the trees has already begun to stir around us in Egypt.

Our new review, "The Moslem World," appears for the first time this quarter. It is the outcome of several years of thought and prayer on the part of its Editor, the Rev. Dr. S. M. Zwemer, and of the Publication Committee of the Nile Mission Press in Cairo, who asked him to undertake it. The first number deserves careful reading. It is not a Magazine to be skimmed, but will repay a thoughtful reader. The articles on "Moslems in Russia" and "Islâm in China" are full of information. For those who wish to master the subject of Mohammedanism, "The Moslem World" will soon prove indispensable. It may be ordered from the Secretary, 16, Southfield Road, Tunbridge Wells, price four shillings a year.

The Prayer Cycle for Egypt and Arabia for 1911 will be issued early in January. There are far too few fresh names to add. God grant that before the year closes, prayer will have been answered in large reinforcements to the Missionary army, and large additions to missionary funds. The Prayer Cycles for Turkey and Asia Minor, and Syria and Palestine will also be ready. We are hoping to bring out also New Cycles which will cover a larger area of the field. Miss Trotter is preparing one for North Africa, including Morocco, Algiers, Tunis and Tripoli. Another is being prepared for Persia and Central Asia. And yet another for India, Malaysia, and China. We earnestly trust that it may lead to a widespread taking up of the burden of prayer for the whole Mohammedan world. There may and probably will be many omissions, and we fear some mistakes in the Cycles, but we ask that there may be co-operation among us in correcting and perfecting these. It will help the lonely out-post worker to find himself brought into close touch with the whole field. We want everyone who lives and works for Mohammedans to be comforted and strengthened by this fellowship of prayer, and to have the assurance of the Spirit of God working with them in answer to that prayer.

The Nile Mission Press.



DEAR FRIENDS,

WANT to pass on to you in this quarter's Magazine a simple thought which has brought great comfort to my own heart lately, in order that it may be to you a real help in 1911. It is a few words out of Peter's Pentecostal message, but it gives the whole secret of our Lord's earthly life and victory, so it can become the same for us, for did He not come as an ensample of life to us as well as a propitiation for our sins.

It is written in the Acts, chapter ii., verse 25, "I foresaw the Lord always before my face, for He is on my right hand that I should not be moved."

There is always a danger, especially when we are making a special effort to overcome the enemy, to get our eyes too much on the enemy to the obscuring of the vision of our Father in Heaven. Our message will keep things in their right place. Jesus always had His vision of the Father unobscured, and He always knew that at His right hand (the place of power), His Father stood ready to give power over all the power of the enemy. Surely this is what we need to-day. We are so apt to get taken up with the increasing godlessness, the state of our country, our own weakness, or the overwhelming sense of the power of darkness, that we forget to keep our eyes where they ought to be, namely, on our Risen Head in Heaven. Is not this one of the enemy's wiles to get us downcast about the work, or the funds of the society to which we belong, or the work in which we are engaged? Anything, rather than allow us the unhindered vision of our Father in Heaven, that He reigns, that all power in Heaven and on earth is given to the Son and administered by the Holy Spirit, and that He is on our right hand that we shall not be moved. This surely applies to the work in Egypt. God is working in new ways, and if we are faithful in prayer and effort we shall see great things. Let us talk more, then, not so much of what Satan can and has done, but of the mighty works of our God. God's children are feeling the stress of the fight as never before, are beginning to realise the battle in a new way, and unless they keep the face Heavenwards, and pray without ceasing, they cannot overcome.

We are thankful to record that a small Committee has been formed in New York to help forward the work of the Nile Mission Press, especially in promoting the circulation of "The Moslem World," our new quarterly Review, edited by Dr. S. M. Zwemer. The Chairman of this Committee is Mr. Delavan Pierson, the son of Dr. A. T. Pierson. Dr. Charles Watson, the son of Dr. Watson of Cairo, is one of the Members. The Hon. Treasurer is Mrs. Olcott of New York, and the Hon. Secretary is Mrs. Florence E. Montgomery, 252, West 76th Street, New York City.

We earnestly trust that this will lead to a forward Movement for this work in America.

It is a great joy to tell you that the work is so increasing that we are sending out another new worker. Mr. F. A. Baker sails for Egypt on the 3rd January (D.V.), and will value the

prayers of all. He is specially going out to help Mr. Gentles and in some way to take his place when he returns next year for furlough.

I had a letter to-day from Mr. Gentles, stating how hard the work has been lately, and asking prayer that he may not break down under the continued strain before he returns in April. You will see in Mr. Upson's report an account of our latest effort to reach the 500 who were so definitely laid on the Moslem Converts to pray and work for. This is the scattering of some "Khutbas" on the line of those preached in the Mosques. Of course, they are seeking to lead souls to Christ. We are printing the first of this series in this Number, as we feel that the more friends know of the work the more they can intelligently pray for us.

Please do not forget the THREE DAYS OF PRAYER to be held in London, on January 26th to 28th, which Miss Van Sommer mentions in her editorial. If any would like a few notices to scatter, I shall be very glad to send some.

We have only received £640 towards our Building Fund; will you still continue to pray for this matter, and for guidance for the Executive to know what is best to do when our present lease runs out.

Thanking you for all your help in 1910, and wishing you in the New Year more of the joy which comes from ever having the Lord before your faces and at your right hands, so that you come behind in no good thing.

Yours in Christ's Service,

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

We are more grateful for your help than we can easily express. In many ways we feel that God's presence with us, and goodness to us, is in answer to your prayers.

Since I wrote the last quarterly letter, the Convert's Conference has been held, and that does not need much reference just now, for my report upon it was inserted in *Blessed be Egypt* last quarter. Suffice it to say that some of the converts are not so keen as they were, but others seem to be keeping near to the Lord, and growing in grace. That is always a most necessary subject for your prayers, *i.e.*, for the development of the image of the Lord in those who have left Islâm and taken His name upon them.

A good number of friends are bravely bearing up in prayer those who covenanted to plead for and work for five hundred new converts this year, or as many as our Master shall send us. One of the chief means to this end will, we believe, be found to be the Khutbas, which are referred to below in the report of our new publishing.

As before, the weekly Bible Class has continued to be a time of great refreshing, and the number of employees attending has increased. One very remarkable incident lately occurred. A Moslem Sheikh, a friend of one of the men, came three consecutive weeks all the way from Abbassiya, to Boulac, a distance of not less than six miles, coming and going; and that just to listen to our prayers and my simple expository address.

In the last report, I was speaking of the awakening of the soul of one of our colporteurs, and said "Let us pray that he may come right out." The report was sent to press, but before it was in the hands of the readers, that which had been prayed for came to pass.

It happened this way; this man had slightly overstepped the bounds of his district, and the other in whose district he now was might quite reasonably have objected to his presence there, but instead of doing that, he met him, prayed with him, and then preached to him Jesus, exhorting him to accept the Saviour personally at once. He did so, and has been much happier since.

Difficulties in Syria. We are very sorry to hear from our friends at the Beyrout Press that they do not seem to have much more liberty than they had before the establishment of the constitution. Some books sent there by us in July, at their request, have been the cause of much trouble with the authorities. It is believed, however, that the books most objected to were not our own publications but some which were included in the consignment. Our friends persevere manfully, notwithstanding their difficulties.

Another evidence of the same thing is the request of workers in Palestine that we will go back to the old practice of sending packets of books to Alexandria, there to be re-posted by the French post-office, and registered; by that means it is hoped that the books may be safely delivered; otherwise we are asked to find someone going that way who would kindly deliver by hand.

These points will show the reader the difficulties which exist in a land under Moslem government, and which we should have to face to-morrow in Egypt if the British occupation ceased.

A "Forward Movement." We are so thankful for the money for new publishing granted us from time to time, and in order to get the best possible advice upon the MSS., etc., that we shall be spending it upon, we have lately obtained the co-operation of some new members upon our Publication Committee. And here one ought to record our perpetual appreciation of the obligation we are under to these gentlemen, who are all busy missionaries, fully engaged all their time, yet they spare us a share of their thought, time, and prayers. Some travel some considerable distance also.

We have just now under consideration (1) more Khutbas (this term is explained below); (2) the Arabic summary of "Corea for Christ"; (3) an original Arabic manuscript. The Publication Committee has divided itself into three sub-committees, each of which, with the superintendent, reads one of the MSS. referred to.

Lucknow Conference. Not being able to spare the time to go to the Lucknow Conference for Workers among Moslems, my paper upon "Arabic Christian Literature" has been posted to the chairman. We, with other publishing houses, have sent samples of all our publications for exhibit. Those attending as delegates will be glad of our prayers.

Colporteur's Sick Wife. George Rizq, the colporteur referred to above, has had a sore trial in the matter of his sick wife. The poor woman had a very severe illness, and had to go in to Kasr-el-Ainy Government Hospital; but after two months there they discharged her, as we thought, better. After a time, however, as she made no headway, Dr. Pain most kindly took her in to the C.M.S. Hospital for a month, but he has just written to say that she is no

better. The way in which it affects the work most is that the man cannot get away to live in the centre of his district as he ought to do. Let us pray that the poor woman may find peace in Christ. She is an orthodox Copt, which means little knowledge and no experience.

Now for something upon the work of each department, separately.

I. PUBLISHING DEPARTMENT.

We are always more or less busy, reprinting our books as fast as they run out, and as they are in good demand by the colporteurs, they are often sent to press for a second, third, or even fourth edition. Of course these are inexpensive books, so that the actual income from sales never totals very high. It would be easy to publish more expensive books, but our purpose is not to make a fine collection of literature, but rather to circulate the Gospel in not too expensive a form, and in well-understood language.

The reprints this quarter are:—

Collection No. 2 of the Story-Parables for Moslems; this in a coloured cover, five stories for a half-piastre. This is one-half the usual price.

Collection No. 3, similar.

"Safety, Certainty, and Enjoyment." I remember that this little well-known tract was one of those mentioned in the first prospectus regarding the proposed Nile Mission Press. Over twenty years ago it was greatly used to my own soul, and one rejoices to remark that 3,000,000 copies in over a dozen languages have now been published. One-half of our edition of 2,000 were sold in the first month, principally for free distribution, for which purpose we are selling it in quantities at one-half the retail price. Friends ordering it should state whether for free distribution, or for sale.

"For You." A word about this little booklet by Miss Mason. Having exhausted our 15th thousand, we are now reprinting it, but in order to scatter it still more widely, it has been done on cheaper paper, and the price reduced to one farthing. Consequently, we are not now able to sell at less than that price for free distribution; but of course the former rate still holds, *i.e.*, 100 for two shillings.

The "*Khutbas*."

A *Khutba* is an address to Moslems, as delivered at the Friday noon prayer in the mosque; only then and not always then. Often the *Imân* is too lazy to give anything fresh. But two months ago an influential committee was formed at El-Azhar University, to consider how to meet the Christian preaching, and it was felt that something should be done to stimulate every mosque prayer-leader to preach. As it was apparently hopeless to expect them to prepare new discourses, some plan had to be arrived at for stimulating the production of such addresses. Accordingly, the afore-mentioned influential committee composed of such members as the Chancellor of the Azhar, etc., offered monthly prizes for the best *Khutbas*, the two best being sent out for preaching during the following month. Copies of the magazine containing the rules of the competition, etc., were distributed to every village, and every Bedouin tribe, in the country.

Just at that time there came to me what I believe to be a direct inspiration to compose addresses to Moslems exactly on this style, and bearing the same name. Moreover, everyone is to begin with the "*Bismillah*" (*i.e.*, in the Name of God, which is a sort of

Moslem grace—every Moslem book begins with it). Also, the text invariably not from the Bible, but from the Coran; thus arousing interest and quickening expectation from the very start. Yet, while we quote from the Coran, we do not admit it to be on a level with inspired Scripture. We quote freely from the Word of God, and exhort them to believe Christ, not as a prophet, but as the only saviour from sin. Yet, with it all, we carefully carry out the principle laid down from the beginning; and that is, that there is to be no "attack" upon the Moslem, his religion, or his prophet.

In editing these, I have sought out the text, and the theme, then illustrative passages from the Coran, and finally the truths to be enforced and driven home from the New Testament. Then, a native helper, with long experience of evangelising the Moslems, writes up my notes. Then the Khutba is read, and revised, sometimes pretty much overhauled, partly or wholly re-written, and finally sent to the sub-committee to be read. After being read again in the "perfected" form, it is sent to press, and 5,000 of each Khutba struck off.

We are now saying, "What hath God wrought"! The Khutbas are very simple, and quite short, and after all are only intended to give the "babe's milk" to those who are too ignorant or too prejudiced to take the "strong meat" which other publications offer. Yet in the first three weeks we have disposed of 8,300 copies. Appreciations of them, and substantial orders for them, are coming from Syria, Palestine, Egypt, etc. Out of many such already to hand, (and the descriptive circular is yet barely in the hands of the workers in some countries), one may quote two or three remarks.

Canon Sterling (Palestine) described it as "an excellent scheme." Dr. Giffen, the oldest worker at the moment in Cairo, commended them as warmly; while Professor McClenahan not only wrote stating that he thought they were being worked out along a line where they would have much value, but kindly added suggestions and Coranic texts for four new Khutbas. This was valuable help.

They are being taken up by college students, C. E. workers, hospital nurses, itinerant workers upon the Nile, colporteurs, and many others. One hundred to any part of the world for two shillings, post free. When I can get a spare hour to complete the translation of one of them into English, that will be printed off, and copies will then be obtainable from Mr. Oliver, at 16, Southfield Road, Tunbridge Wells. Permission to translate into other languages used by Moslems will be gladly given to those who will take the trouble to communicate with me direct, and will promise two copies of the translation when printed.

Why so much on this subject? Simply this:—Our converts in Egypt suggested five hundred souls for next year, and my experience is that this high ambition will necessitate our reaching out after unreached, unspoilt, almost untaught, un-Europeanised, simple people right away in the ten thousand country villages. Pray, pray, oh pray. It is just because this Khutba idea seems such a simple little thing that I believe it is to be weak and simple enough for God to use it mightily.

II. REPORT OF THE MASTER PRINTER.

Since writing last report of the Printing Department, we do praise and thank God that He has again blessed us and answered our

prayers for more work; now our machines are kept running almost continuously, and we have again had to increase our staff—both of compositors and machinists, and there is every indication of plenty of work till well on in the year 1911. We have had to refuse work lately wanted in English, just because we could not see our way clear to get it done in time with the means at our disposal; and, reluctantly, we just had to say we were sorry but could not conscientiously undertake it.

Now, dear friends, I want you to remember us *daily* before the Throne of Grace, because we value your prayers on our behalf, and on the printed literature as it is sent out all over this and other lands; let us press on, keeping ever in view the object of our Press, viz., the printing and distributing of Christian literature in the native tongue. I am indeed glad to report that all has gone well this month, and that, in spite of the increased work, and responsibility thereby entailed, I can praise and thank Him for the health and strength He has given me to keep well through it all. He is indeed our strength. In thanking you all for your prayers and efforts on our behalf in the past, we don't want you to forget us now, but keep praying on that His will may be done in all things in connection with His work. We want our machines *always* fully employed, and we solicit your aid on behalf of our Building Fund, and also for funds to enable us to extend and enlarge our plant as to be able to push on, never doubting His promise:—"If ye ask *anything* in My name, *believing*, it shall be given unto you." Pray on for us, dear friends, daily.

Yours in His service,

W. R. GENTLES.

All that I have to add to the above is that while we are thankful to be just now even so rushingly busy in the Printing Department as we have been lately, yet one cannot forget the long, long summer during which there is comparatively little work for English compositors. That period is always worrying to those who bear financial responsibility. However, we trust that when our new fellow-worker, the Assistant Printer, shall have arrived, we may be able, through him, to get more regular English work all the year round.

III. COLPORTAGE WORK.

From Abdul-Meseeh:—

I was exceedingly glad to meet the colporteur Georgy Rizq. After we had had prayer together, I saw that he knew little about the way of Salvation, and was not clear where his soul was going after death. So I began to explain to him clearly the way of Salvation. After that he had great hope in Christ and eternity. We were both glad to have had that meeting, and trust that the Lord will bless every one of us.

From Georgy Rizq:—

When I offer the books to the Copts they ask me before examining them, "Are these books written by Protestants or Copts?" They add that if they are by Protestants then they cannot buy, because the Protestants have neglected fasting, which is the way to root out the lusts from the soul. Others are more shrewd and say that they do not mind buying and even reading, but no one must imagine that they have any intention of changing their beloved Coptic creed, in which they have been brought up; for it was God

Who instituted the sacrifice and altar, and it was the Protestants who abolished it. (!).

From Abdul-Meseeh (also about work among Copts):—

The stationmaster of M (in Upper Egypt) was an evil, hard man; whenever he saw me selling upon the station platform he would scold me, ordering me to go and sell my books in the Churches and Schools. He took no notice of the sellers of bread, eggs, fruit and various things. Though nominally a Christian (Copt), yet his heart was as cruel and hard as a rock. I prayed to the Lord that He might open his eyes to see the truth.

One day a misfortune happened to him in the death of his only daughter, aged fifteen. He was very grieved, and wept bitterly. When his friends came to comfort him, they talked to Him from the Bible, and his heart became changed. After that, when he saw me in the station, he encouraged and talked with me, asking after the books I was selling, and thus we became very friendly. He then opened his house in the evenings for Prayer and Bible-study. Let us pray that the Lord may establish him in faith and love.

Two incidents from others, illustrating the opposition to the light shown by some of the Copts:—

While I was distributing at C, the Coptic priest saw me selling among the people, and thereupon he issued an order excommunicating from the Church every man found buying from me.

The other one reports:—

I offered some of my books to a Coptic bishop, who then asked me "What kind of books have you?" When I replied that they were religious books, he said, "Here am I, *working so many years in religion, what good has it done me?*" and he took up his newspaper and began to read. However, some Mohammedans in the same town bought my books eagerly."

As to the work of the colporteurs among the Mohammedans, there has been such unrest and fanaticism among them during the latter part of the summer (no doubt due to the stirring-up of the evil powers through the meetings and conversations), that people everywhere are more or less outwardly conforming to the wishes of those who want to keep them away from Gospel influence. Meetings of course would be impossible in many places, or certainly inadvisable, but the books are more silent messengers, and after a little cursing of the colporteur, sometimes causing him to leave the place, the tracts, which had been hidden in the breasts of those who had purchased, are quietly brought out, and read privately. So, though the work may be harder upon the workers, yet it is going on vigorously, and we honestly believe that there is more spiritual result than when the air is quieter.

One colporteur reports the following:—

"I went to the weekly market at the town of L, to which the people come from miles around, some walking, some riding, with their children riding the oxen and buffaloes. Some Moslems saw me selling a small book called 'The Merits and Defects of Islam,' and they came up and made great objection. They demanded to know how there could be any defect whatever in their religion, and told me that all my books ought to be torn up and I put to death. I only told them that I was an employée of the Mission Press, employed to sell those books, and that they were not in the least obliged to buy; if they did not like them they could leave them alone. When I said this, they went on their way."

Another writes:—

"When I was at MG, I offered some books to four persons who were sitting at a café; three of them were Christians, and the fourth a Mohammedan. After they had looked at the books the Moslem said, "Do you distribute these books gratis"? A sheikh, who was standing near, heard us talking, and was attracted. He came and asked to be shown the book, and then took a seat and began to read assiduously. After I had tired of standing there, I asked him either to return the book or pay its price. He would for a long time do neither, but after a lot of coaxing, he returned it, with the remark that it ought to have been given to him gratuitously."

Note.—We have since written to this colporteur suggesting, or rather advising, that in the case where a Moslem, whether Sheikh or ordinary man, is really interested in, say, one good tract or book, and shows clearly that he will not buy it, that in that case he should be given it gratis. This raises the financial question, however, and we would be glad to receive a little assistance for meeting the cost of such books given to Moslems under such special circumstances.

Subjects for Praise and Prayer.

These are general subjects suitable for those friends who do not receive our monthly list of "special" topics.

PRAISE. For the large number of books distributed, and for the open doors. Also for the baptisms of several more converts in Egypt. For the increased pressure of work at the Mission Press, in all departments and for the health and strength given to the workers.

PRAYER. (1.) For conversions to God from among both Moslems and Copts. That the colporteurs may not be discouraged, but may steadily believe in the conversion of Moslems.

(2.) For the converts, that they may be soul-winners, and thus in watering others be also watered themselves.

(3.) For Colporteur Georgy and his sick wife (see above).

(4.) For our new premises.

Beloved Friends,

If you were out here with us, you would understand how much more at home one feels in *doing* the work than in talking about it. For this, we ask forgiveness of our Master for the things which we have left unsaid, and for those things which we ought not to have said. Pray on for our premises. One of the most urgent needs is to be so fitted up that we can have a place to retire for prayer with colporteurs, with applicants, with converts whom we met at Zeitoun, and with one's own fellow-workers. We do it to some extent at present, but at the expense of the time of work-people of the Printing department, who are locked out for the time, there being no other passage than through the middle of what ought to be the Superintendent's Office. Of course all departments need more space, and the lease will soon have run out, and we do not know what to do then. But the most pressing need (spiritually) is a private place for interviews, and for prayer. It is in vain that we distribute nearly 10,000 Khutbas to Moslems in the month, unless this movement can be backed by truly fervent prayer.

For God's sake, don't let go the ropes.

Yours in Christ's service,

Nile Mission Press,

ARTHUR T. UPSON.

Cairo, 19th November, 1910.

QUARTERLY REPORT OF WORK—
AUGUST, SEPTEMBER AND OCTOBER, 1910 (3 MONTHS).

I. *Printing Department—*

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ..	14,100	169,200
"Beshair-es-Salaam" (Monthly) ...	3,750	142,500
"Echoes of Grace and Truth" (Monthly) ...	6,000	216,000
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	132,000	528,000
" " (Canadian M., 2 pp.) ...	9,100	18,200
"Booq-ul-Qadasa" (Fortn'tly) ..	4,680	37,440
"All Saints' Church Magazine" Suppt. (M'thly) ...	450	3,600
"Scotch Church Magazine" Suppt. (Suspended for Summer.)	—	—
	<u>170,080</u>	<u>1,114,940</u>
(2). For Publication Dept.—		
Collection of Story Parables, No. 2	2,000	80,000
" " " " No. 3	2,000	88,000
True Islam " " " "	1,000	16,000
Safety, Certainty, and Enjoyment	2,000	88,000
Binding-up "Essay on Islam"	550	4,400
Khutba No. 1, "Nubūwa"	5,000	40,000
Khutba No. 2, "Maryam"	5,000	40,000
	<u>17,550</u>	<u>356,400</u>
(3). Religious Books, for others—		
Life of Christ (9-16)	3,000	24,000
Life of Moses (69 to end)	3,000	12,000
Steps to Truth (S. & G. Stock) (1-320)	1,000	320,000
Jowhariya Sermons (Index, etc., 1-24)	1,000	24,000
Binding up "C.H.M." Notes on Genesis	1,500	6,000
Witness to the Unity of God and the Holy Trinity	1,000	88,000
Psalms Selections (English in metre)	1,000	60,000
Winter Programme (Y.W.C.A.)	700	5,600
Temperance Pledge Books (Amer. M)	25	625
	<u>12,225</u>	<u>540,225</u>
(4). Various—		
School Primer	4,000	144,000
Cards, etc., and some Commercial Work		181,500
		<u>325,500</u>
		<u>2,337,065</u>

GRAND TOTAL OF PAGES

2,337,065

II. *Distribution of Gospel Literature—*

	VOLUMES.
By Colporteurs	3,201
Wholesale (<i>i.e.</i> , at a discount)	1,490
Nett	461
Gratis	1,255
Total	<u>6,407</u> volumes.

This total, to the end of October, does not include any "Khutbas," which were published on and after the 1st of November,

"Khutbas" for Moslems.

No. 1.—"THE LINE OF PROPHECY."

The following is a translation of the first of this new series of addresses which can be obtained in the original Arabic from the publisher, as below, at two shillings per 100. The first six are now ready.

"BISMILLAH" (IN THE NAME OF GOD).

"And we gave to him (i.e., Abraham) Isaac and Jacob, and we placed in his descendants the (gift of) prophecy and the Scripture."—("The Cow" Sura).



RAISE be to the God of grace that showeth favour unto His creatures.

Let me explain to you, my brethren, why prophecy and the care of the Scripture were limited to Beni Israel. Know that that is the wiser and better way, for the doctrine of God is more secure from corruption and from false doctrine when committed to the guardianship of one nation.

In the beginning, when the truth was in its cradle, God selected one man to educate him and teach him the truth, step by step. The man chosen was Abraham, then his own son Isaac, then Jacob, the tribes, and so on, these being made into one nation, from whom proceeded prophets and apostles, to whom God successively revealed Himself. This was His Divine plan, and you will perceive it to be the best way.

True, there had been even earlier light, of a faint sort, but this had been submerged in the general heathenism and idolatry; so much so, that of the whole world only Noah and his family were saved, the rest being destroyed by the Deluge—so now onward, God works through His chosen people, the descendants of Abraham, Isaac, and Jacob.

But the chief motive in the plan of God was to prepare a chosen people, from whose descendants should be born the Saviour, Jesus Christ, according to the flesh. Christ being the only Son of God, according to the Gospel, or the Word of God, and a Spirit from Him, according to the words of the Coran, and the joy of His heart, He exalted that race from which He was to be born "above all creatures."

He took them for His own special people above all others, lived in the midst of them, and manifested Himself unto them.

For their sakes He slew Pharaoh, king of Egypt, and his army, and finally gave them the Holy Land for an inheritance.

Now, if you will only be willing to study what your own Coran tells you about this wonderful people, you will find in it much that is similar to what is found in Holy Scripture. In the Torât (O.T.) we read that God called Adam, then Seth, then Noah, Abraham, Isaac, Jacob, each in order, then the tribes from which He distinguished that of Judah, then the line of David, who was the progenitor of Jesus the Messiah. Now your book says that God chose Adam, Noah, Abraham, and so on, in lineal succession.

Here is an interesting Coranic point : it says, " In lineal succession " (lit. " descending the one from the other ") from which we may gather that the line is limited at the two extremes, the upper and the lower, the upper being Adam, and the lower being Mary, the mother of Jesus. No one of strange descent, and no one himself a son of one of the higher but not a father of the lower, could have his name admitted into this genealogical table. For example, Cain, one of the sons of Adam; Ham and Japheth, of the sons of Noah; Ishmael, of the sons of Abraham*; Esau, one of the sons of Jacob; all of these are descended from fathers who are in the line, but they themselves are " outside " the chosen race, and esteemed as of the " nations."

What is the result of that? Your book infers from that that nothing in the way of heavenly revelation or divine leadership is to be expected from *them*. Reflect, my brothers, upon this point.

Now, your book, the Coran, while it has not given all the human ancestry of Christ in order, as the Holy Gospel has, yet it has given sufficient reference to many of the important names, in scattered passages. *E.g.*, Noah, Abraham, Isaac, Jacob, David, Solomon—these are all borne witness to that they are God's chosen race, and the human ancestors of the Messiah. Now, from the Coranic passages we gather certain characteristics :

- (1) God distinguished them with mercy and blessing :
- (2) With the line of prophecy and the guardianship of the Scriptures (see our text);
- (3) With possessions;
- (4) With knowledge (*i.e.*, His knowledge of them);
- (5) He caused them to inherit the Holy Land.

(The Coranic references are given in each case).

From these passages we gather that the whole world was to be blessed from the land inherited by Beni Israel, and clearly that could not be from the land itself, but from God's special promises to the people who inhabited that land. From among these promises we may quote two from the Book of Genesis (*i.e.*, the first book of the Tourât).

" And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed " (Gen. xxii. 15-18).

The Bible also tells us that God appeared to Jacob and said to him, " I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed " (Gen. xxviii. 13, 14).

Now there are two conclusions to be drawn from all this : the first is that the prophetic office, guardianship of the Scrip-

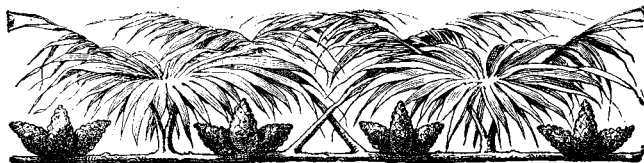
* The point here is that Mohammed was descended from Ishmael, but Christ from Isaac.

tures, apostleship, and every other channel through which could come to men spiritual guidance, mental enlightenment and moral refinement,—all these are restricted to Beni Israel as their inheritance from God Himself; none can dispute their right, and none share it: Israel, then, are the leaders and the teachers of the world, and those who refuse the spiritual guidance which has come through that race have grievously erred and incurred the anger of the Lord of the worlds.

The second conclusion is that the reason why Israel possessed so great privileges, and occupied such a high position is that theirs are the patriarchs, from whom was descended Christ, the Saviour of the world, Who offered Himself as an atonement for our sins, and not for ours only, but also for the sins of the whole world. He is that Mighty One, to Whom is committed all power in heaven and on earth; He is the Word and the Spirit of God, the One testified to by the patriarchs and prophets, in Him was their trust, and on Him their hopes were built.

I have shown you that your own book directs you to Him as the only one able to bless your souls, for Adam, Noah, Abraham, the family of Amran, David and Solomon, all stand with extended hands pointing to the Babe of Bethlehem in the arms of His mother, the "chosen of God": now, then, go not astray from Him, nor let error beguile you, your book having given direction after direction, defining the land after distinguishing the persons, so that there should not be any possible doubt in your minds. Believe, then, in Jesus and be saved, and say in the words of your first *sura* (but from your hearts) "O God, lead us into the straight path, the path of those to whom Thou has been gracious, not of those with whom Thou art angry, nor of those that go astray." Amen.

TO THE READER.—*Do not be over-critical as to the style of reasoning of this "Khutba," if you can follow the English only. The Oriental, and particularly the Moslem, has his own peculiar mode of thought, and what appeals to the Eastern mind may not appeal to the Western, and vice-versa. Anyone wishing to translate this new series of Khutbas into any other language may communicate with the editor, Arthur T. Upson, Nile Mission Press, Boulac, Cairo, Egypt.*





Calling Down, and Calling Upwards.

WE were having a "Children's Camp." It was a very small one, but it was a newly opening bud of promise—a dozen native girls, Arab and Kabyle, lent to us for a week in the country out of the city slums.

The house-mother was a Kabyle woman, whose heart God had opened, and with her had come her old half-blind husband—half-blind in body and more than half-blind in soul—and her two daughters; the younger of the two, Melha by name, a tiny creature just able to talk.

The week had come to almost its last day, and the children had trooped into their quarters for the evening meal, garlanded with the few wild flowers that stand our summer heat, and echoing the shrill "you, you, you," which is their expression of all exuberant joy. As silence fell, Melha stood a minute before one of the pictures on the wall: it showed our Lord drawing the little child to His side. "Oh father," she called, "Look at our Lord Jesus."

"I have no eyes O my daughter—I cannot see," was the answer from the huddled heap in the corner.

The baby thing was silent a moment—then she raised her face to the pictured Face above her. "O our Lord Jesus, look at father," came the words.

Was there not in them a touch of the revelation that is hidden from the wise and prudent? They brought to our hearts the sense that He was in the room, and that once more He had taken a child and set it in the midst to be our teacher.

"Look at our Lord Jesus": that is the burden of our message in Moslem lands. He is hidden from them; His work as Mediator usurped by a man with the worst faults of an Eastern race. How few of those to whom we give the call, turn to Him their dim eyes and groping hands. How many ignore Him in blind scorn!

You in the home-lands can give another call: you can cry "O our Lord Jesus, look on Islam."

It is the time for you to send this message up to heaven, while we pass on ours, down to earth.

For it is the day of Islam's opportunity: never before has there been so much faith and effort stirring on its behalf—never before has it quivered into motion under that joint attack. The outward movement towards liberty in Turkey and Persia, and the inward resistance of Pan Islam in India and Egypt tell the same tale, but the inertness of the Moslem attitude is a thing of the past. We have prophesied to the bones, to use Ezekiel's figure, and a shaking has begun; in some places we trace even the semblance of life that followed the shaking in the vision. In every station there are souls upon whom we gaze, wondering whether the quickening has begun or not; but taking "en masse" these doubtful cases, "there is no breath in them" as yet, no great spirit stirring, such as has visited other lands, has awoken hitherto in the Moslem countries.

Is it not time to look up at the heavens, instead of down on the poor dead souls?—to look up with the other cry, "Come from the

four winds, O Breath, and breathe upon these slain, that they may live."

What would bring, in the world of nature, the vortex into which four winds would meet? Nothing but a huge vacuum would have the drawing power.

So just because of the vast need of Islam, let us send up the prayer of faith that God will intervene with a tornado of blessing—loosed from the four winds, in mighty energy, yet by the time it reaches the dead souls, just breathing into them the breath of life, till they rise and stand for Him.

We are sending the call downwards, and we begin to see the shaking. Will you send it upwards till we hear the wind? We are saying "O Islam, look on our Lord Jesus." Will you cry "O our Lord Jesus, look on Islam!" And will you go on crying till you at home, and we far away, can rejoice together over a new host, with new powers of fighting the Lord's battles, arising from the dust of death throughout the Moslem world, "an exceeding great army."

I. L. TROTTER.



A KABYLE GIRL.

"Edinburgh 1910."*



Men accustomed to dominate assemblies were half-lost in the crowd. Leaders of the Churches and the Societies might be seen sitting in the ranks, or in the shadow of the galleries, and rarely or never coming forward to speak. In short, the dominating impression was that the Spirit of God, and no man, was the dominating personality in that Assembly.

And perhaps this explained something else. Not every large Christian conference, convention, or assembly breathes a particularly devotional or spiritual atmosphere during its sessions. Broadly speaking, the spirituality of a conference is very often in inverse proportion to its size. There were several features that combined to make the Edinburgh conference an exception to this generalisation; but, most of all, something which was perhaps its most striking feature.—Every day, at the very time of the day when the audience was at its freshest and most vigorous, this great Conference, which was daily finding its available time insufficient, deliberately suspended its discussion; for a full half-hour the voice of debate was hushed, and the Conference, as a Conference, fell to prayer. At first this half-hour was fixed for the last one in the morning session; but it was found that this meant that a proportion of the audience found it had to go out before the prayer-hour. Then let them miss a fraction of the discussion, not *that!*;—and the Executive deliberately runs the prayer-hour into the heart of the morning session—the very cream of the day. "We now approach our great central act of worship," says the Chairman. . . . Some acknowledged spiritual leader ascends the dais; over the hushed Assembly-Hall his sole voice is heard, leading thoughts and minds towards "The Quiet,"—towards God. As often as not even the voice of the leader is still, and this strange intercession-meeting prays in a symphony of united silence, in the close Presence of God. . . .

An object-lesson that came as rebuke to many an individual life there, and to many a better-known conference or ecclesiastical assembly. Religious assemblies are often very far from devout, and, like most persons, are in the habit of saying there is not enough time for prayer.—And this busiest of Assemblies gave half an hour of the cream of the day to its God in prayer.

The following texts were repeated with great power at one of these quiet hours. They seemed to be a message direct from the throne of God:—

"In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst, let Him come unto Me and drink."

"He that believeth on Me, as the Scripture saith: out of him shall flow rivers of living water."

"Behold, I send the promise of My Father upon you, but tarry ye until ye be endued with power from on high. Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

"These all continued with one accord in prayer and supplication with the women. And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly

* From "Edinburgh 1910." By Rev. W. H. T. Gairdner.

there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

"This is that which was spoken of by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaids I will pour out in those days of My Spirit, and they shall prophesy. And it shall come to pass that whosoever shall call on the Name of the Lord shall be saved."

"How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?"

"When He saw the multitude, He was moved with compassion for them, because they fainted, and were scattered abroad as sheep having no shepherd."

"Then said He to His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."

"As they ministered unto the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them: and when they had fasted and prayed they laid their hands on them and sent them away. So they being of the Holy Ghost departed."

"All they that dwelt in Asia heard the words of the Lord Jesus, both Jews and Greeks."

"So mightily grew the Word of God and prevailed. Now thanks be unto God, Who always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place."

"I have confidence in you through the Lord that ye will be none otherwise minded."

"And who is sufficient for these things?"

"And such confidence have we through Christ and Godward, not that we are sufficient of ourselves to account anything as of ourselves, but our sufficiency is of God."

"For this cause I also having heard of the faith in the Lord Jesus which is among you . . . cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. Having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might, which He wrought in Christ when He raised Him from the dead, and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come, and He put all things in subjection under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all."

"And I heard a great voice of a great multitude in heaven,

saying 'Hallelujah! Salvation and glory and honour and power unto the Lord our God!'"

"Praise our God, all ye His servants, and ye that fear Him, both small and great! And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying 'HALLELUJAH, for the Lord God Omnipotent reigneth.'"

"AND AGAIN THEY SAID HALLELUJAH!"

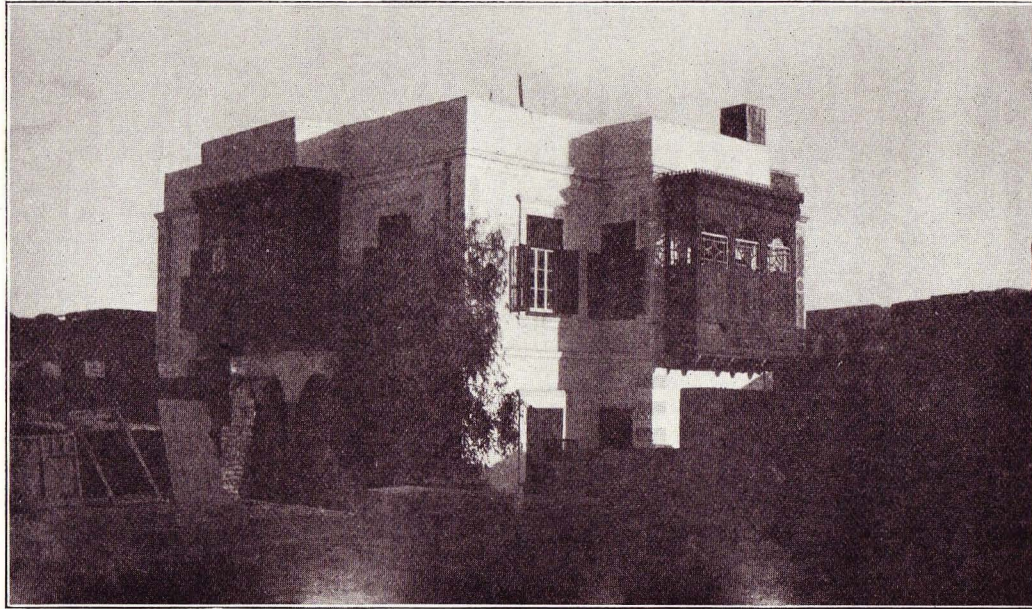
Belbeis.

BELBEIS, in the ancient land of Goschen, stands on the ruined heaps of the village of long ago. Here and there, where excavations have been made, one can see traces of the brick walls and arches of the Belbeis of the Christian days before Islam entered this unhappy country. If these mounds could speak they would tell a strange story, for this untidy ramshackle town has been the scene of two important battles, and twice must the tale be told of barbarous massacres which have stained the Christian name in its conflict with Mohammedanism.

The conflict of those days was one of flesh and blood. Now the war is waged in another sphere, principalities and powers are engaged in it, and it would perhaps appear to the casual observer that the powers of darkness are gaining the victory; but yet, thank God, there are signs that the tide of battle is beginning to turn in favour of Him Whose right it is to reign.

Nearly eleven years ago the Lord led two servants of His to this place, and a definite stand was made in the Name of the Lord Jesus against the enemy. In order to win a way for the message a boy's school was opened, and also a Book Depôt and Free Dispensary, besides itinerating in the surrounding villages and Gospel meetings in the town itself. These meetings have been well attended on the whole, and many thousands during these years have heard the Word, so much so that wherever we go we find men who know both us and the message. Such a work as this generally passes through stages, and ours has proved no exception. Meetings once crowded are poorly attended now; but we are not discouraged by this, for the presence of only a few who give attention, in spite of what their neighbours say, is a sure proof that God is working. Only last Sunday we held our Gospel Meeting as usual and there were six Moslems present. I was greatly helped in speaking to them to see their eager faces. When the meeting was over they went to visit our neighbour across the road. We overheard their conversation—*they* said the words were true and that we were good people; *he* said, and he is a man of considerable influence, that the foulest sin was as nothing in the sight of God as compared with their entering our doors. This man holds a Koranic Study Class in his house nearly every evening, and systematically opposes any effort we put forth. We believe in the Power of God and in the Holy Ghost, and we long to see them vindicated in the salvation of men such as he.

In the villages round, the work is going on, and we thank God that there are a few earnest seekers after truth. A few days ago I and my evangelist were in the house of one of them. A learned sheikh was present and monopolised the time by disputing the validity of some Old Testament prophecies, and all the while our



THE NEW HOUSE FOR WOMEN'S WORK AT BELBEIS.

host was trying to silence him by saying that the discussion was irrelevant, and that we had come to speak about salvation.

While the bulk of our time has been devoted to direct preaching of the Gospel, the school has not been neglected. Of late years, owing to the establishment of good schools in Zagazig, a large town fourteen miles away, we find it increasingly difficult to keep our elder boys, and our school is rapidly becoming preparatory. However, though numbers are small, Gospel truths are being explained to the boys, and passages of Scripture memorised, and we are glad for as much as that. One boy cheekily remarked to his teacher that the Gospel lesson went in at one ear and out at the other! Thank God that can never happen with His indestructible word—it can never return to Him void.

And now we have entered another phase of the conflict. This autumn the Lord has sent us reinforcements. Just a year ago we began to pray definitely for the establishment of a properly organised work among the women. This summer the desire seemed as far from fulfilment as ever owing to the lack of a suitable dwelling house. Then the Lord began to work for us. The best house in the town fell vacant. It is usually occupied by the District Commandant, but when the last one left, the Government did not at once appoint another, and thus the way was opened for us. We never expected such a house, but He has done "exceeding abundantly." The three ladies who have just gone to live there will need your prayers. The difficulties, both domestic and in the work, are numerous, but God has His plan for us and we want to order our lives by that.

The Moslem Converts all over Egypt are praying for five hundred souls from Islam this year, so surely since He has strengthened our forces here the Lord means that some of the five hundred shall come from Belbeis. Our native evangelist has set himself to pray for twenty, and even this insignificant number is proving a severe test to wavering faith. We need help—but it is laid upon one that is mighty and so the battle is not ours, but God's.

D. D. P.

From a Dutch Missionary.



"Anoint thine eyes with eyesalve, that thou mayest see."—Rev. iii. 18.

HIS message from our faithful and true witness to the apparently enlightened and highly favoured Christians of the Laodicean Church permits of other application than to them.

These words contain precious advice, an earnest appeal and a saving remedy for those members of the Christian Church of to-day, who, by their lack of self-knowledge and true contrition for sin, prove having possessed but a very partial spiritual illumination.

This message too applies to the Mohammedans. The true light which lightens every man that cometh into the world, shines on Mohammedans and heathen, not leaving them in total darkness, but out of nature's book teaching them God's eternal power and Godhead, thus at least leaving them without excuse at the bar of

their own conscience, if they glorify not God. (Rom. i. 20-21; Rom. ii. 14, 15, 16).

The Mohammedan may strive to enlighten himself at the sparks his own reason kindled, yet, walking about in this glimmer and groping his way in the surrounding darkness, he fails to see that he still sits in the shadow of death, and is bringing on himself the punishment of Isai. l. 11—"Ye shall lie down in sorrow."

The borrowed light of Revelation which here and there may penetrate the Koran, casts a few faint rays of the Light of the World upon the Mohammedan, but this light, obscured by argumentation, leaves him unsaved, seeing he rejects its guidance and feels no need for the enlightening of the eyes of his understanding, that he may see.

Therefore the Word that can make him wise unto salvation must be brought unto him, likewise Christ must be preached unto him.

From Him eyesalve without money and without price is obtained by means of which the Mohammedans too can see the Light.

