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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, 1912.

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THE MISSION AT CAMBRIDGE.

Price 1/8 per annum, post free.

Published by
Messrs. S. W. PARTRIDGE & Co., Ltd.,
8 & 9, Paternoster Row,
London, E.C.

Price 40 Cents per annum, post free.

THE FLEMING H. REVELL COMPANY,
New York,
Chicago,
Toronto.

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

“Egypt for Christ.”

In heathen darkness 'neath a cloudless sky,
By strange philosophies and passions high,
The Ancient Land lay bound;
When thither came, by danger sorely press'd,
The Infant Christ borne on His mother's breast,
And it was holy ground.

Full thirty years are fled and lo! the sage,
Who from the temple roof the sky, as page
Of open book doth scan,
Records at On a darkness as of night
In midst of day, a strange and awesome sight
Scarce seen by eyes of man.

Anon appear strong men with hearts on fire,
Of lowly mien, but passionate desire
To win the land for God.
They tell of Him Who hung upon the tree,
Or veiled sun, of death, and agony,
Of God's uplifted rod.

They tell of wondrous triumph o'er the grave
Of Him who rose with mighty power to save
The erring, sin-sick soul;
And at the feet of Him, the Crucified,
The Land of Egypt bows and, sanctified,
A church arises whole.

The years pass by and rich the church and strong;
But her first love has fled, and thoughts of wrong,
And fierce dissensions rage,
And hatred opens wide to Moslem foes
The door of entrance, and the Crescent rose,
War with the cross to wage.

And darkness deeper far than heathen night
O'erwhelms the Land, that has despised the light,
Through centuries of pain.
But lo! once more the messengers of God,
Who bear the Truth, on Misraim's shore have trod,
And Christ is preached again.

Now mighty faith awake! and for the fray,
Arm! Soldiers of the Cross, rise, fight, and pray,
The powers of darkness flee;
For Egypt shall return unto the Lord,
“Blessed be Egypt” is His faithful Word,
And blessed she shall be.

J. B. LOGAN.



THE SONABU CONFERENCE.

“Blessed be Egypt.”

Vol. XII.

JANUARY, 1912.

No. 49.

Editorial.

“But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—DANIEL iii. 18.

“Grant unto Thy servants, that with all boldness they may speak Thy word.”—ACTS iv. 29.

“I have not shunned to declare unto you all the counsel of God.”—ACTS xx. 27.

It is told us that there has been a custom in Japan to send a gold or silver carp to the parents of a new-born child, signifying the wish that, during his life-time, he may be able to swim against the stream and conquer all obstacles; even as that little fish forces its way up the falling cascade and the rushing river.

It may be that no greater gift is needed for many of us at the beginning of this New Year than to be granted boldness to speak God's Word—to declare the whole counsel of God without fear. There is a strong stream of unbelief surging against the true Christian. May grace be given us not only to stand, but to press forward against it, and by the strength of our own conviction of the truth, stem the tide in the hearts of those who are wavering. Let us speak and hold not our peace, for the battle is not ours, but God's. “The sword of the Spirit is the Word of God.” Let us pray that this sword may be a mighty weapon for us, even as it is thrown away by our adversaries. It is living and powerful, and discerns the thoughts and intents of the heart. “The Word of the Lord endureth for ever.”

There are new workers joining each Mission in Egypt, and steps forward are being made. The Sudan Pioneer Mission is starting a new station in Edfou; the C.M.S. we hear are going forward to Ashmoun. The Egypt General Mission, who have now about thirty missionaries, are likely to establish a new station at Matarieh and extend up the new line of railway. A Swedish lady, Miss Ericsson, and Miss Ecklund from Finland, are beginning work at Port Said. The American Mission is strengthening existing stations and extending their itinerary work. An interesting account of their new Mission Boat, “The Allegheny,” is in this number. The return of Rev. W. H. T. Gairdner, after a year's absence, will give an impetus to the Literary Campaign, and comes as a cheer to all his fellow workers in Egypt.

The coming of Lord Kitchener has produced the happiest results throughout the country. Crime has greatly decreased. Not long ago in the provinces there were murders every night.

There is a marked friendliness towards the English in leading circles, and abuses are being quietly redressed. The fact that Lord Kitchener can talk to the people freely in their own tongue, and that he understands them so well, gives universal satisfaction.

The war between Turkey and Italy has been greatly felt in Egypt. The news of the successes on the part of the Turks and Arabs, roused the Moslems here against the Italians, of whom there are many thousands living in Egypt. We shall all be thankful when peace is restored. We wish that the present state of things would open the eyes of our Government to the mistake they make in encouraging the heathen tribes of the interior to become Moslem. Why not leave an open field to them to choose Christianity, which would be to them a religion of peace, rather than of the sword?

The thought of creating a simple literature for Moslem women is beginning to take shape. There is so wide a desire for this help on the part of missionary ladies working among them, that we are sure that some will soon discover a talent for writing. We need a corresponding supply of friends at home who will take this up as their special interest, and give themselves to help it forward. With every new move, much depends on a few persons who will make it their one interest and endeavour. It may even owe its whole forward impetus to one, if that one gives herself unreservedly to the effort. By strengthening the source of the supply in Cairo, we may reach, through printed words, the Moslem women everywhere who are learning to read.

The Prayer Cycles this year are being prepared by different secretaries. Mr. W. J. W. Roome has drawn up one for Central Africa. We earnestly trust that friends will take this to heart. Miss Trotter has prepared one for North Africa, with its very great and pressing need for prayer. Mr. Upson has prepared those for Egypt and Arabia; Miss Jameson for Syria and Palestine; Mrs. Constantine for Turkey and Asia Minor; Miss Van Sommer for Persia; and one for India and the Far East will follow later.

The Cycles are being also bound up three and four together for 10d. each post free, and there will be a few copies in which the whole number will be bound together for 1s. 6d. each. The price of a single Cycle is reduced to 3d. each post free. All may be obtained from J. L. Oliver, 16, Southfield Road, Tunbridge Wells.

Which shall it be?

O God, which shall it be?
 Shall we stand idle while Thy fields are reaped?
 Shall we lie dreaming while Thy flowers are culled?
 Our brains all dormant, in self-seeking steeped,
 Our hearts grown listless, by home comforts lulled?

O God, which shall it be?
 Shall Islam's God the pagan's heart o'erthrow,
 That heart so childlike in its helplessness?
 Be first to mould such pliant clay, and so
 Forestall the Christ and His sweet gentleness?

O God, which shall it be?
 We pray Thee, Lord of Harvest, hear our cry!
 Hold back the hosts of Islam, stay their hands,
 Until the Cross of Christ be lifted high,
 So high, His Peace shall reign throughout all lands.

LUCY L. H. SOULE.

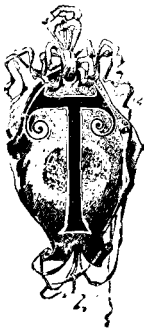
These lines have been sent us with the thought of the wide Sudan and Sahara, and the unknown millions of people who will choose Christ or Mohammed in Central Africa. At the same time we read of blessing poured out upon students at Cambridge, and that the first thought of a life yielded to God is quickly followed by the summons to carry the message to the Moslems in Africa. We would ask for prayer, much prayer that the messengers may be faithful, and that they may be sent forth in numbers to these unoccupied fields. The sending depends on parents and friends at home. We shall follow the after results of this Mission with intense interest.

The Nile Mission Press.

"Not as though I had attained."—PHIL. iii. 12.

"Let us walk whereto we have already attained."

—PHIL. iii. 16.



THE above verses appear to be a paradox, but such is not the case. The Apostle was always realizing in his work for God that there was a fulness on before which he could reach out after, if only he walked whereunto he had already attained. In other words, his exhortation was—we have been blessed of God and enabled to reach further than our expectations, but we must not rest there. We must seek after and eagerly press forward to, not our goal—but God's.