Should the Mohammedan but *extinguish his night lamp* and turn to the Light of lights, Christ, through His anointing by the Holy Spirit, would remove the scales from the eyes of his soul, would shine unto his heart and give him conviction of sin, would warm him to His love by His fellowship, and purify his being from all works of darkness. How shall the Christ be preached unto them? How be brought?

How shall the "eyesalve" be presented and recommended?

Open wide your church doors and toll your Church bell half an hour longer if you like, it matters not. Not one in a thousand will respond and come of his own accord. Go to them and meet them and make known unto them the Christ according to the Scripture and you will then too experience the extreme difficulty of the matter.

In the winter season by means of the magic lantern you may succeed in gathering an audience and speaking to them of the Light that shineth in the darkness.

In the summer time this bait seems to fail. With reference to Calioub it would seem that the dispensing of medical assistance helps in opening the door.

Our Holland Mission is however small, and of little strength, so that we have been thus far unable to add a physician to our Missionary staff here.

Yet, notwithstanding I am convinced of the value and effectiveness of medical missions.

There is a close relationship between soul and body, so too between soul troubles and bodily sickness.

I found in medicine for both, a connection as a means to an end.

In order to present eyesalve for the eye of the soul one need at times to administer an eye lotion to the bodily organ.

Impressed with the thought, I began last year while visiting neighbouring farms to offer people eye water, quinine and other remedies free of charge.

I was not disappointed in what I aimed at: scarcely would my assistant and I arrive at a farm when an opportunity would be granted us to preach the Gospel.

This year, owing to a change in the missionary personnel, I am left alone at Calioub. In consequence I cannot go and visit the district as formerly. My efforts are necessarily directed to reach the centre not the circumference. How is this done? The Lord seemed to show me the way. Twice a week our water-carrier goes

in the town proclaiming that at the mission-house can be procured free of charge, eye water, quinine, oil, etc.

In this way the fish are brought as it were before the net.

A crowd of about 120 men and 60 women frequently assemble and hear the message.

Twice a week I conduct three meetings. The first with men, the second with women, and the third again with men. In order to remove all occasion for offence, I allow them to gather under a tree, and address them there, pointing out to them that they have immortal souls as well as bodies, and that I would offer them the Word of life as medicines for their perishable bodies.

For more than three months has this practice continued, fully 2,000 people have heard the Word in this way.

One week the number of men rose to 300. This was presumably too much for Satan, our adversary. In consequence one of his agents undertook to create suspicion in the minds of the people and to hinder me as much as possible. He was partially successful, the number of visitors dropped to one half.

At present, however, it is again on the increase. In view of such open doors I continued this work during the summer months and took no vacation. It was very encouraging.

Now, however, a difficulty presents itself. I began this work on my own initiative, *i.e.*, without burdening our Mission treasury with it. Our Mission is weak. Twice the Lord has provided, sending me money from Holland.

For some time past this supply has been exhausted, and we have carried it on at our own expense.

Possibly some brother or sister hearing of this work would incline to lend a helping hand and thus assist us in continuing this work.

That the curing of the body may lead to the healing of the soul. May the Lord incline the hearts.

Calioub, Egypt.

Sincerely yours,

P. BYL.

Note from Professor McClenaban in forwarding to us the names for the Prayer Cycle.

Assiut Training College,
American Mission,

Nov. 5, 1910.

COLLEGE is most encouraging this Fall. A larger attendance than ever before (642), and *three times* as many Moslems as ever before.

We cannot account for the remarkable increase in Moslem boys. They are older and more advanced than formerly, too, coming from all sorts of Government and private schools. The whole College seems pervaded with an excellent spirit of harmony and thorough work. We are hoping we may have another time of revival this winter, as last year. Dr. Alexander is back as College pastor and superintendent of general missionary work in Upper Egypt.

It is a great inspiration to realize that you and so many are daily remembering us in your petitions.

Cairo,
Nov. 22nd, 1910.

DEAR MISS VAN SOMMER,

Some of the readers have asked me about the effort undertaken by the converts at the Zeitoun Conference *i.e.*, to win five hundred more for Christ. and there has not been time to reply individually. So I would like to make a few remarks upon the outlook.

(1). It was encouraging to see the large Ezbekiyeh Church (Amer. U.P. Mission) crowded last Sabbath morning. Hundreds of red fezzes were crowding the men's side; in fact, chairs had to be brought in. Now, while these are Protestants and Copts, not Moslems, yet to awaken the native church is the first step towards the revival which shall bring in the Moslems.

(2). One hears of more Moslem enquirers, and I understand that the C.M.S. have several under instruction with a view to baptism. Two of those present at the Conference were received into the church of Christ last month, one at Zeitoun (E.G.M.) baptized by the Rev. Wasif Philibbus, and one by the C.M.S. at Old Cairo.

(3). In spite of the attempts to withdraw all the Moslem children from the American Mission schools, which were made during the latter part of the summer, one hears of an increased number attending, and I believe that the percentage of Moslems at Assiut College is higher than usual.

(4). A most interesting account of the baptism of a Moslem woman at Assiut Mission Hospital has come to hand. This poor woman, who was unable to walk on account of the affliction which is still creeping over her, was carried up to the hospital chapel in an invalid chair. Her reception into the church was witnessed by all the patients able to be present, and by many others. She bears a bright witness to the Lord Jesus.

Lastly, one would beg for earnest prayer that the 8,500 khutbas for Moslems which have been circulated in three weeks may bear much fruit. Also for the book telling of the Corean movement to win one million souls for Christ, which will be going to press in a week or two.

Yours in the Master's service,

ARTHUR T. UPSON.

Egyptian Hymn Tunes.



MOST useful and comprehensive collection of native melodies has been compiled under the above title by Rev. W. H. T. Gairdner, of the C.M.S., Cairo, which should prove a very valuable asset to missionary work in Egypt. It supplies a long felt need, and simplifies the art of teaching our hymns to the native, which in the past has been a very real difficulty. The Eastern mind finds it almost impossible to receive and appreciate our Western airs, but Mr. Gairdner's efforts will do much to remove this barrier to the service of song.

It has always been a problem with the missionary how to teach the native his own Eastern hymn tunes, because of the fact that not one of them seldom if ever sing their own tunes twice the same

way. Again, there was difficulty sometimes for the missionary in reading rapidly any native tunes that had been set to music, because they had been printed from right to left (like their language). We know these were never any difficulty to the Compiler of this collection of hymn tunes, but very few missionaries indeed have the musical gifts of our friend Mr. Gairdner. We ourselves are deeply grateful to him for removing both of these difficulties in the present collection.

In such a varied collection it is not easy to particularise or give more prominence to one tune than to another, but perhaps we may mention some which especially attracted our attention, and which are favourites with the Egyptians, "Tadrus" with its never ending measure, also "Al Rabbi Li Râ'in," "Shebeen el Kanâter," "Risgalla," "Damanhoor," "Tanta," "Al Ishtiyak," "Ain Zahalta," "Mahari."

We would heartily recommend this little book to our fellow missionaries: many of them we know have been wishing that someone would undertake this difficult labour, and now that it has been published and that in a most opportune time—a time when we are beginning to expect revival in Egypt, we pray that God may use it in the furtherance of His Kingdom in Egypt and Syria.

Published by the C.M.S., Cairo, and London. Price, 2/6, or 12 P.T.

Notes about the Women.

The following letter was written to help me in writing a paper for the Lucknow Conference. As so little of it could be used in that way I have printed the greater part of the letter here, feeling that it would be useful.—ED.



HERE is no doubt that the better class Moslem woman is crying out from the depths of her heart for emancipation and better married rights. At the same time, when this does take place, if it can, for, according to the teaching of the Koran it cannot take place unless the Koran is thrown overboard—but should the women get their liberty, it will mean chaos for a time, and much of the immorality of the women in the hareems, which is now hidden, would probably at first break out in excesses of conduct

The village women are so far not touched by this desire, and being so illiterate could not form a movement in that direction.

Moslem girls in towns are allowed to remain longer at school, but not so in the villages, unless we were able to start boarding schools. It is very rarely a *Moslem* girl is allowed to attend school after she is twelve years of age.

So far a *good* primary education has proved sufficient for the girls of the middle and lower classes. Here again a boarding school would give one the opportunity of teaching such girls all the arts a woman ought to know, in housework and needlework, which would go a long way to better their condition in their homes and *perhaps* (?) in the matter of divorce.

Government schools are excellent from a secular point of view, *i.e.*, the teachers are, of a rule, trained, and European teachers are

employed, but the moral tone of such schools is as a rule low. Parents have brought their children to us from such schools and begged us to teach them good morals. The Kuttabs, or preparatory schools, can hardly be considered schools. The girls are taught to repeat the Koran and to read and write after a fashion. Some of the Kuttabs employ a woman teacher for needlework. Girls coming from the Kuttabs to us are as a rule the worst and most unruly.

There is certainly greater willingness to hear the Gospel, and undoubtedly many girls have been impressed and have believed, but hardly anyone can with impunity confess her faith publicly as yet. In some cases where girls have been near the Kingdom, but have drawn back, they have not only hardened their hearts against Christ, but have become more bitter enemies than they were before.



EGYPTIAN WOMEN.

The black veil with the nose ornament is slowly dying out, and the white veil, very transparent, in imitation of the Turkish yashmak, is taking its place. Many of the girls of the wealthier class are wearing hats now, and the ladies too as far as they dare.

Much more certainly could be done among the women, but where are the workers? Visiting is most imperfectly done. Women of adaptability and quick perception with kindness of manner and ability to pick up their etiquette, are needed for this, to my mind, the most important work among the women. Again, we are in need of simple literature, *Eastern* in thought and expression, written not in high literary Arabic, and yet not in too vulgar colloquial. When Moslem girls leave our schools there is no incentive for keeping up their reading, consequently all our labour in most cases is lost, for

after a few years they forget even their letters, or if some have been long enough at school to acquire reading perfectly, and are inclined to keep it up, they get hold of the newspapers and read. if not disgusting and immoral, at least trashy "feuilleton." Further, the Eastern embroidery and art needlework ought to be better taught, in order to form the basis of some industrial work, that girls could earn something towards their living and perchance escape somewhat the early marriage, or if divorced be able to return to their home, helping to earn something towards their keep, and thus avoid, as is often the case with poor girls, a life of prostitution to which they are compelled by their parents.

A holiday home near the sea would be an excellent institution, where girls could be invited to stay after they have left school, and where they might spend at least a fortnight, so that the missionaries might keep in touch with them.

Another experienced Missionary, writes:—

"Up to the present time everything is moving very slowly with us by the women and girls. But there *is* a movement, and year by year we see changes. Personally I feel there is a great need for some of the Lord's gifted children to give themselves to write stories, and simple Gospel Hymns and Choruses that would be understood and appreciated by our girls and their mothers; I should be so thankful for true stories of answers to prayer, the prayers of other children or young people. I have been seeking for such for a long time, that I can use in the school at our children's meetings and at the mothers' meeting. There is as far as we know *very* little indeed in the way of reading, to help and interest and educate our growing-up girls, who can already read their Bibles well, that which would help and stimulate them to keep up their reading when they leave us. There must be many of God's servants who have been in Moslem lands for years, or who know so well the needs of our girls and women who are able to do this work *if set apart for* it by the Church of Christ. They should give themselves to this work definitely, and let the others do the other parts. All are equally necessary."

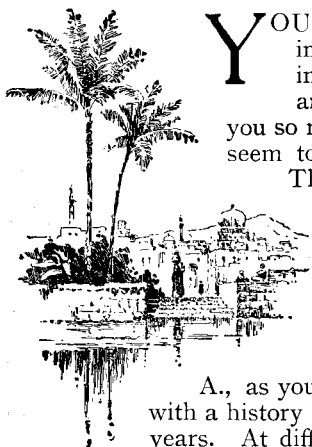
A German missionary writes:—

"Most of the women in Assuan and around are on a much lower level than the women of Lower Egypt. Few of them have been in school, therefore many do not now either read or write. One school, which we opened in the year 1906, was the first girls' school here, and was soon full of girls. We had on an average between sixty and seventy pupils, most of whom were Coptic girls. During the last few years some girls' schools have been opened here, and some Kuttabs, where Mohammedan girls learn to write and recite the Coran. Last year the number of Mohammedan girls increased to twenty, but I am sorry to say most of them come irregularly. The teaching is very simple, because most of them are very ignorant little creatures, and they do not learn anything useful in their own homes. We hope to get more of these girls in our school, and are going to send printed invitations to the Mohammedan homes; we shall then teach them in a separate class. In the women's waiting room of our clinic we teach the Gospel to them daily in a very simple way (most of the women are Mohammedan); this is sowing in hope. Miss G. has a Sunday School in the quarter here; the children like to come; they learn much of the

Gospel and hymns by heart. For the past year I have paid visits to the Mohammedan women in their homes, and am getting to know much of their lives and ways of thought. I know many houses where I can go in and out, and I find the women are always pleased to see me. I do not leave any house without telling a story from the Bible, and I find very willing listeners, who show their astonishment and their thoughts in a very lively manner. Bible pictures, a present from friends at home, are a great help to me; the women like them very much, and they help them to understand the stories. They look at them like children, and point to the figures, their faces beaming with joy. From time to time I visit the villages round Assuan; usually I find a woman sitting on the ground. I sit down beside her; other women come out of their houses, and very soon I have a little group around me; then I begin to speak of what our Lord and Master will be to them too. Many of them listen very willingly, but sometimes it happens that one or other begins to recite a sura of the *Coran*; or they interrupt with the usual:—'Mohammed is our Prophet.' Usually the women are eager to listen to what a white lady has to tell them. In this way we try to bring the Gospel to the women, but the Lord himself must confirm his words, as seeds in the heart, and give them new life: that He will do this we believe, and we pray in faith that He will fulfil His promises in His own time; though we may not see it yet. Once a young woman in a Mohammedan house asked me to teach her to read. I began and she showed an earnest will to reach her end, though it is a hard task for her. Now she knows all the letters, and I hope by the end of the coming winter she will be able to read by herself; by this a new world will be opened to her. She is one of those women who are never allowed to leave the house. A Coptic girl also asked me to teach her to read; this I did every day for an hour, and soon I had the pleasure of seeing her able to read, with me, a portion of the Gospel and to speak on the subject; before I left for my holiday she could read and understand quite well. It is of course a great blessing for them to be able to read and understand the Bible for themselves. Women still wear the veil generally; if they do not they cover themselves with big black shawls. It seems to me very desirable that a very simple literature should be published, suitable to the understanding of these women; so that we might help on those who are able to read. I have looked for this in different bookshops, but have not found anything of the kind, and I think it would be a great help if something in this way could be done."



A—, Turkey.



YOUR letter reached me some time ago, and in the absence of Miss _____, who is in America on furlough, I shall try to answer some of your questions. And as you so requested, I shall add a few points that seem to me to have a reference to your subject.

The conditions of Moslem women in different parts of Turkey vary. What I say here refers to the neighbourhood of A., the city in which our College is situated, and where for more than twenty-five years the educational work has necessarily been almost entirely among Christian women.

A., as you probably know, is a very ancient City with a history that extends back at least three thousand years. At different periods it has been under the rules of different countries, as Assyria, Babylonia, Egypt, The Hittites, Greece, Rome, &c. There are traces of some of these dynasties still to be found.

During the feudal period this whole district was ruled over by strong feudal lords, and the ruins of many castles are still to be seen in the vicinity of A.

There are the descendants of this old feudal aristocracy still to be found in the persons of powerful Beys in the city. These men are extremely conservative, and the conditions of A. with respect to progress are more backward than those of almost any city in Turkey, it is said.

In fact, A. has shown herself to be one, and perhaps the chief, of the strongholds of the old non-progressive party. It is also a centre of the Moslem religion as there is a Theological College here for the training of Moslem Khojas.

The first effect of the Reform movements on the Moslem population here was to so arouse their bitter antagonism to the progressive party, that the first Liberal Governor was stoned out of the city for saying that since there was liberty now, and all were brothers, it would not be necessary to curse Christians *every* Friday in the Mosques.

The women, in accordance with old party tactics, have been kept in dense ignorance. There was absolutely no school for Moslem women, or even girls of the youngest age, in this whole district until three years ago, when some of the officers threatened to send their daughters to our Preparatory school. Then the Constantinople Government permitted a Moslem girls' school to be established. It was not a great success, for different reasons. First, the teacher said sometimes she had one hundred pupils and sometimes only ten; sometimes they came all day and more often only for a short time in the day; they had no idea of discipline; mothers and children were alike in this respect. Secondly, the teacher herself, who was from a coast city, was not wise, and she shocked the women here by her behaviour towards her husband, for she was married here before she had been long in the place. She used her liberty as license and refused to perform her wifely duties, saying,

why should she, an educated woman (I really do not think her education was very broad nor deep, from what I have heard) spend her time cooking, etc. This raised a scandal, of course, and woman's education was thought to be a dangerous thing. Now, I understand, the school is closed.

We opened a school for Moslem girls as soon as the Reform success made it possible. We were always ready to receive such girls, but had only had one in the history of the school before—possibly two.

Last year there were twenty-two pupils in our little school, two of them, however, were Armenians. The girls were *all*, I think, the daughters of officers, and all but one were from outside of A—. The Mutasarif Pasha (Governor) sent his three daughters, and all of the officers nearly sent theirs. The Moslems were shocked and, I understand, that they were much displeased; they called the Pasha a "Giaour."

However, we hear that some of them are thinking of sending their daughters. The children were so happy that it could not fail to influence the mothers who, while not sending their own daughters, liked to come and see the others at work and play, and some of them even gave the college girls advice as to making good use of their opportunities and regretted that they had not had such. We are hoping that there will be real A— children sent this year. The officers and their wives say the Moslems here are so far back in civilisation that it will be at least forty years until they change their old fanatical ideas.

We do not limit God's power, and we believe that this school will continue to grow rapidly, as it has done. In fact, it has outgrown its quarters, and if it continues to grow I do not know what we can do with it. We need an endowment for it, and a building, not to mention more teachers. We are overwhelmed with the parents and friends of our Moslem pupils, who delight to call and see the school and the children at work and play. It would require one person to receive and entertain them, and of course there are great opportunities for conversation. Then they are so anxious to have us call on them, but our time is so limited. The door is open, would that we could enter in more than is possible now! Pray that God may supply the means and the people to carry on this work.

There is one of the girls who had studied in Constantinople perhaps before, and who worked very hard last year, who will enter the first Preparatory year this year. She is a most interesting girl of perhaps sixteen or seventeen years, and is a great student. She takes music too, and is very fond of that; in fact, they are all fond of that, and we must have a music department for them if we wish to keep them. We do not see much difference in willingness to *confess* Christ. It would be certain death here, every one thinks now, but there is a difference in the opportunities for speaking of Christ, and a decided desire to know the Bible. Some of the Moslems seem to have the old French Revolution time idea that religion is not necessary, only political freedom and a high civilization.

There is no difference in wearing the veil here, but on the Mediterranean steamers there is a decided difference—I saw several Moslem women who went about just like the rest of us.

I feel sure that a great work could be done among the women

here if we had the means to establish a large school with a music and fancy work department attached as an attraction, while even these would be used as an educational means. Also a French department would be much appreciated, as nearly all officers wish their children to know French. The pupils last year committed to memory several Psalms also some hymns and enjoyed reciting and singing them. Then with time to return the calls, and improve the opportunities for conversation and reading with the women, what might not result?

A Farewell Dinner to the Rev. Dr. Zwemer.

AT the Union League Club, New York, on September 8, a farewell dinner was given in honour of the Rev. Samuel M. Zwemer, D.D., on the eve of his return to Arabia. At the invitation of three of the leading laymen of the Reformed Church, thirty or forty men, the majority of them laymen, gathered to testify their appreciation of the services which Dr. Zwemer has rendered to the cause of foreign missions, and more especially missions to the Mohammedans. The representative character of the gathering indicated something of the breadth of Dr. Zwemer's influence and activities outside his own communion. Mr. E. E. Olcott, who presided, spoke of the work which Dr. Zwemer had done in the Reformed Church, in helping to enlarge its horizon and to deepen its life. Mr. F. P. Turner, in behalf of the Student Volunteer Movement, told of the part taken by Dr. Zwemer in the enlistment of missionary volunteers, and in the confirmation, by his scholarly studies and writings and addresses on Islam, of the basis of missionary interest and conviction among students. Mr. J. Campbell White expressed the sense of obligation of the Laymen's Missionary Movement, of which Dr. Zwemer had been one of the half dozen leading personalities, and Mr. Alfred E. Marling followed in behalf of the many men of business to whom a new conception of life and a new set of spiritual values had been given by the spirit and work of one who embodied the simple, courageous and unflinching faith of the apostolic age, combined with the outlook of the expanded world of to-day. Mr. Silas McBee spoke of the contribution which Dr. Zwemer had made to interdenominational fellowship, and of the militant summons which had gone out from him to the men of all communions. President Bliss, of the Syrian Protestant College, welcomed him back to the Moslem world in the name of the scanty force of missionaries at work there, and of the Mohammedan people whose heart Dr. Zwemer knew and whose confidence he had won. In replying, Dr. Zwemer spoke of the earlier days of the Arabian Mission, twenty years ago, when he and three others had met alone to project it in prayer and faith; of the need and opportunity in Arabia—our maps of its interior are, he said, inferior to our maps of the moon—and of the comfort of returning to a lonely work with the assurance that such love and prayer would be behind him. Such a gathering as this indicates the tightening bonds which are drawing men together in the missionary enterprise, and also the presence in the missionary work of to-day of a unique type of character in which scholarship, humanity, good-fellowship, daring, kindness, and the old crusading passion are combined.

With an unsurpassed command of Arabic, and a knowledge of the Koran that makes him a master hand at disputation, and with the primitive faith in the Gospel as the power of God equal even to the task of conquering Islâm, Dr. Zwemer returns to Bâbrein, on the Persian Gulf, to work, as long as—with eyes already weakened by the desert glare—he can work safely, for Arabia, and with a great desire to penetrate further than anyone has yet been able to do into the Arabian interior. His mission, with its three stations and twenty-seven workers, is in connection with the Board of Foreign Missions of the Reformed Church.

News of the Scotch Mission from Mr. Buchanan.

ALL the members of the Mission staff are looking forward to the coming of the Rev. Dr. Mackie, from Beyrout, to be Head of the Church and Mission in Alexandria. For some years the two branches of the work were under different heads, and since the death of the Rev. M. T. S. Taylor there has been no ordained missionary for work among the Jews.

The Church of Scotland Mission to the Jews has two stations in the East, with medical missionaries, but in Alexandria it has worked principally through its schools. Through them the missionary, evangelist, and lady visitor find an open door and opportunity for work among adults. For the schools, teachers are sent out, not only with the true spirit for the work, but also trained and experienced in school work. The pupils come for the education given, and to this is added the invitation of Christ the Messiah and speaking of His unsearchable riches.

The buildings in Alexandria are the property of the Mission, the older dating from the sixties and the newer only twelve years old.

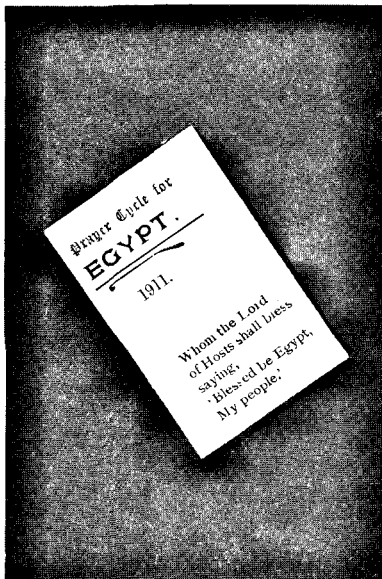
Boys. The languages taught in the Boys' schools are English, French, Arabic, and some Hebrew. The pupils are not exclusively Jews. Of 180 enrolled, 110 are Jews, the remainder being Moslem, Copt, or Christian. The Alexandrian parent has been taught to pay a fee for education, so a considerable sum is raised, and goes to pay the local staff. The non-Jew pays more, and poverty is no bar to exclude pupils. The lower school is for poor boys, and when advanced they are transferred to the high school, and pay what they can.

The Bible lesson must be attended by all without exception, both Jew and Gentile. This regulation is well known, so very rarely is a pupil withdrawn on that account. In all the classes the New Testament is studied and selected portions are learned by heart. The Sunday school is not compulsory, yet over 100 come on Sunday for a Bible lesson from 9 to 10. Some former pupils continue to attend on Sundays.

The great difficulty is to keep in touch with pupils when their school days are over. A branch of the Fellow Workers' Union has been successfully carried on for some years, the majority of the members being former pupils of the Girls' school. Most of these on marriage are lost to the Mission. The Jewesses marry Jews and are friendly, but nothing more.

Our Prayer Cycles.

BY ANNIE VAN SOMMER.



IT is thirteen years since the first Cycle of Prayer for Egypt was printed, and since we first agreed together to bring each other's names and each other's work before the feet of God. Looking back we can only praise Him, our faithful Lord, for all He has done in answer to our prayers. It is He Who has done all. And year by year we have stretched out a little wider seeking to extend the frontiers of our prayers, and draw more needy ones into the fold of our Good Shepherd. A Cycle for Palestine and Syria was added in 1901, then one for Turkey and Asia Minor, of which Mrs. Constantine is the Secretary; then Arabia was linked on to Egypt, and brought

us into closer touch with Dr. Zwemer, and our friends who are working there.

This year Miss Lilius Trotter has drawn up a Cycle for North Africa, and at the same time Miss Jameson has helped me in preparing one for Persia and Central Asia, and yet another for India and the Far East. We have added maps where it was possible. Will our friends at home think over these cycles, and will they join us in this ministry of intercession, adopting one whole country in faith, and then unite with us in bringing that country and those people continually in definite prayer to God? We believe that the whole Mohammedan World will feel the result—that the Holy Spirit will show us what to ask for, and will Himself work with us, so that the answers may come speedily. With many of us it is the only way we can do missionary work. We cannot speak the language of the people, to tell them of the Lord Jesus, but we can speak to Him for them. We give a descriptive list of the Cycles, in the earnest hope that many of our readers may be drawn to one special land, and send for that particular cycle, and seek the grace of "patient continuance in well doing."

" EGYPT AND ARABIA."

" PALESTINE AND SYRIA."

" TURKEY AND ASIA MINOR."

" NORTH AFRICA," comprising Morocco, Algiers, Tunis and Tripoli.

"PERSIA AND CENTRAL ASIA," including Afghanistan, Turkestan, and Beloochistan.

"INDIA AND THE FAR EAST," including Malaysia and China.

Either of these may be obtained from *Mr. J. L. Oliver, Sec. of the Nile Mission Press, 16, Southfield Road, Tunbridge Wells,* for the sum of fourpence, post free.

Our Magazine, "Blessed be Egypt," was started originally with the express purpose of giving information to those who had our cycle in their hands, so that it might not be a list of names only, but a record of living people, and prayer would then become real intercession for those whom we really care. It would help us if each one who subscribes to "Blessed be Egypt" were to send two shillings to the Secretary in payment for the Magazine and one Prayer Cycle, at the same time telling him which cycle to send. It would help still more if two would unite together in the use of the cycle, meeting together it may be once a week in agreement for prayer, and taking up continually the petitions suggested in the cycle. Such prayers would soon lead to praise and thanksgiving, and real advance would be made in the work.

Cape to Cairo.

OPENING OF NEW SECTION OF THE RAILWAY.



REUTER'S Cairo correspondent writes:—

On November 1st a new section of the railway south from Khartum is being opened to public traffic. Last January the section from Khartum to Wad Medani, on the Blue Nile, was opened—a distance of about 100 miles—and from now the next sixty miles to Sennar will be open. A daily train each way will be run.

From Sennar the line now under construction leaves the bank of the Blue Nile, and turning eastwards, cuts across to the White Nile (about eighty miles), which it will cross at Kosti, where the new bridge is approaching completion. It is expected that the railhead will reach Kosti by the new year. From there the line will be continued eastwards to El Obeid.

From November 1st also the mail trains from the north will begin using the new bridge over the Blue Nile at Khartum, and will be brought right into Khartum itself on the south bank of the river, thus saving the inconvenience and delay of crossing the river on arrival. The money for the proposed new station on the south side has not yet been provided, and a temporary station has been erected for present use.

The mail service from the north is also being accelerated, some new express engines of the most powerful type that the gauge of the line will permit having been put on to the Atbara-Khartum section, reducing the time from $8\frac{1}{2}$ hours to 7.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

1910.	Receipt No.	£	s.	d.	1910.	Receipt No.	£	s.	d.	
Sept. 19.	1981	..	2	10	6	Oct. 12.	2043	..	3	4
" "	1982	..	10	6	" "	2044	..	1	8	
" 20.	1983	..	10	0	" "	2045	..	1	8	
" "	1984	..	45	2	6	" "	2046	..	1	8
" "	1985	..	11	8	" "	2047	..	2	0	
" "	1986	..	1	7	0	" "	2048	..	2	2
" 22.	1987	..	1	8	" "	2049 Building Fund	1	0	0	
" 26.	1988	..	1	0 ³	" 13.	2050	..	1	10	
" "	1989	..	11	6	" "	2051	..	2	0	
" "	1990	..	2	0	0	" "	2052	..	2	0
" "	1991 U.S.A.	15	7	4	" "	2053 Building Fund	5	0	0	
" 27.	1992	..	7	0	" "	2054	..	3	0	
" "	1993	..	5	10	" "	2055	..	1	0	
" 29.	1994	..	5	0	" "	2056	..	5	0	
" 30.	1995	..	3	0	0	" "	2057	..	2	0
" "	1996 Building Fund	10	0	0	" "	2058 Building Fund	10	0	0	
Oct. 1.	1997	..	14	0	" "	2059	..	1	5	
" "	1998	..	5	5	0	" "	2060	..	1	10 ³
" "	1999	..	5	0	0	" "	2061	..	1	9
" "	2000	..	1	1	0	" "	2062	..	1	8
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" 3.	2002	..	1	0	0	" "	2064	..	1	8
" "	2003 Building Fund	1	1	0	" "	2065	..	1	8	
" "	2004	..	5	0	0	" "	2066 Building Fund	5	0	
" "	2005	..	1	1	0	" "	2067	..	7	0
" "	2006	..	10	0	0	" 18.	2068	..	3	4
" "	2007	..	5	0	0	" "	2069 Building Fund	2	0	
" 5.	2008	..	5	0	0	" "	2070	..	2	0
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" "	2011 Building Fund	10	0	0	" "	2073	..	1	8	
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" "	2013 Building Fund	5	0	0	" "	2075	..	2	0	
" "	2014	..	5	0	0	" "	2076	..	1	8
" "	2015 Building Fund	5	0	0	" "	2077	..	10	0	
" "	2016	..	10	0	0	" 19.	2078	..	10	0
" 6.	2017	..	2	6	0	" "	2079	..	2	6
" "	2018	..	10	0	0	" "	2080	..	1	8
" 7.	2019	..	5	0	0	" "	2081	..	1	2
" 8.	2020	..	2	2	6	" "	2082	..	1	8
" "	2021 Building Fund	10	0	0	" "	2083	..	3	0	
" "	2022	..	1	8	0	" "	2084	..	3	8
" "	2023	..	1	8	0	" 20.	2085	..	1	1
" "	2024	..	3	6	0	" "	2086	..	2	2
" "	2025	..	2	0	0	" "	2087 Building Fund	3	7	
" "	2026 Building Fund	5	0	0	Scotland	11	17	1		
" "	2027	..	1	10 ³	6	" "	2088	..	1	6
" "	2028 Building Fund	1	0	0	" "	2089	..	11	0	
" 10.	2029	..	7	6	0	" 21.	2090	..	1	8
" "	2030	..	1	8	0	" "	2091	..	3	0
" "	2031	..	1	8	0	" "	2092	..	8	4
" "	2032	..	2	6	0	" 24.	2093	..	1	0
" 11.	2033	..	3	0	0	Building				
" "	2034	..	1	6	0	Fund	10	0	0	
" "	2035	..	5	0	0	" "	2094	..	6	1
" "	2036	..	1	8	0	" 25.	2096	..	1	2
" "	2037	..	1	8	0	" 26.	2097	..	4	0
" "	2038	..	1	8	0	" "	2098	..	3	0
" "	2039	..	5	0	0	" "	2099	..	1	8
" "	2040	..	1	8	0	Building				
" "	2041	..	1	8	0	Fund	10	0	0	
" "	2042	..	2	0	0	" 27.	2100	..	1	8
						" 28.	2101	..	1	8

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" "	2107	..	1	8	
" "	2108	..	2	0	
" 31.	2109	Building Fund	5	0	
" "	2110	..	1	8	
" "	2111	..	6	2	
" "	2112	..	1	5	0
" "	2113	..	4	0	
Nov. 1.	2114	..	2	0	
" "	2115	..	1	8	
" 4.	2116	..	1	8	
" "	2117	Building Fund	5	0	
" "	2118	..	2	2	0
" "	2119	..	3	4	
" "	2120	..	1	0	0
" "	2121	..	10	0	
" "	2122	Building Fund	1	0	0
" "	2123	..	2	0	0
" "	2124	..	1	8	
" "		Building Fund	5	0	0
" "	2125	..	1	0	6
" "	2126	..	3	4	
" "	2127	..	6	10	
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" "	2130	..	1	1	0
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" "		Scotland	7	6	
" "	2133	..	10	6	
" 8.	2134	..	12	3	
" "	2135	..	1	0	0
" "	2136	..	1	8	
" "	2137	..	1	0	5
" 9.	2138	Building Fund	2	0	0
" "	2139	..	2	0	10
" "	2140	..	1	0	0
" "	2141	..		9	
" 12.	2142	..	1	8	
" "	2143	..	2	6	
" "	2144	..	1	8	
" "	2145	..	1	8	
" "	2146	..	1	0	0
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" "	2150	..	1	1	0
" 15.	2151	..	2	0	0
" "	2151A	..	1	3	6
" 19.	2152	..	3	8	
" "	2153	..	1	8	
" 21.	2154	..	10	0	
" 24.	2155	..	1	8	
" "	2156	..	1	8	

1910.	Receipt No.		£	s.	d.
Nov. 24.	2157	..	5	0	
" 26.	2158	..		6	
" "	2159	..	17	7	
" "	2160	..	1	8	
" "	2161	..	1	1	0
" 28.	2162	..	2	2	0
" "	2163	..	1	11	6
" "	2164	..	1	1	0
" "	2165	..	16	3	
" "	2166	..	6	5	0
" 30.	2167	..	2	6	
" "	2168	..	2	1	8
Dec. 2.	2169	..	4	0	
" 3.	2170	..	1	8	
" 5.	2171	..	8	0	
" "	2172	..	3	4	
" 8.	2173	Building Fund	20	0	0
" 9.	2174	..	1	0	
" "	2175	..	11	2	
" "	2176	..	1	8	
" "	2177	..	16	5	
" "	2178	..	1	8	
" "	2179	..	1	8	
" "	2180	..	1	8	
" "	2181	..	10	0	0
" 12.	2182	..	1	8	
" "	2183	U.S.A.	12	6	5
" "	2184	..	5	2	0
" "	2185	..	2	0	0
" "	2186	..	2	6	
" "	2187	..	5	0	
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" "	2189	..	2	0	
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" 15.	2191	..	2	0	
" "	2192	..	1	8	
" "	2193	..	3	9	0
" "	2194	..	1	1	0
			£346	9	0

For Site and Building Fund—

Already acknowledged	529	7	6
As above	110	16	0
	£640	3	6

General Purposes—

Already acknowledged	435	4	8
As above	235	13	0
	£670	17	8

A DETAILED LIST OF NILE MISSION PRESS PUBLICATIONS,

Corrected to December, 1910.

"COREA FOR CHRIST."

An Arabic summary of a book issued from the Christian Workers' Depot, telling of the scheme for winning "one million souls." Should be circulated by those interested in the Converts' Conference at Zeitoun, Egypt.

"SAFETY, CERTAINTY, AND ENJOYMENT." - - - ½ piastre.

The translation of a well-known, helpful tract, of which three million copies have been sold in over a dozen languages. Those requiring quantities for free distribution can obtain it at half-price.

"MERITS AND DEFECTS OF ISLAM." *Crown 8vo, 54 pp.* 1 piastre.

Part of Dr. Grant's lectures on "Religions of the World," in Scotch Guild Series, adapted and translated by Mr. Swan, of "Beshair-es-Salaam." Published at the expense of a lady in Scotland.

"CHRIST IN ISLAM." *Crown 8vo, 72 pp.* - - - Reduced to 1 piastre.

Draws attention to the mention of Christ in the Coran, (1) as in the direct line of prophecy, (2) His miraculous birth, (3) His miracles, (4) *Kalimatullah*, etc. In each section it is shown how much fuller light is shed by the account given in the Gospel. Large new impression. Now ready.

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Royal 16mo, 92 pp. Reduced price, 1 piastre.

An important book for giving to Moslems. Not only indicates "Proofs of the Historicity of the Crucifixion," but investigates "Why does the Coran deny the Crucifixion?" Large, cheap edition, now ready.

"THE SWEET STORY OF JESUS."

Price in boards, 4 piastres; good paper cover, 3 piastres.

An Arabic "Life of Christ" for children. Cr. 8vo.

Originally written in Bengali by Mrs. J. D. Bate, Missionary in India. Translated into chaste Arabic, yet the vocabulary is so simple as to be understood by all children able to read. Improved edition. Larger type.

"ABBREVIATED NEW TESTAMENT," *in coloured paper cover,* 1½ piastres.

This is a kind of summarised "Harmony of the Gospels," specially useful for a first presentation of Scripture teaching to Moslems. Reduced prices: boards, 2½ piastres; limp cloth, 2 piastres; paper, 1½ piastres.

"ESSAY ON ISLAM" is the Arabic of Sale's "Preliminary Discourse."

An entirely new edition, thoroughly revised, and the footnotes "edited." *Demy 8vo, 304 pp.* (Now ready.) 7 piastres.

"APPENDIX TO ESSAY ON ISLAM" (Arabic). *80 pp. Roy. 8vo.* 2 piastres.

This book consists of three additional chapters written by Sheikh Y., the translator. Chaps. I. & II., full of interesting geographical and historical notes bearing on the strange fables mentioned in the Coran; Chap. III. being a most able criticism of the literary style of many Coranic passages.

"APPENDIX TO SALE" (the above in English).

An English translation by A. T. U. Should be in the hands of every student of Islam. A few copies on sale at the Nile Mission Press for 7½d. or 3 piastres. Friends in India please order of the Publishers, Christian Literature Society, Madras. Warmly reviewed by "The Epiphany," Calcutta.

"ESSAY ON ISLAM," with the "APPENDIX" (Arabic). *Bound together.*

Paper covers, 9 piastres. Boards, 10 piastres.

"GUIDE TO BOOKS FOR MOSLEM WORKERS," - - - - - Gratis.

Compiled by A. T. Upson, (Supt.), and Rev. W. H. T. Gairdner. A few copies may still be had. Being used from Nigeria to China.

NOTE.—The above "Guide" being somewhat out of date now, it should be supplemented by the lists of new publications issued from time to time.

"CHRIST IN THE PSALMS." *Demy 8vo. Bound in boards, 3½ piastres.*

This new publication deals with the title, subject and division of each of the chief Messianic Psalms, also giving (in each case) the fully-vowelled text, a concise commentary, the New Testament references, and a general summary. Contains suitable extracts from Delitzsch, Luther, Spurgeon, Thirtle, etc., with a general survey by Bishop Horne.

"THE THREEFOLD SECRET OF THE HOLY SPIRIT."

Crown 8vo, 112 pp. 2 piastres.

Will those friends who benefited by the free grant of the book on Prayer help us by rapidly circulating this one by the same author, for which the moderate charge of two piastres is made?

"PREVAILING PRAYER AND REVIVAL." *Crown 8vo, 68 pp.* 1 piastre.

This book consists of the translation of three addresses delivered by the Rev. J. Goforth, missionary to Manchuria, describing the remarkable revival which he witnessed and took part in. The very thing needed to promote revival in Egypt and other Arabic-speaking lands. Priced low to get it circulated quickly.

"HOW IS JESUS COMING?" *Crown 8vo, 120 pp.* - - - 2 piastres.

This book, published by us for a lady, is the Arabic translation of one by Rev. Robert Middleton. Is meeting a good demand in Egypt.

"THE GLORY OF GOD IN REDEMPTION." *Crown 8vo.* - 2½ piastres.

Selected chapters from a book by Rev. W. Graham. Arabic translation published for the same.

"RAPTURE OF THE CHURCH." *Crown 8vo, paper.* - - - 3 milliemes.

This pamphlet, by Pember, was published for the same.

"ROOTS AND BRANCHES." *80 pp. Cr. 8vo., in stiff boards.* 2 piastres.

An important summary of the Christian religion, altered and adapted to Mohammedan needs by a united committee in Cairo, including one well-known convert from Islam, and then put into Arabic. Its two parts correspond to the two divisions of the Moslem religion, *i.e.*, "Imán" and "Din," or Belief and Practice. (New impression).

"HOW SHALL WE KNOW HIM." *32 pp., col. cover.* - - - ½ piastre.

An interesting and important dialogue on the portrait of the Messiah as given in the Old Testament (for Jews and others). Has been much used in other languages.

"PRAYER," by James H. McConkey. *Crown 8vo., 120 pp.* - - - Gratis.

1,500 copies already distributed gratuitously to the Pastors, Evangelists, Colporteurs, Bible-women, Teachers, etc., of all the Missions in Egypt. **We would be glad to circulate more free copies.**

"THE RELIGIOUS MOVEMENT IN THE WEST," - - - 1 piastre.

Is a brightly-written original Arabic pamphlet of 40 pages describing the Revival in Wales. (Sold out.)

"A COLLECTION OF ARABIC STORIES," (2nd or 3rd set). ½ piastre each.

Contains 5 of the Story-Parables (referred to later). Now being sold at one-half the original price.

"CORANIC SAYINGS" (*about the Christian Scriptures*), - 5 milliemes.

Was originally compiled by J. Monro, Esq., C.B., formerly Commissioner for Bengal; translated to Arabic (and adapted) by Mr. Summers (now of the Bible Society, Madrid). Eagerly purchased by Moslems everywhere. *13th thousand now ready.*

"PERPETUITY OF THE LAW OF GOD," - - - 5 mills.

A sermon by the late Rev. C. H. Spurgeon; translated by special permission. (Sold out.)

"CHRIST'S TESTIMONY TO HIMSELF" (*Arabic*). *36 pp., in col. cover.* 5 mills.

Seeks to answer the question,—“Exactly what did Jesus Christ say about His own Divinity?” New (third and improved) edition, now ready.

"CHRIST'S TESTIMONY TO HIMSELF" (*English edition*).

28 pp. Demy 16mo., in col. cover.

Translated from the Arabic by the compiler - - - 5 mills.
Post free, anywhere, 1/3 per dozen; 7/6 per hundred.

"PROPHECIES OF THE OLD TESTAMENT," - - - 5 mills.

Is one of the well-known series of Tracts for Moslems, prepared by the late Rev. Dr. G. H. Rouse, of Calcutta. (New edition now ready.)

"THE DAY OF JUDGMENT," - - - 5 mills.

Also by Dr. Rouse. Hundreds sold. Lately reprinted, and now ready.

"ARABIC ESSAYS," - - - 3 mills.

This booklet (Roy. 8vo, col. cover) contains two articles by Mr. Nicola Raphael and one of the Story-Parables (Miss Trotter's series). Price reduced to 3 milliemes.

- "THE TRUE ISLAM." - - - - - 2 mills
A tract upon a striking subject.
- "CALL TO PRAYER," - - - - - 1 mill.
Is a 4-page Cycle of Prayer for the days of the week.
- "FOR YOU," - - - - - 1 mill.
Is an Arabic booklet of Scripture texts (compiled in English by Miss G. E. Mason). A very straight personal message. (13th thousand now ready.)
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A temperance tract, for gratuitous distribution.
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A 16-page tract by Lady Macrae, published at her expense.

"KHUTBAS" FOR MOSLEMS.

No.		Mills.
1.	El-Nubuwa. (<i>i.e.</i> , Prophecy) - - - - -	1
2.	Maryam - - - - -	1
3.	Ibrahim-el-Haneef - - - - -	1
4.	Wâzira (<i>i.e.</i> , Burden-bearer) - - - - -	1

The above four are now ready, in fact many thousands of them have been circulated : at two shillings per 100, to any part of the world. The cheapness of the price prevents us from giving discount.

Future Issues :—Zikr-Allah. Thalâthat Ayâm. Adam, etc.

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By Miss Liliat Trotter and helpers.

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2a.	" " " " (English edition) - - - - -	2
3.	Lost Ones in the Desert (Arabic) - - - - -	2
3a.	" " " " (English) - - - - -	2
4.	Saeed the Weaver (Arabic) - - - - -	2
5.	"El-Mansour" (Arabic) - - - - -	2
6.	The Field of "Sahib-el-Niya" (Arabic) - - - - -	2
7.	The Nightingale (Arabic-English together) (out of print) - - - - -	3
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12a.	" " " " (English) - - - - -	2
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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,

The Quarterly Paper of the Nile Mission Press.

SPRING NUMBER—APRIL, 1911.

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“That I may know Him.”

(Phil. iii. 10, 11.)

“That I may know Him,”—wondrous, blessed thought!
Know Him whose life the Father's heart revealed,
Know Him whose death for us salvation wrought,
Whose life and death this steadfast purpose sealed.

Thee have we known as Saviour and as God:
In Thee our hearts rejoice, and unto Thee
Love's sweetest adoration we accord
For grace by which we know Thy blood sets free.

Yet we would know Thee, Lord, beyond this grace
That binds in living unison with Thee
Our hearts and lives,—bright with Thy love's blest trace—
And seals us Thine in blood-bought liberty.

In fuller measure let us know Thee, Lord!—
Thy risen life, Thee also crucified,
Thy cross of pain, in love for men endured,
The gate to life through death to open wide.

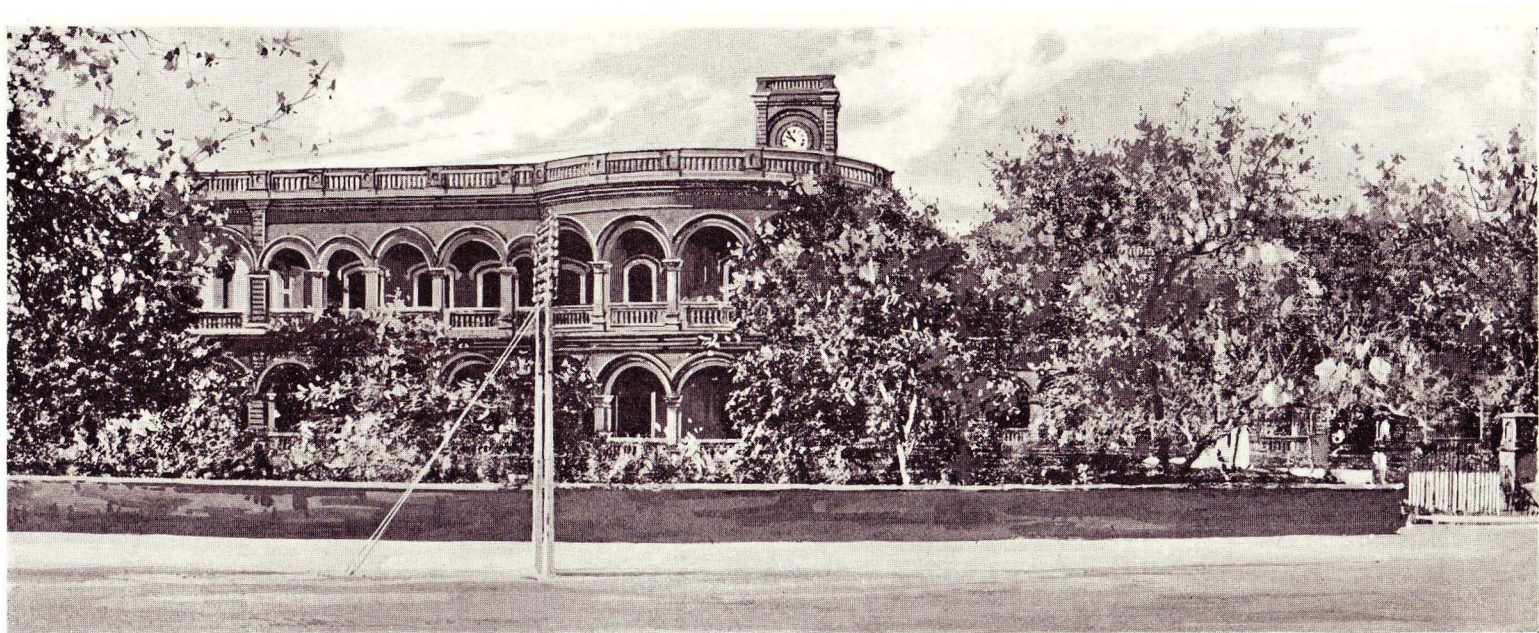
In fellowship of suffering we would bow
At Thy dear feet; so that with hearts aflame
Thy love's resistless passion we might know,
For souls of men, enthralled by sin and shame.

Give sacrificial grace,—this, Lord, our plea!
In love and prayer and action we would be
Conformed to Calvary's purpose more with Thee,
Yielding our life, that others might go free.

Thee *shall* we know! As on we ever press,
Thy resurrection power we shall prove;
Transform, conform; let all our life express
Oneness in passion, fellowship in love.

J. H. FARMER.

Manchester.



"ISABELLA THOBURN" COLLEGE, WHERE THE LUCKNOW CONFERENCE WAS HELD.

“Blessed be Egypt.”

VOL. XI.

APRIL, 1911.

No. 46.

Editorial.

“ *When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*”—ST. LUKE II. 21, 22.

“ *And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: And Joshua went unto him, and said unto him, Art thou for us or for our adversaries? And he said nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, What saith my lord unto his servant.*”—JOSHUA V. 13, 14.

The two first of these verses were received by cable as a message from the Lucknow Conference, to those who were gathered for prayer at Sion College, London. The two last verses were sent from those who were holding these days of prayer, to the friends gathered together at Lucknow.

The strength of the opposing force was realised, but our unseen Leader and Commander is mightier than Islam. “ *All power is given unto me, in heaven and in earth, go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.*” These are still our orders. Our triune “ *Lord is mightier than the noise of many waters, yea than the mighty waves of the sea. Thy testimonies are very sure.*”

And as the greatness of our task confronts us, shall we not like Joshua have a vision of a man beside us, with a sword drawn in his hand. “ *The battle is not yours, but God’s.*”

We can, as yet, give but scanty accounts of the conference; our only source being extracts of letters received. The authorised report will shortly be published, and we have received the women’s papers to bring out in a separate book at the direction of the Executive Committee under the title of “ *Daylight in the Harem.*”

This will be published by Messrs. Oliphant, Anderson, and Ferrier, 100, Princes Street, Edinburgh, and will encourage the hopes of those who have as yet heard little of the loosening of the fetters that is taking place in many parts of the Mohammedan World. Christian women need to be up and doing that they may not miss their day of opportunity.

On the 3rd February the Nile Mission Press began its seventh year of work in Cairo ; that being the day when we took possession of our present premises in 1905. And just about the same day we were enabled to extend our borders by taking the flat overhead into use. This has been a great relief to the crowded workers. In Mr. Upson's quarterly letter he mentions the need of help for furnishing these new rooms, and we are sure that when friends know of this need they will help us to meet it.

The first number of our new review, "The Moslem World," met with a favourable reception. We were almost sold out before the end of the quarter. The second number will be issued at the beginning of April. We shall be glad of the help of friends in making it widely known. All communications for the Editor should be sent to Rev. S. M. Zwemer, D.D., Bahrein, Persian Gulf, via Bombay. All orders may be sent to the Secretary of the Nile Mission Press, at the London address, 35, John Street, Bedford Row, W.C. "The Moslem World" will now give widespread information touching all parts of the Mohammedan world, and this diminishes the scope of "Blessed be Egypt" to our own immediate sphere. We ask that Missionaries in Egypt and the Sudan will send us information of their work. There is plenty to tell if they can give time and effort to tell it. We also ask for articles relating to this field of work and the many problems in front of us.

Dr. Zwemer sent us a list of missionaries to Moslems, specially prepared in America. We hesitated to print it, because a cursory glance shewed that there were so many omissions. But if it may be considered as only a first edition of very useful information, which shall be added to extensively, we think that these names and addresses will be found very helpful. Missionaries to Moslems all need to know each other's names. Later we will try to bring out a directory for the Mohammedan world, and we ask that distant friends will send us their names and addresses.

The Continuation Committee of the Lucknow Conference have asked us to prepare a general prayer list for the Moslem World, incorporating the Booklets already published, and unifying the topics of prayer, so as to include all Moslem lands, in one enlarged volume.

This will take time, and will necessitate our eliminating all names except those of missionaries working mainly for Moslems. It will therefore have to be in addition to our present Prayer Cycles rather than instead of them. They were also commended by the Conference, specially for use in the several lands for which they are prepared. These cycles are intended to enable praying friends to offer intelligent and expectant prayer. This needs an intimate knowledge, not only of the name of the place, and the name of the missionary, but also the nature of the work. We have found by experience that where too much is included in a single day, the tendency is to omit it altogether. We propose, however, next year to bind a certain number for quarterly use, so that three countries may be

remembered month by month in one quarter. Can any friend offer to help in the heavy secretarial work involved in the prayer cycles? One friend already undertakes Turkey, another North Africa. It would greatly help us, if we could find one for each country, doing the work in unison with ourselves and with each other. Is there anyone who specially cares for Palestine or Persia or India who could help us? We also want to bring out a new cycle for Central Africa, and ask help in collecting this information.

As the Editor is now returning to Egypt, all communications should be addressed to Miss A. Van Sommer, Fairhaven, Palais, Ramleh, Egypt. Missionaries from all parts of the Moslem world are welcome to make use of Fairhaven as their Home of Rest.

We have received the following communication with very great thankfulness.

THE CENTRAL BOARD OF MISSIONS OF THE
CHURCH OF ENGLAND.

Church House,
Westminster, S.W.
March 11th, 1911.

The Secretary of the Central Board of Missions of the Church of England presents his compliments and has the pleasure to inclose, for your information, resolutions passed by the Board, and approved by the Presidents, their Graces the Archbishops of Canterbury and York.

(Signed) R. T. GARDNER,
Hon. Gen. Sec.

The Central Board of Missions of the Church of England has passed the following resolutions:—

- (1) That "Inasmuch as the King Emperor has been called in the Providence of God to exercise authority over more Mohammedans than any other earthly ruler:—

It is the more incumbent on the Church of England as a whole to give special and prayerful consideration to the work of Missions to Mohammedans and to strengthen by every means in its power the work that is at present being carried on in its name."

- (2) That "Inasmuch as by means of traders and other emissaries of Islam the principles and practice of Mohammedanism are being extensively spread among the pagan tribes of East Africa and the Central and Western parts of the Sudan:—

It is incumbent on the Church, in addition to its work in Africa among Mohammedans, to make renewed efforts with the least possible delay to evangelise those pagan tribes of Africa which are now being threatened with Islam."

The Nile Mission Press.

"For I will . . . enlarge thy borders."—Ex. xxxiv. 24.



SUCH is the promise, and once again we have to tell of the enlarging of the borders, and sound a fresh note of praise for what God has enabled us to do in His name.

The sending forth of a new worker, the renting of additional premises, literature sent into many Moslem lands outside Egypt—all tends to show the good hand of our God upon us. Our new worker, Mr. Baker, arrived safely, and now needs to be upheld with Mr. Upson and Mr. Gentles. A new country, new faces, a certain feeling of loneliness through the recent separation

from the loved ones, all issue in a new experience for any worker. Yet he writes very cheerfully, but feels the need of upholding by prayer.

In a recent letter he writes:—"The other day Mr. Upson showed me a pile of letters going to all parts of Africa, to India, Persia, Turkey, and many parts of Asia Minor. I had no idea that the Mission Press had been enabled to do such work." This shows us how the work is growing. The three days of prayer held in London at Sion College were, we believe, blessed as in former years. The numbers attending were not quite up to the previous meetings. May God help us to keep praying until He make the wilderness to blossom as the rose.

Mr. Gentles hopes to leave for furlough about April 5th. I would indeed ask that you will remember Mr. Upson and Mr. Baker during his six months' absence.

Will some of you take upon your hearts also the immediate needs spoken of in Mr. Upson's letter. Let us remember they are *needs*, not luxuries.

I feel sure that Miss Van Sommer will value prayer on her return to Egypt in April.

Our grateful thanks are due to those of our friends who have been praying about my visit to Scotland and the meetings held there. I am sure a new and continuing interest has been aroused.

We hope D.V. to hold our annual meeting at Sion College, Thames Embankment, on the afternoon of Wednesday, May 24th. Notices of the exact time of meeting and speakers will reach you later.

Once again, this time from the Lucknow Conference, has sounded forth the need of prayer for the Moslem world. May He, Who alone can inspire the prayer of Him Who "Ever liveth to make intercession," lead us to that place of definite experience where He can use us to the pulling-down of strongholds.

I received, recently, a request for literature to be sent to a missionary working in Southern Russia. Coming, as it did, just about the same time as a most interesting article in "The Moslem World" on the spread of Islam in Russia, and the need for suitable Christian literature to be scattered there, we were thankful

to be able to send some. Our friend is now at work translating our tracts, etc., into the somewhat complicated dialect of his part, and we shall pray that the new venture may be blessed with the increase of God. It was good to hear from him that our tracts were exactly the kind he had been planning to write for some time.

In conclusion, may I once again bring before you the real need of an honorary worker to help me in the secretarial department of the work. Since our new magazine, "The Moslem World," has started, the correspondence, naturally, has increased. I shall be most grateful for continued prayer on this matter as well as be glad to hear of someone who can do this work as "unto the Lord."

I commend our Superintendent's Quarterly Report to your prayerful consideration.

Yours sincerely in Christ Jesus,

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

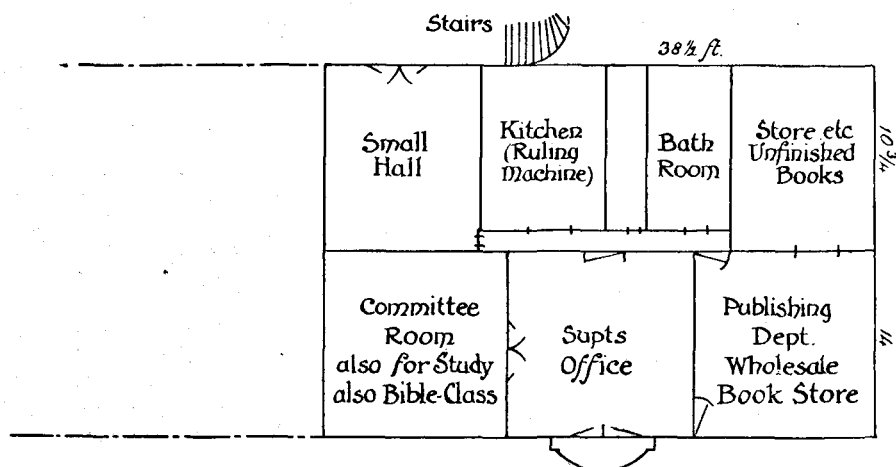
I am personally more and more convinced of our indebtedness to you for the help so willingly given in this our struggle with spiritual opponents, that help being your aid in prayer, which we are finding the most fruitful of all aid, not even excepting the needed supply of funds.

We are always busy in the winter season with the printing department in full swing, but this year we have been very pressed in the publishing work likewise. That is so much to praise God for, and one does not grudge the physical effort put forth to cope with all demands, even though it leave a very small margin of "reserve." It happens that other missions have not been needing to bring out many new publications this winter, but in our Father's loving Providence, there have been more *Khutbas* and other tracts and books to do, for our Publishing Department.

Extension of Premises. It is good to tell of work progressing and expanding so much that extension becomes necessary; but it is more gratifying to be able to tell that the need has been fully met. You will be seeing in another page in this issue of "Blessed be Egypt" a rough plan of our new extension. You will find marked upon it the purposes to which the rooms have been put. The four available rooms of the new flat being at once occupied with important departments; we were glad to use the kitchen of the flat for the ruling-machine, which is not very often in actual use. But what about the furnishing? Thank God, we had money supplied which "might be used" for that purpose, but it is necessary to explain why "furnishing" is such a comparatively expensive business just now. In the first place we began at the beginning in a very humble way, and are badly needing a roll-top desk, book-case for our dictionaries, and specimens of books turned out by us, pigeon-holes for important forms,

papers, etc. ; then the new Committee-room needs tables, chairs, and linoleum for the floor, the latter being easy for our office-boy to wash ; then our publishing work has grown, and we need more storage shelves, also another glass show-case for the C.M.S. and other books now stocked. So that we need about £50 for this purpose. Should it not be all forthcoming, then £30 would meet just the most immediate necessities. Believe me, dear friends, I am not asking for anything to make for "comfort for the workers," but just such necessities for the work itself as will help us to save time (which is very really money) and help us to keep

Additional Premises (Feb. 1911)



*N.B. The flat is built upon the walls of the 2 machine rooms
The office balcony overlooks the N.M.P. yard and engine-house*

NEW PLAN, OFFICE AND COMMITTEE ROOMS.

MSS., reports, inventories of stock-taking, etc., more private, and in better order.

While thankful to know that we have money that "can be used" towards part of what I have asked for, yet we are needing more than this.

On 19th November we wrote, "The pressing need is a private place for interviews and for prayer." Thank God, we workers pray together whenever we can snatch a few minutes (*i.e.*, in a way we could not do before we had these private rooms), then also we have been glad to receive visits this week from pastors of the native Evangelical Church on two different days,

and after sparing time to show them round, and to emphasize the fact of it being *their* press to aid the work in *their* country, we have been able to have brief prayer for revival.

The weekly Bible Class met in the upper room for the first time last week. The light is better, and there is more accommodation, and one likes the men to feel as though they have been brought up into our special domains, *i.e.*, as though they were visiting us at home. It makes a good feeling. As to their attention to my prayer and simple address, our new worker, Mr. F. A. Baker (who has received a very hearty welcome from us), remarks upon their reverent conduct and fixed attention, which he thinks fully equal to what one would find in a church service at home. Gradually we are getting more Christians (at any rate nominal ones) as workmen, and less Moslems—not so easy as it looks, for Moslems in Egypt are in the proportion of nine to one, and, also, the Copts and others do not very often take up with printing.

Lucknow Conference. We are naturally very keenly interested to hear this week from Dr. Zwemer that "God was with us (at Lucknow) in mighty power." Praise God. We are so closely in touch with various parts of the Moslem World that that conference appealed to us particularly. There were also some special links of interest; *e.g.*, we had joined with other missions in Egypt in subscribing to send as delegate from the native church to Lucknow conference, Mitri Eff. Saleeb, the capable editor of the American U.P. Mission Church papers. Also we, with the C.M.S. and American U.P. depôt, had sent an exhibit of literature for Moslems.

As the General Secretary of the Students' Christian Union of South Africa is coming to visit us here and see the work, during the middle of April, on his way to Constantinople Students' Conference, we feel interested in that also, and pray that they may give a foremost place in their deliberations to the problem of Islam.

I would like to add here that the Moslem sheikh, about whom I wrote last quarter, is now receiving weekly instruction from a missionary in Cairo. We are very glad about this, the more so that he appears to have been helped in days gone by, through the influence of another missionary, who was then living at Abbasiyeh. "One soweth and another reapeth."

The principle upon which we proceed is to communicate with the local missionary nearest to anyone desirous of baptism; and just recently we have had occasion to send to a local (country) U.P. worker giving the name and address of a Moslem who had confided to our colporteur his readiness to become a Christian.

It is most happy to reflect that in the case of a single convert there have often been associated (more or less) the Bible colporteur, the N.M.P. colporteur of religious books, a local missionary for elucidating difficulties, etc., and the native pastor of such-and-such a district for the baptismal ceremony, and church fellowship. A little will be said later about happy co-operation between the N.M.P. colporteurs and others that are doing equally helpful work.

We now come to our three departments.

I. PUBLISHING DEPARTMENT.

The "*Khutbas*" (see my explanation of the term, last number) are still going well. We have had inquiries about them from various parts of the Moslem World. A C.M.S. worker very kindly spoke about them to a lady staying at Shephard's Hotel, Cairo, who said that her husband would like to translate some of them into *Urdu*.

On circulating some of them in English in South Africa, we were requested to furnish an estimate for printing them in *Dutch*, there being many Moslems in the mines, etc., who could read them best in that language.

This week a rather urgent letter came from Cyprus, sending £1 for 100 each, of each *Khutba* in *Turkish*. Alas, we have none; we did once try printing *Turkish* for Asia Minor, for the Moslems, but there was not much demand. However, that was before the new Constitution, and there may be better success now. Anyhow, the demand seems imperative from Cyprus, the writer even offering some financial assistance, if it should be needed, also the services of the translator. What can one do, but go forward where God marks the way?

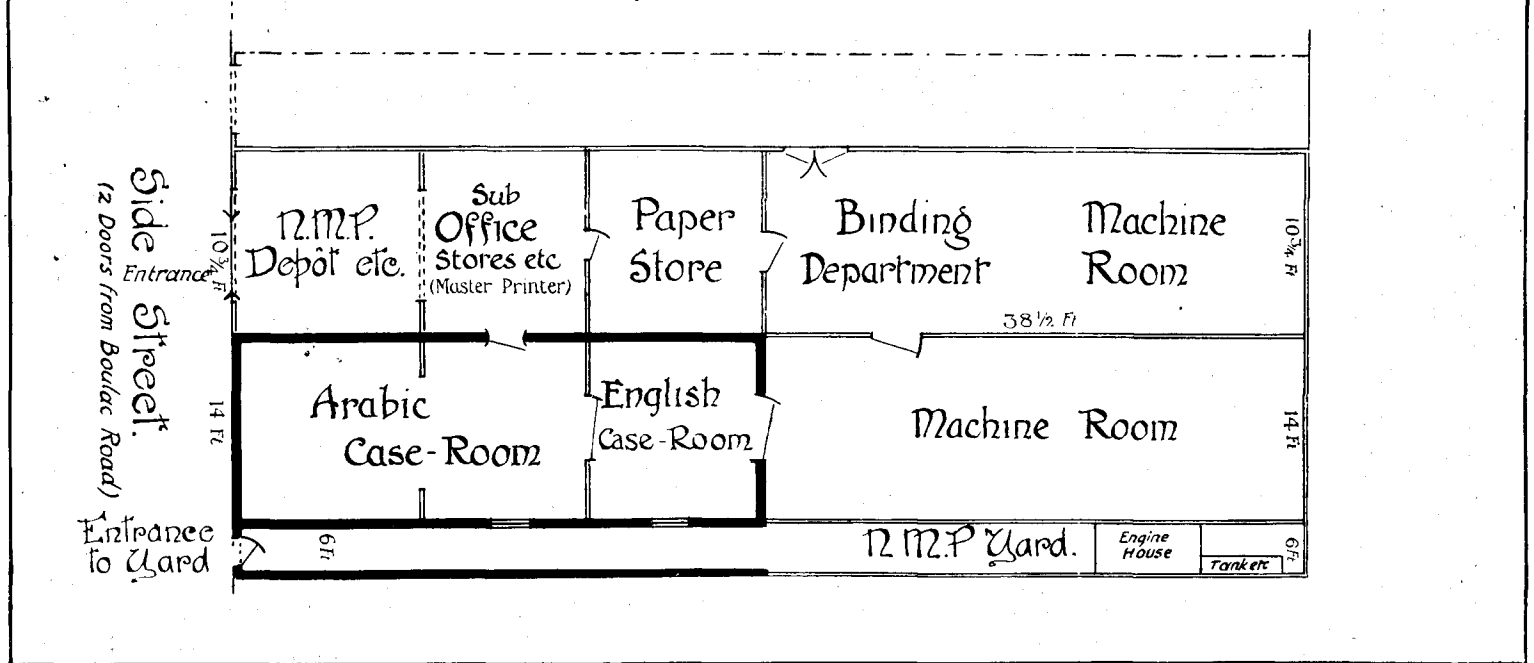
One more has been done into *English*, being sandwiched into spare moments in the evenings, and other odd times.

Whilst writing, the latest mail has brought a cordial offer to translate the whole series into the *Swahili* language. Meantime, we have not yet heard whether the challenge to translate them into *Persian* will be taken up. Let no one hesitate, the King's business should be done quickly (requireth haste). Any one may write to me about this, and hearty consent would be at once given, simply on condition that the source be acknowledged, and a copy or so sent after printing. It is necessary for me to know about such proposals, lest two should spend precious time at the same language.

Unfortunately, Nos. 9 and 10 in *Arabic* required some alterations, and have had to be laid by, awaiting their turn, but these two last ones of the series will have been produced before this reaches the readers, in fact they should be out early in March.

A most interesting thing has occurred. Did the sheikhs at the Azhar know of our movement, I wonder, or was it a psychical coincidence that they thought of the far-off "simple man" just when we did. The magazine which prints their monthly *Khutbas* was unaccountably delayed, and when I wrote to inquire the reason, they explained that the committee of the sheikhs had ordered all *khutbas* to be voweled for the future. This of course makes simpler reading for the simple country man. But sheikhs and effendies usually ridicule the "fella" (*i.e.*, peasant). Why this sudden anxiety for his spiritual welfare? It makes one wonder whether we should start voweiling one or two of ours. That could be done, but would require great care, for the official ones are not altogether free from mistakes in the voweiling, which involves knowledge of all the niceties of Syntax. The only difficulty is that if we once begin, we might have to do all alike, and as our *Khutbas* are longer than the official ones, that means extra expense. If I were to get a special donation of £2, that would cover the extra expense of voweiling perhaps two *Khutbas* (we always print two at once), and we would make the attempt.

Premises of the Nile Mission Press.



PLAN OF WORK ROOMS.

A short, interesting correspondence has passed between me and a local C.M.S. worker who has a friend, nominally a Moslem, but at heart a Christian, who thought he could improve the Khutbas a little. He turned out one, which I sent back as being rather too Islamic in style. He then had a second try, and that is waiting its turn to be read. But whether anything comes from this incident or not, it is most fruitful in suggesting ways and means by which the Egyptians may reach the Egyptians. We are only here to show them how to do the work, and some day, please God, we may find ourselves unnecessary!

"Korea for Christ." This important book, which we have called in the Arabic "A million souls for Christ," is now quite ready, and we beg the kind help of all workers in getting it speedily into the hands of native Christians. We have specially to thank the manager of the "Christian Workers' Depot," Paternoster Row, for the kind loan of two electro blocks, by means of which we have been enabled to give the frontispiece of Pastor Kyl and his family, reserving the still more interesting one of Whang, the blind sorcerer, for a future edition.

"Life of Kâmil, Abdul-Mesech el-Aitani." This biography of a noted convert, whose short life was well-spent to the glory of God, is just being finished off, and will be published (by arrangement with our fellow-workers of the E.G.M.) before the end of February. It will be a crown 8vo. book of 128 pages, selling at 6d., or 2½ piastres.

Some of the lands to which our books for workers among Moslems have been sent this quarter are as follows:—Transvaal, Cape Colony, Natal, British East Africa, Nigeria, Morocco, Algeria, Tunis, Tripoli (Barbary), Egypt, Sudan, Asia Minor, Central Turkey, Syria, Palestine, Arabia, Persia, not to mention our exhibit at Lucknow, India.

Two very different letters were recently received.

(1) Letter No. 1 was from a worker in Africa, who had been stirred to do something for the Moslems, now immigrating with rapidity, by reading Mr. Gairdner's "Reproach of Islam." He wrote for books for himself and native workers, and for advice upon the subject.

(2) Letter No. 2 had better be given in full:—

Lokoja, (West Africa), 19/11/10.

Dear Mr. Upson,

Am recommended by your brother Rev: he who gives me this letter to you, and I will be much thankful if you can reply me as to what kind of goods you are dealing with mostly. I should be much thankful if you can reply me early as possible. And I will be thankful too if you too if you can recommend me to any of your acquaintance in beads and buttons.

Manufacturers,

yrs truly,

Mahmud benelhag AbuBakari.

This was followed six days later by the following (quite on the lines of up-to-date systems of "follow-up" mailing business).

Lokoja, 25/11/10.

Mr. Upson,

Hope you have received my last letter, am anxious to see your reply, the bearer or white man that give me this letter is my best friend, and see clarely that am trading that is why he recommends me to you. Am a native Hartoomb, I just come to trade here in Lokoja, in reply to this my letter, please take the trouble of writing in Arabic to, and please let me know all what you are dealing with, I mean, things from black people,

Awaiting for early reply,

Mahmud benelhag AbuBakari.

As the writer evidently knew English better than Arabic, I wrote him in English to say that we were not dealing in that kind of goods. He had probably not realised that his letters would be over a month reaching me.

An advance-word about a new publication which it is expected will be found of importance for work amongst Moslems. It is called “ el-Mutârahât,” or Coranic Discussions, and it is the most similar in plan to “ Sweet First-fruits ” of anything so far attempted. It has been read and re-read during the summer and winter, and considerable time spent upon improving it. It is fiction, but probably some of the incidents and conversations recorded may be founded upon fact. Being the unaided work both in scheme and in detail of a native Egyptian, it has peculiar interest for us. The M.S., as finally revised by our Publication Committee, has this week been laid before the author, and he and I had a very long session, discussing almost every page. It has now been sent to press, and we hope to have it ready in April. It will be a crown 8vo. book, and sell probably at about three piastres, or 7½d.

But we must hasten on, to speak of

II. PRINTING DEPARTMENT.

Mr. Gentles writes to say :—

Since our last report was written regarding this branch of our work we have had our ups and downs in the practical aspects of the work. Just at the beginning of the year we had *another* attack made upon us by the individual upstairs who has been the cause and the instigator of all the trouble about the working of the engine. One evening, when the pressure of work in the machine department made it necessary to work late, we were astonished to hear the unusual sound (for Egypt) as of very heavy rain falling at the open door leading into the engine-house, but imagine our surprise when we saw by the shadows on the wall next ours that it was caused by our old enemy on the *second* flat above the press throwing water out of a large jug down as near to the engine as he could manage, and the shadows (caused by the lamp in the room where they were being *behind* them) showed that he also had his wife and native servant bringing the water to him; the whole scene being as clearly thrown on the white wall opposite them as if from a cinematograph; and then, finding we took no notice of the water (because it couldn't reach the engine),

he took to throwing empty bottles ! His supply of these soon ran short, and then he went and enlisted the sympathies of two of the other tenants in the stair and came down to demand that work should stop ! I informed them work would stop about 9.30, when the machines ought to be finished, which they were at 9.35, and engine stopped ; but our adversary did not stop there, he wrote to the authorities that " the press ought to be stopped as a public nuisance ! " The authorities took the matter up, and it seems, as far as we can see at present, as if it will really prove *the best thing he ever did for the Press* ! Pray on for us, dear friends, that our Heavenly Father may so over-rule all objections that the way may be made clear for us to get full use of the engine by now being sanctioned to use it all day instead of being restricted as at present.

We have great cause to thank God for the answer to our prayers for more work in this department. We have had to engage more workers, and we are now preparing to take advantage of the additional space just secured. The arrival of our new assistant printer, Mr. F. A. Baker, helped to cheer me on to even further exertions in the development and extension of the work of this department, and I sincerely pray that his assistance may prove all that we can wish for in this respect. Pray also for him, dear friends, that he may be able to rapidly acquire a " working knowledge " of the language, and thus be enabled to greatly assist Mr. Upson in " holding the fort " during my second furlough this summer. The work of this department shows sure signs that we must continue to advance, there must be no standing still, nor even " marking-time," but, keeping our eyes on our Leader, let us press on to victory. Pray on with us, and for us, dear friends, that our labours on behalf of the spread of the " good tidings of great joy " may be used of God and the Gospel, scattered throughout the length and breadth of this dark land, that the day may indeed not be far off when we shall hear the voice of our Lord and Saviour say, " Blessed be Egypt, My people."

We also ask you to remember the workmen of all nationalities in the printing department, and that we may at all times live Christ-like lives before them, and that more of them may be led to accept Jesus as their Saviour.

Yours in His glad service,

W. R. GENTLES,

Master Printer.

I would add here that Mr. Gentles seems to have been touched with the spirit of prophecy, for the remark about " the best thing the opponent did for the press " is more in place than the writer was aware. An inspector came on behalf of the Government, but reported that the only thing needed was to brick up a small lining-wall to the galvanised engine-shed. They then thought that, after carrying out that requirement, we ought to be able to get the use of the engine whenever needed, instead of as at present having to cease work from 12 to 3 p.m. The landlord, however, will have a word to say about that when he comes. We hope to be able to secure an equitable arrangement. More remarkable still, we have heard, on apparently good

authority, that the troubler of our peace, who wished the press silenced "as a public nuisance," will not be allowed the option of renewing his lease here, but will have to go when it expires. When I asked "Why?" they replied "As a nuisance." If such should prove to be the case, it will indeed be an example of God making the wrath of man to praise Him.

Mr. F. A. Baker, who arrived on 21st January, will be glad of the prayers of all his friends, for not only is he new to the climate, but is studying the most necessary part of the language. Then, when Mr. Gentles takes his well-earned furlough from the first week of April, Mr. Baker and I will have the printing as well as other work upon our shoulders for the long, hot summer, not being very well able to get any rest until the return of the Master Printer in October. But I am wrong—'tis not to be upon *our* shoulders, but upon our Master's, for we are "casting our care upon Him."

III. COLPORTAGE.

This part of the work has gone on about as usual. We are very thankful for the support so kindly guaranteed to some of our colporteurs, but we are still hoping for an additional one. We have four at work just now, but a plan is being tried, which it is hoped will increase the efficiency of all. That is a system of co-operation. At present it is full early to say much about it, but a small beginning has been made by an arrangement by which we keep to the three provinces on the east side of the Delta, and the C.M.S. the three on the west. This only applies to the Delta, and does not interfere in the least with the colporteurs of the Bible Society, who only carry Scriptures, which we do not, nor with the American Mission men, who carry Beyrout and Cairo A.M. publications. We, in the Delta, do our very best to circulate the C.M.S. publications as well as our own, for they also are chiefly for Moslems; in Upper Egypt, we might perhaps do more with the excellent books of the Amer.M. for nominal Christians. That is all that I can say at present; one is very certain, however, that the more we co-operate in our work the better work we can do.

Georgy has had the misfortune to lose his wife. She is the one to whom we referred last time as having been unwell for so long. The doctors of the C.M.S. hospital showed their usual Christ-like cordiality in taking her in, and doing what they could, but her trouble had been long-standing, and she had been previously discharged from the Government hospital, where also they had been unable to help her much. They went up country to their own village, but after two months more of suffering, she passed away. The man is now back in the Delta, where he is working very hard.

This has been a very unfortunate winter for the men. The temperature has been below the normal for January, and there has been more than the average of rain, particularly in the Delta, of course. The men are mostly more or less poor, and often their rug, or blanket, is not sufficient protection during the winter. Further, they come mostly from Upper Egypt, where it is drier, and so they find the Delta very trying at this time of year. How much *they beg* for prayer one would hardly credit.

Yacoub reports :—

I met a Mohammedan whilst itinerating, and we had a talk together about Christ and salvation : it seems that he believes in most of our doctrines except the Divinity of Christ. He says that he holds that Christ was absolutely sinless, but there was nothing of Divinity in Him. I told him that except he be born from above, he would not be able to comprehend it. Nevertheless, I see that he is interested, and not far from the Kingdom.

Another writes :—

During my distribution, a Mohammedan looked at the books, and asked what was the use of them, seeing that they had the Coran, which was far better, and did not want to spoil their minds with such nonsense. However, if I wished to *give* him some, well, he would take them, but they must be quite *gratis*. He then wanted to know to whom was Christ sent ; was it not to the Jews ? Why then, did I not leave the Mohammedans alone, and concentrate upon the Jews, from whom Christ was descended, Moslems not being mentioned in our book, and Christians not being told to preach to them at all. I explained that Christ commanded us to preach the Gospel to all the world, Jews, Mohammedans and all other peoples.

From another colporteur :—

Whilst I was distributing at A.G. two Moslems met me in the waiting-room of the station. Having handed to one of them a copy of " El-Wahy " (a C.M.S. book) he looked curiously at me, and asked if I knew how to hold a discussion. I said Yes ; and at once began by asking him if he believed the sacred Scriptures. He in turn asked me *which* Scriptures I referred to, for the Christian books had been altered, the book which originally came down from heaven being now changed, and mixed with false doctrine.

I asked him if the Bible had been altered before Mohammed, or after ? He said, Before. I then quoted two texts from the Coran, to show that the " prophet " accepted the Scriptures as current in his day. He objected that I had no right to quote from a book which I did not accept myself. I told him that I was showing him what the book in which *he* believed said about the matter. He then shifted his ground and said that the New Testament had been altered *after* the time of Mohammed. I showed that to be an impossibility, on account of the various languages into which it had been already translated, also the differing sects of Christians, who would not have let one another tamper with their Holy Scriptures without attacking them fiercely. At last he agreed that the Scriptures had not been altered, but remained the Word of God.

He then asked me what I thought of Jesus, the son of Mary. When I replied that Jesus Christ was the Son of God, there arose a great shout from the people, who cried " Lie ! Lie ! " But I asked him whether he had not just accepted the Scriptures as the unaltered word of God ? He agreed that that was so, but it would be impossible to find in the Gospel a text telling that Christ was the Son of God. I told him that there were many, and then turned them up both from the Old and the New Testament, and read them out before the people.

Topics for Praise and Prayer.

PRaise. (1) For the many open doors and the encouraging correspondence with workers in other lands.

(2) For great blessing reported from Lucknow Conference.

(3) For our new extension, which was so much needed, and which was obtained just at the right time.

PRayer. (1) For the £50 or £30 needed for furnishing this flat, and also extra bookcases, etc., down below.

(2) For those in charge while the Master Printer is on furlough.

(3) That Mrs. Upson may be so far strengthened as to be able to remain in Egypt with her husband this coming summer.

(4) For mental and physical strength for Mr. Baker.

(5) For spiritual revival for the whole of our staff.

(6) For opportunities at home, and blessing upon the meetings held.

Thanking you for last effort in prayer, and *still depending upon you,*

ARTHUR T. UPSON,

Superintendent.

Nile Mission Press,

Boulac, Cairo, 17th February, 1911.

QUARTERLY REPORT OF WORK—

NOVEMBER AND DECEMBER, 1910, AND JANUARY, 1911 (3 MONTHS).

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	22,750	273,000
"Beshair-es-Salaam" (Monthly) ...	3,750	142,500
"Echoes of Grace and Truth" (Monthly) ...	6,000	216,000
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	132,000	528,000
" " " (Canadian M., 2 pp.) ...	6,300	12,600
"Booq-ul-Qadasa" (Fortn'tly) ...	4,680	37,440
"All Saints' Church Magazine" Suppt. (M'thly) ...	450	3,600
"Scotch Church Magazine" Suppt. (Monthly) ...	225	900
	176,155	1,214,040
(2). For Publication Dept.—		
"For You" (cheap reprint) ...	2,000	32,000
General Grant's Fear ...	3,000	24,000
Khutba No. 1, in <i>English</i> ...	1,000	8,000
Collection A., Arabic Khutbas (reprint) ...	2,000	72,000
Safety, Certainty, and Enjoyment (reprint) ...	2,000	88,000
Second Coming in Relation to Resurrection ...	1,000	12,000
Collection B., Arabic Khutbas ...	2,000	72,000
Korea for Christ (1,000,000 souls), illus. ...	1,000	130,000
Signs of the End (Pember) ...	1,000	28,000
Khutba No. 3, "Ibrahim" ...	5,000	40,000
Khutba No. 4, "Wâzira" ...	5,000	40,000
Khutba No. 5 ...	3,000	24,000
Khutba No. 6 ...	3,000	24,000
Khutba No. 7 ...	3,000	24,000
Khutba No. 8 ...	3,000	24,000
	37,000	642,000

	Copies.	Total pages.
(3). Religious Books, for others—		
Life of Christ (17-40)	3,000	72,000
Steps to Truth (completion)	1,000	140,000
Life of Moses (Cover and binding up) ..	3,000	12,000
Catalogue of C.M.S. Publications	2,000	56,000
C.E. Cards	900	3,600
Index to "Orient and Occident"	1,750	7,000
Nile Valley (short) Report	700	11,200
	<u>12,350</u>	<u>301,800</u>
(4). Various—		
Guide to Sakkara	5,000	400,000
Notices, Certificates, etc., and some Commercial Work		327,180
		<u>727,180</u>
GRAND TOTAL OF PAGES ...		<u>2,885,020</u>

II. Distribution of Gospel Literature—

	VOLUMES.*
By Colporteurs	4,639
Wholesale (<i>i.e.</i> , at a discount)... ..	7,278
Nett	13,327
Gratis	2,792
Total	<u>28,036</u> volumes.

* By "volume" is meant anything bound up, *i.e.*, from 8 pages to 300 or 400.

Prayer for the Moslem World.

(From a correspondent.)

THREE days of prayer for the Mohammedan world were held in Sion College, on January 26, 27, and 28. The Rev. Charles Stileman, Secretary of the C.E.Z.M.S., who presided at the first meeting, spoke of the wonderful changes which had been seen since the first occasion of these gatherings for united prayer three years ago. At home, on every side, interest has been awakened in the Moslem question; and abroad the movements which had taken place in Turkey and Persia were marvellous. The Chairmen at the subsequent gatherings included Colonel G. Wingate, C.I.E., Colonel Oldham, the Hon. Montague Waldegrave, Mr. J. L. Oliver, and Mr. Albert Head. Many secretaries of the different societies working among Moslems were present, and short addresses were given which touched every part of the field.

Mr. George Morgan pleaded the cause of the 800 Moslem students in England. Miss Fairfield, of the Student Movement, asked for prayer for the proposed Conference at Constantinople, that hindrances might be removed. Miss Brown, C.M.S., and Miss Lord, British Syrian Mission, spoke of the needs of Moslems in Palestine and Syria. Mr. Walter Sloan spoke of the crying

need of Moslems in China. Miss Fowler, Friends' Foreign Missionary Association, and Miss Houghton, Zenana Bible and Medical Mission, spoke for Moslems in India.

The Rev. G. C. Grubb gave a short and telling address on the words, "Herein thou hast done foolishly," spoken to Saul when he could not wait a few minutes for directions promised from God, through Samuel; and to Asa when he made a league with Benhadad. Mr. Grubb spoke of the danger of haste, instead of waiting for God's plan of campaign, and on the sin of confederation with the Lord's enemies.

Colonel G. Wingate drew attention to the advisability of establishing a Mission Station at Bokhara, the great Moslem educational centre. He also said that he believed women would find an entrance even into Afghanistan, from which men missionaries are excluded.

On the last day Africa was specially remembered. Dr. Druitt, C.M.S., from Nigeria, spoke of the present urgent need to meet the Moslem advance there. Mr. Paterson, of the Sudan United Mission, told of the efforts now being planned to plant a chain of stations across Africa, where the Mohammedans are pressing steadily forward, and of the beginning made towards this. Mr. Edward Glenny gave encouraging accounts of converted Moslems preaching openly to their brethren, and Mr. Marshall, of the North Africa Mission, told of tokens of God working in the hearts of the Moslems.