May I therefore pass on this message for 1912 to our fellow-workers in England and elsewhere. God has given us a measure of success—it may be even greater than we looked for. The message has gone far beyond Egypt and its immediate neighbourhood, in fact to most parts of the Moslem World. This then is the point whereunto we have attained. There have been enlargements on all sides both at home and abroad—real blessing has come to souls, Moslem, Copt and Jew, and we believe true conversion to God. We have indeed to praise Him for every advance and every victory won. But we dare not stay there. The fields are white already to harvest; we must press on and reap. The

first ingatherings should but add fuel to the heart's longing for much greater things than these. If, therefore, we are after the greater things, we must find the secret of walking up to our present attainment. And what is the secret? In verse 16 we find it to be "walking by the same rule" as previously. May God help us to do it. Firstly, an undivided front as to the absolute authority of the whole Word of God as we have it in Old and New Testaments; and, secondly, an entering into what God's purposes are for our Mission Press by fellowship with Him in the prayer life. This has been our rule, may we have grace given to walk by the same in 1912.

One or two facts I should like to point out which are to hand since our last issue.

In a meeting held in London a Missionary prayed in the closing moments, which were given to that exercise, and seemed so full of praise for our work that I wondered if there were any special reason for this. She introduced herself later, stating that in the hospital where she worked in Palestine, there had been distinct conversions through our tracts. Let us thank God, dear friends, for these tokens of how God is working, as we probably do not know the extent of such conversions, which may be far more numerous than we imagine.

I also had, about the same time, a letter from another well-known friend in Arabia, stating how wonderfully God had opened the door there for our "Khutbas." He says: "It is hard to speak of definite results, but interesting to note that in nearly all the villages of East Arabia these pamphlets are now being read and discussed. It is remarkable that the messages have not met with rebuff, but with welcome. I think this is due to the careful way in which the subject is treated, and Moslem prejudices regarded as far as possible."

I shall still be very grateful for any opening, where I may tell of the work, in the coming year.

There is one other matter I wish to touch on, and that is in connection with "The Moslem World." This paper has now run its first year. We are hoping that the 1912 issue will be a still greater blessing and help than the first one. We need much prayer for it, and shall be glad if our friends will remember this, specially for the first few months of the year. We need many more subscribers. The price is 4/- per annum, and if any would like to take it in, I shall be grateful to have their names and addresses without delay. The Missionaries are finding it particularly helpful, and if you feel you would like to help them, some might be willing to pay for copies to be sent to those working in Moslem lands. I commend this latter to your prayerful consideration.

In conclusion, let us press on and reach out for all that for which our God has apprehended us. Brethren, pray for us that the Word of God be not hindered, as there are many adversaries.

Yours in Christ Jesus,

JOHN L. OLIVER,

Secretary.

16, Southfield Road,
Tunbridge Wells.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,



At the commencement of the Autumn season we were very glad to welcome back our master-printer, Mr. Gentles, who had been on furlough in Scotland. About the same time considerably more work came in from various sources, and a variety of interesting publications are now in hand for ourselves and for other missions.

I would like to remark here at the outset that we have reorganised the work a little, so that I have slightly more time than before for much-needed literary work.

Any friends calling can generally see me on publication business between 9 and 12. Mr. Gentles, who is in charge of the printing department, can *always* be seen below. At 9 a.m. we have our morning prayer in Arabic, and at 2-30 p.m. in English. While this is more specially for ourselves, yet we would cordially welcome Christian friends; the same remark applies to the weekly Bible Class, which is held on Thursday evening at 6 o'clock, and lasts for half an hour only.

An Answer to Prayer.

In the last report I mentioned that one of the workmen was attending our Bible Class and kneeling with us in prayer. Before the Magazine appeared he had come right out. Not only is he now an earnest Christian, and seeking Baptism, but he has of his own accord changed his name to Skander, as an indication of his change of faith. But you will not need to be told that we do not rest satisfied with seeing a man make the first profession of change of faith. He will need to be trained in the Christian virtues, such as veracity and trustworthiness. It is also quite a strange thing to the Moslem convert when he finds that he prays to God and actually gets his prayers answered, he never having been used in Islam to make definite petition. This incident should encourage you to go on praying at home.

Another Answer.

At the top of p. 131 of the October issue of "Blessed be Egypt," I mentioned that a C.M.S. convert from Palestine had gone away from us to live with some Persian Moslems near Alexandria. As he was dissatisfied when he left, we were afraid that he would lose touch, or even go back. For three months we prayed for him, and asked native evangelists and others to look out for him in the place where he works. Nothing was heard of him until Mr. Baker went down to Fairhaven, when he met him in the road. Sulemán said that he did not know the address of any mission church, and so Mr. Baker made an appointment to take him in the following Sunday afternoon. Sulemán faithfully kept his word, and went to the service at the North African Mission House. We wondered if he would attend of his own accord when alone. I happened to be there the following Sunday, and was very pleased to see him attending the service

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voluntarily, for he had no expectation of seeing me. He came two or three times to visit me whilst I was at Fairhaven, and we had reading and prayer together. We are trying to get him work in Cairo, away from those Moslems.

Yet Another.

You very kindly joined me in prayer for office assistance. Now it so happened that the only person available (even for the position of a clerk), so far as the kind secretary of the Y.W.C.A. was able to find, was a young Jewess. I was glad of her assistance, but we longed for something better, and continued in prayer. As our work is missionary and very confidential, and as our daily meeting for prayer is held at 9 a.m., we strove (in prayer) for a worker who should be in *spiritual sympathy with us*,

Whilst at Fairhaven I met Miss Page, who had just arrived from England. She was used to literary work, such as writing stories, etc., and had come out for the winter to gather material and "local colouring" for further work of her own, but felt led to accept my invitation to her to come and act as assistant secretary until I leave for furlough in April or May next. For this we are truly grateful. We now need prayer that some worker may be found to take my place during my absence next summer. It is necessary for her (or him) to work with me here for a month or two before being left.

The Converts' Conference.

The Converts' Conference was this year amalgamated with the twelfth Annual Prayer Conference of the American Mission. This was held at a town called Sonabu, not far from Assiut. You will find a report on another page. The way was made clear for me to go myself, and I took Stéphânos, our book agent, and Sheikh Abdullah, our literary helper. There we met Yacoub, one of our colporteurs. The whole of these three are converts from Islam. As some 38 persons undertook to do voluntary work and make Christ known, we were glad to be able to offer a packet of 50 Arabic Khutbas free of charge to anyone undertaking to distribute them among the Moslems in his own village. (In the photograph which is reproduced in the present number of "Blessed be Egypt," Yacoub can be seen in top row but one, holding up two books. Stéphânos is next but one to him; I had already had to leave early).

I. THE PUBLISHING DEPARTMENT.

We have published two more *Khutbas* since the last report, and they will be found mentioned in the list at the end of the Magazine, to which we draw your kind attention. These also are fully vowelled. We are just commencing to reprint the earlier ones, fully vowelling these also.

True stories of answered prayer. This is a translation of an interesting little booklet by Lady Macrae, and those ladies that were interested in Miss Trotter's paper at Lucknow, and the circular which she sent out, should make a point of buying packets which we will supply for the purpose of distributing to those able to read them to the women, at a special reduction of

50 per cent., in other words they can be enclosed in other orders at twenty for one shilling.

Reprinting. We are always reprinting, as we hold it to be our duty to keep publications available to those who seek. We have reprinted 2,000 copies of "Roots and Branches," and the same applies to the tract describing "The True Islam."

"Islam and Christianity." This book, which was written by a lady missionary present at the Cairo Conference, and published by the American Tract Society, was translated and published in serial form in *Beshair-es-Salaam*. We have for some time been considering the proposal of publishing it in book form by arrangement with the E.G.M., but it has been standing by on account of the lack of funds. It is with great pleasure that we now report a kind donation of £20 from a missionary, and it has, therefore, been further revised, and we have begun to print; but of course this is a big book and it must not be expected too quickly; it will contain over 300 pages, and there are two or three other things more pressing just at the moment. However we hope to publish it about January.

Literature for Women.