Those parts of the Mohammedan world for whom no speaker had been able to come, Arabia and Persia, were more particularly remembered by means of the prayer cycles for these lands. Stations, missions, and missionaries were known and prayed for in this way, and it is suggested that friends who have missionary prayer meetings might find these cycles very helpful in supplying the lack of a speaker or correspondence. Every part of the Moslem world is now covered by these prayer cycles. If prayer is to be offered for the Turkish Empire, the names of mission stations, the character of the work, the names of the missionaries may all be here known, and intelligent prayer may be offered. This same plan can be followed for Asia Minor, Morocco, Algiers, Tunis, Tripoli, Egypt, the Sudan, Arabia, Palestine, Persia, India and China. Prayer cycles for 1911 can be obtained relating to any of these lands price 4d. each, post free, or 3s. a dozen, from the Secretary of the Nile Mission Press, Mr. J. L. Oliver, 16, Southfield Road, Tunbridge Wells.—From "The Record."



Note from Rev. S. A. Work.

American Mission, Benha,

February 25th, 1911.

Our work in Benha the last year has been somewhat more encouraging than formerly, especially along Evangelistic lines. Regular weekly meetings have been started in three villages outside of Benha, and monthly and semi-monthly in several others. We have a total attendance weekly at these meetings of about

70 men and 20 women, and at the weekly Sabbath Schools at seven places an average attendance of about 120 boys and girls. There are about ten Moslems in regular attendance weekly, and three or four are inquirers after the truth.

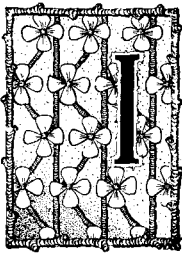
We have recently elected elders and deacons here, and hope to have a stated pastor soon, so that these forward movements may be continued. Pray that the new organization may be a great blessing here in this district and that the true evangelical spirit may prevail and the office-bearers in the house of God fully equipped spiritually to be leaders in the great work.

School work, though I think more thoroughly evangelistic this year than formerly, does not have the numbers. Competition of other schools has reduced our schools in size, but efficiency sometimes is gained by having smaller numbers, and it seems to be so here.

Will you not pray that our teachers may all be truly born of God and filled with the true missionary spirit.

Sincerely yours,

S. A. WORK.



The Lucknow Conference.

IN preparation for the coming conference, Dr. Zwemer arrived in India about a month beforehand, and visited Bombay, Calcutta, Bankipur, Benares, Delhi, Allahabad, and Lahore, addressing meetings on Islam and its needs, to both Moslem and Christian audiences. Very much prayer was made for the conference, both for the power of God to be present in their midst and for after results.

The first prayer was abundantly answered; we look now for the answer to the second, well knowing that we must pray on in faith, and with a readiness of heart to do what God may shew us.

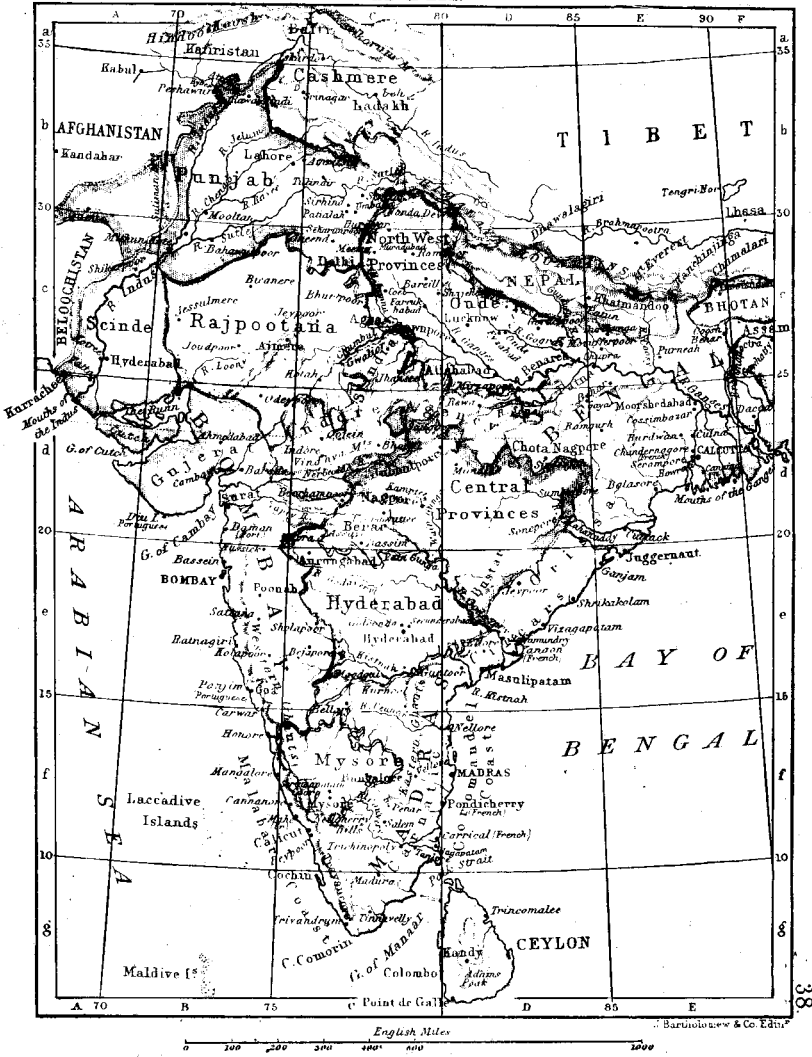
Three hundred and thirty-three missionaries and others were gathered at the conference, of whom one hundred and eighty were delegates. Dr. Zwemer was the chairman, and the Bishop of Lahore presided over the meetings of the Executive Committee. He gave the closing address, which was a masterly summing up of the message of the whole conference. These were his five points:—

“ 1. *The relation of missions to governments.* Be fair to both sides, remember the vast difficulties of the governments.

“ 2. *Our attitude towards and method of approach to Islam.* Remember what is good in it, and give it credit for that, but be uncompromising in opposing the evil. In personal dealing ever let the uppermost feeling left in your opponent's mind be, that you tried to help and strengthen him, and not that you attacked his religion.

“ 3. *The relation between trained experts and simpler workers.* While great stress has been laid on the importance of training for this work and its need of the very best men and women that the churches can produce, let no one be discouraged

INDIA.



or think that he or she will be of no use because they happen to have very few talents. The Indian converts from Islam who have testified before us here, have stated that it was not any learned dissertations, but just the *love of Christ* lived out in the missionaries of whom they spoke, that led them to Christ. One Indian convert said that the two qualifications for a missionary are linguistic ability and sympathy, but especially the latter. 'The ministry of friendship' needs no Arabic or Hebrew lore—so cheer up! But at the same time let us remember to consecrate the intellect also, and to pray that the church may be stirred up to give her very best to this work.

4. *The splendour and greatness of the present opportunity.* Let us use it to the full. How can we? Only in proportion as our life is hid with Christ in God: as His life flows through us by the power of His Holy Spirit. Pledge yourself to fulfil 'the ministry of friendship.'

5. *The need of a deepened prayer life.* The failures in the past are due to our failures in prayer. Pray for definite and specific objects. Let us believe in a Living God Who does answer prayer. May our life motto be that which we may reverently say was our Master's "*In Virtute Spiritus.*"

These brief extracts have reached us through a letter from one who was present. The writer adds that the Moslem menace in Africa was felt to be the thing on which to concentrate prayer and effort at this juncture. Plans for advance in different parts of the field were proposed, but it is very needful for us all at present to abstain from speaking of these.

A Continuation Committee was formed, also a Literature Committee and a Women's Sub-Committee was authorised. The earnest and enthusiastic spirit that prevailed will surely relight the smouldering embers in many another life, and infuse new hope and courage. We all long to catch the fire of a crusade of love and prayer, and the pouring out of life for the Mohammedan world.

Letter from Miss Cookson.

AMERICAN MISSION HOSPITAL,

ASYUT, UPPER EGYPT,

4th Jan., 1911.

SOME of you will be glad to hear that our Christmas Tree for our third-class patients went off very well indeed. Friday and Saturday, the 23rd and 24th December last, were given me free of duty to decorate and do all that was necessary for our Christmas, which came off at 7 p.m. on Christmas Eve. We nurses and doctors, with the kind help of a few friends, had quite a nice supply of clothing and gifts, such as toys. The latter were arranged on the tree, but the clothing was laid in neat piles on a table, and every gift was ticketed. We raised funds enough to enable us to give every servant on the premises a present either for himself or child, and also a gift of two pairs of socks to every native male nurse. Altogether we had a very happy time, and if you could have

seen the smiling faces of those gathered together you would have felt, as we did, that we were amply repaid for all the trouble and time it took us to get everything done. Mr. Mousa, our evangelist, gave a short Gospel address at the commencement, to which they listened well. We managed to succeed in taking our dear old Habeeba up into the chapel to enjoy it with the rest. It was the first time they had witnessed anything of the kind.

Now I want to tell you of a visit I have just returned from paying in the desert in full view of the Arabian and Libyan mountains, over vast stretches of desert land. I and Sister Dorcas the lady superintendent of this hospital left here on Monday, December 26th, to stay with an old fellow worker in this hospital who left us last June to be married, and she and her husband have a nice little bungalow on the outskirts of the desert. He is our engineer. On Friday, our fourth day, I persuaded Sister Dorcas to join me while I strolled out to take some snapshots with my camera. Amongst one of those I wanted to take was a Moslem



THE BUNGALOW ON THE OUTSKIRTS OF THE DESERT.

cemetery just outside a little village called Karnak, with 2,000 inhabitants. We had not been long in this place before we were greeted by the villagers who seemed very interested in me and my camera, and soon quite a crowd of men, boys and little girls gathered around us. This afforded us a splendid opportunity of telling the Gospel Story of Jesus and His love, which we lost no time in doing. Sister Dorcas being the spokeswoman. Quite a number gathered, there must have been between 30 and 40. After a little talk to which they listened most attentively, Sister Dorcas prayed with them. Then we moved on the crowd following us. They escorted me with Sister to the foot of their village in order that I might get a good picture. Upon leaving them, we told them we would go again and meet them the next day if they were willing, and we would bring the Book with us and read to them, which told us all about these things. They replied they would like to hear; so accordingly we promised to return about the same time the following morning, which was Saturday—being much encouraged after receiving such a warm welcome. When we returned to the

bungalow and related our morning adventures to Mr. C., he was quite surprised, and at first, thinking we had got into the village, he said we were the first who had ever succeeded in getting even where we did to take my picture of the village at the foot, for not very long since some people he knew—tourists I believe—had been there, and the villagers stoned them.

Saturday came, and we started off to keep our appointment with our newly-made friends—on the way we went to photograph a "shadoof," viz., a native structure made roughly of wood, weighted at one end of the crossbar with stones cemented together with mud, at the other end of which a large metal or wooden basin is attached which they lower into the water and which is counterbalanced by the stone weight at the other end, and so with very little effort on the workman's part is drawn up to the required height, and they thus water their plots of land. The particular "shadoof" we visited is outside the village walls at a little distance, where in furrows on the desert sand itself they have planted barley, now young and green,



and where every day they are now working hard at watering and deepening the furrows to ensure the water reaching each and every part of their sown plot.

They welcomed us as we addressed a few words to them (the waterers), and I photographed the "shadoof." Then we wended our way towards the cemetery where we had made friends the day before. We had not gone far when a young lad about 13 years of age approached us, and asked if we had brought the "Book." We replied we had, and Sister Dorcas held it up to view asking if he would like to hear a little. Upon an answer in the affirmative she opened it at St. John's Gospel, ch. i. A man working in the middle of the barley plot caught sight of us and hastened to join us. The reading continued, and then we discovered the boy, whose name was "Ahmed," could read. This was a great joy, and we told him when we returned to Asyut we would send him a Book just like ours if he would read it. So we took down his name, and sent him the Bible. The man who was standing by said he would go and listen to the reading; he could not read himself, but seemed truly desirous

of hearing. He said "Oh! yeh Sitt! I work here hard every day, but my heart longs to know and to learn." His name is Saleem; and there on the edge of that barley plot we all four stood while Sister prayed for them and their village, asking God to send the Light and lighten them, in the Name of our Saviour Jesus Christ. Then we parted, they to resume their work and we to meet and seek others who might be enquiring after the truth.

Very near the spot where we first became acquainted with the villagers another crowd soon gathered, principally men, not the same as we first met. The first who came to meet us was a young lad who had been with us the day before. Soon we had a crowd of about thirty listening attentively, as we sat on a low brick curb surrounding a grave in a Moslem cemetery. We told them we would go again the next morning, and we would like to go into their village. Their reply was, "Ahlen wa sahlen," *i.e.*, welcome. We said we would like to see and talk to their women; they said, "What about us?" We replied we wanted to tell the women what we had



told them, and they seemed willing and pleased. So accordingly on Sunday morning we started off, and were met by two lads who had come on purpose to escort us. Before we started, we asked God's blessing on our visit, and that if He meant us to enter the village we might be invited; but no invitation was given, so we had a meeting outside instead, our numbers increasing gradually. After standing talking to them for a time, the men invited us to sit down; but, first of all, they brought us a nice new roll of matting from a house and spread it for us. As the men gathered we told them again we wanted to see the women. Again they made answer, "And what about us?" One man said, "Oh! the women; they do not dress nicely like you," and described their coarse garments. Sister said, "But, my brothers, they are our sisters; we do not mind how they dress." Just then a woman came by, peeping at us from underneath the folds of her shawl. We beckoned to her, and the men told her to come and listen to us, we wanted to speak good words to her. But she called out she did not want to listen—she would if we gave her money—and walked on. So we turned our

attention again to the men. Sister took "The Birth of Jesus, His Life in part, and His Death," while they listened with rapt attention. Towards the close one man said, "Will you pray as you did yesterday." "Yes," said Sister, "if you wish." "Never mind any more of the Book, then," he said; "pray." Sister replied, "I have one or two more words to say and then I will pray." As she prayed for them all in that village, asking God to bless each one, I realised how it appealed to the men. There were about sixty squatted round us listening to the Word of Life.

Sore arms and eyes, etc., were brought to our notice, but we told them we had no medicines with us, and bade them come to the Hospital. They escorted us back part of the way. We retraced our steps in search of hungry, waiting souls, and behold, the first to greet us was a woman. She volunteered to tell us she had come from the cemetery, where they were building a tombstone for one who was to be buried on the morrow. We directed our conversation to spiritual things. Other women joined us, and also two little boys. We spoke to them of Jesus. I photographed them, and then we were invited to visit the new grave-side. Here again another opportunity was afforded us of speaking of the Saviour. We discovered that one man could read. Sister gave him an Arabic paper, which pleased him.

The following day we returned to Asyut.

M. E. COOKSON.

Flashlights

FROM THE

SECOND GENERAL CONFERENCE ON MISSIONS TO MOSLEMS.

Lucknow, India, January 25th to 28th, 1911,



DEVOTION to our Saviour our link of union.—BISHOP OF
LUCKNOW.

Be of good cheer. He, our Christ, must reign.—
BISHOP F. W. WARREN, D.D.

No other work on the Mission field can be presented from so many divergent angles of interest as the great, dark despairing, defiant, desperate Moslem world. Lucknow is a mountain-top of vision second not even to Cairo. As our eyes sweep the horizon of all these lands, dominated or imperilled by this great rival faith, each seems to stand out as typical of one of the factors of the great problem. Morocco (one of the dark places in the world to-day) is typical of the degradation of Islam; Persia of its disintegration; Arabia of its stagnation; Egypt of its attempted reformation; China shows the neglect of Isles; Java, the conversion of Islam; India the opportunity to reach Islam; Equatorial Africa its peril. Each of these typical conditions is in itself an appeal. The Supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected of China, win Malaysia, meet the opportunities in India and stop the aggressive peril in Africa.

With all there is of encouragement to our faith, the problem remains big and baffling. We can do nothing of ourselves; our sufficiency is of God. "O our God, wilt Thou not judge them, for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee?"—DR. ZWEMER, Chairman.

Islam is an imitative religion.—DR. NELSON, Syria.

Islam is a strong aggressive power among the Pagan tribes of Central Africa, not interrupted because there are no Christian Missions on their propaganda.—PASTOR F. WURZ, Switzerland.

There must be a vigorous push onwards to the pagan tribes of Central Africa who are so rapidly being won over to Islam.—REV. E. SELLS, D.D., Madras.

The pilgrimage to Mecca keeps alive Arabian Islam in Malaysia.—REV. G. SIMON, Sumatra.

We praise the zeal of Christians Missions and urge that Islam do the same.—Extract from an Islamic Journal.

The Nile Valley is the key with which to open the door of Central Africa to Christianity.—PROF. R. S. McCLENAHAN, Egypt.

The Coran has already been translated into five languages—DR. ZWEMER.

May God awaken His people to the importance of more definite and earnest work in Moslem lands—A Conference prayer.

Can't we pray for the rulers of Moslem lands who know not our Lord?—MISS HOLLIDAY, Persia.

What is wanted on the part of missionaries and the church is perseverance in effort and prayer.—DR. YOUNG, Aden.

Fear is a great element displayed by Christian governments in dealing with Islam.—REV. W. H. T. GAIRDNER, Cairo.

Go at Islam less as a combat and more as a wooer.—REV. J. TAKLE, Bengal.

No time to lose by working disjointedly, ignoring co-operation, thus weakening our efforts.—CANON WEITBRECHT, India.

The advance of Islam in Central Africa has been helped on by the timid rule of Protestant Governments.—REV. KARL MEINHOP, Berlin.

Moslems in China are visited by religious teachers from India, Arabia, Turkey and Egypt.—MR. M. BROOMHALL.

Western Asia and Africa are destined to be the great battlefield between the Cross and the Crescent.—DR. ZWEMER.

The Gospel is the best weapon in this battle.—DR. WHERRY, India.

The Moslems in India understand that they must fall in line with Western thought and education, if they are not to fall behind, and they are doing it as well as they can. They are beginning to follow missionary methods, even beginning to translate the Coran into the languages.—REV. W. A. WILSON, India.

Minds that give place to the best thoughts of the West will be open also to spiritual influences.—REV. W. A. WILSON.

The outgrowth of reform among Moslems is a desire for education, especially female education.—DR. WHERRY.

In view of the great reform movement among Moslems, the great call is a call to prayer.—DR. EWING, Lahore.

Islam wants what is best in Christianity, but without our Christ.—PROF. CRAWFORD, Syria.

Medical Missionaries are soldiers of the Cross as surely as Evangelistic Missionaries.—DR. LANKASTER.

Young converts ought to be filled with the desire to go out and help others.—DR. PENNEL.

The need of a young convert is society. A reason often for a convert's going back is loneliness.—PROF. SERAG ED DIN.

My conversion was the result of the kindness of a missionary.—ARCHDEACON IHSAN ULLAH.

Bring the young minds of students into touch with the Word of God.—REV. W. CAREY.

Spiritual force, the most necessary qualification for workers among Moslems.—DE. WHERRY.

Let the Missionary keep it constantly before him that he is an ambassador for Christ, and qualify for such an appointment.—PROF. R. S. MCCLENAHAN, Egypt.

There is danger of presenting the Christian religion in a Western garb. The missionary should learn to think with the people he works among.—ACHMED SHAH, India.

Need for action! Islam is awake and hard at work.—REV. MYLREA.

The greatest thing needed for Moslem readers is living Epistles, living literature, our lives as faithful witnesses.—CANON ALI BAKHSH.

Not any reform which has taken place has been from within Islamism. It has no reforming element in it.—REV. JNO. GIFFEN, Cairo.

Needed for Moslem women the ministry of friendship.—MISS A. DE SÉLINCOURT.

There is a willingness to listen to Christian teaching more than ever before, and there is a greater desire for education in Christian schools.—MISS A. G. THOMPSON, Cairo.

We older missionaries envy you younger missionaries your splendid opportunities. Take just the one thought, the education of Moslem women. This door, formerly shut so tight, now thrown so wide open.—BISHOP OF LAHORE.

From the Chairman's opening Address—

The changed attitude of the Church toward Islam is evident not only in this enormous increase in the output of literature on the subject, but also in the place Islam has occupied in conferences and missionary gatherings. Since 1906 the Annual Conference of Foreign Missions Boards of the United States and Canada have appointed a committee on the Mohammedan problem, which is instructed to report annually in order to "call attention to the special preparation and training needed for missionaries among Moslems, and to arouse the Church and Missionary societies to the needs of the unoccupied Moslem World and the peril of Islam in certain parts of Asia and Africa." This standing committee has already done much in this direction. A special conference on the Moslem problem has been held since Cairo by the missionary societies of Germany, and at the Edinburgh Conference Islam, although not represented by a special Commission, had a larger place than at any previous world conference. (See the article by Dr. Watson in "The Moslem World.")

The new missionary enterprise of the American Methodist Episcopal Church in North Africa has aroused all the constituency

of this great denomination as never before to the extent and character of the Moslem problem. Other societies in America, Great Britain, and on the Continent, have set apart missionaries for special training to deal with this problem on their several fields, and some societies have for the first time taken up work among Moslems.

The results of the Cairo Conference were not confined to the Churches in the homeland, but are evident also in a measure in the Oriental Churches and the Churches on the mission field. An informal conference, for example, recently held in Beirut, passed the following resolution:—

“(1) That direct evangelistic work among Moslems, which has been going on quietly for several decades in Syria and Palestine, is more than ever possible to-day, whether by means of visiting, conversation, the production and careful distribution of Christian literature, Bible circulation, medical missions, and boys’ and girls’ schools.

“(2) That the promulgation of the Constitution has already, in the more enlightened centres, made this direct evangelistic work easier, and will, we trust, as the constitutional principle of religious equality becomes better understood by the people, make it increasingly so. And, on the other hand, we are face to face with a Mohammedan educational and religious revival which makes necessary this missionary advance if the prestige gained in the past is to be preserved and increased.

“(3) For which reasons it is certain that the time has come for a wisely planned and carefully conducted and intensely earnest forward move in work among Moslems in Syria and Palestine, and the attention of all the societies already working in the field is to be directed towards immediately making that forward move.”

In a similar way the missionary societies in Egypt are co-operating to stir the Protestant and Coptic Churches to love their Moslem brethren and labour for their evangelization, and two successive conferences of converts from Islam have been successfully held at Zeitoun.

The changed attitude of the Church at home is evident, moreover, in the large number of student volunteers who are offering themselves for service in Moslem lands; they have been specially attracted by the difficulties of the problem, the new opportunities in the lands so recently awakened, and the vast populations and untouched areas of the unoccupied Moslem World.

Finally we rejoice to note the changed attitude towards the Moslem problem in increased prayer. There have always been those who prayed for the Moslem World, hoping against hope, dauntless in faith, and believing the impossible, but, especially since the Cairo Conference, lonely workers in distant outposts have, by their lives and their lips, or by words in print (for example, the apostolic messages of Miss Trotter from Algiers, Miss Holliday from Tabriz or Högberg from Kashgar, awakened a great volume of intelligent prayer whose potency only God can measure. Prayer circles and prayer cycles for the Moslem World will do for it what prayer has done in the opening of all the Chinese Provinces or the penetration of Africa.

Church Missionary Society.

PERMISSION has been accorded to the missionaries of the Church Missionary Society to visit Kano, a great walled city in the Hausa States, in Northern Nigeria. In January, 1900, a party of four missionaries left Lagos under the leadership of Bishop Tugwell, with the intention of opening work there. They reached the city but were not allowed to remain, as they held no permission from the Sultan of Sokoto, the "King of the Moslems." Four years ago Sir Frederick Lugard (High Commissioner of Northern Nigeria 1900 to 1906, now Governor of Hong Kong) gave the Society permission to open work in Kano, but there was no men available, and the permission was subsequently withdrawn. On leave being given, Dr. W. R. S. Miller started from Zaria for the five days' journey to Kano, to pay a temporary visit. He wrote from there on November 1: "We are now set down here for a month. A most cordial welcome from Emir and Resident. You will thank God that after eleven years' waiting we are back here again. But the difficulties are great—very. We have a beautiful house placed at our disposal for a month by the Government."

Dr. T. W. W. Crawford, of the Church Missionary Society, has opened a new medical mission in the Embu Country, in the Kenia Province of British East Africa. As soon as he was prepared to commence work there the sick were brought to him from the surrounding country and he soon had 120 patients daily. The lives of two chiefs have been saved. The treatment of one of these men by his relatives illustrates the uncivilized state of the people. Bishop Peel writes: "One of the chiefs, Kabuthi, was very ill and was accepting mission medicines, but his medicine-man persuaded him to give them up and take his. What was the result? Poor Kabuthi was soon utterly prostrate and dying. His family, seeing he was near death, threw him into the bush to die (the mode of burial there! The poor dying ones are put out of the villages and left for the hyænas). Dr. Crawford found him, had him carried back to his house, and was able to lead him back to health from the very door of death."

Education has always taken a prominent part in the evangelization of Uganda. When Alexander Mackay began to translate portions of Scripture into the language, and taught the boys who subsequently suffered martyrdom, the adherents of Christianity were known as "readers," and "reading" has always been the mark of one who had at least begun to inquire about the Gospel. The Government have up to now left to the missionaries the whole work of education, and have shown their appreciation of what is being done by making various grants in the form of scholarships. Education is still one of the main features of the work of the C.M.S. Mission. Some years ago a Central Board of Education was founded at the capital, and the first local Board of Education, in connection with the Central Board, was established in Kyagwe, one of the "home counties," last year.

Cillis.

Part of letter from a lady missionary to Dr. Zwemer :—

I HAVE come back from a tour in Turkestan, and have settled down here for the winter. I hope to study the Sart language and take a course in midwifery, so as to be able by and by to reach the Moslem women. As I am for twelve years already a Red Cross sister, every hospital in R.C. Asia is open to me. I think the work amongst women would be left for the winter months—spring and autumn, God willing, I reserve for my colportaging tours and therewith reach the *men*. I feel it deeply, that it was the *Lord* who made me go out and Who blesses this work. Evidently the Lord wanted someone who was free and willing to go, and so He sent me. I look on this work now as being a *preparation*. My heart is strangely drawn towards *Afghanistan*, and I pray specially for its being opened or the way made clear about entering it by and by, when the Lord will have prepared some of us for this particularly hard and impossible seeming task. I have sold and given Gospels to a good many Afghans now. I went up to the Roushka fortress, the frontier of Afghanistan, and I hope to go there in spring; I met Afghans at Bokhara and at Osh, on the caravan road to Rashgar and Pamir. They say that it is not only the Amceer who objects to foreigners entering his dominions, it is the people themselves who do not want us. Lately he has published a book, in which he relates to his subjects his experiences with foreign commercial and industrial men, and says: 'Ask of me whatever you will—universities, factories, etc., I will give you all, only let me keep out the foreigner.' A man told me this who had read the book. All the Afghans I met were kind and frank with me. I gave them the Gospel, fairly groaning in my spirit that the Spirit of God may touch their hearts! Again, as in spring, the Persians were eager to take the Gospel and parts of the Scriptures; there are lots of them in the towns in Turkmenia and down to Bokhara. Also the Sarts take well, only less of them are able to read. Pastor J. Avetarianian sent me some of his newly-printed Gospels in Kashgar dialect, so I went down to Osh, where the Kashgar people frequently go. There I met with a man from the Pamir, who had travelled twenty-three days down to Osh, a merchant; when I offered the Gospel to him, he *eagerly* took all I had, in Persian; some parts also in Hindanstain and Kashgar. This man made the impression upon me that he was waiting for the consolation of 'Israel.' It was a deep joy for me to have met him, and I feel that it would have been worth while to travel all the way to Osh only for this one man! He is of course not the first to take the Word of God to Pamir, but yet he will be the means of others to hear it."

"Khutba" for Moslems.

No. 4.—"THE BURDEN BEARER."

"BISMILLAH" (IN THE NAME OF GOD).

"A burdened soul cannot bear the burden of another soul" (Coran—in six different passages).



IN the Name of God, the safe shelter and strong refuge; may He guide you to all truth and protect you from evil. Amen.

After that (*i.e.*, invocation), we begin:—

The Coran says that a burdened soul cannot bear the burden of another soul, which means that every man is responsible for his own sins and enjoys the fruits of his own righteousness, every soul has (to its credit) what it has earned, and against it what (evil) it has acquired.

My brothers, though men in this life have brothers, friends, families, tribes, yet in the Day of Judgment they will be brought to account one by one, whether master or slave, since brother availeth not for brother nor slave for his master; "Dread the day when not in anything shall soul satisfy for soul, nor shall any ransom be taken from it, nor shall intercession avail, and they shall not be helped" (*Coran, Surat—et Baqara, 117*), but as the Gospel says, "Whatsoever a man soweth, that shall he also reap" (*Gal. vi. 7*).

My brothers, the present world is not like the next, for here the poor supplicates from the rich, the weak obtains help from the strong, and the stranger finds a shelter with generous people, while the straitened one borrows either with or without interest from his more successful friend; here are refuges, hospitals and other comforts to lighten affliction and bring relief from trouble; how many a hungry one is fed, and thirsty one watered, and naked clothed, and sick and imprisoned one visited, and wretched one evangelised, for all mutually join to supply necessities as though they were one person; but *there*, in the hereafter—"One burdened soul cannot bear the burden of another soul," and "Not in anything shall soul satisfy for soul."

If one of the inhabitants of Hell should cry for aid to the inhabitants of Paradise together, or if he should select some particular friend, in neither case will he avail anything, as the Coran says "The inmates of the Fire shall cry to the inmates of Paradise: 'Pour upon us some water or some of that with which God hath supplied you.' They say 'Truly God hath forbidden them to the infidels.'" (*Surat Al-Arâf: 48*).

Oh men, this world is a place of labour and striving, to-day is a day of sowing and to-morrow of reaping: work, then, in your present life in preparation for your hereafter, and do not trust to any of the men of goodness and piety nor to the occupants of the highest degrees (in Paradise) for "Whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it." (*Earthquake Sura*). Then

do not seek the intercession of members of the prophet's family such as the lady Zeinab, and the lords Hasan and Hosin, nor of your local saints such as El-Badawi, and El-Dissooki,* nor even of prophets and apostles, for they are only warners and preachers, and certainly their attitude in respect to sinners will be only that of accusing martyrs, not that of loving intercessors; for we read in Surat Aráf: 51, “On the day when its interpretation shall come, they who aforesaid had forgotten it shall say, “The prophets of our Lord did indeed bring the truth; shall we have any intercessor to intercede for us? or can we be sent back? then would we do other works than what we did.” But they have ruined their souls, and (the imaginary deities) that they were devising have fled from them.” See also Surat Women: 163, “Apostles, preachers, warners, so that men should have no argument (of excuse) against God after the Apostles (had been sent).”

O men, does it not appear from all this that each man is held responsible for his own works and that the acts of others will neither harm nor injure, raise nor lower; he who is saved is saved by his deeds, and he who perishes perishes by his own. Sad to say, all men on the face of the earth are sinners, those that you see to be better than their fellows were once evildoers, but repented, and are not, even now, entirely free from slips, nor immune from mistakes, or even the “greater” sins. Sura Bee—62 says “If God should punish men for their wrongdoing he would not leave a moving thing on earth.”

Since, then, men are only able to be saved by their own deeds,† and, as you have seen, all men's deeds are faulty, consequently the whole race would be doomed to perish in hell; but the all-merciful God intervened in man's private matter and planned for him a legal way of *imputing to himself the deed of someone else* as though it was his own, by which he could be saved!

Now what can this plan be? Are you able to improvise it from your human intellects? I think not.

God, however, has revealed it in His Holy Book, and commissioned us to tell all men of it. It is this—that he has provided for fallen human nature an agent, or rather a legal representative; this being the only possible plan whereby one could stand in the place of another, transferring not only his acts but his very person as though it were he himself. To make this good tidings clearer I will quote a case familiar to you from your own books of Islamic Sharee'a (Law).

Suppose a father dies, leaving an inheritance to a child under age, the proper authorities appoint a legal guardian for him; every bit of the property which the guardian happens to sell on behalf of the child-heir is reckoned as sold by the child himself, and everything he buys is bought in the name of the child, all the actions of the legal representative of the minor being imputed to the minor himself, and when he comes of age, he has not the smallest right to invalidate that which was done for him in his name whether it resulted in gain or in loss; nor can he hold any reckoning with his guardian on the plea that he himself never appointed him. In this way the deeds of the one person are imputed to the other, whether bitter or sweet, and with or without his consent.

* Local Moslem Saints (Weli's) in Egypt.

† i.e., No human intercession is available.

Know that the cause for appointing a legal representative for man who is a responsible person himself, in his evil nature, which was formed in him whilst yet in his mother's womb. The Coran refers to this in the sentence, "Verily the heart is prone to evil" (sura Joseph), and also it says, "Cursed be man! What hath made him unbelieving? Of what thing did God create him?" (sura "He Frowned"); and also, "Yet lo! man is an open antagonist" (caviller) (sura The Bee). Then there is a sound tradition mentioned in the *Mizkkat*, etc., which says, "There is not born a son of Adam whom the devil does not prick at its birth, and it cries from the touch of Satan, except Jesus the son of Mary, and His mother."

David the prophet said to the same purpose, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (from the Zaboor—Psalm 51). Also, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalm lviii. 3).

Now, since all the sins that a man commits are due to this evil nature; even if it could be supposed that God so exceptionally treated any one man as to "take off from him his burden which had galled his back,"* and that he thus became sinless, not long would pass before he would commit some fresh sin, on account of his old evil nature, just as you may stop up a spring in one place, but it will break forth in another. Man's sinful nature is very like the disease of "Cancer"; it may be apparently rooted out of the body, but before long it takes new root and grows again.

This evil nature, which is inherited from Adam, through the Fall, being the cause of a man's committing forbidden sin on reaching maturity, and consequent suffering of the necessary penalty, it behoved Divine Justice to create some special way by which man could obtain benefit to equal the amount of his great loss which he had unconsciously suffered. God therefore provided him with a legal representative, perfect, and mighty, able to repair the damage and remove the loss. He it is that is referred to in the Gospel saying, "Since by one offence judgment came upon all men to condemnation, even so by the righteousness of one (*margin*, 'one righteousness') the free gift came upon all men unto justification of life" (Romans v. 18).

If you understand for what reason it became necessary to appoint the representative for the human race, let me now inform you who that representative is. I tell you that He is El-Messiah Eesa, the Spirit of God, and His Word, who was conceived without man through the power of the Holy Ghost. He is the only perfect man, prevented from sinful nature and sinful deeds.

It was, however, expected that you should have known all this from the Coran, seeing how much it has glorified Christ and exalted His position, even to the extent of calling Him the Spirit and the Word of God, and distinguishing Him in all the stages of His life, from both prophets and men alike; for there is no other prophet to whom God did not forgive sins, removing His burden of guilt, as all the books testify clearly, and the Coran also. As for Christ, it does not mention concerning Him a single repentance nor request for forgiveness of His sins, nor any tradition of His being "pricked by Satan at His birth." On the contrary, you read that God supported Him with the Holy Spirit from the time that His mother conceived

* An unmistakable allusion to Sura 94, in which is related the opening of the prophet's breast and cleansing him from sin.

Him, and when she gave birth to Him, and all the days of His life.

He lived a perfect and holy life, gave life to the dead and quickened hearts, healed the sick and forgave sins, taught men the will of God, and practised as He taught. Finally, at the close of His life, He offered Himself, according to the eternal purpose of God, as an atonement for the sins of mankind. Whosoever believeth in Him is saved, and whosoever believeth not is condemned, and the wrath of God abideth on him for ever. Thus it is written: "Behold the Lamb of God (*i.e.*, the great sacrifice for our redemption) Who taketh away the sin of the world" (John i. 29). It is also written: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ" (Titus ii. 11-13).

My hope concerning you, my brothers, is that, having learnt all this, you will take Christ as your Saviour and your representative (for that day) when there shall avail you neither wealth nor sons, prophets nor apostles.

May God guide you. Amen.

TO THE READER.—Do not be over-critical as to the style of reasoning of this "Khutba," if you can follow the English only. The Oriental, and particularly the Moslem, has his own peculiar mode of thought, and what appeals to the Eastern mind may not appeal to the Western, and vice-versa. Anyone wishing to translate this new series of Khutbas into any other language may communicate with the editor, Arthur T. Upson, Nile Mission Press, Boulac, Cairo, Egypt.

Dames and Addresses of Missionaries working among Moslems.

Dr. Zwemer has sent these names and addresses of Missionaries working among the Moslems, and suggested our printing them in "Blessed be Egypt," thinking it will be useful. It is an imperfect list, and we ask that corrections and additions may be sent us for further numbers. Ed.

Rev. Henry C. Haskell, Philippopolis, Turkey	<i>American Board</i>
Rev. John W. Baird, Sanokov, Turkey	"
Rev. William P. Clarke, Monastir, Turkey	"
Rev. George D. Herrick, Constantinople, Turkey	"
Rev. Edward Riggs, Marsovan, Turkey	"
Rev. James P. McNaughton, Smyrna	"
Rev. Thomas D. Christie, Tarsus	"
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Rev. Herman N. Barnum, Harpoot	"
Rev. George C. Reynolds, M.D., Van, Turkey	"
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Rev. James Smith, Bombay	"
Rev. L. S. Gates, Sholapur	"
Rev. William Hottman, Akropong, Accra, Gold Coast	<i>Basel Mission</i>
Rev. Otto Schimming, Abeteifi, Accra, Gold Coast	"
Rev. Johannes Dohringer, Mangamba, Duala, Kamerun	"
Rev. Johannes Gutbrod, Bearea, Kamerun	"

Bishop W. F. Oldham, Manila, P.I.	<i>M. E. Church</i>
Bishop J. E. Robinson, Lucknow, India	"
Bishop F. W. Warne, Inayat Bagh, Lucknow, India	"
Rev. Theodore C. Badley, Lucknow	"
Rev. William A. Mansell, Bareilly	"
Rev. Philo Buck, Meerut	"
Rev. Rockwell Clancy, Muttra, India	"
Rev. L. H. Rockey, Richmondtown, Bangalore	"
Rev. D. O. Ernsberger, Belgaum, India	"
Rev. Howard A. Musser, Nagpur, C.P.	"
Rev. Robert C. Ward, Ahmedabad, Gujarat	"
Rev. J. O. Denning, Muzaffarpur	"
Rev. David H. Manley, Calcutta	"
Rev. Edwin F. Frease, Rue Nocard, Villa des Violettes, Algiers	"
Prof. Charles S. Bell, Assiut, Egypt	<i>United Presbyterian</i>
Rev. James G. Hunt, Cairo	"
Rev. Thomas Finney, Alexandria	"
Rev. J. Kelly Giffen, D.D., Khartoum, Egyptian Sudan	"
Rev. Samuel Martin, Pasrur, Punjab	"
Rev. E. L. Porter, Rawal Pindi, Punjab	"
Rev. E. E. Campbell, Jhelum, Punjab	"
Rev. T. R. Hodgson, 1, Tunnel Passage, Pera, Constantinople	<i>British and Foreign Bible Society</i>
Mr. C. T. Hooper, 27, Ramleh Boulevard, Alexandria	"
Mr. Thomas Irrsich, Julfa, Ispahan	"
Rev. A. W. Young, 23, Chowringhee Road, Calcutta	"
Mr. R. A. Adams, Kalbadevi Road, Bombay	"
Rev. W. E. H. Organe, P. O. Box 17, Madras	"
Rev. E. P. Rice, Bangalore	"
Rev. T. S. Wynkoop, 18, Clive Road, Allahabad	"
Mr. W. H. L. Church, Bible Depôt, Anarkali Street, Lahore	"
Rev. S. Ghose, Delhi, India	<i>Cambridge Mission to Delhi</i>
Rev. C. H. Hemming, Karnal, India	"
Rev. D. C. Monroe, Rewari, India	"
Dr. Robert Kerr, Rabat, Morocco	<i>Central Morocco Mission</i>
Dr. B. S. Darmand, Casablanca, Morocco	"
Mr. Howard Smith, Freetown, Sierra Leone, West Africa	<i>Christian and Missionary Alliance</i>
Rev. A. E. Thompson, c/o American Consul, Jerusalem	<i>Palestine Mission</i>
Rev. J. Davis, c/o American Consul, Jerusalem	"
J. McCarthy, Yunnan-fu, Yunnan, China	<i>China Inland Mission</i>
H. A. C. Allen, Kutsing-fu, Yunnan	"
H. McLean, Tali-fu, Yunnan	"
C. Carwardine, Chengku, Shensi	"
O. Burgess, Hunyan-fu, Shensi	"
C. J. Anderson, Sian-fu, Shensi	"
Ph. Wilson, Pinchow, Shensi	"
Rt. Rev. Canon Alfred R. Tucker, Mengo, Uganda	<i>C.M.S.</i>
Rev. H. W. Weatherhead, Budo, Uganda	"
Rev. Canon R. MacInnes, Cairo	"
Rev. W. H. T. Gairdner, Cairo	"
Rev. Archibald Shaw, Malek, Southern Sudan	"
Dr. F. J. Harper, Cairo	"
Dr. F. O. Lasbrey, Cairo	"
Dr. E. M. Pain, Cairo	"
Mr. Edmund Lloyd, Omdurman	"
Rev. G. K. Baskerville, Mukono, Uganda	"
Rev. H. Clayton, Mbarara, Ankole, Western Uganda	"
Rev. G. R. Blackledge, Kabarole, Toro, West Uganda	"
Rev. A. B. Lloyd, Horma, Bunyoro, N. Uganda	"
Rev. S. R. Skeens, Iganga, Busoga, E. Uganda	"
Ven. Arch. T. R. Buckley, Jinja, Bukedi, E. Uganda	"
Dr. Walter Miller, Zaria, Northern Nigeria	"
Rt. Rev. E. C. Stuart, Ispahan, Persia	"
Mr. D. W. Carr, Ispahan	"
Rev. W. A. Rice, Jolfa, Ispahan	"

Rev. A. K. Boyland, Yezd, Persia	C.M.S.
Rev. G. E. Dodson, Kerman, Persia	"
Rev. H. Sykes, Jerusalem	"
Rev. Canon T. F. Walters, Jaffa	"
Rev. Canon R. Sterling, Gaza, Palestine	"
Mr. G. R. M. Wright, Nablous, Palestine	"
Rev. F. Carpenter, Nazareth, Palestine	"
Rev. E. T. Sandays, Calcutta	"
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No.		Mill.
1.	El-Nubuwa. (<i>i.e.</i> , Prophecy)	1
2.	Maryam	1
3.	Ibrahim-el-Haneef	1
4.	Wázira (<i>i.e.</i> , Burden-bearer)	1
5.	Khuroog Adam (The Fall)	1
6.	Thalábat Ayam (Death and Resurrection of Jesus)	1
7.	Khatar El-Ihmal (Danger of Neglect)	1
8.	Ruh Allah	1
9.	Ikrág ul-Moutá (Raising the Dead)	1
10.	Dhabh 'Adheem (Redemption)	1
	Collection A. (Arabic)	$\frac{1}{2}$ piastre.
	Collection B. (Arabic)	$\frac{1}{2}$ piastre.
	No. 1, in English. "Prophecy"	One penny.
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3 ^a .	" " " " (English)	2
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5.	"El-Mansour" (Arabic)	2
6.	The Field of "Sahib-el-Niya" (Arabic)	2
7.	The Nightingale (Arabic-English together) (out of print, see below)	3
8.	The Bedouin and his Camel (Arabic-English together)	3
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17.	Naseefa; also The Nightingale	2

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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,

The Quarterly Paper of the Nile Mission Press.

SUMMER NUMBER—JULY, 1911.

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God fills the soul that it may pour
The fulness on another heart :
Not that the filled with good may store
The good God giveth to impart.