It has been said that China needs a new grandmother; if so, then Egypt needs a new mother-in-law, for when her sons marry they bring home their poor little girl-brides to the paternal home, where they and everything else are dominated by the old lady. We regard it to be of great importance to have something interesting and sufficiently simple to be read not only to the young bride, who may have been to school, but to her highly respected mother-in-law, who probably has not.

(a) Our first attempt to specially cater for the women was launched in this way. I had been very stirred by reading the letters from all parts which had been sent to Miss Trotter. Taking five of Miss Trotter's own story parables which put the Gospel in a very attractive way, I started with one of them, taking every word and weighing it and seeing if it was sufficiently simple or could be replaced by something else, while preserving grammatical sense. After having done a few pages, I was able to show Sheikh Abdullah exactly what was wanted, and he took it up very heartily, rather surprisingly so, when one considers that he is a learned man. This is explained by the fact that his wife is still in Syria, and still a Moslem, but he is hoping that she will join him here, and he is looking forward to putting the Gospel so simply that even she can understand it. Therefore, it was a pleasure to make these five story parables simple enough for his own uneducated wife to understand. They were stitched together in coloured covers for a half piastre, and we hear from various directions that they are just meeting the need.

(b) Another case in point is the "Sweet Story of Jesus," which was written in India by Mrs. Bate in very simple language. We have asked Dr. Zwemer whether this book is sufficiently simple for the uneducated people in Arabia; as here, also, we weighed every word and sentence. We have had an encouraging reply.

(3) "Riches that fail not" was mentioned by me last time, and I am now very glad to report that £12 10s. has been given

for this purpose, and we are hoping for further kind contributions. This, also, after having been translated by a very capable helper, has been strictly revised by Sheikh Abdullah, with a view to keeping it sufficiently simple. This interesting story by Miss Marston has just been sent to press, marked "urgent," and it is hoped to publish it early in December. It will be a book of perhaps P.T. 3 or 4 in paper, and perhaps one shilling in boards.

For Turkey.

For some time we have been engaged upon the translation of two Khutbas into Turkish, but so many things have conspired together to hinder us. Among other things, the first translation was too Islamic in tone. At last our friend Mr. Peet, of the A.B.C.F.M., got them translated for us. We have printed 2,000 copies of each of the two, which is enough for immediate needs. Rev. F. W. Macallum, who is now in charge of the literary work in Constantinople, is very desirous to have our whole series of 16 Khutbas translated and published, and arrangements are now being considered as to the most economical way of doing so.

For Arabia.

We are doing what we can to co-operate with our esteemed friends of the Arabian Mission as far as possible. The tract upon the "Blood," which was sent by them to us has been revised and partly rewritten at the request of our Publishing Committee, and it will make a tract and also a Khutba upon the subject of sacrifice. We hope it will be in time for the Moslem feast of sacrifice, at any rate, in Egypt; the book-packets sent to the Persian Gulf go to India first, so that it takes time to get our books up the Gulf.

Seeing that our *Narrative of Koranic Discussions* contained points and phrases not "understood of the people" in Arabia, we put Sheikh Abdullah at his table to work it out, and after a month's work he has produced what will form a new edition some day. It will be just like a Moslem book, with the text on the upper half of the page, and the foot-notes and simple explanation of the meaning of it all at the lower half. We are not proposing to print this just now, but I mention it to show that we are wide awake, ready to hear friendly criticism from all sides, and far-sighted enough to provide for days to come. If any other missionary has constructive criticism to offer we shall be grateful. As to work for Arabia, we hope to do more and more to suit their special needs.

For India.

We have just seen the first Khutbas in Urdu. Three numbers were translated to begin with, under the superintendence of Rev. J. A. Wood, of Punjab Religious Book Society. These have now been printed and are ready for issue. Some more are being translated, and it is proposed to do the whole of the series. Now it appears from the title page that 5,000 are being struck off from each number. In that case our present series of 16 Khutbas would make 80,000 tracts for Moslems in Urdu. We have not yet heard how the Karachi friends are getting on with the series of Sindhi Khutbas, but we believe that they have several in hand. My little booklet, "Christ's Testi-

mony concerning Himself," is also being translated into Urdu; this is being done at Bangalore. We hope that a large impression may be struck off by our kind friends at the Lucknow Press.

I am much wanting to know the best means of approaching those who can translate the Khutba series into Bengali, Telugu, and other Indian languages. Will not some member of the Literature Committee take this up?

For East Africa.

It takes a considerable amount of time to begin *de novo* in a fresh language, especially when the publisher has no knowledge whatever of that language; such is the case with Swahili. The Rev. W. E. Taylor has given a large amount of time and thought, not only to the translation of the first Khutba, but also to consulting with me as to how best to bring it out. He spent a large amount of time in most enthusiastically making a copy sufficiently good to be photographed for the zinc blocks. But, unfortunately, the financial difficulty was one that we could not overcome. We have only had £6 donated to the Swahili work, and that should last for several Khutbas, to say the least. Now the estimate for a single Khutba was £8 for the photo-zinc blocks alone, so we have been obliged to very regretfully go back to our own typography. Not that it is at all bad, it will be clear and good, but the other would have been more *native* in appearance.* At the moment of writing, the Khutba is at the press, and it will be ready in a week or so. If this should meet the eye of any worker in Mombasa, Zanzibar, Uganda, etc., we should be very glad to supply a sample of our first Khutba for the Moslems of Swahiland.

For China.

An arrangement has been entered into with the West China Tract Society to stock the whole of our Arabic publications at owner's risk. This is with a view to reaching the Chinese Moslems that can read Arabic and also to some extent giving information to the workers of Szechuan and Kansuh provinces concerning the extent of such literature, but they may be encouraged to inaugurate special work for the Moslems. (Needless to say our books were dispatched before news of the rebellion reached us).

One enthusiastic worker in China has been able to distribute quantities of our publications in all the provinces. We have lately sent to the Methodist Press at Lucknow some of our story parables for Moslems to be lithographed by them free of charge, so that China friends may get a supply which will only cost them the postage. (This refers to Lucknow friends' offer to the Conference of January, 1911, to do two millions of pages free of charge).

Not only so, but we are in correspondence with certain workers who may translate both the Khutbas and story parables into Chinese, for the Moslems who can read Chinese but not Arabic. One of the story parables was actually translated to Chinese this last summer, we understand, and we hope the Khutbas will follow suit ere long.

* We have several times been asked to lithograph wall texts, etc., but this means a new installation of plant.

II. THE PRINTING DEPARTMENT.

The subjoined report by Mr. Gentles speaks for itself:—

Printing Department. As much has occurred since my last brief report, I would now take this opportunity of thanking all those friends in the homeland who have been "holding us up" before the Lord during the interval, and to give, shortly, just one or two instances in which our dear Lord has heard and *answered* prayer. On 4th April I left Cairo for my furlough in the dear homeland, tired out and run down in body and spirit by the long strain incurred by the busy winter season, but greatly cheered by the thought of soon seeing those dear ones (my wife and children) from whom I had been separated for two years and six months, and the meeting was indeed another of our Heavenly Father's blessings, for which we all sincerely thanked Him. As I looked at my children, one after the other, and saw how strong, and well and happy they were, I then realised that my prayers on their behalf *had* been answered. The quiet and rest on the voyage home had already done me much good, and I was not long at home before having it very forcibly brought before me that the Lord had other blessings to bestow upon me, and He laid it upon the heart of one of His dear children to open up the way for my wife and me to attend the Bridge of Allan Convention, and we both praise and thank Him for the encouragement and spiritual blessing there received, and the fellowship enjoyed with other missionaries home on furlough. And there also the dear Lord laid it on the heart of one of His children, whom neither my wife nor I had ever met till the closing meetings of the Convention, to intimate to us that "she felt the Lord had laid it upon her heart to send us both to Keswick this year instead of herself and daughter," and so He brought it to pass, clearing away one difficulty after another till it became an accomplished fact, and never, I hope, shall I forget how the dear Lord led me to cast my *all* at His feet—my "*fifth loaf*"—and since then He has indeed proved that "He is not a disappointment." However, the time soon came to return to Egypt again, and even at the farewell parting I proved that His grace *is* sufficient, and it was a wonderfully cheerful party of His children who waved a last *adieu*, and sang "God be with you till we meet again," till the train drew out into the darkness of the night. The voyage out was a delightful experience, and the warm welcome accorded me from the native and other workers of the Press proved how genuinely glad they were to see me back amongst them. It did one good to see their faces light up with the pleasure my return gave them. And now that the winter's work is fairly upon us we can again praise God for all His manifest goodness unto us in enabling us once more to labour for Him in this dark and needy corner of His vineyard; for the amount of work in hand and in preparation; for blessing amongst the workpeople, and for increased numbers and attention at the weekly Bible Class. We will value the prayers of friends at home that more English commercial and jobbing work may come in, that all the machines may be kept fully employed and running steadily; and that this winter's work may prove to be the most prosperous yet experienced in the history of the printing department of the Nile Mission Press.