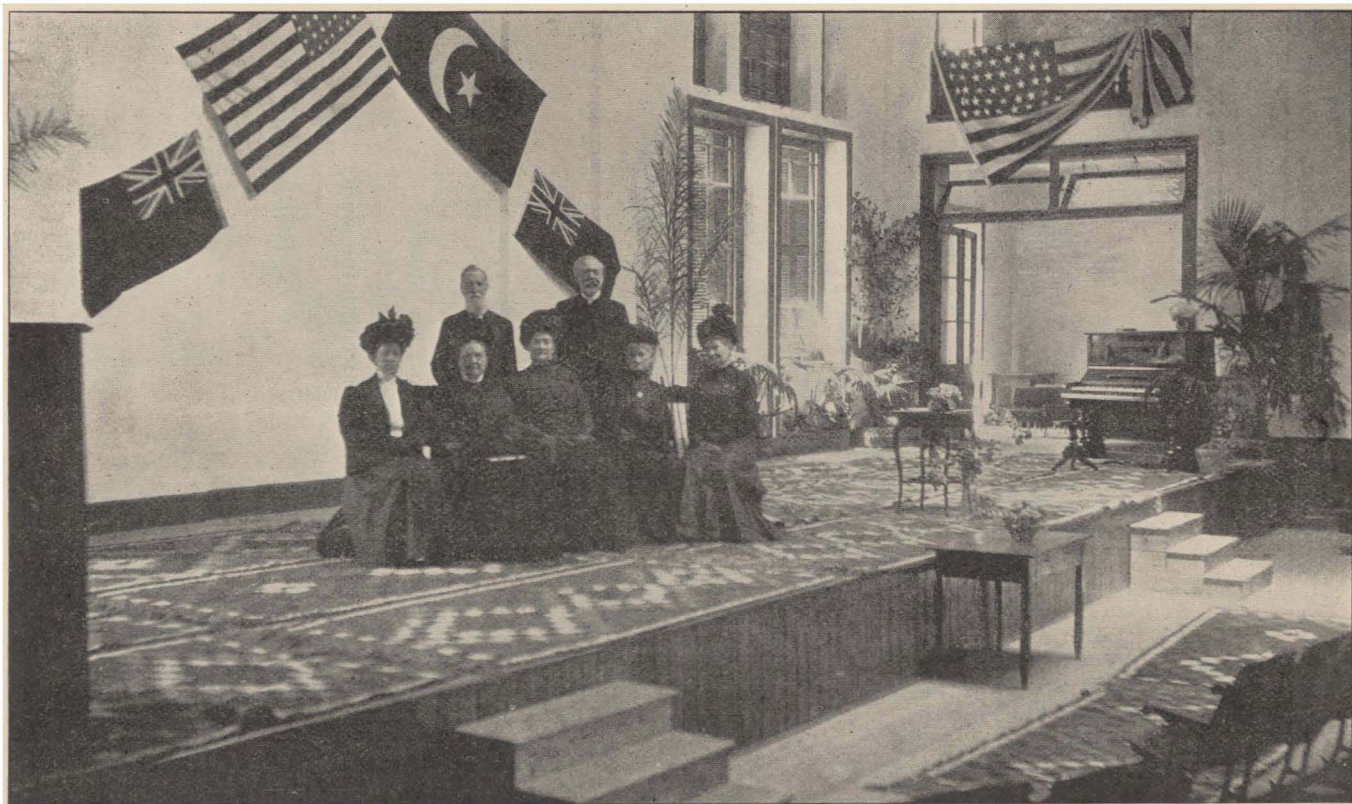
God fills the sails with heavenly breath
That we may trade to other shores ;
Speed from the calms of sloth and death,
And carry far the heavenly stores.

God fills us with the finest wheat,
That, strengthened in the inner man,
We may attempt some noble feat,
The starved and hungry never can.

He fills us that our souls may rise
Above the lower earthly things :
Mount upward to the cloudless skies,
Arising as on eagles' wings.

Hast thou this filling? Give thy store !
Speed onward ! hoist thy every sail !
Made strong, put forth thy strength the more,
Rise high above earth's misty vale.

—*William Luff.*



DR WATSON, DR. FINNEY.
MRS. HILL, MRS. WATSON, MRS. FINNEY, MRS. EWING, MRS. CAMPBELL.

The Dedication of the New Building of the American Mission, Alexandria.

“Blessed be Egypt.”

Vol. XI.

JULY, 1911.

No. 47.

Editorial.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.—MALACHI iii. 16.

Let us hold fast the confession of our hope that it waver not; for He is faithful that promised . . . not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh.—HEBREWS x. 23, 24, 25 (R.V.).

In our present number we have the accounts of three Conferences in three places wide apart, and greatly differing in character, yet each of which has had a powerful influence for good. The Conference of Moslem workers in Lucknow, the Students' Conference in Constantinople, and the Women's Conference at Zeitoun. In each place they that feared the Lord spake to one another. They thought upon His Name. They have anew made confession of their faith in Him, and He has hearkened and heard. The encouragement given us in God's word to assemble together, and to do this increasingly as we draw near to the Day of the Lord, throws light on the present day tendency to Conferences. It seems as though God's people were drawn together by some irresistible attraction all over the world. Is not that attraction the Lord Jesus in the midst, our Leader and Commander. He will give us His place of campaign.

We thankfully acknowledge His goodness in another year of advance at the Nile Mission Press. The news which has reached us, that orders have been issued to the Moslems in Egypt to burn and destroy all our tracts and books, is a fresh evidence that the words are telling. We want to increase our output a hundred-fold, to multiply our colporteurs fourfold, and to add to our staff of workers. The reports from Mr. Oliver, Mr. Upson, Mr. Gentles, and Mr. Baker all give us cause for thanksgiving and new ventures of faith. The formation of the new Committee in America during this past year is especially welcomed by us. We shall be so thankful if they will join us in an earnest effort to secure a site in Cairo for permanent buildings during the year upon which we have entered, which is the seventh year of its existence. The Mission Press was founded in February, 1905. We do pray for this, but we need a larger circle of intercessors who will join us in the definite petition that God will enable us to accomplish it this year. Our lease ends in May, 1912. We have about £700 towards the building. *“We believe God answers prayer.”*

The new mission buildings belonging to the American United Presbyterian Mission were opened in Alexandria on the 12th of May, 1911. We look back over twenty-six years of friendship with these valued fellow workers for Christ's Kingdom in Egypt, remembering Dr. and Mrs. Ewing, who were in charge here in 1885, our first year of work. The link has grown yet stronger and closer as years have gone by, and we share with our friends, Dr. and Mrs. Finney, Miss Finney, and others, in their thankfulness and gladness as they open their large new premises in the heart of the city, which hold up a standard for the Christian Faith. It is seldom that we have the satisfaction of looking at schools so well equipped for their work. Boys, girls, and little ones are all provided for. The kindergarten arrangements, with little chairs and tiny desks, were most attractive; and the action songs of the children appealed irresistibly to the large company assembled for the dedication, amongst whom we saw the Deputy-Governor of Alexandria. We trust that a great expansion of the work will follow in the future.

Great sympathy has been felt by the entire Mission circle in Egypt for the Copts in their recent several trials. It is our own wish in connection with the work of the Nile Mission Press to find means of awakening more intelligent interest in them, and also of finding ways of helping them in their upward movement. Would they welcome a vernacular edition of their own Liturgy? We believe they have beautiful prayers, but hidden in a dead language. There must be many, both men and women, who are quite unable to follow the service.

We have sometimes wondered that no Mission in Egypt has as yet started industrial work. Would it be possible for a few Christian men outside the Missions to establish a farm, possibly one for fruit and vegetable cultivation? We heard recently of a well-established property being in the market, which would be most suitable for such a purpose. Our own needs of farm produce at Fairhaven has suggested the thought, and we have felt that a Christian colony in a country district might develop into a most valuable place of work for converts.

Friends of Fairhaven will be interested to hear that after being full for some months, we have already nearly all our rooms taken until the middle of September. We look round with some anxiety to discover means of enlarging our borders. It is a source of great happiness to feel that God has prospered the undertaking, and that He has made it a house for His own possession. Those wishing to come may write to—

Miss Van Sommer,
 Fairhaven,
 Palais,
 Ramleh,
 Egypt.

The Nile Mission Press.

ANNUAL REPORT.

"The faithful God who keepeth covenant."—DEUT. vii. 9.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—I COR. i. 9.

THEREFORE

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—I COR. xv. 58.

DEAR FRIENDS,

IN again bringing to you an epitome of the last year's working, we are so thankful to be able to record God's faithfulness. Both at home and abroad has this been so. We count this to be so always, but it is we who so often hinder that faithfulness operating, either by unbelief or other sin. "God is faithful," says the Apostle as a fundamental truth, and at the end of a wonderful Epistle urges the Church forward to an abounding work because of that faithfulness.

The past year both at home and in Egypt has been a hard one, yet both in receipts at home and work abroad there has been an increase. The amount of over 10½ million pages printed in Cairo show this, while the sale of the books has leaped up amazingly. For all this we praise our faithful God. I am sure you will agree that Mr. Upson's report is most interesting, but that we are as yet only at the beginning of things. One sentence calls for special comment, however, viz., "We are serving the whole Moslem World." Shall we ponder what this means? A small band of faithful souls were enabled by God, "Counting Him faithful that promised," to organise a small Mission Press in 1905. For six years we have battled through storms and other attacks of the enemy to hinder, and to-day it is true that we are serving the whole Moslem World. And yet how little has been done. I wish you could have heard Miss Trotter's message to us at our annual meeting. In a heart-felt address she solemnly told us that "For a hundred million of our human race—the women of Islam—there is no literature"; that "The King's business requireth haste"; that "While we are talking about it and thinking about it the whole of the present girl-band on whom we should concentrate will be swept off into Moslem homes, and their day of opportunity will wane and die." It makes one's heart sick to think of it, and yet there is hardly time to think—we must act. Who among our readers would be willing, even in a small way, to finance this matter? It is the day of opportunity.

There is another word one must say concerning our hope of having our own site and premises. Will not some of you cry to God about this matter. It has been, in the past, one of our greatest hardships not to be able to have an abiding place where we could be at rest. The question of eviction, either by agent

or by the complaints of those who are enemies of the Cross of Christ, is always trying. We have not yet reached the £700 mark, and our lease is up in May, 1912. Let us pray that God will lay it upon the heart of someone to give the site almost at once. "God is faithful." Let us labour in prayer until this matter is accomplished. We are not able to tell much as to actual results; we feel we need not unnecessarily give prominence to these as persecution would surely follow. Results there certainly have been—in Bible Class, in Colportage, etc.—but as our paper goes into Moslem lands it is imperative to keep out much that we should like to tell those helping together by prayer. Life has come, doubtless, to many of whom we know nothing. Let us, therefore, continue to pray that God will, in His own time, bring them to confess Him openly.

As the work increases in Egypt it is necessary that fresh openings be found to tell of the work at home. May I ask any who could arrange meetings in the coming autumn to write me as soon as possible. Please do not hold back on account of inability to get up a large meeting. What we need is not numbers so much as to interest a few new people, who will join us in prayer and effort. Will those of you who read this ask yourselves the question—"Lord, what wilt Thou have me to do?" And having found out the mind of Christ, "Whatsoever He saith unto you do it."

Yours in His service,

JOHN L. OLIVER,

16, Southfield Road,
Tunbridge Wells.

Secretary.

IN presenting my Annual Report for 1910-11 the key-note must be "Ebenezer—Hitherto has the Lord helped us," and also "Jehovah Jireh—The Lord will provide." During the year just closed there has been evident progress—not one department has failed to show advance, although some have shown more than others.

It has not been an easy year. Among the difficulties has been a spirit of fanaticism, which partly developed last summer during the special attacks upon the "Murshid," the organ of the American Mission, and at the close of the year seems to have reached a sort of climax over the Coptic Congress, which was held at Assiout. These difficulties made it hard for the colporteurs. They report to us from time to time that people seem very much against them, not exactly in the way of physical attacks nor in the way of Government intervention, but rather in the matter of the petty indignities to which they are subjected. However, along with all this, we have sold and distributed by means of these same colporteurs considerably more books than previously, so that this spirit of unrest does make men enquire, obtain, read and think.

Signs of the Times.

There are several very interesting "signs of the times," as they might be called.

(a) *Revival at the Assiout College.* Prof. McClenahan has told me this week that last Sabbath, being Easter Day, there were received into Church membership no less than 67 men students and 23 women. Last November they had received about 60, so that about 150 have been received into the fellowship of Christ's Church on earth, during one college year. This is particularly interesting to us, for we remember reading last August special attacks upon this subject and appeals to Moslems to keep all Moslem boys out of the College. The immediate result was that there were more Moslem students than usual. We have often observed similar results from attacks upon one's work. These things are not pleasant when they occur, and there is a good deal of worry connected with them, but undoubtedly the result is to draw public attention to the Institution attacked.

(b) *The Lucknow Conference.* Of the proceedings of this remarkable Conference, that which interests us most is the formation of a new Literature Committee. My nearest neighbour is in Syria, the next in Constantinople, then Algiers, several in India, one in China, one in the Malay Peninsula. We use various languages in our work, and the conditions of life and work are very diverse, but connecting us all is a very strong link, indeed not only that of devotion to our Lord and Saviour, but a strong determination to accept or continue accepting the "Challenge of Faith" which Islam has thrown down. Those of our readers who are not able to take other active part in such work, those, for instance, who have for health's reasons been obliged to retire from the field, can take very active part in upholding us in prayer. One feels the great need of earnest supplication that "we may fight neither with small nor great save only with the King of Israel"—in other words that we may not go on any side issue, but keep "first things first."

(c) *The Society of Invitation and Instruction.* This is a movement which has taken shape during the last year or two, and I have not found it noticed in detail by European writers. One may be pardoned a short digression here.

Sheikh Rashid Rida, the Editor of *El-Minor*, is a Syrian, and in his early days he was often in attendance at the American Mission bookshop at Tripoli, Syria. He says that he has to thank the American Missionaries for the stimulus and incentive which have now borne fruit. For thirteen years he has kept this magazine going, preaching Islam, combatting the Christian position, and generally acting as "Defender of the Faith." Two years ago he went to Constantinople, and there founded a Society for the upholding and buttressing Islam, which he called the Society of Knowledge and Instruction. He was a long time getting it started, but about last summer he returned to Egypt and founded a Society of *Invitation and Instruction*. The word "Invitation" shows the central idea, that is, to send out preachers to non-Mahomedan countries. The plan includes the instituting of a Training College for such preachers, the location of which will be in Cairo. Formerly there was nothing of the sort but the old, famous El Azhar. For many years, however, this latter Institution had turned out probably ten Egyptian students to one foreigner, and quite a small minority of the latter

did direct propagandist work in East, West, and Central Africa. Other lands were practically left alone. As a proof that this new Society means business, one may mention that this week they have secured the patronage and the honorary presidency of Mohammed Ali Pasha, the brother of the Khedive.

Incidentally, in writing the story of his experiences and in defending his plans from the destructive criticism of some of the Mohammedan papers, Sheikh Rashid has unintentionally paid us a compliment by referring to the great need of such work as he proposes, having regard not only to the increase of Mission schools, but also to the great increase in propagandist literature. He also mentions by name, at least one of the booklets which we printed for the C.M.S. last summer, so that there will be seen to be a very close connection between two parallel movements, namely, the development of our publishing scheme and of Sheikh Rashid's Society of Invitation and Instruction.

(d) There is yet another movement running parallel with the above. Sheikh Shawish has his own plan for preaching Islam, and in order to train the preachers he is not proposing to found a local College, but his method is to select from the students at El Azhar the most suitable ones for sending to Europe. I believe that this is in actual operation at the present moment.

Meantime, it is interesting to us all to watch the attempt of Islam to reform itself from within. Whatever ideas we may have as to the future success of such movements, at any rate, it is assuredly better for men to be employed in such things rather than in the organisation of processions by school boys to disturb law and order and annoy the Khedive.

(e) The Egyptian (*i.e.*, Islamic) Congress.

This Conference was called by prominent Moslems, with the assistance of the Government, to enable a reply to be made to the Coptic Congress, and also as a general demonstration in favour of Islam. It was very skilfully organised, so much so that in order to prevent the criticism of the European press, they refused to allow any of the 2,000 delegates and visitors to speak until the last of the five days, and no one was allowed even then to bring forward any resolution other than those officially drawn up by the committee. Consequently, being *kept* quiet, they remained quiet, until the last evening, and then there was a scene of disorder so wild that the President threatened to close the whole assembly. The row occurred over a proposal to try to give women some religious instruction by allowing them to enter the Mosques by a private door and hear the Friday "Khutba." Islam, however, absolutely refused to have anything to do with such an innovation as a religious woman, and so this apparently fine, well-organised congress degenerated into an old-fashioned Islamic demonstration, and once again it is a case of "as we were."

Extension of Premises.

It is necessary to make some further reference to our premises. We are very thankful to have the flat which was obtained at a reasonable rental, as explained in the last number

of "Blessed be Egypt." We must, however, continue to keep our eyes upon the main object, for there is no doubt whatever in our own minds that a permanent success can only be obtained when we are really in our own premises. It is possible that we may be able to stay on for another period here. I have lately interviewed the landlord, and he speaks of what he calls a "slight" increase of rent. This, added to all the trouble that we have had in days gone by from undesirable neighbours, makes it absolutely necessary to keep well before us the provision of our own premises upon our own freehold site. There are many who cannot give to this object, but perhaps have time to pray earnestly about it.

We are thankful to notice the increase in the number of those who regularly receive our small prayer lists month by month. During the past year we have proved, as never before, that our success is very intimately linked up with and dependent upon the prayers of our sympathisers at home.

Our weekly Bible class, held every Thursday evening, continues to be a means of grace and blessing. It is almost touching to see the confidence which the men have in our prayers for them as they nearly always come to beg for prayer if any member of their family be sick. There are rather more attending than before, because, as years go by, we very gradually increase the percentage of Christians to Moslems on our staff, and we find those who really get to know us well glad to stay on year in and year out. No argument is needed to show the effect of this upon the permanency of our work.

As in previous years, we will speak of details of the work under the separate Departments.

I. THE PUBLISHING DEPARTMENT.

The past year has been a very busy one, not that our books have been very large or that the number of copies has been phenomenal. What has made one so particularly busy has been the amount of time, thought and care which have often to be devoted to new publications, however simple they may appear to be when published. In previous quarterly reports, I have gone at some length into the interesting story of the Khutbas. It needs a good deal of time, really more than I have been able to give, to think out suitable subjects and to get illustrations and quotations ready for the native writer to work upon. Thus, when he has done his work, the most important part is only just beginning. I am very thankful to the Publication Committee for the efficient help rendered in the revision of these and other publications. The letters that have come during the year from various parts of the Moslem world have been most appreciative. I may quote from one just received at the close of the year:—

Dr. Zwemer, writing from Bahrein, Arabia, after being back in active work upon the field for some six months, says, "I do not know of anything that so well meets the needs of our work as the recent publications of your (our) press. Our ladies find the story parables very acceptable among the women, of whom a considerable number can read, and we are trying to hand

the Khutbas out on Fridays, when people come out of the Mosques."

New Publications since last Annual Report.

(a) Published on our own behalf.

"El Mutârahât." (Koranic Discussions). 1,000 copies. This we have described before, and it is a most interesting book. A capable reviewer wrote about it saying that the style of it is splendid. It was originally written by a native worker, but was greatly altered and adapted by us. It is something like an Egyptian variety of "Sweet First Fruits."

"Naseefa, the Slave Girl." 3,000 copies. This is another of Miss Trotter's Story Parables.

"How shall we know Him?" 2,000 copies. This is a most interesting dialogue, specially intended for the Jews. The idea of it is a conversation between father and son as to how they would know the Messiah if He appeared, and the answer is—from the pictures of Him in the Old Testament.

"The True Islam." 1,000 copies. This little tract should be widely distributed.

"Collection of Story Parables, No. 2." Some of Miss Trotter's Story Parables bound together. 2,000 copies.

"Collection of Story Parables, No. 3." Ditto. 2,000 copies.

"Khutba Series, Nos. 1-10." 5,000 were done of the earlier and 3,500 of the later. These have been sufficiently described in previous reports. They are being distributed without the slightest objection from Morocco to Arabia.

"Collection A. Khutbas." The first four have been done up together for P.T. $\frac{1}{2}$.

"Collection B. Khutbas." A similar collection of Nos. 5-8 of the series. All the above are in Arabic.

"Khutba No. 1 in English." We did this off in order to distribute as a sample of what we are publishing, and also to aid in translation to other languages. Others may perhaps follow.

"Korea of Christ." (Called in Arabic, "One Million Souls.") This is a most interesting book, and has already made its mark among the native Christians in Egypt. More than half the edition was sold in the first three months, and we hope soon to reprint.

(b) Reprints.

"Day of Judgment." We have reprinted nearly 2,000 copies.

"Saeed, the Weaver." 3,000 copies.

"Safety, Certainty and Enjoyment," was reprinted a second time in the short space of two months; 2,000 copies having been disposed of in that time.

"For You." A reprint of 3,000 copies.

"General Grant's Fear." This temperance tract has also been found useful. It is distributed gratuitously.

"Coranic Sayings." This latest edition of 3,000 copies brings the total issue of this most useful little pamphlet to 16,000.

(c) *Publications by Arrangement with Others.*

"Life of Kamil" (E.G.M.). This is the publication in an entirely new form and shape of the biography of a well-known Syrian convert. 2,000 copies. This co-operation in publishing may lead to other developments. It has great possibilities for the future. "Signs of the End"; "The Second Coming in relation to the Resurrection." These two pamphlets have been lately published on behalf of Miss Brown, C.M.S.

We, who sit at our desk and turn out these publications, are not often able to report incidents in connection with their distribution, but we are very delighted to hear from time to time appreciative words from some who have used them. The Rev. Wasif, while conducting an Evangelistic Mission at Zeitoun, told us that his one great desire and ambition was to be a fiery evangelist like Finney, the noted American revivalist. He then told us what booklets had been useful to him thus far. They were as follows:—

Finney's "Spiritual Awakening," which we printed for the American Mission; Goforth's Addresses on the Revival in Manchuria; "The Story of the Revival in Wales," and the "One Million Souls for Christ." Of these four books, three were published by us, and the fourth one we printed. This is encouraging to us who are not out among the people as he is.

II. PRINTING DEPARTMENT.

The readers of our magazine have been kept fairly well acquainted with the difficulties that we have experienced from time to time. Twice during the year we have had a bad breakdown with the engine. In fact, this useful little worker has given us a good deal of anxiety from time to time. However, the difficulties have been overcome. In addition to these, we have had difficulties also with the families living in the flats above our premises. This, as we have remarked before, makes the provision of our own premises an urgent necessity.

During the year, we have welcomed Mr. F. A. Baker as assistant printer, and he may be writing his own impressions of the work as he sees it now at first hand. Just as the year closed, Mr. W. R. Gentles, the Master Printer, left for his second furlough, so that the first six months of the coming year we shall be without his able assistance.

The conduct of the men has been, on the whole, good. Our weekly Bible class has a good influence upon the majority. Of course, men being what they are, we do not expect perfection, and we must never expect too great stability from many of our Eastern friends. The most capable worker is Yacoub, the foreman. He has been with us now for several years.

Our staff is not largely increased, as we have done our very best to reduce expenses wherever possible, and then, in addition, some of the Missions have been publishing rather less books than usual.

The following table of **Comparative Statistics** will show the number of pages printed during the twelve months April, 1909—March, 1910:—

	1909-10.	1910-11.
(1) Evangelical Periodicals	4,962,360	4,768,260
(2) Publication Department	1,310,000	1,762,400
(3) Religious Books for Others	2,089,180	2,578,565
(4) Various	799,350	1,437,970
Total pp.	9,160,890	10,547,195

It will be seen from the above that we have increased to the extent of about one and a half million pages. The slight fall in the Evangelical Periodicals is due to stringent revision of the lists of subscribers. Our own books have increased four hundred thousand pages, while those done for others five hundred thousand. Under the heading of "Various," the "Guide to Sakhara" for the C.M.S. accounted for 400,000. If one half of the remainder be commercial work and the other half certificates, letters and other things needed for mission work, then the ratio of Evangelical Missionary printing is as 20 to 1, or in other words that 20 pages of Gospel printing have been turned out to every one page of commercial.

A Note.

While it is understood that all manuscripts for publication on our initiative are considered by our Publication Committee, to whom we are so much indebted, yet it should be understood that, even in the printing department also, we do not print everything that is brought along. As an interesting example, a week or two ago a Coptic preacher in Upper Egypt sent in a manuscript of what appeared to be a very interesting dialogue. He professed to wish to have it printed here because it was entirely for the Moslems, etc., etc., but I asked to see the MSS. It turned out to be a (probably) fabricated account of a discussion between Bishop French and the author of Idzhar-ul-Haqq. It looked all right at first, at a cursory glance, but on looking closer into it we found that the writer had quoted the Moslem objection and what was said to be Bishop French's answer, and then gone off into an elaborate system of comments upon it. These are some of the comments: "The Protestant clergyman was awfully weak here. The right answer should have been so and so." "This would not satisfy the Moslem, I should have answered so and so," and yet again, "The Protestants are wrong here, the Moslems had the best of it."

I was amazed to see the insidiousness of the plan, which appears to have been an attack of the Copts upon the Protestants, with the assistance of the Moslems, who are assured that their representative defeated Bishop French and Dr. Pfander (!). Needless to say, it was immediately declined. Printing of this type, and also anything that is likely to have a political tone about it, is considered by the Superintendent before being accepted, and is declined if thought advisable.

III. BOOKSELLING, ETC.

Details of Books and Tracts distributed, 1910-11 :—

1910.	Colporteur	Wholesale.	Nett.	Gratis.	Monthly Total.
April	1,085	452	430	365	2,332
May	1,047	283	234	8	1,562
June	1,152	315	642	13	2,122
July	1,012	..	863	313	2,188
August	1,064	500	300	330	2,194
September ..	1,141	..	126	351	1,618
October	996	990	35	574	2,595
November .. .	2,021	3,167	6,887	1,897	13,972
December .. .	1,300	3,572	3,360	693	8,925
1911.					
January	1,318	539	3,080	202	5,139
February .. .	1,944	275	5,445	70	7,734
March	1,420	..	5,202	210	6,832
	15,500	10,093	26,594	5,026	57,213

This table should be compared with that for the previous year (1909-10), when we distributed 19,313 volumes. To have risen in one year from 19,000 odd to 57,000 odd is very remarkable.

The classified summary for the two years is as follows :—

	1909-10.	1910-11.
Colporteurs	10,999	15,500
Wholesale	3,994	10,093
Nett	2,538	26,594
Gratis	1,782	5,026
Total Volumes	19,313	57,213

The countries to which this literature has been sent have been very varied indeed. They have ranged from Nigeria and Morocco on the West to Persia, India, and other countries in the East, and from Russia and Turkey in the North, to ports in South and East Africa. In fact, we are serving the whole

Moslem world. Then the last fortnight we have had requests for books for other lands, both as samples for experiments in distribution and also for translation work. A Persian gentleman visiting Scotland, was telling his need of books and pamphlets suitable for translation to Syriac. One of his friends communicated with us, and we have had pleasure in sending a little packet of pamphlets for translation.

An interesting letter recently came from Amsterdam from a Dutch missionary lady, who wished to have specimens of our publications to take back with her to her mission work in Java, to see to what extent the more educated Javanese Moslems could follow the Arabic of our publications.

The last mentioned incident is particularly interesting just now, because there has been a great difference of opinion in the Moslem press of Egypt as to whether it is possible to find converts from Islam to Christianity in these lands. The "Moayad" has recently complained bitterly of those who have been distributing small tracts for Moslems in which the references to Islam are *hidden*. He surely must mean our Khutbas, in which there is no direct attack. He goes on to say that our labour is all thrown away, for there is not, and never has been, a single decent convert from Islam to Christianity. The editor of El-Minâr disagrees with him and his principal plea for the establishment of the Training School to send out Moslem missionaries from Cairo is, that while in Egypt, there are few converts to Christianity, yet outside they are numbered by hundreds, further on by the thousand, while in Java he claims that the converts from Islam to Christianity number 100,000. Even if we cannot agree with the latter figure, yet it is most highly interesting to read how closely the Islam of Cairo is in touch with the Islam of Java. Many of the Javanese send in questions for the editor to answer. If that be so, our Dutch friend will surely find, on her return to Java, that some of the people can be benefited by our publications.

Our publications are almost all sold, as a matter of principle, our position on this subject agreeing with that taken by the Bible Society. Those that are marked gratis in the Statistical Table are not distributed by the Colporteurs, but are obtained by special grant direct from our office.

IV. COLPORTAGE WORK.

This work really seems to demand more time and thought than ever. Certainly the men require more supervision, and one of the projects before us for the days to come is the appointment of someone to develop this branch of the work. To what extent the time may then be ripe for more developed co-operation with other work of the same kind, one can hardly say at present. A possible development is what has been suggested to us several times, that those workers who have a magazine or other religious periodical, but no colporteurs, might make use of our men to collect their subscriptions. This would require a great deal of thinking out.

Last year was, on the whole, a remarkable one. There was a great deal of opposition last summer, but on the other hand there was a good increase in the number of books distributed.

In 1909-10 the colporteurs distributed about 11,000 volumes, of the value of £113, whereas during the year under review, they disposed of 15,500, of the value of £153, so that the opposition has not prevented the development of our work. We are hoping for the support of an additional man for this year.

There have been one or two specially worrying incidents :—

(1) Fareed Fahmy was given a trial for two months as a colporteur. Being more or less of a failure, we had decided not to confirm him in the appointment, but, sad to say, before we could act in the matter, he had got into a drunken brawl at Port Said. Trouble occurred with the authorities. He is alleged to have struck a watchman. It is also said that there were against him previous convictions, and that this was the reason for his being sentenced to one month's imprisonment. After his release, instead of obeying our orders to come and square up his accounts at once before dismissal, he went to a missionary begging money and obtained something by false pretences. When at last we got his presence, matters were soon adjusted between us, and he was dismissed with good advice for the future. Since then we have heard worse tales of him. If this meets the eye of workers in Egypt they should beware of this man and of any tales that he may tell of his experiences while in our employment. He never was appointed as a colporteur, but was only on trial for two months. It is, however, sufficiently worrying.

(2) Another man shortly afterwards was arrested and charged with an attack upon Islam. The whole thing was very paltry, and he was soon released, after we had given a guarantee here in Cairo. A month has passed and we have not heard anything more of the incident.

This colporteur reports as follows, concerning his experiences, after being released from the Police Station :—

After my arrest I was distributing with a new colporteur friend near Cairo. We passed through a village, and went right off to the house of the Omdi, although we were told that he was a very fanatical Mohammedan; hoping that we might find somebody who could read. When the Omdi saw us approaching with packages, he smiled at us, thinking we had something sweet for him to eat. No sooner did he know what sort of men we were than he looked in some of the books and said, “I have seen many of these books in Cairo. I don't want to buy such books as these; besides I don't see in the books the ‘*bismillah*’ of Islam.” (In the name of the merciful God). Therefore he returned us the books, and asked for water to wash his hands, showing the people that our books were unclean. His doing so grieved us and made our hearts sad for his soul.

Another report runs as follows :—

I sold a copy to a Mohammedan, and after making a zigzag I called again to see what he thought of it. When he saw me he cried out “Take your tract without repaying its price—it is no use to me. I was just going to tear it.” I asked him if he had seen something bad, or that hurt his feelings. He said, “Yes, it says here, Christ is the Source, and He is our Lord. Take it or I will tear it.” During this dialogue a friend of his came near us, and when he saw his friend was going to tear the pamphlet, he asked me if he could have it. Then I took it from

the first and handed it to the second, trusting the Lord will do wonders through that pamphlet.

It will no doubt have been observed that in most of the incidents that come to hand, such as the above, there is a comparative scarcity of the kind of news that we want to get, namely, that of visible result. It is very difficult to get this, and, in fact, as I have remarked before, it is difficult to get anything at all from the men in the way of detailed reports, except that they do not fail to report upon any fanaticism or ill-treatment to which they may be subjected. One thing, however, seems to be very regularly sent, and that is an urgent request for prayer. When men are influenced by means of this literature it may often be a very long time before they are ready for baptism, and we can well understand that, even in the case of admission to Church membership, it is not possible, certainly not advisable, to make public names and details. Consequently, we who prepare and circulate this literature, do not expect to see, hear, and know the full effect of what we are doing.

At the beginning of the new year one of our old colporteurs, who had been with us for three years, resigned, and the unworthy man mentioned above has also had his place filled, so that the work is still going on much as before. The ground that we temporarily lost during the month of April this new year, we hope to more than make up during the following months.

Topics for Praise and Prayer.

(1) PRAISE. Will friends join us in praise for the great increase in the circulation of our literature, especially in view of the large quantities which are being circulated by the Arabian Mission up the Persian Gulf?

Also for the new development in our work, which we had but imperfectly foreseen, that God seems to be mapping out our sphere for us, that sphere being the Moslem World from East, West, North and South.

(2) PRAYER. First, we shall be glad of continued prayer for grace, wisdom and strength to those carrying on the work right through the summer.

For guidance concerning new developments in the work, and needed assistance both at home and on the field.

For increased financial support to keep pace with these developments, that, by means of meetings or by annual subscriptions or in other ways, there may be a continuous and sufficient inflow of funds.

That we may be guided as to funds for the purchase of a suitable site and for the erection of our premises ere long.

I commend to you, my fellow-workers, the message in 1 Cor. xv. 58.

Yours in the Master's Service,

ARTHUR T. UPSON,

Superintendent.

Nile Mission Press,
Cairo, 8th May, 1911.

The Nile Mission Press, Statement of Accounts.

For the Year ending 31st March, 1911.

Receipts.	£	s.	d.	£	s.	d.	Expenditure.	£	s.	d.	£	s.	d.
To Balance at Bank, 1st April, 1910	30	5	8				By Office Rent & Secretary's Salary	246	0	0			
„ „ „ Building Fund	82	9	0				„ Printing Magazine, "Blessed be Egypt"	58	4	8			
„ Donations and Subscriptions—				112	14	8	„ Printing Magazine Covers ..	26	17	9			
Received by Hon. Treasurer	616	2	5				„ Printing, Stationery & Adver- tising	47	15	8			
Received from Hon. Treas. for Scotland	129	17	8				„ Hire of Hall and Annual Meet- ing Expenses	9	19	6			
Received from Hon. Treas. for U.S.A.... ..	63	4	7				„ Travelling and Office Expenses	43	9	0			
Received from Hon. Treas. for Australia	12	1	0				„ Postages (including Special Appeal for Building Fund)	49	6	10			
„ Donations for Special Objects:				821	5	8	„ Prayer Cycles	7	9	0			
For Colporteurs	94	10	0				„ Bank Charges	13	11	0			
„ Hire of Extra Premises for Half-year	25	0	0				„ Cash transferred to Cairo—				489	16	4
„ Building Fund... ..	598	11	6				Printing Department	41	0	0			
„ do. Bank Interest	7	3	6				Publication „	421	0	0			
„ Subscriptions to Magazine—				725	5	0	„ Mr. Baker's Passage to Cairo	11	9	0			
" Blessed be Egypt " ...	46	6	11				„ Insurance of Machinery, &c., Cairo	6	8	10			
„ Sales of Prayer Cycles and Literature	12	18	2								462	0	0
				59	5	1	„ Balance at Bank, 31st Mar., 1911	60	12	3			
							„ „ „ Building Fund	688	4	0			
											748	16	3
				£1718	10	5					£1718	10	5

Audited and found correct, WALTER C. OLIVER, Chartered Accountant, *Hon. Auditor.*
PERCY K. ALLEN, *Hon. Treasurer.*

QUARTERLY REPORT OF WORK—

FEBRUARY AND MARCH: *i.e.*, TO END OF FINANCIAL YEAR.I. *Printing Department—*

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ...	15,750	189,000
"Beshair-es-Salaam" (Monthly) ...	2,500	95,000
"Echoes of Grace and Truth" (Monthly) ...	4,000	144,000
"Sabbath School Lessons" (Amer. M., 4 pp.) ...	88,000	272,000
"Booq-el-Qadasa" (Fortn'tly) ...	3,120	24,960
"All Saints' Church Magazine" Suppt. (M'thly) ...	300	2,400
"Scotch Church Magazine" Suppt. (Monthly) ...	150	600
	113,820	727,960
(2). For Publication Dept.—		
Life of Kamil (E.G.M.)	2,000	264,000
Coranic Sayings (16th thousand)	3,000	108,000
"Mutarahat" (Narrative of Discussion)... ..	1,000	128,000
Khutba No. 9	3,500	28,000
Khutba No. 10	3,500	28,000
	13,000	556,000
(3). Religious Books, for others—		
Life of Christ (41-52, also Index, etc.)	3,000	60,000
Life of Joshua (1-8)	2,000	16,000
Cairene and Fellaheen (C.M.S. Report)... ..	3,000	276,000
Taaleem	1,000	36,000
Minutes of Missionary Association	100	3,600
Y.M.C.A. Annual Report	300	4,800
	9,400	396,400
(4). Various—		
Notices, Certificates, Medical Mission Cards, and some Commercial Work		215,550
		215,550
GRAND TOTAL OF PAGES ...		<u>1,895,910</u>

II. *Distribution of Gospel Literature—*

	VOLUMES.*
By Colporteurs	3,364
Wholesale (<i>i.e.</i> , at a discount)... ..	275
Nett	10,647
Gratis	280
Total	<u>14,566</u> volumes.

* By "volume" is meant anything bound up, *i.e.*, from 8 pages to 300 or 400.

ANNUAL MEETING,
HELD AT SION COLLEGE, LONDON, ON
WEDNESDAY, MAY 24TH, 1911.

THE REV. CANON BARNES LAWRENCE PRESIDING.

THE meeting opened with a hymn and prayer by Rev. F. S. Laurence, M.A.

The Secretary, before presenting the report and financial statement, read a portion of Psalm cxxxix., and gave a summary of the reports, after which he said :—

We want that the whole of our work may have the Lord Jesus Christ at its centre. Our work is nothing without Him as the source of the stream from which the whole of our work comes. It would be quite easy for us to get off spiritual lines with work such as this. We do want for our printers, our machine men, our superintendent out there, and most of all the secretary at home, that God may fill us with the Holy Ghost and that He will so search and try us that we may be so willing to be full of God, that this work may be used for the benefit and the salvation of those Moslems who to-day trample on the Precious Blood, and know nothing of the Lord Jesus Christ as Saviour and Friend.

The Chairman : I should like to congratulate the meeting on the excellent report and financial statement that we have just heard. Many of us have been to meetings of other societies this year where we have not heard such excellent reports as that to which we have just listened. The money is better, the circulation is better, and evidently God is blessing the work. I could not help thinking as Mr. Oliver spoke of a little word in 1 Corinthians xii. 28, where in enumerating what God has ordered for His church, after the apostles and prophets and so on, there comes the little word " helps." Now, it seems to me that that is exactly what this society is. It is a help in the great conflict, which is getting wider and more intense every year, against Islam. I do not forget, too, as a matter of history, the future that lay before these helps. Any of you who are acquainted with Church history will recollect that these little helps, as they are called in 1 Corinthians, became some of the mightiest instruments in after years in the ordering and formation and government of the church of Jesus Christ.

Miss I. Liliás Trotter : I have been asked to speak this afternoon on behalf of the hundred millions of our race who have absolutely no literature—that is, the women of Islam. The literature that does for their brothers and husband and sons and fathers does not touch them. To begin with, the language is quite over their comprehension, and thus if it gets into their hands it is outside what they need. They are to be reached not through their heads but through their hearts. Anything that can come to them through the literature that the Nile Mission Press is circulating to the men can only reach them in so far as it filters down into the homes through the men, but personally, as regards women, hardly any of it can touch them. They need something new and something for themselves. Then, as to the present generation

of Moslem womanhood it is practically too late. Thousands of them have been through the Christian schools, and the number that go through the schools is increasing in ratio every year as the secular schools come on the field. But after the first few years of their life after leaving school, if there is nothing done to keep up their reading powers, they drift into a womanhood that is utterly without power left to read or to take in.

I do wish I could make you see the girls and bring on to this platform the little group I left behind ten days ago, from the tall beautiful creature thirteen or fourteen years of age, for whom we are seeking a husband among our converts, down to the three year old scamp who is a saint and a sinner by turns and keeps us all in fits of laughter over her variations. I wish I could just make you see these, they are simply inimitable, with their brightness, their warm, loving hearts, their quaintness and their fascination. We do not expect to see anything like them till we get back to them. They stand with millions of other girls out of reach. They are being brought through the schools with a power of reading that would open other worlds to them, and yet they are shut up in the Moslem home until they are taken out again into the sad womanhood that awaits them on marriage. In these intermediate years, when their minds are still elastic and their days empty to the point of weariness, we can help them so that what they have gained in their schooldays will not be lost.

For the older women, whose reading powers have vanished or who never learned to read, there is still one channel remaining, and that is the picture. There are superstitions even regarding pictures, for they believe that every picture must find a soul somewhere to put into it, and they are afraid that their own souls will in some way be taken out and put into the pictures. But now all that is breaking down, and the women throw themselves like children into the joy of pictures.

We find the little books we make up for them, books like what publishers call a pasted up dummy, are kept from year to year and are shown round among their neighbours, and they try to remember and to remind one another what these pictures mean in a most touching way. Far, far away among the hills these pictures speak for God, in villages which perhaps have a visit only once in two or three years.

If I were to sketch an outline of the literature needed for women it would be no easy task, for we have only got to the initial steps. It is the day of small things, but it is a beautiful thing to be in at the beginning. We are sitting at the fountain's brink to-day of all literature for these tens of thousands of our sisters. We are at the point where just the first drops are beginning to ooze up to the surface, and shall we have a hand in clearing their course? We feel that the Nile Mission Press is leading deeply in all that. It stands at the intellectual centre of the Moslem world. So it is a splendid field for strategy, to place the Nile Mission Press in the thought centre of the Moslem world.

We need unity and we need federation. As I was coming through Switzerland the other day I thought again of the motto of the Swiss Federation—"One for all, all for one." We want a divine federation, to be linked with Christ our head, unity in diversity and diversity in unity, that shall be enabled to look at

the world as He looks at it, reach out to it as he reaches out to it, not to one little corner, but with a heart that goes out to all the world. "*The King's business requireth haste.*" While we are thinking about it and talking about it the whole band of girls of which I have spoken is drifting away. In a few years they will be replaced by other girls, they will have become women, and almost out of reach so far as reading is concerned. And so we want those who are here to-day to take this matter to their hearts. We want two or three things taken to heart while there is opportunity for those who are girls to-day. We want those who will give the needful impetus to the fresh fund in the Nile Mission Press funds that can be applied to the women in their needs. *We want* those who have influence with the societies to try and get them to set apart women missionaries who have gifts for writing or who have contact with teachers who have gifts for writing, that it should be part of their business to use those gifts for their sisters instead of having them stifled as they so often are by pressure of other things.

Then we want prayer power that will clear the channels for the Holy Ghost to come with His life-giving breath, charging into every page that shall be issued, making it to vibrate and glow with His own mighty power till it sets the souls of these Moslem women afire and raises up leaders from among them. Shall we each ask, What is my message among these Moslem women? and shall we try to do as He tells us and receive it and fulfil it?

The Chairman: I am sure you will hear with pleasure that Miss Trotter has consented to join the executive of the Nile Mission Press. I am sure we all realise what a gain her presence will be.

Mr. Albert Head: Mr. Lawrence, in his prayer, said, "May we love the work that Thou lovest." It seemed almost as if Miss Trotter's appeal to us just followed on that very sentiment in his prayer. "May we love the work that Thou lovest." Certainly we could not have that vision of the Moslem women and their needs more beautifully set before us than in the words which have fallen from Miss Trotter, who knows through and through the great needs of the work amongst the Moslem women. And so, our hearts being struck by these words from Miss Trotter, the vision being new and the outlook being wider, and our vision and the picture being more clearly before our eyes this afternoon, we may by the Spirit's unfolding, have an application to our hearts that we have never had before, and we may see in the Nile Mission Press a channel that we have never seen before. If you go to Cairo and see these two presses doing their work, being driven by a little engine, doing its work and turning out this multitude of literature; if you see those Syrian compositors putting together the type and even the children folding the pamphlets, or the magazines or the booklets that they may be sent off by the post—all such a busy hive of bees, a small hive, but all busy. And there are no drones in that hive. You are not only interested in what is going forth, and when Mr. Upson may explain to you all the details and all the features of that press, the putting together of the type and then the correction of the proofs, and then after they are corrected making the publication as attractive as possible, you see that there is a work carried on

in the name of the Lord Jesus Christ, and I am sure that He is not only in every detail and feature of that work, but it is a work that He loves. And when you hear of the circulation of these various magazines which go forth to the number of 57,300, you have some idea of the wonderful possibility that there is. And if you go into the Moslem schools where I went—that Miss Trotter was talking about—you would see what I saw, a little girl, a Moslem, with such a bright, bright face, and such a bright, bright manner, and you could see that though she lived still in a Moslem family, there was a sign of the glorious gospel coming into her heart, and you think that in a few years she would have to leave the mission school and adopt the veil and conceal that beautiful countenance and go into the contracting influence of the Moslem family, one's heart sinks within them. So whether in a young heart like that or whether it is circulating among the older population, through story or through these tracts, the message is being carried where the Bible, the volume of the Word of God, is not received.

So, beloved friends, there is so much in this Nile Mission Press to commend it to our interest in every way. We shall of course in prayer—and do let us pray—we shall in a practical way, because there are new premises to be bought, there is the installation of a better class of machinery to turn out better work than is done—though the work done at the present time is very excellent—there are all these things; what shall I do between this and December 31, 1911? The time is short. The Lord Jesus loves this work. Shall we pray that prayer, "Lord, may I love the work that Thou lovest?" and may we add, How can I prosper or help to prosper this work so that it shall do more work amongst the Moslem population of Africa than it has ever done before?

After a hymn had been sung,

The Chairman closed the meeting by pronouncing the Benediction.



First Impressions from Mr. Baker.

On a person arriving in a strange place, no matter what place it be, there is always a great deal to interest and impress him—different scenery, different ideas, different people, a freshness about all that he sees; these and many other things tend to make lasting impressions upon him. Now, if such be the experiences of a person in England, what must be the experience of one who leaves England for the first time to make his home in such a land as Egypt? Our Superintendent has asked me to write out one or two of the things that impressed me on my arrival in Egypt.

I shall never forget that Saturday afternoon on which I arrived in Cairo. As the train neared the station, with my head out of the carriage window, eagerly waiting for the train to draw on to the platform, I was looking for someone I only knew from

a photograph, and just as the train came into Cairo station, I saw someone gazing over the heads of the other people on the platform towards the approaching train, and I said to myself "That is Mr. Upson," and so it proved to be. But that is over three months ago, and were I to try and tell you all that impressed me during the early days of my life out here I am afraid it would take a long time. But as I got to know more about the Nile Mission Press, three things have greatly impressed me, and it is of the three that I would like to write.

(1) *The Extent of the Work.* I arrived here just after the first batch of Khutbas had been published and circulated, and before many days I began to realize that the Nile Mission Press was carrying on a work much larger and more extensive than I had thought. Letters came in from all parts of the Mohammedan World speaking in praise of the Khutbas and work generally circulated from the Press, and one day I happened to say how wide a field we laboured in and Mr. Upson showed me a number of letters going to various parts of Africa, Turkey, Arabia, Persia, India. To me, being fresh to the work, it is wonderful, and one cannot be surprised at it making a great impression upon one. Here is the Nile Mission Press, which has just closed its sixth year of work, and yet in that time its influence has been felt in almost every part of the Mohammedan World. Truly it is good to be associated with such a work.

(2) If it was possible for one thing to impress me more than another at this time of varied experiences it was *The Weekly Bible Class* which is held on a Thursday evening immediately after closing time, and it is intended for the employees of the Press. This Bible Class is conducted entirely in Arabic, and so I did not understand what was said, but what impressed me so was the interest and attention with which the men listened to Mr. Upson's able talk. Never before have I been to a Bible Class or any religious meeting at which I have seen such marked attention. Mr. Upson would give perhaps fifteen or twenty minutes' address, and during the whole of that time several of them would hardly take their eyes off him, so deep was their attention. This so appealed to me that I wrote the following in my diary for that day (Thursday, January 26th):—

"Stayed to Nile Mission Press Bible Class and enjoyed it; all the men seemed interested."

If such was my experience at the first meeting I attended, it has continued through all of them. I can assure you that, though I understand scarcely anything of what is said, yet I have had some of the happiest times of my life in this little Bible Class. None of the men are in any way pressed to attend, and yet we have had as many as sixteen present, while for the past three months the average attendance has been from eight to nine. Such a class as this cannot fail to influence for good those who attend it, and it shows to the employees that those in charge of the Nile Mission Press attach great importance to the spiritual side of the work. May God go on and bless us.

(3) One other thing indirectly connected with our work at the Press has deeply impressed me, and that is *the keenness of many of the people for reading.* Every day on my way to the

Press I pass by the American Mission School, and almost every day I see nine out of ten boys reading their exercise books—some of them are reading Arabic, and others English, and they do not mind reading aloud. Also I see a man who is at his dinner every day when I pass and with hardly an exception he is reading, and on some days there are three or four more round him listening to what he is reading, and it is not a newspaper, but a much worn book, which is probably a copy of the Koran. I notice this man almost every day, and only on two occasions have I seen him reading a newspaper. Another thing that I think is common here, so far as I am able to judge, is to see the "bowâbs" (doorkeepers) of the houses and places of business, sitting on the seat just inside the door eagerly reading a book. I have repeatedly noticed the bowâb connected with the buildings in which our Press is situated doing the same. Then, occasionally, I have gone into parts of the native quarter of Cairo and here I have noticed something very similar. Many of the people cannot read or write, but the owner of a shop (which is a very queer kind of place) will often have four or five of his friends in his shop, and if he cannot read himself will get someone to read to them. To one who is quite fresh in the work of publishing religious books in the language of these people, what else can it do than make a deep and lasting impression upon him; oh, how he longs to get the books into the hands of these people; with what hope and enthusiasm it fills him to see people eagerly reading their books. To do this *we must have more colporteurs* who will go in and out amongst the people selling the books so far as they are able. The doors are open wide before us, and if we fail to enter in and take possession perhaps our opportunity will be lost for ever. God forbid. From what I have heard from the missionaries, our books are just the ones to meet the Moslems, and so, knowing this, we must use every power to get to these people that which we know they need and that which will bring them Eternal Life.

Cairo, May, 1911.

The Crucial Problem in Missions To-Day.*

W. S. NELSON.



N preparation for the great Missionary Conference to be held next year in Edinburgh the Committees in charge are collecting the views of many missionaries from all parts of the world. It has occurred to me to share with the readers of "*The Westminster*" some of the thoughts stirred in my mind by the committee's questions.

What is the crucial problem of the Church in connection with its missionary service? Has anyone the calm judicial balance of mind to give a full answer? Can any man so far separate himself from the narrowing influence of his own environment as to see all the elements fairly? Can any missionary look dispassionately and impartially at the condition in another's field? A true answer can

* This was printed two years ago.

only emerge from a collection and comparison of many views, and we may hope for a "composite picture" as a result of the conference which may help the Church to realize that the whole problem is fully embraced in the divine wisdom of our Lord's commission, "Go ye into *all* the *world* and disciple *all* nations."

It may be helpful to this end to give expression to some of the views that have been more and more deeply impressed upon my mind in recent years. Nowhere in the world can we find a more urgent problem for the Christian Church in this twentieth century than that of Islam. No other non-Christian religion has shown the stubborn resistance, no other shows the aggressiveness of Islam, no other anti-Christian force holds the strategic position of Islam.

Seated upon the Bosphorus the Mohammedan Caliph still defies the great political powers of Europe. Every one of them would gladly give almost any possession in order to grasp that strategic position, the key to two continents and the gateway of two seas. And yet no one dare take the risk of an attempt to seize the point of vantage, because it would have not only the serious task of a hard conquest, but, after that, the harder task of soothing the jealousies of all the other eager aspirants for the same prize.

One of the most significant facts of recent religious history has been the renewed energy of Mohammedan propaganda. Copying Christian methods, hosts of zealous preachers of the faith have been poured into the interior of Africa from India, Egypt and North Africa; and there is grave danger that the vast heathen tribes will be won *en masse* to the faith of Islam before the message of Christ ever reaches them.

Shall we say, then, that everything else should be stopped while all Christian forces are turned to the conflict with Islam? No wise man would take any such extreme position. Let us lay down one or two principles before deciding what should be done. (1) Whatever is done in increasing emphasis in one direction should not be at the expense of diminution elsewhere. *There is no place on earth where the Christian Church is doing all it ought to do.* (2) The evidence of immediate fruitage is not the only reason for increased effort. The farmer does not neglect the ploughing of bare fields for future sowing in order to devote his whole attention to rapidly ripening fruits in another field. The wonderful progress in Korea justifies all that is being done there, but the critical danger of Mohammedan advance in heathen Africa is just as distinct a call for intense activity there.

To my mind, then, it is clear that the Master is calling His Church just now most urgently to a rapid, concerted, aggressive movement on Islam. This should take varied forms, according to local conditions. The Islamic propaganda in heathen Africa should be met by a strong, wide-reaching, comprehensive advance by Christianizing and civilizing forces into that great continent. Islam does nothing to improve social conditions, and hence the Christian movement there should be reinforced by industrial elevation.

Turkey and Persia are the only remaining independent Mohammedan nationalities. Here the advance should be largely educational and literary.

The liberty movement in Turkey, while in no sense a religious one, will receive help and encouragement from a progressive evangelical movement. The stirring of that among the people gives an opportunity for the introduction of new ideas, and unless the

ground is occupied with good seed the enemy will fill it speedily with noxious tares. *Our opportunity is now*, and our time may be short.

The crumbling empire of Persia is no less urgent in its challenge, for the forces of cohesion and self-protection are weaker than in Turkey. The time may not be far distant when portions of that land may be far less accessible to evangelical influence under a nominal Christian power than now under a Moslem ruler.

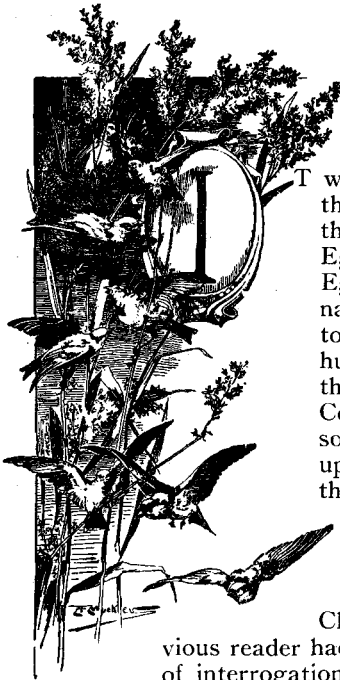
In conclusion, I say that, to my mind, Western Asia and Africa are destined to witness a great conflict between the cross and crescent; between the Christ and the prophet of Arabia. The forces are already assembling for the conflict, and the Leader of the Lord's hosts has issued His challenge to His Church to be up and doing. The call of Western Asia, no less than the bright promise of its eastern shores, is clear and urgent; and the outcome is sure, *if we measure up to His standard of loyalty.*

W. S. NELSON.

Tripoli, Syria, 1909.

The Constantinople Conference.

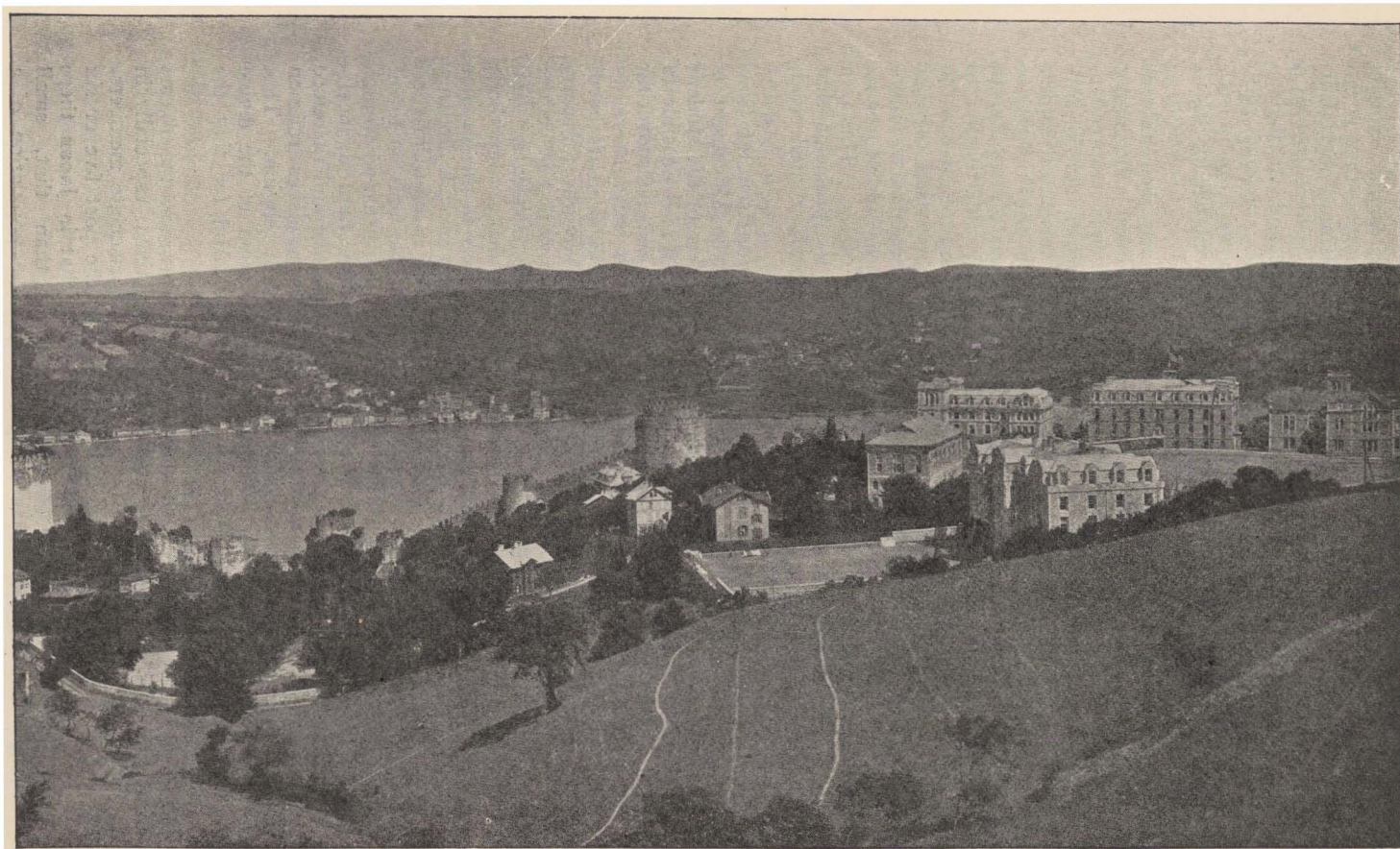
BY REV R. F. McNEILE.



It was not a little striking at a time when the word Conference or Congress was the most used and best abused word in Egypt to find oneself a delegate from Egypt at a Congress of a very different nature. One was struck also by the touch of genius almost amounting to humour that selected Constantinople as the site of an aggressively Christian Conference; dare we say that there was something prophetic about it? I picked up a book descriptive in a chatty way of the city, which told of course the dreadful story of the Turkish conquest and the barbarous scene in St. Sophia, ending with the words:

"and St. Sophia ceases to be a Christian Church for ever." Some previous reader had underlined *for ever*, and added a note of interrogation in the margin.

This was the ninth biennial Conference of the World's Student Christian Federation. Each time it is held in a different part of the world—two years ago in Oxford, in 1907 in Tokio; before that, I think, in Sweden, and so forth. It has been decided to hold the next Conference (D.V.) in America, the town to be selected later on. This year it was in Constantinople, where without doubt every prospect pleases. The first view of the city, as one steams up the Sea of Marmora, is never to be



ROBERT COLLEGE, CONSTANTINOPLE, WHERE THE CONFERENCE WAS HELD.

forgotten, even though it be on a dull, rainy afternoon, worthy of an English spring; and as for the Bosphorus—this is no place for rhapsodies. Suffice it that the view from Robert College, where we met, can have few equals. Perhaps it was a merciful providence that ordained that for three and a half days we should have scarcely half an hour's sunshine and much rain, so that the distractions of external materialism were minimised. We were well rewarded by the day or two available for sight-seeing when business was done.

The objects of the Federation are sufficiently well known. It has grown to its present dimensions from a humble beginning in America some five-and-twenty years ago, whence it spread to Great Britain, and so, largely due to the extensive tours of Mr. Mott, to every country in the world that can boast of higher education. Mr. Mott defined the objects roughly thus: First, to lead students to become disciples of Jesus Christ; secondly, to build them up in Christian faith and character; and, thirdly, to enlist them in the work of extending the Kingdom of God in the world. He enlarged on these sufficiently to show that there is involved the determination to make a thorough scientific examination of the life of Christ and of His teaching, so as to discover its ever-increasing application to the complexities of life. This is a very far-reaching aim, leading to a study of the problems that beset every country, whether in the social, or moral, or intellectual, or any other sphere.

This then may serve as one's chief impression from the Conference. It was made abundantly clear that the Movement is doing immense things in bringing the best intellect of the student classes to bear upon the deepest springs of life. It is possible to study life from the theoretical, *a priori* point of view, discovering the spiritual principles which ought to, and do not, govern its mundane operations. And it is possible to study it in its hard, cold, matter-of-factness. When the two are brought together, are even pronounced inseparable, then the real work has begun. That is what the Federation is doing among students. And therefore we learned that the spheres of activity and methods employed are the most diverse imaginable. There is the familiar promotion of Bible study; there is the effort to provide housing for poor students; there is direct evangelization in non-Christian countries; there is the provision of social clubs, and so forth. And everything appears, not as a trap to entice men and women to accept a particular form of religion, but as the natural, inevitable outcome of a religion that is essentially active and therefore contagious. There is no dualism which distinguishes religion from philanthropic works which are the result of religion. That has broken down, for religion is the importation of the divine life into every corner of the human being. And for that the Federation stands.

It is thus found that the principles are so firm and the objects so inclusive, that large numbers of non-Christians, especially in China and Japan, are attracted to become associate members. The progress in these two countries during the past five or six years has been most remarkable, insomuch that in Japan there are now nearly 3,000 members; and, more than that, small though this number is as compared with the population of a

country, Mr. Mott had no hesitation in asserting that the greatest single influence for good existing to-day in Japan is found in this body.

One of the most striking features of student life to-day is the multiplicity of streams that are flowing in certain well-marked directions. Thus there is a vast flow of students from China to Japan of which more anon. There is a flow from China and Japan to America, and to a lesser degree to Europe. There is a similar flow from India. There is a flow from Russia to Western Europe, noticeably to Switzerland. And others might be mentioned. The Federation is not slow to see the great opportunities thus provided by the call to help those who are strangers in a strange land. We heard splendid things of what women are doing in Switzerland, for instance, among the Russian women students, who swarm there in their thousands, practically all of them desperately poor, and living in conditions which can only be degrading. Hostels and foyers are the desiderata, and are being supplied. Then turning East again, there are some 15,000 Chinese students in Tokio alone. Six years ago a little band of Chinese pioneers in the Student Movement went over there, and could find just *six* Christians among the 15,000. Now there are over two hundred, of whom one half were baptized last year.

I need hardly say that the greatest inspiration of the Conference came from the chance contact and conversation with delegates from all over the world. "Cosmopolitan" is a fine sonorous word; you begin to learn its meaning when you find yourself meeting with men and women of thirty-three different nationalities, and listen to addresses or speeches from representatives of most of them; when you sit at lunch one day by a Bulgarian, the next by a Jap, the next by a Finn, and talk with them all about the difficulties and prospects of the movement in their countries. The one complaint universally made was the curtailment of opportunities for such intercourse. That was due, however, to circumstances which were uncontrollable, and need not be enlarged on here. But one must add a criticism made somewhat warmly after the Conference was over by a French delegate. He said it was all very well for us English and Americans to rejoice in the catholicity of the gathering, but not only was the great majority of the speaking in English, but the ideas, methods, and so forth, were irretrievably Anglo-Saxon; so that delegates from other countries found themselves much in the position of country cousins accepted as week-end visitors. If this was so, it is to be lamented. Still it is very difficult to see how an ideal arrangement could be devised.

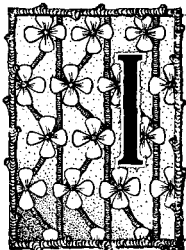
Coming nearer home to Egypt, it will be asked what is the relation of the movement to this country? It was interesting to find that many of the countries of the Near East are much in the same condition as ourselves, that is to say, they are feeling after the formation of a branch of the Federation. This is so in the Turkish Empire, in Greece, in the various Balkan States. Some of course are further on, some like ourselves are only just beginning. In any case there was sufficient similarity to suggest the summoning of a sub-conference to discuss the advisability of federating together these countries. The proposal was in the end rejected, but the meetings held were full of interest.

It will be remembered that we had a visit from Mr. Mott in the spring of this year, and that he addressed crowded meetings in Cairo, Assiut, and Alexandria. Coming as this did after some years of steady work among the Copts of the secondary schools—I am speaking now only of Cairo—we hoped that it might crown the effort to reach the higher schools. Then after that came this Conference in Constantinople, with the result that we are looking for something definite and tangible in the immediate future. Two or three delegates from other countries to Constantinople have visited us here on their return journeys, and met with some of the students, and we believe that the way is open for steady advance now. Of course it will begin in a small way, but that is not a thing to be frightened at. There will, however, be worse difficulties to encounter than smallness of numbers. The denominational problem, so well known elsewhere, confronts us here; though in point of fact it seems likely to be simplified in the initial stages by the concentration of Copts in Cairo and Presbyterians in Assiut. And there are other mountainous difficulties, whose nature need not be described to those who are familiar in any way with Egypt. Yet, as Mr. Mott is fond of emphasizing, the greatest successes have been in face of the greatest difficulties; in fact, he has no belief in the prospect of any movement that has no difficulties!

And again, those who are familiar with Egypt will not be slow to realize what a measureless impetus may be given to the spiritual vitality of the Churches of this country, if this Student Movement, entering on its existence at this epoch, when there are so many concurrent strivings after a fuller life, is in truth begun, continued and perfected in the strength of the Holy Spirit. A great door and effectual is opened; pray ye therefore.

The Coin that did not Ring.

NOTE.—In Algeria, three summonses are sent for the ingathering of the taxes:—First a white paper, notifying the sum charged; secondly, in default of payment, a blue paper, generally with an added charge in case of delay; thirdly, a red paper, which, if it does not produce settlement, means imprisonment.



In a hut near a country town there lived a man named Abdullah, and he made his living by selling vegetables from his garden in the town market.

And he was now becoming an old man, and his two sons had died before they were masters of a beard, and he found it hard work to cultivate his garden, and pay his way, and specially difficult to find the money for his market tax.

And it came to pass one spring, he received the white tax-paper, with the sum marked three douros and a half, and he laid it aside, for the time of payments was still far off. But all the spring there was a drought and the vegetables were so poor and small that he could hardly fill his baskets, and in the early summer came the locusts like a cloud that covered the eyes of the sun, and swept his garden bare, and left him scarcely wherewith to eat, and nothing to save.

And one day the chaouch* brought him the blue paper; and he grew uneasy, for the term was drawing near, and he knew that his neighbours were impoverished by the locusts even as he, and that it would be difficult to borrow.

And while he was thus perplexed, he noticed one day that the wall of his hut needed repair, and while he was repairing it, he came on a hollow place in the thickness of the wall, and in this hollow place was an earthen pot.

And he brought it out, and emptied it eagerly. At the top was a cloth, and then there were some papers of writing which fell to pieces as he touched them, so old were they; and at the bottom he found an old coin, and when he had rubbed it, it shone like gold. And he rejoiced greatly, for thus would he find wherewith to pay when the day of account should come, and now that he had this in his hand, he troubled himself no further, and fretted not himself to save his coppers or to beg of his neighbours, but smoked his pipe in peace.

Now one evening the chaouch, who was a friend of his, came to see him and to ask of his welfare, for he knew that there must soon come to him the red paper. And after a while, Abdullah opened his mouth and told him of the gold piece that he had found, and how his heart had calmed and his sleep had become sweet. But the chaouch said, "Bring me the coin that I may see it"; and he flung it against the millstone on the floor, and picked it up again, and his face was grave, and he said, "O my friend, this coin does not ring." And Abdullah was vexed and said, "Did it not come to me from my ancestors in old time, how do you tell me it is not good?" And the chaouch turned it over and examined it and said, "There is good in it but there is bad also: it will not pass when thou dost come to pay it." And Abdullah grew angry and said, "Wherefore dost thou insult my forefathers—thinkest thou that they did not know bad from good?" And the chaouch only said quietly, "I know nothing about thy ancestors O my brother, but one thing I know, that this coin does not ring and will not pass, and if I let thee appear with it at the tribunal without giving thee warning thereof, I should be to thee a false friend." But Abdullah was now so angry that there was no speaking to him, and so the chaouch rose and salaamed him and departed.

And in truth that night the sleep of Abdullah was tangled, for a doubt had entered and was teasing him, but he would not try for himself whether the coin would really not ring, for he said "Wherefore should my forefathers have troubled themselves to hide it if it were not good? I have nought to fear."

And so fully did he cool his heart again that he left all as it was, and troubled himself no more, and did not even count up the days that remained to him, or the surplus of a half douro that they would add to his debt. So he was taken by surprise when one day the red paper came, and he knew that he must appear with his money. So he took it in his wallet and waited his turn at the bureau. And when his turn came, he handed in the red paper and the gold piece.

But the treasurer examined it as the chaouch had done, and flung it on the stone floor, and the sound of it was dull and heavy,

*Native official of the Government.

and he picked it up, but alas ! instead of putting it in his drawer, he returned it to the hand of Abdullah, and said, " O my brother this coin will not pass ; give me another."

And Abdullah's face faded and he answered " I have not another." And the treasurer answered and said, " O man, thou knowest that thou must meet the law or go to prison—the law only gives thee three days now." But Abdullah said, " Whence shall I find the four douros in three days? Accept this O Sidi for what it is worth, even if it is mixed there is much good in it."

But the treasurer answered, " There may truly be a little gold, but it is mixed with brass, and I cannot accept it; it must be pure gold if it is to pass into the treasury of the Government; there are still thy three days of grace—see what thou canst do."

But Abdullah did nothing—he was too proud to go round to the chaouch to say he was mistaken and to ask his help. So the three days melted like a dream, and when they came on the fourth day to take him to prison, he said but one word—" It is on my own head; why did not I see if the coin would ring? "

THE INTERPRETATION.

There are three summonses that come to every man from God the most High, telling us that we must appear before Him in the day of account.

First comes the summons of conscience—for in every man there is a voice, born in him, telling him that sin will bring punishment, and that God will require that which is past. This is like the white paper : If thou hast had no other call from God, O my brother, thou hast had this call.

Then comes the summons of God's written law, that is the Tourat and the Zabour and the Injil : they tell us yet more plainly that after death comes the judgment. This is like the blue paper, and it is probable that this also has come to thee.

There remains to thee but one more call to prepare to meet thy God. That is the time when illness will seize on thee and death will draw near ; and that last call is like the red paper from which there is no escape. Thou dost look forward O our brother to that last summons without fear, for thou hast a coin, so to speak, that thou dost account will cover all. Thou hast thy way of salvation that thou hast received from thine ancestors, and thou dost account that it is altogether good and will be accepted before God, and so dost thou fulfil its requirements and dost many good works, and dost account that all are as pure gold in the sight of the Most High.

But we would warn thee, O our brother, to make this coin to ring in which thou are trusting, and to see if it is indeed altogether pure. We would ask thee to test thy prayers : are there not many thoughts that wander to thy business and thy pleasures while thy fingers handle the rosary and thy memory repeats the holy names of God. Is not this dross mixed with the gold? Test thy fastings. Do not evil words escape thy lips even when they are pale with the fast? Look at thy witnessing—is it not spread as a shelter over things which thou knowest to be wilful sin? Look at thy almsgiving—is it not mixed with self-satisfaction and pride? Look at thy pilgrimage—did not impurity pursue thee and surround thee on the journey and soil

thy mind even in Mecca? In all these things there is dross mixed with the gold; and He who reads the heart says in His Holy Book, "In all your doings your sins do appear."

Therefore these good works cannot come into His treasury, even as a coin that is mixed with brass cannot come into the treasury of the Government.

See to this thing, O brother, for the last summons may be near at hand. It may come with the warning of old age or of long illness, or it may come suddenly in a moment, and if thou hast only a coin that does not ring to take with thee when thou goest to meet God, woeful will be that day.

Now in the story of Abdullah he was foolish in avoiding the test by reason of his certainty that his ancestors were in the right, and in that they had treasured the coin as a thing of value. But he would have been still more foolish if, for the sake of his belief in the past, he had tossed away a coin of pure gold and had still persisted in presenting that which was mixed with dross.

It may be that thou hast not yet understood that there is such a coin, so to speak, provided for thee, for the Lord Christ offers to thee a way of access to God which is pure and without alloy—instead of offering to God thy good works which are mixed with sin, thou canst offer to God Christ the Lord Himself to be thy propitiation and thy ransom, and when God looks on Him, He sees only what is pure and clear as the stars of heaven and the snow on the mountains, and accepts thee for the sake of Him who is His Beloved. Therefore, O brother, fling away the worthless coin that does not ring, and bring to God as thy ransom the One who is above price, even Christ the Lord. So shalt thou stand accepted now and in the last great day. Amen.

The Conference for Women at Zeitoun.



THE Second Conference for Women Workers in Egypt was held at Zeitoun from the 17th to the 20th of April.

Previous to the Conference, "Call to Prayer" leaflets had been sent out.

God was very gracious in answering these prayers, not only in sending a shower of blessing at the Conference, but also in giving tired Missionaries the extra energy needed to gather the forces together for such a meeting and to attend to all the mundane details required to make comfortable such a large company.

Between 75 and 80 were present coming from all over the Delta, Alexandria, Cairo, Fayoom and Assiut.

The ones who were called to guide the trend of thought, Mr. Logan and Rev. Wasif Phillibus, gave evidence that through them God was the real Leader. It took some time to get thoughts and topics of conversation entirely separated from things

worldly. In fact, the first day closed not so very auspiciously for the rest of the Conference. The topics for prayer and meditation were interesting, but did not seem to have taken hold of hearts. As one of the younger teachers said, "It is all talk and no feeling." However, this very atmosphere of coldness warned the earnest ones to seek the refuge of prayer, and as a result the next day the shower of blessing came. The immediate cause was the morning address by Rev. Wasif Phillibus. "Pentecost" was his theme, and as he talked we felt that truly the Holy Spirit was present. Sitting in the back part of the room, looking about over the audience, seeing the weeping ones here and there, seeing heads bowed in silent prayer, seeing the earnest faces of young and old full of expectancy, thrilled my soul and I silently breathed a little prayer asking for a sign of the real presence of the Holy Spirit. I very timidly sent up this prayer, for I was just a bit afraid it might displease God to ask for a sign. In His graciousness He gave it. After the meeting someone came pushing through the crowd to me with the message that my little Moslem pupil teacher, who had gone with our Alexandria party to the Conference, was in tears and seemed to be under conviction. I took her aside, and after many questions found out that the Holy Spirit had really taken hold of her. She asked to talk with Mr. Wasif Phillibus, as she wanted to find out more about the wonderful things he had been talking about. So after the mid-day meal in the tent, a company of us gathered together in a circle in the Prayer Room and Mr. Wasif Phillibus explained to the enquiring child the way of life and salvation; then she stood up and before the company accepted Christ as her Saviour, choosing as her verse "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Others in the circle who had not taken a definite stand for Christ also accepted Him gladly. It was certainly a day of great joy and rejoicing for us all. I think I can testify that I experienced my keenest joy as a Missionary the moment I held my little pupil by the hand when she confessed Christ.

Prayer and praise and testimony characterized the remaining sessions. One woman of wealth and influence, on her knees, said: "I consecrate to Thee my life, my children, my house, my wealth." Her great burning desire seemed to be that her Egyptian sisters should all be brought to the knowledge of this wonderful newness of life. A mother stood up and, with tears streaming down her face, thanked God that her daughter had confessed Christ. Teacher after teacher stood up and consecrated herself to the work of winning souls.

After the last session, when the good-byes were said, and company after company wended their way across the sandy desert to the little railway station, a quietness and hush settled down upon everything, broken only by strains of revelry going on in some Arab tents near by. But this touch of the outside world was enough to remind us that Satan was as busy as ever, and was ready to make an attack upon any of us, so we who remained had a little meeting of prayer, seeking help and strength for the hour of temptation which was so sure to come.

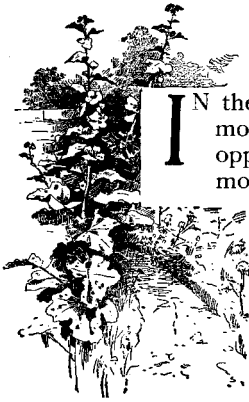
MINNEHAHA FINNEY.

Alexandria, Egypt.



The American Mission in Alexandria.

DEDICATION OF NEW BUILDING.



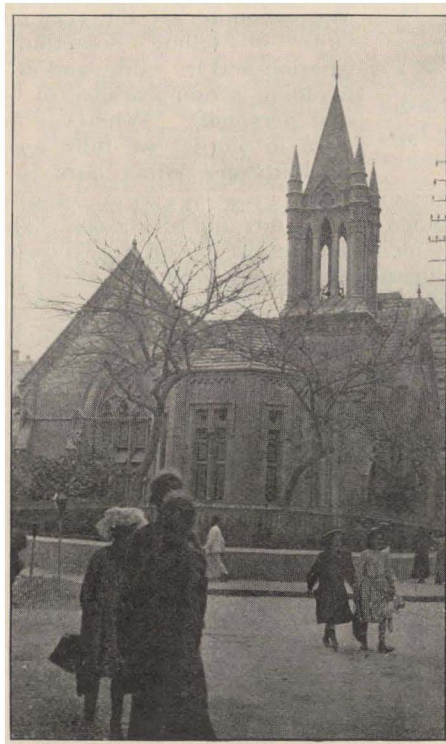
IN these days when there is a general tendency in all movements to expansion, a tendency directly opposed to the spirit of exclusiveness and monopoly, one's remarks at such a function as this should be comprehensive rather than particular, general rather than personal. We encounter at the very outset the difficulty of telling something about the Mission and its work, and at the same time avoiding the appearance of being exclusive and personal. Whatever be the appearance in words, we fully recognize that in philanthropic effort ours is only a small part, a mere fraction of the great aggregate of work being done by men and women of all lands and all classes. The unparalleled and constantly increasing effort of all for knowledge, and the diffusion of education precludes from all of us any monopoly, equalizes merit, and makes us sharers in the common, all-harmonizing effort whose genius is liberality, fraternity, and co-operation.

When we mention the promising outlook for the College at Assiut which led us to determine upon an entirely new plant of buildings and large teaching staff; when we speak of the College for Girls in Cairo opened only last year, to say nothing of Luxor and other places; the recital of such events only emphasises two facts in our experience which show that the Mission would have been most blameworthy had it failed to undertake these new enterprises.

These two facts are: (1) The ready welcome with which we have been received by all classes in Egypt, and (2), and more important, the increasing demand for better things among the Egyptian people; who have ever evinced such a hearty appreciation of, and ready aptitude for larger mental, moral, and religious attainments, that the Mission has been forced along by the realization that, having once placed its hand to the plough, it could not turn back. We wish here only to make clear the place the Mission has given its educational work in that broader and higher effort to lend help in the progress and the development of both the intellectual and religious life in Egypt.

The Mission has always regarded the moral element in education as of greatest importance. While all forms of development are good, the highest form is found in Christian character. Therefore the textbook which all students from the smallest to the largest must study, is the Bible. Experience has proved more and more clearly as knowledge has increased, that mere cleverness is no security for the happiness either of its possessor or of the community to which he belongs. Moral character is an absolute necessity for the preservation of a healthy and prosperous national life. It is for the building up of this moral

character that the missionary strives. Two powers in human nature which make higher attainment and culture possible among those who once really catch the vision of higher standards, are the self-searching and the self-forming power. The prerogative of a missionary is to turn minds upon themselves, forming in them a recognition of their capacities and possibilities, and inspiring in them a desire to attain and a determination to gain the highest and best things. To lead men to a consciousness of a self-possessed power nobler than that exercised in the past and to point out ways and means for the discovery of native talent and natural endowments, is the chief business of any man or set of men who desire to help forward mankind.



AMERICAN MISSION CHURCH.

Perhaps a brief history of how this building has been called into being, might be given. It stands here in response to the great need felt for a number of years by the missionaries, a need of having some larger equipment for their work.

The American Mission first came to Alexandria on November 10th, 1854. Those who first moved on southward, went by rail as far as Kafr el Zayat, which was then the terminus of the railway, and from there to Cairo by boat. In the year 1857, Mr. Lansing was appointed to Alexandria. He was able to begin work at once as he had had six years of experience in Damascus. A school for girls was taken over by the Mission from a society in Scotland called the Society of Paisley. Miss Pringle, the lady-

in-charge, had been obliged on account of ill-health, to return to Scotland. A school for boys was also opened that same year on December 15th. These are among the oldest of modern schools in Alexandria.

In the year 1864, the Mission purchased the building in the Goomruk quarter of the city, and in that building the school for girls has been maintained ever since—a period of 47 years. During these years, the Mission was favoured by our Scotch friends by being permitted to hold the Arabic service on Sabbath mornings in their church. This agreement held for 27 years, till we were able to secure this lot and erect the Mission church. We shall never cease to remember with gratitude the kindness and forbearance of our good Scotch friends in Alexandria.

The lot on which this building stands was purchased on May 22nd, 1896, from Prince Toussoun, by the late Dr. Ewing, who was stationed in Alexandria for more than 25 years. It was due to his clear foresight and faithful efforts that the site of the building was secured. And to-day our thoughts turn naturally to him, the man who planned for a future which could not then be realized, who prepared the way, and made possible the growth of later years. To-day completed buildings stand upon the lot and accommodate the schools which he watched over and cared for during those earlier years. We speak in grateful remembrance of him.

In 1902 the church was erected. The funds for the building of the church were given by the members of the 1st United Presbyterian Church of Allegheny, Pa., of which Rev. W. J. Robinson, D.D., was pastor. As Dr. Robinson was called to his eternal rest shortly after this contribution was made, the church is called The W. J. Robinson Memorial Church.

From the time of the erection of the church, continuous effort was made to secure funds for this building. Among the first contributors was a poor woman who was forced to earn her living by the work of her hands. She did extra sewing at night until at last she had saved \$25, which she gave toward this fund. Her act became an inspiration to all and had a practical influence upon many. The son of Dr. W. J. Robinson, the Rev. A. R. Robinson, the pastor of the Sixth Church, Pittsburg, became interested, and led his congregation to contribute to the fund. They gave us about L.E. 5,000. Other smaller sums came in until we were able to begin the building. The first ground for it was broken on April 15th, 1908.

As the Mission was paying annually a considerable sum for residence and school rents, we determined to add the third and fourth floors, thus completing the building and economizing the above heavy rentals. Our plan has been that this, together with the income secured by the building, shall carry and eventually cancel the indebtedness necessitated for its completion.

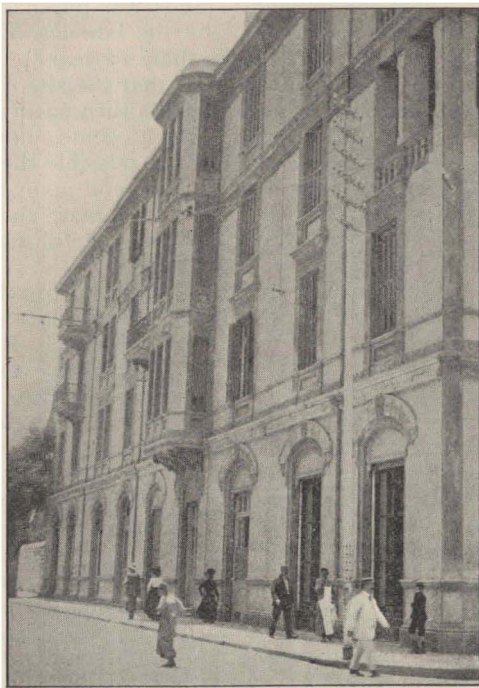
This is a very brief history of how this building has grown, storey by storey, until at last it stands to-day not quite finished in some details, but answering already the purpose for which it was built. During this first year the enrolment in the two schools has reached a total of more than 350.

You can all understand at sight the purpose of this auditorium. It is meant not only for occasions such as this, but

it is for the annual school exhibitions, and for school entertainments of all kinds, when friends may come in and see what is being done. It is for lectures, both in English and Arabic, given for students or others. In short it is open for any entertainment or assembly that will be helpful and uplifting. As time passes and the schools develop, we hope to make very effective use of this room.

Below it is the gymnasium, which is not yet completed, but is to be for the physical training of the pupils, the gymnastic exercises to be made a part of the curriculum and daily routine of training.

On my left is the west wing of the building, with more than



AMERICAN MISSION BUILDING (LOOKING EAST).

fifteen rooms for the boys' school. This school has already three departments of work. (1) The usual course of study leading up to the primary certificates; (2) a commercial department which is for the training of boys wishing to enter business or public service; and (3) a night school intended to meet the needs of young men who require, in business, a better commercial and clerical training, but have no time to devote to it during the day.

On my right are the same number of rooms for the girls' school. On the first floor are the rooms for the kindergarten, and on the second, the other school rooms. And above the schools are the residences.

In making the announcement to-day that the building is in the main ready to be occupied by the Mission, we beg to call

your attention not only to this fact, but to one far more important and with a meaning which, if taken by our friends in Egypt in its true sense, should enlist the hearty interest of all who love this country. It is that this building is here to stay, as far as we are concerned, so long as its foundations will sustain it. We mean to say we never intend picking it up and transporting it back to America. It is here as a finality. We intend it for Egyptians. You may not know it, and perhaps it would not be amiss were we to give you this item of information—that there are more than one hundred institutions, more or less important, which have been inaugurated by the American Mission, and on the principle of native self-management and self-support, have passed from



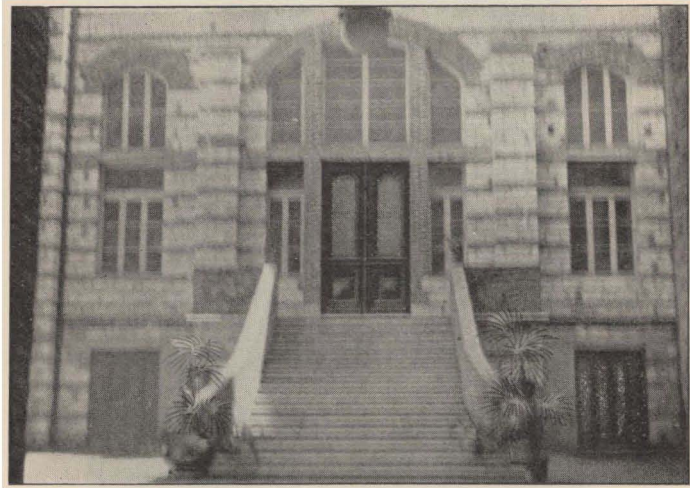
AMERICAN MISSION BUILDING (LOOKING NORTH).

American into Egyptian hands. Some of them are village schools, others, schools in larger towns, while some are churches. The largest of these is the Meglis el Milli, with all it includes for native self-management, for the entire Protestant community in Egypt. Every institution the American Mission inaugurates in Egypt is intended for the Egyptian people, in service from the time of its inauguration and eventually in fact and title whenever the moral and spiritual equilibrium is such as to warrant the belief that the purpose of these institutions will be fully and completely carried forward to ever-increasing usefulness for the entire community.

We might at this point mention very briefly a few facts concerning the Mission's work. This is not an occasion for full

statistics. Suffice it to say that we have in Egypt 196 schools, 148 for boys and 48 for girls. The total enrolment is 17,747. There are three hospitals with outlying clinics, having a total number of patients of 55,369.

Another fact that ought to enlist the interest of all who love the welfare of Egypt is that the American Mission has for its 57 years held firmly and consistently to the principle that the language of its schools must be primarily the Arabic. Not merely because of its beauty and nobility of expression, but because it is the language of the people. This principle has always been regarded by us as of prime importance, so much so that we have all these years held to it, even during the few years of a wide and enthusiastic introduction of our own language—the English—into almost every school in the country. We mention this here somewhat prominently as we may be considered by many as behind the times and failing to answer the great



ENTRANCE TO AUDITORIUM, AMERICAN MISSION BUILDING, ALEXANDRIA.

demand for Western education because we choose to adhere to this principle. Popular as has been the cry for more English masters, we have purposely sought to develop the ability of native teachers. Popular as has been the cry for more English studies, we have always sought to do all we could through the Arabic. While seeking to give a thorough European or Western training, we have held that the education that will live the longest and extend the farthest can only be secured through the language of the people. The native language of any people has the imagery that touches the higher instincts of the masses. Not only can a people best acquire useful thought and beneficent principles through their own tongue, but they can much better apply their knowledge, utilise it, and become original manipulators of educated thought, turning it into native, and therefore natural, channels for the fullest development of the spirit of effective citizenship.

Notwithstanding this emphasis we have placed upon the

Arabic language, we have sought in practically all our schools to give the most thorough training possible in our own language. We have in our higher schools American, English, and European teachers. We have endeavoured to give the pupils the best advantages that might accrue to them under such instructors, giving training through them not only in the English language but also in French, in music, and in the kindergarten. Thus we strive to develop normally and symmetrically, and more completely because of this new equipment, those whose education has been entrusted to us; that they may take their full and proper part in the life and activities, the thoughts and aspirations of their country and of the world.

We realize that men cannot of themselves erect a building to the honour of God, and that His temples consist not of mere wood and stone, but His more grand and enduring structures exist in human life, in intellect and freedom of thought, in morals, in character, in the image of God worked out in men, who in His image were first created.

So in opening this building to-day we mean it not as a monument to the American Mission, or to any man or group of men, but we earnestly desire that through the blessing of Almighty God it may be widely used in rearing these living, abiding human temples to the abundant glory of our God Whom we seek to serve.

The Conference at Lucknow, India.

BY PROFESSOR R. S. McCLENAHAN.



THE greatest gathering of people, especially interested in the evangelization of the Moslem world, that was ever held, convened in the city of Lucknow, India, January 23 to 28, 1911. Upon the initiative of Rev. S. M. Zwemer, D.D., of the American

Dutch Reformed Mission on the Persian Gulf, the first Conference of Missionaries to Mohammedan lands was held in Cairo, Egypt, in 1906. At that time 62 missionaries were present. At the Lucknow Conference there were 175 delegates, representing the evangelization of Moslems in India, China, Persia, Turkey, Arabia, Egypt, Beluchistan, and also the Boards in America controlling some of these fields. There were almost as many visitors present, mostly missionaries. Bishop McDowell, of Chicago; Chancellor McCracken, of the University of New York; Rev. C. H. Patton, D.D., of the American Board, Boston; Mrs. H. C. Campbell and Mrs. J. B. Hill, of our Women's Board in Pittsburgh; directly represented the church in America. Seventy-four of the delegates were from America, 78 from the British Isles, 4 from Germany, 4 from Scandinavia, and 15 from various countries. 31 of the American delegates were Presbyterians, 17 Methodists, 7 Congregationalists, 9 were Baptists, and 10 from various denominations. Of the British representatives, 44 were from the Church of Eng-

land, 21 from Nonconformist churches, 6 were Scotch, 5 from Canada, and 2 from Australia.

Our church sent 15 missionaries from the Punjab, where we have such a large work among Moslems, and two from Egypt, besides one representative from our native evangelical church in Egypt, Elder Mitry Salib of our Alexandria congregation, editor of our Arabic church literature, and a leader of much power in our Egyptian church.

There was Trowbridge, who was in the thick of the bloodshed and rapine at Adana; there was Ridley from the frontier of Islam in western China; there was Young, who has for twenty years laboured in southern Arabia, with eyes constantly turned to Mecca; if perchance that nerve centre of Islam might be penetrated with the Gospel message; there was Miss Holliday, who has faced mobs and princes and courts in Persia, to witness for the Saviour; there was Miss Wilson of our Punjab Mission, who could hold your attention for hours with the simple story of evangelization of the Moslems in Northern India; there was the Bishop of Lahore, who for twenty years wrestled with Islam in crowds on the streets before being elevated to his present position of leadership, where he still calls to the campaign. There were Weitbrecht, Ewing, Wherry, Goldsack, Carpenter, Pennel, Lankester, Nelson, Zwemer, and a host of others, leaders in the evangelization of the Moslem world through educational, literary, medical, and preaching and other activities. And conspicuous were the score of Moslem converts to Christ, Prof. Sirag Ed. Din, of Forman College; Canon Ali Bakhsh, Rev. Ahmed Shah, Prof. Talib Ed. Din, Archdeacon Ihsanallah, and others. Their presence was both indicative and an inspiration. They discussed earnestly the various problems and impressed the Conference most of all with the thought that the Moslem world must be loved and *won* into the kingdom of God, not dragged or argued in.

The Conference continued with two sessions daily from Monday morning until Saturday afternoon. Two special evening meetings were held, for conference as to methods and for consideration of some phases of the work among women.

The Bishop of Lucknow and Bishop Warne, of Lucknow, representing the British and American Churches, welcomed the conference. The Chairman, Rev. S. M. Zwemer, D.D., delivered a magnificent address at the opening session, giving a most comprehensive and thorough survey of the whole Moslem world. He showed by carefully compiled statistics the significant and far-reaching changes in the whole political, social and intellectual upheaval which has taken place among Mohammedans within the past few years, and the changed attitude of the home churches. In conclusion he pointed out how the following factors seem to stand out conspicuously as indicative, viz., that Morocco is typical of the degradation of Islam, Arabia of its stagnation, Persia of its disintegration, Egypt of its attempted reformation, Java of its conversion, China its neglect, India of the opportunity to evangelize Islam, and Equatorial Africa of the peril of an advancing Islam.

The first three days of the Conference were taken up in the consideration of the Pan-Islamic activity of recent years—its genesis, the bearing it has upon the evangelization of Moslems,

and the problems involved in the recent political changes which have occurred, in the relations of Christian, Moslem and pagan governments sustain in the matter. It was a splendid review of the whole field of Islam, with papers by Dr. W. S. Nelson, of Syria; Pastor F. Wurz, of Basel, Switzerland; Canon Sell, of Madras; Rev. G. Simon of Sumatra; Rev. L. F. Esselstyn, of Perisa; Dr. J. C. Young, of Aden; Dr. W. A. Wilson, of Indore, India; Prof. J. S. Crawford, of Beirut, Syria; Rev. S. V. Trowbridge, of Turkey; Rev. C. R. Watson, D.D., of Philadelphia; Colonel G. Wingate, of India; Rev. W. H. T. Gairdner, of Cairo; Rev. J. Takle, of Bengal; Rev. Adriani, of Celebes; Prof. Karl Meinhof, of Berlin; Rev. F. H. Rhodes, of China, and Miss Von Mayer, of Russia. The names and addresses of these writers are indicative of the scope of the problems contemplated.

After each paper the Conference fully discussed the various phases of the situation, and finally went into the consideration of a combined policy whereby the Christian Church might meet the Moslem advance. It was felt that however serious the Moslem problem might be to-day in India or Persia or Afghanistan or China or the East Indies, the field for the most strategic operation and earnest co-operation for the next one or two decades, was *Equatorial Africa*; that there the rapid spread of Islam from North and East Africa and Arabia formed the most serious problem for the present activities of Christian Missions. The conviction of the Conference as to this matter was summed up in the resolution given at the close of this article.

Thursday was the day of the study of the training of missionaries to Moslems, the literary, intellectual, and spiritual preparation and means for qualifying for efficient service. The papers were by Prof. R. S. McClenahan, of Egypt; Rev. A. H. Ewing, D.D., of Allahabad, India; Rev. Ahmad Shah, of India; Rev. C. G. Mylrea, of Lucknow; Canon Ali Bakhsh, of India; Mr. A. T. Upson, of Cairo; Rev. W. A. Rice, of Persia, and Rev. W. G. Shellbear, of Perak. The papers and discussions brought out the great need of trained men and women, hand-picked workers for Christ, among the scholars of Islam, thoroughly equipped by exhaustive knowledge of the Arabic and colloquial languages, intellectually and spiritually qualified in a large way before coming to the Moslem world, but able to adapt themselves to the whole genius of oriental thought after reaching the field. The need of simple, earnest preachers of the Gospel to the masses was also emphasized—of men and women who could evangelize the individuals in the homes and by the way, in public and in private, even if they could not, perhaps, wrestle with the sheikhs and doctors of Moslem law. It was the conviction of the conference that there should be some centre for preparation for missionaries to Moslems, where a school for specialized study might be established, in which the Arabic language and the whole structure of Islam could be as thoroughly studied as possible, and from which the publication and distribution of suitable literature for all the Moslem world might be undertaken.

Friday was the day of the study of social, educational and doctrinal reform movements, with papers by Canon Weitbrecht, of Simla, India; Rev. John Giffen, of Cairo; Miss de Sélincourt and Miss A. Van Sommer, of England. The special work for

women was also discussed in papers by Miss Holliday, of Persia; Miss A. Y. Thompson, of Cairo; Miss Patrick, of Constantinople; Miss Trotter, of Algiers. On Saturday the same subject was taken up in papers by Miss Cay, of Cairo; Dr. Emmeline Stewart, of Persia, and Mrs. Wherry, of India. The discussion took in the whole problem of the reform movements, the social, educational, literary, medical, and evangelistic work for and by women.

This was followed by two masterly addresses, one written by Robert E. Speer, D.D., of New York, and the other by the Bishop of Lahore, on practical conclusions, methods, and opportunities presented by this gathering. The Chairman, Dr. Zwemer, closed the conference with an appeal to the delegates to remember that the expression "The World a World of Islam," was but a reproach, for it is Christ's world, and this assembling of the representative workers from all the parts of this world should mean but added force and capacity, with perhaps a readjustment of our whole life, and a new inspiration for his service among the millions of Islam.

That forenoon, it was announced, that a door was opening and the beginning of the financial provision in sight, for the entrance of the Gospel into even Jidda, the port of Mecca, and only 65 miles from that rallying place for the hosts of Islam. Almost overcome with gratitude to God, the conference, led by that apostle of Arabia, Dr. Zwemer, spontaneously sang "Praise God from whom all blessings flow." There were lumps (of joy) in throats just then.

The above is in the briefest way an account of the programme of the Lucknow Conference. Throughout its meetings there was the consciousness that these three hundred and more representatives of the Christian Church's firing line for the overthrow of Islam, were being sustained and led in response to the thousands of prayers being sent to God for the Conference. Prayer in the Conference itself was a most prominent feature. We all felt that we were face to face with the question "After Lucknow, what?" It was, and is, a call to the whole church to "be a voice and a passion and a fire and a power, for the evangelization of the two hundred millions of Islam in this world." It was a call to readjust the whole position of the Christian Church in relation to the problems, the dangers, the possibilities and the open doors which are now appearing with such distinctness when one surveys the nation from China to the West coast of Africa.

The Conference represented the whole evangelical church. It was a division of the army whose campaign the Edinburgh Conference considered and planned for. Its problems were clearly stated, involving the whole area of a stubborn and un-Christian, if not positively anti-Christian, Islam. Its discussions were penetrating, and serious, while at the same time bright with hope and encouragement. Its conclusions are a clear call and ought to be an inspiration to the Church. Its spirit was most catholic and Christ-like. Not a moment was spent in comparison of, or discussions of creeds. "Islam to be won for Jesus Christ" was the whole spirit of that Conference. Its delegates and visitors were but representatives of a church which has this problem before it. It undertakes to lead. It is leading. Is the church prepared to respond? Are men who are able to go,

going? Are men who are able to send others, willing to do so? Paganism is disintegrating all around the world. Islam stands sullen, full of resistance, fortified with a whole arsenal of offensive and defensive weapons against Christianity and the Gospel. In some quarters, notably in Central Africa and the Sudan, it is spreading, covering whole areas which have been pagan, and which will be infinitely harder to evangelize when once they have turned Moslem. The condition calls for a thoroughly united and forceful advance of the Christian church.

May each one who reads this pray the prayer of the Lucknow Conference :

" O God, to whom the Moslem world bows in
homage five times daily, look in mercy upon its
peoples, and reveal to them Thy Christ."
and daily hear the refrain which we carried away,
" Remember Lucknow, 1911."

Christ and the Little Ones.

<p>"THE Master has come over Jordan," Said Hannah, the mother, one day :</p> <p>" He is healing the people who throng Him, With a touch of the finger, they say.</p> <p>" And now I shall carry the chil- dren— Little Rachel, and Samuel, and John, I shall carry the baby, Esther, For the Lord to look upon."</p> <p>The father looked at her kindly, But he shook his head and smiled ;</p> <p>" Now who but a doting mother Would think of a thing so wild ?</p> <p>" If the children were tortured by demons, Or dying of fever—'twere well ; Or had they the taint of the leper, Like many in Israel."</p> <p>" Nay, do not hinder me, Nathan : I feel such a burden of care, If I carry it to the Master, Perhaps I shall leave it there.</p> <p>" If He lay His hand on the chil- dren, My heart will be lighter, I know ; For a blessing for ever and ever Will follow them as they go."</p> <p>So over the hills of Judah, Along by the vine-rows green, With Esther asleep in her bosom, And Rachel her brothers be- tween ;</p>	<p>'Mong the people who hung on His teaching, Or waited His touch and His word, Through the row of proud Phari- sees listening, She pressed to the feet of the Lord.</p> <p>" Now why shouldst thou hinder the Master," Said Peter, " with children like these ? See'st not how from morning till evening He teacheth and healeth dis- ease ?"</p> <p>Then Christ said, " Forbid not the children, Permit them to come unto Me !"</p> <p>And He took in His arms little Esther, And Rachel He set on His knee ;</p> <p>And the heavy heart of the mother Was lifted all earth-care above, As He laid His hands on the brothers, And blest them with tenderest love.</p> <p>As He said of the babes in His bosom, " Of such is the kingdom of Heaven"— And strength for all duty and trial That hour to her spirit was given.</p>
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JULIA GILL.

THE NILE MISSION PRESS.—Donations & Subscriptions received

1911.	Receipt No.	£	s.	d.
March 6.	2451	...	2	0
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£88 0 10½

For Site and Premises ... 9 8 6
 „ General Purposes ... 78 12 4½

For Statement of Accounts for Year ending 31st March, 1911, see page 95.

April 1.	2505	U.S.A.	18	10
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" "	2507	...	10	0
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1911.	Receipt No.	£	s.	d.
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MOHAMMEDAN WORLD

Edited by Annie Van Sommer

In connection with the
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Asia Minor and Turkey,
Syria and Palestine,

The Quarterly Paper of the Nile Mission Press.

AUTUMN NUMBER—OCTOBER, 1911.

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Words.

“ O never say a careless word
Hath not the power to pain!
The shaft may ope' some hidden wound
That closes not again.
Weigh well those light-winged messengers,
God marked thy heedless word,
And with it, too, the falling tear,
The heart pang that it stirred.

Words!—heed them well; some whispered one
Hath yet the power to fling
A shadow on the brow, the soul
In agony to wring;
A name—forbidden or forgot,
That sometimes unawares,
Murmurs upon our wakening lips,
And mingles in our prayers.

O words—sweet words! a blessing comes
Softly from kindly lips;
Tender endearing tones that break
The spirit's drear eclipse.
O are there not some cherished tones
In the deep heart enshrined,
Uttered but once,—they passed—and left
A track of light behind?

Thou hast been blest, if never bent
Thine head in anguish low,
To hide the trembling lip, the tear
That harsh words caused to flow.
Striving in vain to mask the pain
Veiled by thy silent pride,
The faint smile of the blanching lip
That strove the pang to hide.

But oh! more blest! if memory brings
No record of the past,
Where angry glance and cruel word
Their withering shadow cast;
Where no dead eye fell mournfully,
When on the quivering Soul
Thy bitter words went echoing
Like the loud thunder-roll.

Are there no words that from the fount
Of life and blessing come
Cheering the sorrowing Soul with love
And leading wanderers home?
O Christ, write Thou Thy words of peace
Upon our hearts and be
The guard of each winged messenger
That upward flies to Thee.”

—*Anna Shipton.*



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MISSIONARIES' CHILDREN AT FAIRHAVEN.

"Blessed be Egypt."

Vol. XI.

OCTOBER, 1911.

No. 48.

Editorial.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come to the knowledge of the truth.

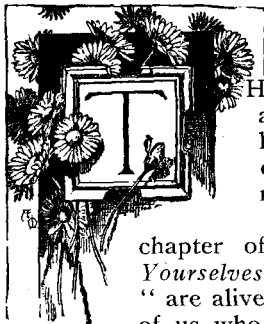
I TIM. ii. 1, 2, 3, 4.

We would at this time especially ask our readers to obey this injunction in looking forward to the coming of Lord Kitchener to Egypt. We may have him in control there for the next ten years. Those years may be for blessing to this land if we faithfully intercede for him now, and all through the period of his administration. It is in times of quietness and peace that men come to the knowledge of the truth ; and this seems to be set before us in the above texts as an incentive to our prayers.

It is known throughout Egypt, that there has been much bribery, blackmail and injustice going on for the last few years. Lord Kitchener is known to be a just man, he understands the people, and speaks their language. All hopes are fixed on him that his coming will put an end to the present state of things, and that a better day will dawn.

It is our hope that each Mission will be reinforced this autumn. We ought to open new stations, and reach all the unoccupied fields in Egypt. For this also, let us pray.

The Nile Mission Press.



DEAR FRIENDS,

HERE has recently come to one's own heart a message from God which, whilst doubtless it applied to oneself first, seems to be one which the Church of Jesus Christ is needing at this time.

It comes in the midst of the sixth chapter of Romans and the 13th verse. "Yield Yourselves unto God." It is addressed to those who "are alive from the dead." Therefore it is for those of us who know something of what it means to be "born of God" from a life of sin and selfishness.

Let us examine the words separately and yet very simply. "Yield" in other words—Let God have His way with your life. "Yourselves" strikes the personal note. It means I must yield.

B

"Unto" shows us the purpose. Comparing Rom. xi. 36, we see:—That "of Him, and through Him, and to Him are all things." We so often think of our Christian life as one which is always receiving *from* Christ, may not this be at the root of much wasted life and opportunity. We need to understand that He wants us also to be something *for Him*.

"God." The Person to whom we are to yield. It is impossible to describe Him adequately. He is Love, Holiness, and many other things personified, but we never can understand our Father save by revelation. Matt. xi. 27. The thought immediately comes to us—"if this is a call from God to me, how may it be accomplished?" "How may I yield?"

Firstly. There must be the desire. It must be a strong desire, and it must completely possess us. This desire comes through the study of the promises of God. In other words it is a desire born of the Holy Spirit, through the Word, in our hearts. We must study the promises also in relation to the whole body of Christ. The selfish motive must be put on one side. The desire to "Yield yourself unto God" must be because you want to be something for Him and also something to help and not to hinder the perfecting of the body of Christ.

All Scripture helps to this thought. Abraham left all for the promises of God and obtained a yielded life, the benefits of which we, through Christ, are reaping to-day, because God's promises to him caused a mighty and overwhelming desire to yield himself unto God at all costs. See Gen. 12.

So it was with the disciples. They waited their Pentecost with an intense desire born within them at that marvellous promise in Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses *unto Me*."

Secondly. To obtain this desire we must abandon all others. Our desires are too diffuse. We seem to have our desires attached to so many objects. It is necessary then if we would have *this* desire, to take each desire we have to our Master and ask Him to loose us from any and all desires which would hinder the one great and mighty one from operating in our lives. What a blessed thing to know that "If the Son shall make you free ye shall be free indeed" (John vii. 36). Thus and thus only can we be free to choose to "Yield ourselves unto God." We need such freedom to choose. But even granted that I am freed from many desires and have only one now, viz., that I may yield myself unto God, there still seems something more necessary. This is the power to yield. Why is it that so many of God's children honestly want to yield and yet seem no nearer God's fulness. I believe it is that they have not yet learned that only by the Holy Ghost can we yield ourselves to God. Why was He sent at Pentecost? As one well known writer has said: "He came to inaugurate the Lordship of Jesus": to bring it nearer home He came to give me His power to submit or to yield to that Lordship. It was "through the Eternal Spirit that Christ offered Himself to God" (Heb. ix. 14), and that seems the secret of a yielded life.

The Results which will come from such a Yielding.

1. A new prayer life. Our blessed Lord speaks to us in St.

Mark ii. 23 of a life which becoming wholly yielded to Him shall have "whatsoever he saith." Surely then such a life is a glorious possibility. "Let us therefore fear, lest, a promise being left us, any of us should seem to come short of it."

The remaining results come to us from a direct Commentary God has given us on this same subject in 2 Chron. xxx. 8—"Yield yourselves unto Jehovah," and in verse 9 we are told that if ye turn, your brethren and children shall find deliverance. Oh the numbers of us to-day who have to mourn unsaved relatives and friends, many of them "taken captive by Satan at His will" (2 Tim. ii. 26). Their deliverance hinges in a great measure on *our* being yielded unto God.

But there will be more than this. There will come into the midst of God's people—God's hand, "to give them one heart to do the commandment of the King . . . by the Word of the Lord" (verse 12). Is not this what the Church of Jesus Christ is crying for and longing for—unity. This message comes to us therefore "Yield yourselves unto God."

And yet once again in the 31st chapter and 6th and 7th verses we read that for four months the people were bringing their tithes "unto God." Beloved, we hear on all sides of retrenchment—of Societies in difficulty—and workers—God's workers—kept back. Why? Because we at home will not "Yield ourselves unto God."

Finally: "Yield yourselves unto God."

There is here first a note of command from the risen Christ. To understand it we must see Joshua standing before Jericho and hear the commanding words of the One who appeared to him, "As Captain of the Lord's host am I now come." It is a *command* to yield unreservedly to God. There is also a note of warning. As we read on we see in Rom. vi. 13 that it is possible for even those "alive from the dead" to yield themselves unto sin." May we heed the *warning*. The only safety is in yielding unto God. But there is too the note of "*wooing*." God would not so much command or *warn us*, as show us by what He Himself longs to be to us, and what He wants us to be to Him, that a yielded life is the best life. "He that hath wrought us for the self-same thing is God" (2 Cor. v. 5).

When flocks of birds are migrating through lands, and the instinct is strong upon them, you may catch one and imprison it in a cage, and it will beat its breast against the bars and fall back panting. But let the migratory season pass, and you may open the cage and that little bird will not fly. The tug on that little heart has gone. For a nation, for the individual soul, there may come a time when the tug of the Holy Ghost at the heart passes for ever, because we knew not the time of our visitation.

Beloved friends for His sake, for the world's sake, for His Body's sake, let us

"Yield ourselves unto God."

Yours in His service,

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

SINCE writing the Annual Report some three months ago, we have had another busy spell. We have been busy in all departments, not only in the printing but also in the publishing.

Our Bible Class has been held, as usual, on Thursday evenings, week by week. Not only have the Christians attended with their usual interest, but we have had some Moslem workmen in also; one of them, in particular, shows signs of interest in the Gospel, and regularly does what some Moslems would not—that is, he kneels with us in prayer. Nor is this all, for he has, of his own accord, purchased an Arabic Gospel, and is diligently studying our Evangelical publications.

Outside Movements.

Those who have read my remarks in the Annual Report will be interested to know a few more details.

(a) *The Society of Invitation and Instruction.* This movement has had a good deal of assistance from a certain Sheikh Jâsim, a merchant of good family in Bombay, who came over and donated no less than £2,000 to the movement, and has since endowed it with an annual income of £200, to be paid not only during his own lifetime but that of his descendants after him. He was feted by the Khedive for his generosity, and was elected the first honorary member of the Society. The latest item of information is that they have now their building, having for the time being hired a mansion in Rhoda Island, opposite to Old Cairo, for the training of students whom they hope to send out to Christian and other lands to invite all to the holy religion of Islam.

Incidentally, however, we learn that the sister Society, founded in Constantinople, which was called the Society of Knowledge and Instruction—because the Turkish authorities objected to *inviters* being sent out from Turkey—that Society is in rather a bad way. Sheikh Rashid writes in the new number of *El-Manar*, which has come to my hands to-day, that since they objected to his Society in Constantinople giving instruction in Arabic rather than Turkish, and also having fear of political complications, he says that he throws it all upon their hands—if they carry it through, they do, and if they don't, they don't. This is most interesting to us, for it is not so very probable that the Cairo Society will last much longer than the Constantinople one. If one cannot be made to answer, how can the other?

(b) *The Islamic Congress Committee.* One of the Committees formed at this Congress, which I spoke of in my last report, was that for the Observation of the Movements of Missionaries, and they have been quite active in appointing spies to various mission stations. In our own case they have had two objectives—the one was to entice away a convert who came from the C.M.S., Palestine, but I am sorry to have to report that, though I forbade the El-Azhar Sheikhs to enter our premises, yet they have managed to make the little man (he does not look much

more than a boy) dissatisfied with learning to be a printer. He certainly had bad health, and was continually troubled with boils. Eventually he left, in spite of the advice of the C.M.S. missionaries here, and has gone down to live with some Persian Moslems near Alexandria.

An Interesting Baptism.

A Syrian Sheikh, having signified his adherence to Christianity, was sent on to us in Egypt by the American missionaries in Beyrout. We were able to find work for him at once, employing him in literary work. After some further instruction in spiritual things, a most interesting service was held on the last Sunday in June in the American Presbyterian Church in Cairo, when Sheikh Abdullah Helmy was baptized by Dr. Watson, the senior missionary, who is also the respected Chairman of our Publication Committee. It did us a great deal of good to be present, and the Sheikh received a very warm welcome into the Christian Church from the 250 odd Egyptian men that were present, a large number of ladies being on the women's side of the Church. On the first Sunday in July he received the Lord's Supper for the first time. In response to a suggestion he drew up a short statement in Arabic, stating exactly who and what he was, and where he was born. We subjoin the translation:—

“I was born at —, 1285 A.H., and my name was Ahmad Helmy, son of —, El-Hosainy, my ancestors having been for centuries the possessors of knowledge, standing, and piety. I took my first Islamic lessons from my father, then from the Sheikhs of Beyrout, and finally from El-Azhar, Cairo. Having taken high diplomas I was appointed teacher, *Khateeb*, and *Imam* in my village and elsewhere. God first opened my eyes about 25 years ago by showing me the sound proofs of the authenticity of the Christian religion after I had studied the chief religions. My father, who for years had kept me close, died about a year ago, and so I left my people and my wife and my children, as well as my worldly position, and I came to Egypt and embraced the Christian religion, being publicly baptized at the American Mission Church, Cairo, 25th June, 1911. Anyone wishing to be convinced may apply to me at the Nile Mission Press.

(Signed) ABDULLAH HELMY.”

1. PUBLISHING DEPARTMENT.

We have lately been able to make some considerable progress with the *Khutbas*. In the Annual Report we mentioned that we had published ten, but since then we have brought out four more. These were written by Sheikh Abdullah at my suggestion, and with the kind assistance of Mr. Swan, of the Publication Committee. The subjects are:—

Did Jesus Die?

Guidance to Men (*i.e.*, Holy Scriptures).

Nasikh wa Mansookh (*i.e.*, Abrogation).

Mercy and Justice; how reconciled?

There is one interesting observation to be made here, and that is that I asked for funds to vowel the *Khutbas*, and a small sum was given. This has been expended upon the vowelings, not

only of Nos. 11 and 12, as originally intended, but of Nos. 13 and 14. The vowelings seems to have met such a felt want, that we propose to go on with it in any future Khutbas that we bring out.

Descriptive Guide to Books for Moslems. In 1908 the Rev. W. H. T. Gairdner and I brought out a Descriptive Guide to Books, which included the publications of three or four Societies, but there has been so much activity in our own Press since that time that, on this occasion, we easily used up the whole twenty pages with our own publications and that in smaller type than we used before. It also seemed well to divide into three sections, namely, (a) books specially for Moslems, (b) those more suitable for Jews, and (c) those specially belonging to Christians. This Descriptive Guide is now ready, and is sent gratis and post free to any part of the world.

Two more of Miss Trotter's excellent Story Parables have also been done. I may say here that we hope, as time goes on, to make the language of these more and more simple, so that even those women who cannot read for themselves can understand when they are read to them.

Dr. Mott's Lectures. Dr. John Mott, having visited Cairo, and given three lectures in the Abbas Theatre in March last, we acquired from his interpreter the sole rights of publishing these lectures in English and Arabic. They were specially intended for young men, being upon purity subjects. We adopted a new, quite an English style, and printed the Arabic on the one page, and English on the opposite one. This was published at half a franc, and nearly one thousand copies were sold in the first two or three months.

Incontrovertible Truths. This is a pamphlet dealing with the simple truths of salvation, put in a short, taking style. It was printed by us some years ago for some workers in Syria, but this year we had an earnest request for it from an Egyptian pastor, who is a keen evangelist. He urged the matter upon us, and, after consulting senior workers, we brought out an edition of 2,000 copies.

The Indian Pilgrim. This is an Oriental kind of Pilgrim's Progress. It was originally written some fifty years ago, and was translated by the E.G.M., and published in *Beshair-es-Salaam*. Having been revised, it is now being reprinted and published.

Publishing Work for Women. One was so pleased to hear that Miss Trotter had been taking up this matter, and spoken about it at the annual meeting in London. We already have several things either in hand or in prospect. *The only thing needed is funds.* For one thing we are bringing out Miss Trotter's own Story Parables, one by one, in simpler language. Then Miss Mills' book of Colloquial Stories is being revised, and we hope it may be ready for printing by the end of October. Being entirely in colloquial language, this is especially suitable for women. Mrs. Hoyer, of Arabia, is preparing a collection of stories of "Women of the Faith." This will shortly be translated into Arabic, and we hope we may have the pleasure of publishing it.

Then, as stories have been especially asked for—not Western stories, but original ones—it has been thought that Miss Louise

Marston's "Riches that fail not" would be excellent for the purpose. It is published by the Christian Literature Society, in English. If funds are sent in for this purpose, we shall of course bring it out in Arabic.

We hope to have a meeting of the Western section of the Lucknow Conference Literature Committee, of which I am honorary secretary, about November next. Those who cannot help in the matter of funds can give us very real assistance by praying for the deliberations of this Committee. Your interest is also requested in a rather heavy piece of work falling upon this Committee, and more particularly upon its secretary, this summer and autumn; *i.e.*, the preparation of a comprehensive one volume, "Directory of all Workers among Moslems, in all Lands."

Among the Moslems of China.

Those who have heard of our distribution of literature in China have asked how it is that we can use Arabic in China, whereas we cannot in India. Now, one reason is that the Moslems of India seem to have such a medium of intercommunication in their Urdu language, which the Moslems of China have not. Then, secondly, the Turks and others have been devoting so much time and attention to China to revive the spirit of Islam there, that we hear from those on the spot that schools for the teaching of Arabic have been opened wherever there are Moslems. A large proportion of the 10,000,000 Mohammedans of China are to be found in the North-Western and South-Western Provinces, but there are many elsewhere.

Another reason is that mission effort has not greatly developed, and there is not yet a literature in Chinese suitable for *Moslems*. Then, in any case, Arabic remains the sacred language of the Moslem all the world over.

A number of our publications, those specially written for Moslems, such as the Khutbas, have been sent to China and made good use of, though we are not at liberty to say how and where. In response to a special request we are, however, seeking to prepare a small series of tiny Arabic leaflets, which will be small and very cheap. This we cannot say more about at present. Let us now pass on to the Printing Department.

II. PRINTING DEPARTMENT.

The summer, which we are now partly through, has been a busy one on the Arabic side. We are always more or less slack on the English side during July and August, but it has certainly been a matter for praise that we have been able to keep the machines running practically all the time with Arabic work. Of course it must be clearly understood that a great deal of what we have been printing this summer is work for our own Publishing Department, and activity there means financial success in the Printing Department. Activity of publishing means very much more than sending MSS. to the Press. Not only is there a very great deal of work on revision, but the most important matter of all is perhaps the inauguration of the things that should be written—the choosing of suitable work for translation, or the suggestion of suitable subjects for original writing and, in the case of the

Khutbas, the selection of the Koranic texts. These things need much thought as well as prayer, and to this end one is very earnestly praying for a permanent whole-time worker to relieve me of the missionary correspondence, as well as book-keeping and other things. One should explain here that what is wanted is someone who either knows workers in other lands, or about them, or who can get to know them, so as to be *au courant* with the subjects that we are corresponding about.

An Innovation.

This year we tried the experiment of closing for six days. We very earnestly thank those friends who have prayed for us during the time of Mr. Gentles' absence during the past four months, but it was felt that we needed to get away for a day or two. Just as we had come to this decision, Mr. Baker developed 4 degrees of fever, which proved to be but a temporary matter, probably due to a chill. All the same we were glad to get away to hospitable Fairhaven. Also the men, especially Yacoub, the foreman, and Hanna, the machinist, have undeniably been working well, and this little luxury of a few days off was appreciated by them, and we believe will have a good result.

On referring to the quarterly report of work done, it will be seen that the difference between this year and the corresponding month of last year is only a matter of 200,000 pages, which is equal to 1,000 copies of a 200 page book. As it happens that we have two books partly printed, each of about 100 pages, thus far the amount of work turned out is fully equal to that of last year. When one allows for (a) the absence of the Master Printer; (b) a break-down which necessitated one of the machines standing idle for a fortnight; and (c) the increase of work in my own department, necessitating the leaving of the printing department to Mr. Baker to a large extent, it will be felt that the result is very satisfactory, and we wish you to join with us in thanking God who has answered your prayers. Needless to say, we are looking forward to the 4th October, when we shall give a hearty welcome to Mr. Gentles, who is returning to work after furlough.

Extension of Hours.

After about a couple of months of negotiation, and on the very day and about the hour of the annual meeting in London, a paper was signed by the agent giving us the right to work our engine from 2 p.m. instead of 3 p.m., and to go on until 7 p.m., or, in the case of any break-down, until 8 p.m. To realise what this means, one needs to know that if this had not been obtained I should soon have been asking the Committee at home for another £300 machine, as, with the old hours of working, the two machines would not have been sufficient after the end of this summer. This has probably now saved the case for two or three years more to come.

Our Premises.

The landlord, not having been able to come from Beyrout to meet us here to discuss terms for an extension of our contract, we shall have to wait until October. By the time this report is in the hands of the readers, we shall be needing your earnest prayers for guidance. Shall the lease be extended for three years longer, or

shall we see our way to doing anything in the matter of purchasing a site? (Note. Even in the latter case we should still need to go on with our present premises for a year or so, as it takes a long time to build in the East.)

III. COLPORTAGE WORK.

The most important incident in connection with this work is the institution of a plan of co-operation with the C.M.S. From January 1st we made the experiment of dividing the Delta into East and West. We are taking the East, and they have the West. They wished us to extend the plan, and, as we had not then heard anything from the American U.P. Mission, who had been invited to join us, we decided to agree to an extension of the plan to Upper Egypt, and, it being a little more convenient to the C.M.S. to have the Northern Provinces, and we having one more colporteur than they at the moment, we took the Southern ones.

So the matter stands like this: We need for the Eastern side of the Delta two men, for Cairo itself one man (although this is not absolutely necessary), and for the Southern Provinces of Upper Egypt, three men to have one province each. We have just now five men, and it would look at first sight as though we were equipped with two men for the Delta, and three men for Upper Egypt, but it does not happen to work just as well as that; for the two men that we have been waiting for in Cairo just now are not able to travel in the provinces, not being scholarly enough to keep a simple account of the books that they receive and dispose of, so that we are earnestly hoping for an improvement of the staff ere long. Meantime, they are working hard with a great deal of opposition and difficulty on every hand.

I would like it to be distinctly understood that there is great hope that the American Mission will join in some such co-operation plan. They wrote up from their recent Association meetings for details of the scheme, which will come before their Book Committee in due course. Even at the present moment, as I have explained before, we are hardly overlapping at all, for the C.M.S. books and ours are mostly for Moslems, though not by any means too stiffly controversial, while the American bookshops mostly sell the Beyrout Press books and those of the R.T.S., with some local publications of their own.

Some Incidents.

The following are a few of the incidents. One colporteur reports:—Somebody was looking through my books one after the other, and after he had seen most of them he sighed and said, "These books are against my religion and doctrine, therefore I can't buy any of them." Then he went on, but soon he turned back and asked me, "Why do you sell books like these?" I said, "Because through my books is the path of salvation, they teach us the love of God and His Glory to His people." He marvelled at my words, and walked away again thinking deeply.

Yacoub reports:—

I am happy to say that the Saviour comforted me about the poor sales of last week, and this week has been much better. On Monday last I felt that a telegram had gone up to Heaven for

me; I mean your prayer for me, and this helped me, for I am absolutely convinced that God answers prayer.

When visiting the Government offices, hoping to sell something to the clerks, in one room there were several young men, Copts and Mohammedans, sitting and chatting with each other. I offered them some books. All took them and began to read. One of the Copts rebuked me, saying, "Get outside, don't enter here again; go and sell your books among the coffee-houses." I was obliged to leave. On the second day I came again. When the Mohammedans saw me, they beckoned to the man who rebuked me yesterday, thinking that this time he would strike me, but instead of doing anything of the kind he bought six books, and was all the time kind and good.

Another says:—

Whilst visiting the coffee houses a Mohammedan Sheikh, who was sitting in front, called to me, asking, "What sort of books have you?" I said, "Religious books." "Yes, I know, but are they Mohammedan doctrine or Christian." I answered, "My books are useful for both Christians and Mohammedans." After he had looked in some of them he pushed me, saying, "Go out, otherwise I'll strike you with my shoe." The people in the coffee house blamed him for his bad deeds, and one of them patted my back, saying, *Maalesh* (never mind). Then I forgave the Sheikh, and went on my way praising God.

IV. OUR NEEDS.

At a recent meeting our Publication Committee resolved upon the following:—

1. *For Moslems and others.*

(a) A series of commentaries upon the books of the New Testament, specially written to meet Moslem difficulties and to explain the Word of God to them in simple language. This will take a year or more to carry through, but we hope to produce the following three volumes some time this coming winter: No. I, Saints Matthew, Mark and Luke; Vol. II., Saint John; Vol. III., The Acts of the Apostles.

(b) "Christ in all the Scriptures," by A. M. Hodgkin (Holness), is an excellent introduction to the Christology of the Old Testament. No doubt the necessary permission to translate to Arabic for the use of Christians, Jews, and Moslems will be forthcoming. But we have no funds at present available for this.*

2. *A Controversial Classic.*

The best known of all such classical books is Dr. Pfander's "Mizan ul Hagg" ("Balance of Truth"). Once upon a time the S.P.C.K. had it in Arabic, then Mr. Swan reprinted it in "Beshair es Salaam." The Rev. Dr. Tisdall (C.M.S.) has now thoroughly revised it, and our Committee, by mutual understanding with the local C.M.S., propose to produce a new Arabic edition. We hold it to be a duty to our constituency not to allow this classic to be out of print, even though we are not able to have

* Permission has now been granted. £50 at least is needed for this excellent treatise.—SECRETARY.

it circulated by means of the colporteurs. It would possibly cost £30 or so for 1,000 copies.

3. *Work specially for Women.*

See what has been said above. We need £50 for this purpose, *i.e.*, £15 for Colloquial Lessons, £20 for "Riches that fail not," and perhaps £12 or £15 for women. Thus about £80 for new publishing is needed, even upon the basis of a reduced programme as shown, *i.e.*, by leaving for the present the question of funds for work proposed under Section 1.

Here a word of explanation is needed. We sell the books when issued, and after allowing for trade discounts, freights, colporteur's expenses, etc., there remains a small profit upon the cost of production, certainly the "cost" anyhow. This, being carefully reserved, pays for the second edition and so on, *ad infinitum*, the original donation of cost of producing first edition being a sort of endowment of that particular book *in perpetuity*.

Thus a single donation to start an edition of say 1,000 copies of a certain book may go on repeating its usefulness (if our Lord tarry) long after the donor has passed away.

Another need. As many subscribers to "Blessed be Egypt" are to be found in Egypt, and they are all friends of ourselves and of the work, they will not mind being reminded that every penny's worth of commercial and other printing sent in to our printing department helps the work. Especially are we in need of a little more English work, not only when we are busy in November and December, etc., but during the lean months of August and September, and even October, and then again from April onwards. These are our slackest times, though with Mr. Gentles back from furlough, and ably assisted by Mr. Baker, as well as the usual staff, we hope to get through a good deal of job-work, even in the busiest winter months.

"Finally, brethren, pray for us," (*i.e.*, Lay hold upon God . . . wrestle . . . labour in prayer, for the Moslem world, and for those who work in it).

On behalf of your fellow-labourers here,

ARTHUR T. UPSON,

Superintendent.

Cairo,

14th August, 1911.



QUARTERLY REPORT OF WORK—

APRIL, MAY, JUNE AND JULY.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident"	24,250	291,000
"Beshair-es-Salaam"	5,500	209,000
"Echoes of Grace and Truth"	6,000	216,000
"Sabbath School Lessons" (Amer. M., 4 pp.)	224,000	896,000
"Booq-el-Qadasa"	6,320	50,560
"All Saints' Church Magazine"	600	4,800
"Scotch Church Magazine"	150	600
	266,820	1,667,960
(2). For Publication Dept.—		
Dr. Mott's Lectures (Eng. and Arabic)	3,000	192,000
Descriptive Guide for Workers	500	12,000
"El-Omla" (Story Parable)	2,000	32,000
"Incontrovertible Truths"	2,000	88,000
Khutba No. 4 (English)	500	6,000
"Bedouin," etc. (Story-Parable)	2,000	32,000
"Stream and Source" (Eng.)	1,000	16,000
Khutba No. 11	4,500	36,000
Khutba No. 12	4,500	36,000
	20,000	450,000
(3). Religious Books, for others—		
"Ahmed and Bulus"	2,500	195,000
Life of Joshua (9-32)	2,000	48,000
Christ in Koran (Eng.)	5,000	60,000
Tract	2,000	96,000
"Injeel Barnaba"	1,000	64,000
"Sooq-ul-Kizb"	1,000	12,000
Moslems and Christians (Dr. Zwemer)	2,000	16,000
Resolutions and Appeals (Lucknow)	3,950	14,200
Report (Messengers of Hope)	200	10,400
Minutes of Association	90	3,960
Colloquial Tract	2,700	21,600
Leaflet	2,000	8,000
	24,440	549,160
(4). Various—		
S. School Picture Cards		108,060
English-Arabic Primer		132,000
Notices, Certificates, Medical Mission Cards, and some Commercial Work		283,870
		523,930
		3,191,050

GRAND TOTAL OF PAGES

.. 3,191,050

II. Distribution of Gospel Literature—

(Same four months).

	VOLUMES.
By Colporteurs	5,610
Wholesale	2,232
Nett	3,817
Gratis	1,128
Total	12,787 volumes.

The C.M.S. in the Villages.

I.—THE MEDICAL WORK.



FROM 1882 to 1904 about 60,000 patients passed through the old Cairo Hospital, and in one year as many as 600 villages have been represented by the patients. These people, the blind, the halt and the lame, come from all parts of Egypt, and although they hear a great deal about Christianity when they are at the Hospital, the impressions received are often lost through want of some method of following up these people after they leave Hospital.

It was in 1904 that Dr. Harpur commenced his Itinerating Medical Mission. After he had been a short time in Galioubea province he moved into the Menoufia province, and from then on he has laboured incessantly among the fellahin of this large and populous district. The house-boat has neither steam nor sail, and so it has to be towed up and down the canals and river by a tug. The reason for this is that medical work cannot be done in a hurry, and Dr. Harpur soon found that to do successful work he would need to spend from four to six months in each place. This plan he has adopted, and now when he goes to a place he rents a house for a dispensary and services, and his employees also rent houses for their wives and families, and for some months they live *in* this place and *for* the place. Eight years have gone since this work began, and needless to say it has grown, and now it is quite a large medical mission. It pays its way and keeps a staff of helpers, including dispenser, dresser, preacher and others.

Last winter the boat was at Bagur, a most bigoted town, and here much was done for the bodily wants of the people. All who came for medicine heard daily the Gospel, and many were the comments we heard after these little meetings had been held. One man listened attentively throughout an address, and after prayer at the close, said: "I am surprised to find you Christians pray. I thought it was only Moslems who knew anything about prayer. What do you know about God?" Another man asked whether these English people had any *written* language and literature like the Moslems. The attitude adopted by the Moslems to the Christians in these meetings was one of great superiority.

When meetings were held in the town the people attended in great numbers, and once or twice disorderly scenes followed, and so the work had to be done very quietly. The lantern meetings were held a little way out of the town, and although the numbers were reduced we felt the best work was done in this way. Whenever the catechists went through the town they could always be sure of getting people to talk to them, but in most cases the Moslems sought to discuss points highly controversial and valueless from an evangelistic standpoint.

It is a matter for great praise to God that for months the Gospel could be preached in this town without any serious

hindrance. In the midst of an exclusively Moslem population, and at a time when ill-feeling and bigotry ran very high, the Gospel of Christ was proclaimed, tracts were freely distributed, and Bibles and New Testaments were sold. Much sowing has been done, and we are praying and watching for the harvest.



BOYS' SCHOOL AT MENOUF.

II.—MENOUF.

In January, 1910, work was commenced in Menouf. By agreement with the American Mission the C.M.S. took over their school there. A catechist was appointed to the district, and soon work was in full swing. On the Sunday Christian services are held morning and evening. On Tuesday nights a lantern meeting is conducted especially for Moslems. Copts are only invited on condition that they bring a Moslem friend. These services have been the real battle ground of our Menouf work. The Sheikhs determined to stop the meetings. They first tried arguing, and after lengthy discussions they said if they went any further they would be contaminated by Christian influence and so stopped. Thus they tried threats, which had no effect. They then arranged for three youths to come to the meeting and smash the lamps, etc. Unfortunately for these men they chose the wrong night, and came on a Sunday evening when none but Christians were present, and although they smashed one lamp and did sundry other damage, they decided it was not a good method of attack, and so dropped it.

An attempt was made to entrap us into going to a mosque during the Moslem evening prayers. The request seemed so

reasonable that at first we were inclined to go. The same evening a Christian blacksmith in the town called to see us and told us what he had heard of the trap, and begged us not to go. This Christian did not add that he had already promised to go himself to the mosque before he found out the plot. He said nothing to the Christians, but rather than break his promise, that night he went to the mosque. After the prayers the Moslems crowded round him and tried to convert him to Islam. For some time he fenced with them, fearing trouble. Then one of the Sheikhs said: "Do you confess that Christ was crucified?" The Christian felt he could no longer hold back his testimony, and so, casting fear to the wind, he stood up and told them as briefly as he could the story of the Cross. They became very angry, and trouble would have followed, but two Moslems stood beside him and said we know why you have come. We will see you home, and they did so. The street outside the mosque was packed with people expecting a row, but the influence of these two Moslem men carried the day, and our little friend reached home in safety.

A number of villages have been visited in the district regularly and meetings are held wherever possible.

There are now about 75 boys in the school, and more than 75 per cent. of them are Moslems, so that through the school the Gospel is reaching the homes of the Moslems.

III.—SHUBRA ZENGA.

In October, 1910, Miss Cay and Miss Lewis moved from Old Cairo to Shubra Zenga, a village in Menoufia. They have commenced work among the women, and are hoping shortly to open a school for girls in the village. During last winter much was done through visiting, and Miss Cay and Miss Lewis were able to reach several villages in the district on their donkeys. So far this work is in its infancy, and as it is entirely a new branch of work for the villages, methods at first must be of an experimental character. This in itself constitutes a call to prayer for this work that those who have the guiding and planning of it may be led aright.

We have two catechists at work, each with a circle of villages for visitation. There are four teachers in the school in Menouf, and a Colporteur travels through the province selling Christian literature. At the present time two new catechists are needed, one for Ashmoun and one for the northern part of the province. A Biblewoman and teacher are needed for Shubra Zenga who will help in the opening up of school work and evangelistic efforts in the district. We are inundated with requests for a girls' school in Menouf, so the openings at present are far more than we can cope with. Will all the readers of this unite in prayer for the advancement of Christ's Kingdom in this large Moslem district.



The Stream and the Source.

(Translated from the Arabic).

In the Name of God, the Compassionate, the Merciful.



AGIRL-ORPHAN named Shereefa was taken from her village up to the hill-country to be married to a peasant, and the old woman who took her stayed the three days, and then left her. The new home, though only a miserable hut, was yet pleasant owing to the birds singing all round it, with the sun shining above it and the fig-tree flowering in the garden, for it was now summer.

Before the summer was finished, she grew anxious and weary, for her mother-in-law was always ill, and her disease caused her to become fractious, and so no one came to visit her. Then the poor girl's husband went off to the grape harvest, and ordered her not to go out, so she was unable to go to the bath, nor to the saints' tombs, nor even to the cemetery on Fridays, to get relief from her cares. In addition to all this, Ramadan fell in the late summer that year, so that the fast-days were very long and hot, and no one came to spend the evenings with them.

As Shereefa knew that her husband would return home for Lailat el-Qadr, she told herself that she would ask him to let her go to visit some of the friends on the day of the Eed es-Sagheer (Little Feast). So she prepared him a nice supper to make his heart glad, and then, when she saw his face smiling, she ventured to ask him her request. He considered for a time, and then said, "Truly you have been alone the whole summer, and did not cry much; well, I will go and see Aly Ben Sayid at the café to-night, and as his house is opposite us, he may perhaps tell his family to take you with them. She was glad to hear this, for she remembered that she had seen Haneefa, the wife of Aly, and had been to her wedding, and that she resembled her own mother's face.

When her husband arose and went out the next morning, she opened her box of clothes which she had carried away from her wedding, although it is true they were not very many, for her dowry was only ten dollars. As soon as she saw them, her joy turned into sadness, for her box had been an old one, and so the dust had penetrated into it the whole summer, and spoilt all her clothes, without her knowing anything about it.

However, she soothed herself with the thought that there were still left three days at which to wash her things at the stream in the garden, and she would do that the next day, so as to be ready on the third day.

The wind, however, blew strongly that afternoon, and the hut shook all night, and then, when the wind ceased in the morning, the rain came down unceasingly all that day, along with thunder and lightning, so that her heart fainted and her brain worried over her washing.

When she rose from the sleep the third day, that is the day of the Feast, she found the sun shining and the birds singing, so she took her bundle of clothes and went to the stream to wash. The water was not, however, like the town water, for the rain had stirred up the mud of the ditch, and made it all slimy. Still she washed as hard as she could, hoping to get them clean at last, but really she made matters worse, for the clay of the ditch

got over the clothes, and spoilt them. She then, in despair, sat down and cried until she could cry no longer, for she would now have to sit indoors like a prisoner, hearing nothing and seeing no one but her husband and mother-in-law, of both of whom she was quite tired.

While she was sitting crying thus, she heard the voice of women going along the road to the village, and this diverted her thoughts, and she mounted up on the cactus hedge. There she saw Haneefa, the wife of Aly, and her daughter, carrying their bundles of clothes on their heads. As they had not yet seen her, she clapped her hands to them. When Haneefa turned, Shereefa called to her to come in, and when she had walked along the narrow path to the hut, she asked her, "Why are you crying, my daughter? You know that you are coming with me to-morrow to see the world." Shereefa answered her, "That is the reason of my crying, for my clothes are dirty, as you see, and I cannot get them clean, so how can I come with you and shame myself before people?"

Haneefa said, "You are excused, my girl, for you are a town-child, and do not know the country; such as you wash in the stream during the time of rain; do you not know that the *spring* is there behind that olive-tree?" She said, "No, I know nothing about it at all, I am only a little wild animal, how should I know things with no one to teach me?"

Haneefa replied, "Look at the clothes which I have just washed, they are as white as milk, and now I will spread them in the sun to dry. There is yet time, and the sun is still strong, run and ask your mother-in-law to let you return with me to the spring."

Shereefa went and asked the old woman, but she turned her face in her matting, and said, "That's your business, if your husband comes home, and finds you not here, you will get a beating with the stick, so please yourself (*lit.* consult yourself)."

She came away and went with Haneefa, and when they drew near the spring there were lots of women coming and going, those coming up bore bundles of dirty clothes, and those going down had nothing but clean ones. When she looked at the spring she saw why it cleaned away all the dirt-stains, for it came out from a rock, and ran as clear as crystal. When she soaked her clothes in it, it cleaned away every old dirt-mark, and all those which the muddy ditch had made. With all joy she spread them in the sun and found that that only increased the whiteness.

On the day of the Feast she went along with a heart that nearly leaped for joy, and thought that she had never seen a feast like it, for the days of her loneliness had gone like a dream.

THE INTERPRETATION.

You know, O sister, that you also, the same as Shereefa, have many days of weariness and loneliness, and your thoughts go upward to Heaven as hers did to the coming feast, and perhaps you long for it, and you know that it is all purity, and so you try to purify yourself now in preparation for it, and you strive to cleanse yourself, not your clothes but your spirit, by doing good works, and by praying to the prophets, and by visiting the graves of saints, hoping that they will be able to remove your burdens. These good deeds are, however, all mixed with worldliness just as the water of the stream was mixed with mud, and so thy can-

not take away your sins. Then you know that the prophets and saints were all sons of Adam like us, being born into the world like the rest of them, and dying and turning back into dust like their fathers and their children; every one of them had to "bear his own sins about his neck," so not one of them could bear *your* sins. Similarly, your almsgiving and fasting, and visiting the graves of saints, all alike are connected with this world, and so all resemble the muddy water which cannot remove spots and stains.

You know, my sister, that this is a true word, for your own reason and perception bear witness to it. Are not your almsgiving and your lighted candles at the tombs of Sheikhs mixed with pride and show, is that not the reason you do these acts, for people to observe you? When you visit the graves, is not that partly an excuse for gossiping with your neighbours on subjects that are not polite? When you are fasting, do you not very often quarrel, so that your head becomes giddy, and the food (for the evening) is not prepared?

Thus you see that your good deeds only add to your heart more harm and filthiness than before instead of removing the sin that was there. The longer you live the more you will despair of perfecting your deeds, for God (let Him be exalted) declares that this is beyond your power, and He knows all things. And He says, "Who can bring a clean thing out of an unclean? No one" (Job. xiv. 4).

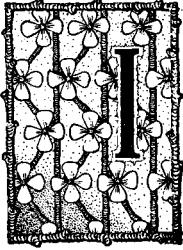
While you are tiring yourself with this vain effort your days are passing, and soon will come the time for your sun to set, and the morrow is the Feast of Heaven, but it will not find you ready. Listen, O sister, before the time passes, for we followers of the Messiah have come near to you just as Haneefa did to Shereefa's garden, and we are able to tell you about a spring of water as clear as crystal; this spring has already washed away our own sins and filthiness, and is able to take away your dirtiness also.

This spring is Jesus Christ, our Lord, and He is not like the prophets who were born human as you were, but descended from Heaven pure as the stars. The prophets lived as we live, a life mixed of good and evil, but our Lord Jesus Christ was not of human origin, nor was there in Him any trace of sin, and therefore when He died for us, He was able to bear our sins. This matter is too great for our understanding, yet it is quite true.

If we do not know exactly *how* the water cleanses our clothes, yet we do believe that it takes all the dirt away, so that it no longer exists, and Jesus Christ can do the same for the sins of any who will come to Him, for the Holy Scripture says that He "bears the sins of the world," that is, He does not only bear them at the Day of Judgment but bears them away now, in this place, at this very moment; do not, therefore, despair of your efforts, but come to Him and let Him do the work for you; then, on the Feast-Day, the Great Day of Heaven, you will awake quite free and happy. Amen.

[This English translation of one of Miss Trotter's Story-Parables is inserted at an opportune moment, for the Arabic of this story and of four others has just been overhauled and simplified with a view to meeting the need, given expression to by Miss Trotter at the Annual Meeting of the Nile Mission Press. This "Women's Collection of Story-Parables" is on sale, in simple Arabic, at a half-piastre at the Nile Mission Press, Boulac, Cairo. Other useful projects (specially for women) are before us, but we need money for this new development of publishing. Gifts may be sent to Mr. J. L. OLIVER, 16, Southfield Road, Tunbridge Wells].

Brief Notes on Moslem Women in China.



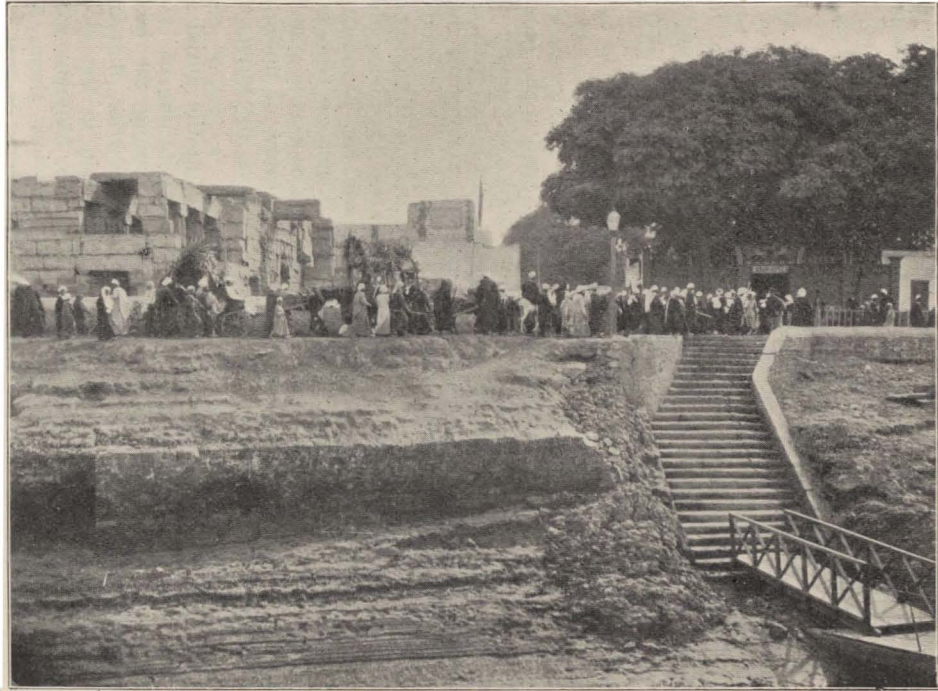
Writing the questions on "Literature for Moslem Women," leads the writer to add—"the questions fill me with shame as I write them, in thinking how poorly we should have to answer them here"—the receipt of these same questions enables us to afresh realize the tremendous need in China. How sadly we have to confess, that as yet, LITERATURE FOR THE MOSLEM MEN has not yet been issued from the Press.

Thanks to the gifted authoress of the Parable series, and to the friends in Cairo who suggested them, at least one of that series is now being dealt with. "The Letter that came from a Far Country," was submitted to the "West China Tract Society," was accepted by them, and is now already in the rough copy, and we hope will shortly be issued in Chinese, and possibly with a dual title—Chinese and Arabic. That is the only one of that series we have seen; and it was a great pleasure to submit it to the Tract Society.

With the exception of one or two tracts in Chinese, one is classical Chinese, which the masses of men amongst the Moslems cannot read, and the other an expensive book (in Chinese eyes), contrasting several of the religions found in China, with a few chapters on Islam, part of which is such an exposure of the life of their prophet, that the book has to be used with a good deal of caution. With the exception of these two, and the one nearly ready already mentioned, we have as far as we have been able to learn, NO OTHER EVANGELICAL LITERATURE FOR THE MOHAMMEDAN MEN IN CHINA. We have of course the WORD OF GOD in the Chinese, and in Arabic, but of CHRISTIAN LITERATURE, such as outlined in the paper of questions sent, we know of nothing on these lines for the TWENTY OR MORE MILLIONS OF MOSLEMS IN CHINA.

Work among the Moslem women is still at the initial stage IN A FEW MISSION STATIONS, that is, visitation of a few homes, as far as the claims of the work among the heathen Chinese permits; it will most likely be all too true, that in the majority of stations where Moslems are found in the vicinity, PRACTICALLY NOTHING IS BEING DONE FOR THE MOSLEM WOMEN. Where the ladies have found time to visit them as is known to us in some cases, the Moslem women have responded to the love, sympathy, and interest shown, but at a quiet word from the Mosques have for a time closed up against the Gospel. There is an unlimited field for service for Christ amongst the Moslem women in China, and hardly anyone to enter upon this promising work. We know of at least two women, ex-Moslems, who have been received into the Christian church this year, and are living for the Lord Jesus Christ. One was in the Moslem stronghold of KANSUH province (N.W. China), the other in the central province of HONAN.

It has already been demonstrated that the workers in North



Africa can greatly help the work among Moslems in China; first by suggesting suitable tracts in English for translation into Chinese; secondly, by suggesting suitable tracts in ARABIC for us to distribute among our Mullahs. Parcels of Arabic literature from Cairo have been sent out this year to thirteen or more provinces in China, for use among the Arabic-reading Mullahs. And no one, we fear, in the Christian ranks can read Arabic, we greatly appreciate the kindness of those who do read the language, who supply us with the titles, publishers and best means for obtaining really SOUND GOSPEL TRACTS IN ARABIC. We cannot safely order tracts that no Christian in China can read, when so much opposed to the pure WORD OF GOD is being circulated, so it is very real service that friends in Africa can render the work in China.

Please pardon the needs of the Chinese Mohammedans being thus made prominent, your debtors we are, but the MOSLEM HARVEST FIELD IS ONE, and we do remember the dear workers in Africa in prayer, even as they remember us.

WHILE WE KNOW OF NO STATION IN CHINA WHERE THE MOSLEM WOMEN AND GIRLS ARE ENJOYING THE PRIVILEGES OF MOSLEM WOMEN IN OTHER LANDS, SCHOOLS, CLASSES, REGULAR VISITATION, SPECIAL MEDICAL AID BY LADY DOCTORS, ETC., ISLAM IS NOW BEGINNING TO CARE FOR HER CHILDREN IN A MORE PRACTICAL WAY. WE KNOW OF SEVERAL CITIES IN CHINA WHERE THE MOSLEM GIRLS ARE NOW LEARNING ARABIC, AND A DEFINITE "FORWARD MOVEMENT," EDUCATIONALLY, BOTH IN CHINESE AND ARABIC, IS BEING STRONGLY ADVOCATED BY THE MULLAHS WHO HAVE BEEN, AND STILL ARE VISITING CHINA. THESE VISITS ARE OF GREAT IMPORT, AND THE MULLAHS ARE FROM TURKEY, ARABIA, AND INDIA PRINCIPALLY.

E. B. R. AND F. H. R.

C.I.M., Chefoo, China.

September 16th, 1910.

Resolutions of the General Conference on Missions to Moslems held at Lucknow, in 1911.

NEXT MEETING OF THE CONFERENCE.

I. That the next meeting of this Conference be held in 1916, the place of meeting to be decided nearer the time.

APPOINTMENT OF CONTINUATION COMMITTEE.

II. (a) That a Continuation Committee be appointed, whose duty it shall be to take steps with a view to giving effect to the Resolutions of this Conference;

(b) That the Committee consist of the following members:—

CONTINUATION COMMITTEE.

Rev. J. Adriani, of Posso, Celebes.
Rev. Ahmad Shah, Hamirpur, U.P. India.
Rev. W. H. T. Gairdner, Cairo, Egypt.

"BLESSED BE EGYPT."

Rev. W. Goldsack, Pubna, E. Bengal.
 Miss G. Y. Holliday, Tabriz, Persia.
 The Rt. Rev. Dr. Lefroy, Bishop of Lahore.
 Michael Effendi Mansoor, Amer. Mission, Cairo, Egypt.
 Prof. R. S. McClenahan, Assiut, Egypt.
 Dr. Julius Richter, Belzig, Germany.
 Miss A. de Sélincourt, Z.B.M.M., Allahabad.
 Rev. J. S. Timpany, M.D., Hanomconda Deccan, India.
 Rev. S. V. R. Trowbridge, Aintab, Turkey.
 Miss Annie Van Sommer, Cuffnells, Weybridge, England.
 Bishop F. W. Warne, D.D., Lucknow, India.
 Rev. Canon H. U. Weitbrecht, D.D., Simla, India.
 Rev. E. M. Wherry, D.D., Ludhiana, Punjab.
 Rev. S. M. Zwemer, D.D., Bahrein, Persian Gulf.

(c) That the following members of the Continuation Committee, Rev. W. H. T. Gairdner, the Bishop of Lahore, Prof. R. S. McClenahan, Rev. E. M. Wherry, D.D., Rev. S. M. Zwemer, D.D. (Convener), constitute an Executive Committee, so far as regards all matters included in the Resolutions, with the exception of the convening of the next Conference;

(d) That for the latter purpose the whole Committee shall take counsel early in 1914, and, having decided on the best place for the holding of the Conference, shall appoint, not necessarily from among their own members, a small local Committee especially to deal with the matter and to make all necessary arrangements for the meeting;

(e) That the Continuation Committee have power to fill vacancies both in its own body and on the Executive Committee, and, if it deem desirable, to add to its numbers.

CALL TO PRAYER.

III. That the Conference, holding that Prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer-life, alike in the home Churches and in the branches of the Church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavour largely to increase the number and the devotion of those Remembrancers of the Lord, who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Mohammedan world and the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray—with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

The Conference welcomes the cycles of prayer for various Moslem lands, forwarded by Miss Van Sommer, and cordially commends these booklets to be used by friends of the work in those several regions.

URGENCY OF THE MOHAMMEDAN PROBLEM.

IV. That this Conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianized pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and the committees of the Churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Moslems.

AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME.

V. That this Conference is entirely in accord with the finding of the World Missionary Conference of 1910, namely, that without minimising the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam. To effect this purpose, we are strongly of opinion (1) that concerted action among missionary boards and organizations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa, and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) that a higher degree of specialization, alike in the training of missionaries intended for this work, and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted greatly to strengthen existing missionary forces in that critical field.

A TRAINING COLLEGE.

VI. That this Conference strongly recommends the establishment of a well-equipped college for Missionaries to Moslems at Cairo, on a co-operative or interdenominational basis. The Conference emphasizes the conviction that those whom it is proposed to send or set apart as Missionaries to Moslems should be carefully selected with special reference to spiritual temperament and qualifications of mind and heart, and, as a general rule, should receive special training in the Arabic language, and also in the history, literature, and doctrinal development of Islam.

THE NEEDS OF ANIMISTIC TRIBES AND DEPRESSED CLASSES.

VII. That this Conference is persuaded that, in order to stem the tide of Moslem advance, it is important to strengthen the work among animistic tribes, pagan communities, and depressed classes affected by this advance; for we are clearly of opinion that adoption of the faith of Islam by the pagan people is in no sense whatever a stepping stone towards, or a preparation for, Christianity, but exactly the reverse.

LITERATURE.

VIII. That Conference strongly emphasizes the urgent necessity which exists (1) for the production of literature specially prepared for Moslems by experienced men set apart exclusively and properly trained for this work; (2) adequate facilities and effective methods for the distribution of literature thus produced;

and (3) the careful selection of a limited number of influential Moslem centres as bases of production, supply, and distribution, and the development of those which already exist. In this most important department of work among Moslems, the widest possible co-operation on the part of missionary boards and societies is indispensable to secure the best results.

THE ANCIENT CHURCH OF AFRICA.

IX. That in the judgment of this Conference practical sympathy extended by the Churches we represent to the Coptic and other ancient Churches upon which the Moslem advance presses hard, is of special value at this time. By such expression of sympathy it is possible, we believe, not only to strengthen the faith of those Churches and inspire them with fresh courage, but also to stimulate missionary zeal among their adherents.

THE POSITION IN AFRICA AND MALAYSIA.

X. That we hereby request the Continuation Committee appointed by the Conference to secure the completest possible investigation of the conditions of the Moslem advance in Africa and Malaysia between now and the next Conference to be held in 1916, so that the most accurate and authoritative facts may be at the disposal of that body.

WORK AMONG WOMEN.

XI. That the aid of Christian women is urgently needed for the evangelization and uplifting of Mohammedan women, who, with their little children, constitute the larger part of the Moslem world. The Conference accordingly recommends (1) that those Missionary Boards, which send forth both men and women, should endeavour to secure, wherever possible, that both sexes are reached in every mission station through the fullest co-operation between the workers; (2) that distinctively Women's Societies, while not relaxing their efforts to reach their sisters elsewhere, should seriously consider the extension of their work in Africa, effective co-operation between the various departments of missionary activity being maintained; (3) that in view of the special requirements of Mission fields, existing training colleges for women, missionaries should lay stress upon such special lines of study and preparation as have been indicated in the other findings of this Conference.

APPEAL TO THE CHURCHES AT WORK IN INDIA.

XII. That this Conference, recognising the urgency of the call to the Christian Church at the present time to make largely increased efforts to stem the advance of Islam in Africa, and, remembering the share taken by emigrants and labourers from India in the recent development of parts of that continent, desires to commend to the careful attention of Missions working throughout India the considerations of the possibility of sending some Christian workers from their land to the help of the Church in Africa.

It would more particularly commend this matter to the consideration of the National Missionary Society and other similar indigenous bodies in India, feeling sure that, if they could make

some contribution to this great work, they would deepen the spirit of Missionary zeal in their members and bring God’s rich blessing upon it.

RELATION OF MISSIONS TO GOVERNMENTS.

XIII. That whereas considerable evidence has come before the Conference of hindrance to the progress of the Gospel and enlargement to the spread of Islam caused by action of some Colonial Governments in Africa, and especially of the British Government, in such matters as :

- (1) the management of the Gordon College at Khartoum ;
- (2) the marked preference shown for Mohammedans over the pagan inhabitants in appointing to posts of subordinate agency in Nigeria and elsewhere ;

(3) the expenditure of public funds for the erection of mosques in provinces outside the sphere of the Egyptian Government, the Conference desires to express its satisfaction that these questions

(a)—already been brought to the attention of the Edinburgh World Missionary Conference (*vide* Report of Com. No. VII., pp. 113 and 121), and to emphasize the urgent importance of most full and careful consideration, in the thought of all obtainable information, being given to them by the Continuation Committee of Edinburgh with a view to such action being taken as may be deemed practicable and serviceable, so that the attitude of strict neutrality accepted by the Government may be maintained in practice. (b)—That the Conference asks the Continuation Committee of the World Missionary Conference to take into consideration the desirability of approaching the Governments of Great Britain, Germany, and the United States of America with a request that they exert all proper influence upon the Government of Turkey to secure the fulfilment of the conditions of equality of treatment and freedom of worship guaranteed by the Turkish Constitution at the present time to all classes of the population and in all parts of the Empire.

SUPPLY OF LITERATURE FOR MOSLEMS.

XIV. That the offer by the Methodist Publishing House, Lucknow, to furnish free of all cost at Lucknow, and place at the disposal of the Continuation Committee of this Conference, a total of 2,000,000 pages of tracts in Urdu, Persian, or Arabic, is hereby very gratefully accepted, and the Continuation Committee is requested to take such steps as it may deem feasible to supply the necessary manuscript at an early date, and subsequently to arrange for such distribution of this literature as will best serve the purpose of work among Moslems.

The following were appointed the Literature Committee, with power to act :—

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| Rev. CANON ALI BAKHSH, Lahore, India. | Rev. F. H. RHODES, China. |
| Rev. W. H. T. GAIRDNER, Cairo. | Rev. W. A. RICE, Julfa, Persia. |
| Rev. W. GOLDSACK, Bengal, India. | Rev. W. G. SHELLBEAR, Perak, Malaysia. |
| Rev. Dr. HOSKINS, Beyrout, SYRIA. | Miss I. LILLAS TROTTER, Algiers. |
| Rev. F. W. MACALLUM, Constantinople. | Rev. Dr. WHERRY, Punjab, India. |
| Prof. KARL MEINHOF, Germany. | |
| Mr. ARTHUR T. UPSON, Nile Mission Press, Cairo, <i>Secretary</i> . | |

Appeal of the Lucknow Conference, 1911. To the Home Churches and Mission Boards.

DEAR FATHERS AND BRETHREN,



AS a Conference of Missionaries representing a large number of Churches and Mission Boards operating among non-Christian peoples in many lands, we greet you most heartily in the name of our common Lord and Master, assuring you of our prayerful sympathy with you in all the great responsibilities which you bear in carrying forward the work of Christ throughout the world.

In this historic city of Lucknow we have given several days to a thoroughly comprehensive and practical consideration of urgent problems connected with present day developments in the wide-spread Moslem world. Missionaries of largest experience in direct work among Moslems, men who by scientific study through long years have expert knowledge of the history and literature of Islam, and others who by training and position are best qualified to express sound judgments, have contributed to what we believe will be regarded as a most valuable survey of the contemporary relations of Christianity to Islam.

We therefore feel justified in inviting most serious attention to the series of Resolutions respecting matters of importance and practical urgency adopted by the Conference.

While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world and meeting the advance of Islam in various lands, and while we neither ignore nor minimize the difficulties that confront us everywhere, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the Gospel who were once Moslems, are the first-fruits God has granted, but they are also a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church, if it will but freely utilise the vast resources placed at its disposal by its Divine Leader.

We fully realise that for the accomplishment of the great task that confronts us in the Moslem world, which is but a part of the still greater task of world-evangelization, the winning factor is the possession of a large measure of the life in Christ, both by the churches at home which we represent, and by those who labour for the Lord on the Mission Field. The conviction is forced upon us that here lies the secret of the Church's lack of that glowing enthusiasm which would eagerly seek expression in more ardent and self-sacrificing effort for the conversion to the faith of Christ of Moslems and non-Christian peoples everywhere. Under the pressure of this conviction the Conference expressed its heartfelt desire that the home churches, together with missionaries and believers in Christ on the Mission Field, should unite in most earnest and unceasing prayer to God for the outpouring of the Holy Spirit and the fulfilment of His exceeding great and precious promises.

Nor could we thus address you, were we not convinced that there are now throughout Christendom hundreds whom God intends

to be evangelists to Islam, but who have not yet heard the call. That it may reach them is the object of our prayer to Him and our appeal to you. The consideration of the great Moslem problem has awakened in us as followers of the Crucified a deep sense of penitence for the past lapses of the Church and of shame for her present apathy. May this same conviction be carried home to the hearts of all whom our message shall reach and bring home to each the burden of individual responsibility. Who is ready to pay the great debt which Christendom owes to those who, but for her error, imperfections, and selfishness, would long ago have been won to the faith of Jesus Christ.

May He Who died for them and us give us grace to answer.

BISHOP J. E. ROBINSON,

On behalf of the Lucknow Conference, 1911.

Signed by the Executive Committee :—

REV. S. M. ZWEMER, D.D., Convener.

PROF. R. S. McCLENAHAN, Secretary.

REV. W. H. T. GAIRDNER, B.A.

RT. REV. DR. LEFROY, Bishop of Lahore.

REV. E. M. WHERRY, D.D.

Appeal to Christian Women by the Women Delegates of the Conference at Lucknow on behalf of the Moslem World.



FIVE years ago, at Cairo, the first Conference of Moslem workers sounded the call "Awake!" Since then, those who have watched, have seen the eyes of God's people beginning to open to the Mohammedan question, and their pulses beginning to stir: the breath of dawn is in the air.

With the movement at home has come an arousal in the Torpor of Islam. More progress has been made towards liberty in Turkey and Persia in these five years, than in the five centuries that lie behind them. The Conference just over at Lucknow has dealt with the outcome of this arousal, in its fresh tide of opportunity. Therefore the note of the second Conference may be summed up in the cry "Advance!" The resolutions that embody the trend of this advance are before us now, and we will look at those that concern us as women, and listen to their message.

First comes the Resolution III. with its call to advance in the prayer fight. One of the proposals is that the whole of the Moslem work and its representatives should be swept into one great prayer-cycle, extending over a year, and binding all into a unity of intercession. May it not be that some such march round the walls of our Jericho will bring the crumbling in their stronghold, for which we wait.

That old story of the fall of Jericho lights up afresh, when



we note that "all men of war" were to share in the march. It was not, as in the pictures of our childhood days, a handful of priests with a band of a few hundred followers, but the sustained tramp of the 600,000 of the fighting strength. Supposing the city to have been three miles in circumference (a large computation), this would mean a complete surrounding of the city by ranks at a yard's interval, 100 men to a rank, marching round once a day to the continued blast of the rams' horns, uninterrupted by any other sound to break the vibration. May it not be that as God's miracles generally lie in a line with the laws of nature, intensified by the powers of the world to come, this vibration may have caused a disintegrating of the structure, accelerated by the sevenfold march of the seventh day, so that the shout that ended it only completed the shattering, and brought the wall down flat?

If so, onward with our intercession, vibrating with the Name that has power to move all things in heaven and earth and under the earth: not even the walls of Islam can resist the impact of that power, *if we hold on.*

Resolution VI. brings us down from the unseen realm to the seen. In this also, our advance as women can keep pace with that of the men, if means are forthcoming to initiate it. In every Moslem land there are women missionaries who feel that the training received at home needs supplementing on the field by a term of study of literary Arabic, the history and literature of Islam, and its controversial points. These missionaries, just from their sense of lack, are marked out as those who have special capacities for the future, and should become leaders on their own fields. It would be infinitely worth the sacrifice of a year from their early working days, if a Hostel could be founded at Cairo, where they could, by joint attendance at lectures, etc., share in this higher course of instruction desired by men-missionaries, and receive full equipment in mind as well as spirit for the fight of the future.

Resolution VIII., on the subject of literature, touches on another advance where we, as women, should be abreast with the need. From all parts of the Moslem World comes the same appeal: girls on whom love, and care, and labour have been expended in the Mission Schools, drift out of reach and sink back into indifference, largely because there is nothing to give them to read, such as girls would care for, and by the time they are women the power of reading has practically vanished. It would be a step forward if each council or committee would discover which one among its women workers had gift for writing, and would set her free, partially or wholly, to give heed to this ministry and fulfil it; not only by producing literature herself, but by seeking to discern among the native converts or teachers, where such powers lie dormant.

Then in Resolution XI. there lies a wide horizon for moving onward in the way of bringing new forces to bear, for the sole purpose of following up openings among Moslem women and children. Much of the opportunity that runs to waste in the medical work and among former scholars might thus be retrieved.

The need of the hour is that of harvesters—those who will have the faith for definite reaping, and will bring the faithful plodding of the ploughers and seed-bearers to its ultimate goal. And these are wanted, not in units but in bands, for as in the

world of nature, a troop of reapers is needed for harvesting the results of the single sower's toil; the whole question of direct evangelisation needs to be taken up with new ardour.

From three of the women's papers read at Lucknow comes the same call for labourers to develop the openings made by medical work. A sentence quoted there, the verdict of one who had studied the question in India, China, and Japan, puts the matter in a strong light. She writes: "By far the greater number of opportunities created by the work of the medical missionary, are inevitably lost, if she is left with no one to follow them up: she opens doors, but is far too busy to go through them. To every medical missionary twenty fellow-workers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on, theirs to follow up, to visit, teach, instruct, prepare for baptism, found schools, train the converts, till they in their turn are ready to join the great volunteer army of Christ's evangelists."

A C.M.S. missionary, writing to Lucknow, says: "Any medical mission, where evangelistic work is not being carried on with as great zeal and faithfulness as the medical and surgical work, is a failure, and I do not hesitate to say so. It fails to justify its existence, and is not worthy of its name."

One of the most urgent needs in our missionary work at the present time is to increase the number, and above all the efficiency, of our schools for Moslem girls. One of the most striking signs of the times in the "new Turkey," the "new Persia," the "new India," is the growing desire, on the part of Moslem men, for the education of their wives and daughters. If we let the present opportunity slip, others will step in and undertake the work; they are already beginning to do so, and the rising generation of educated Moslem women may be lost to the Church of Christ. Are there not trained educationists who will come forward to help us in this day of opportunity?

So this need of "a great volunteer army of Christ's evangelists" is one that requires the strongest emphasis at the present time. The problem of how to meet this contingency is the one that confronts us. The Conference has bidden its women-members to call for recruits for Moslem mission-work, and to plead the urgency of the present opportunity, the solemnity of the issue, the pitiable inadequacy of the members as yet coming forward for the work.

All that matters is that we move on with God, instead of standing still, before the difficulties—that we each move on.

A story comes back, told of one of the West-African Campaigns of the last century. The officer in charge had summoned his battalion and asked for volunteers for a desperate venture: he gave the word of command that each volunteer should step forward a pace from the line. Something called off his attention for a moment. He looked back; the line was still unbroken. "Shame on you for Queen's men," he cried, "has no one moved." The sergeant saluted: "They have *all* stepped forward," he answered; as one man they had taken a step forward, leaving the line unbroken as before.

"Thy people offer themselves willingly in the day of Thy power."

“ This is the victory that hath overcome the world, even our faith.”

Our faith is in the present power of the living Christ.

Signed on behalf of the women delegates,	
Continuation Committee of the Lucknow Conference,	} ANNIE VAN SOMMER.
Continuation Literature Committee of the Luck- now Conference.	
	} I. LILIAS TROTTER.

The papers read at the Lucknow Conference are being brought out in three volumes issued in America, India, and Great Britain.

The third volume which contains the women’s papers, entitled “ Daylight in the Harem,” is published by Messrs. Oliphant, Anderson, and Ferrier, 100, Princes Street, Edinburgh. The price *will not be more than 3/6*, and we hope it may be less.

An International Committee of women is being formed, with a view to carrying out the Resolutions of the Lucknow Conference relating to women, and some central address will be decided upon. In the meantime the members of Continuation Committee, now in England, is willing to receive correspondence.

Address :—

Miss A. de Sélincourt,
26, Belsize Grove,
Hampstead,
London, N.W.,
England.

The Two Martyrs.

BY A MOSLEM WRITER.

I was unable to sleep last night, for I was continually listening to groans which appeared to be those of a woman in pain and I listened in vain for anyone to sooth her. Next morning when I got up, I went to see and found her in a tiny dark court hardly big enough to hold the bed. Upon it was a poor skeleton. When I drew near to her, she moved her lips begging for a drink of water, which I gave her. When I asked her what was the matter she spoke in such a undertone that I had to draw out from her her sad story. She then said :—

“Some years ago my father married me to a much-married, much-divorced man, who was seldom satisfied with a woman for more than a year. If a girl had ever been allowed to choose for herself, then I would have made a better choice than that. If it were a choice between remaining an old maid or of coming to this awful condition, then I would have chosen perpetual virginity. However, I had to obey, so I was taken to this man who gave me the best possible reception at first, in fact his reception to me was like the smile of a lion over its prey, and I lived in daily fear of separation just as any murderer fears his day of penalty.

“ I was scarcely over my confinement, when I heard that he

had married someone else, so my position in the house was that of utter loneliness. I had no friends but my tiny babe, although after the first shock I submitted to it as my decreed destiny. I carried my babe to my father's house and found him sick unto death. Before he died, a few days later, he craved my pardon for having married me to that man, and I forgave him. Then he died, and I was left completely alone, begging everyone I knew to write to that man to ask for bread for his own babe, or else to release me that I might find someone more merciful, but he was too miserly for the first and professed himself shocked at the latter. I stayed a few years working by night and day at the poisonous sewing to get barely enough to keep me alive. Then I fell ill, and everything I possessed, even in the way of clothing, went for my medicine. The worst of all was when I wrote to the father of my child, begging for food. I waited and waited, lying here counting up all his sins and crimes, until one day when I was here looking at my child's face and getting from it a little comfort, that brutal tyrant rushed upon me and snatched the child out of my arms. There was no one near to hear my cries and I spent those nights in utter despair, for I had been afflicted in husband, father and child, finding no one to stretch out a helping hand nor even a pitying eye to me. More than twenty wretched nights passed and I lay here ill, dreaming that I saw my little babe being beaten by its cruel father at home and I here unable to rescue it. And now I feel the darkness of death is creeping over my sight and I am departing from the world, without seeing my baby for a single glance to carry with me in my journey to the other world."

She had only reached thus far when she struggled and nearly choked. I knelt by her couch, calling upon God to help her in His mercy. While thus occupied I managed to perceive through the tears that were coursing down my own cheeks a shadow appearing at the door of the room. Behold, it was a man carrying a tiny baby in his arms. When I approached him, I found him an abject craven, but looking at the baby he carried with looks of pity; the poor babe itself looked a miserable rag, nearly dead, unable to move a muscle. I said to him, "Who are you, and what do you want?" He said, "I am the husband of this woman, and the father of this child." I said to him, "Have you come to beg pardon for your sin in stealing away the child from its mother?" He said, "Sir, this baby has never left off crying since it came away from its mother, until it fell ill and nothing could avail. I have now brought it to its mother, thinking that it might find its healing in its mother's arms." I said, "God only knows what is destined to be." I stepped forward, and carried the baby to its mother, and put it in her arms. Each looked up and recognized the other. The mother cried out to the babe, and the babe for its mother. And so they died together.

* * *

I have just returned from the funeral of these two martyrs, and have sat down to write, but find myself hardly able to hold my pen or to keep my tears from flowing, in pity for that poor creature, or rather in pity for all the poor women whom the men kill every day with their cruelty, finding no one to have mercy upon them.

The above, very hastily translated article, was in El-Moayad for the 15th August. The only thing surprising about it to those of us who

live on the spot, is that the writer, a Moslem, seems quite unable to understand that the cause of all the trouble is the following of a religion which permits wholesale marriage and wholesale divorce. This poor woman was but one of thousands. Will not more Christian women pray for such, and work for them?

A. T. UPSON.

"Remember Lucknow, 1911."

ALL those who were privileged to be present at the Second General Conference of Workers among Moslems, held at Lucknow last January, have read with the deepest interest the series of articles that appeared in the *Indian Witness* under the title "After Lucknow, What?" The very fact that *something* was to come after Lucknow, and that the convention spirit was to materialize in post convention activity, encouraged all those who are working on the bordermarches of Islam, as well as at its centres. The law of prayer here finds its application. When we remember the volume of unceasing, heartfelt, united supplication that went up to God day after day during the Conference, we know that "after Lucknow" God will do for those who were present exceeding abundantly above all that they were able at Lucknow to ask or think, according to His mighty power. From Persia, Egypt, Turkey, and even from far-off Celebes, I have already received news of a quickened interest and of results due, under God, to Lucknow.

My reason for writing is to call your attention to the Reports now being published, and which will soon come from the press. These Reports, if widely circulated, carefully read, and prayed through, will be the best continuation committee of the Conference. They can travel anywhere, reach out-of-the-way corners and lonely workers, and stir those who should have been present at Lucknow and were not, especially the leaders of the Church at home. Will you who read these lines "remember Lucknow, 1911," and do what you can? Purchase all the three volumes of the Report yourself, buy them for others, keep them where they can be seen, and, above all, if you have the pen of a ready writer, review them at length for the press in India, America, Great Britain, the Continent, and Australia. That is the way to reach your constituents with the message of Lucknow, and after we have remembered Lucknow in this practical way, we will put the three volumes of the Report, not on our book shelves, but on our desks and in our prayer rooms as a manual of practice and a *vade mecum* of inspiration till we meet each other at Cairo in 1916, if God wills.

The first volume is entitled "Islam and Christian Missions" (Fleming H. Revell Co., New York); the second, "Daylight in the Harem" (Oliphant, Anderson and Ferrier, Edinburgh); and the third, "Lucknow, 1911" (Christian Literature Society, Madras). All three can be ordered from your bookseller in India, or from the publishers.

S. M. ZWEMER.

Bahrein, Persian Gulf.

The Nile Mission Press.

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