"We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him."

"I believe God answers Prayer,
I am SURE God answers Prayer;
I have PROVED God answers Prayer—
Glory to His name."

W. R. GENTLES,

Master Printer.

After Mr. Gentles' return, Mr. Baker and I went, one at a time, to get a needed change of air for a few days at hospitable Fairhaven, and we are now settling down to another busy run in this department.

The Bible Class has gone on with its usual interest and close attention on the art of the men, and we consciously feel upheld by praying friends at home.—A. T. U.

III. COLPORTAGE WORK.

One cannot say that one has been altogether satisfied with the colportage as carried on this summer. We have had five men at work during the last three months, but towards the end of the time two of them got discouraged or were not suitable, and only two have remained on steadily the whole time. Other men have been found and tried, but continual experimenting is a costly business and very discouraging. However, we have been getting sometimes £11 or £12 worth of publications distributed in the month, but as the number of our publications increases we must do much more than that.

We have had three men supported from England, and just recently we have had a great lift-up by receiving from a friend the sum of £36 for the support of a fourth man. What we want now is an intelligent type of man physically strong, and not easily discouraged, for such we are both praying and advertising.

Since writing the above we have had ample evidence of the hatred caused by the war; the following incident shows to some extent how extremely difficult colportage work has become on that account. We have advertised for men, and they have come and produced their church certificates and their deposit of money and started work; but, alas, have thrown it all up in two days on account of the insults to which they have been subjected.

Yacoub says:—

"In these days the distribution is very difficult on account of the war (between Turkey and Italy), the native Mohammedans are excited, so when they see me offering my books to them they insult me and throw from their mouths all sorts of blasphemous words. An effendi once took a copy, and after he read the title of the book, he caught my arm and cried for a policeman to take me to the district police station, thinking I was distributing books to attack his religion; but he soon found out his mistake. We need urgent prayer, especially in these terrible days."

Georgy says:—

"I offered once a book to an effendi who was sitting with some friends; when he saw that my books were all religious, he pushed me away and said, 'Am I going to abandon my religion

for your sake?' Others said, 'Why, we believe that from those books many people had a good instruction through their faith and religion; we never saw a native society sending colporteurs to distribute books or doing any other missionary work.' Most of the audience agreed, nodding their heads, saying, 'It is true.' Let us thank the Lord, for the people now know that our books are reformatory to their souls."

[At the moment of writing, Georgy is ill, but as we have four men on trial we are hoping that things will have greatly improved before this report reaches its readers].

IV. OUR NEEDS.

There are a few alterations and few minor additions to be made to the list given in the last number of "Blessed be Egypt." Following the same order:—

(1) "*The New Testament, with Notes for Moslems.*" This is the work which we (wrongly) designated a Series of Commentaries. Now that it has actually been put in hand and several experienced workers have undertaken separate books, the general editor is drawing up detailed instructions for them. It will not in any sense be a rival work to the splendid large commentaries of the Beyrout Press, which are instructive and excellent for Christians. What we want is what the Rev. J. Van Ess asked our New York Committee for, namely, that the word of God should be circulated in separate portions with the chief Moslem difficulties briefly met or provided for. It has been found that the colloquial version met a very great deal of opposition, and on the other hand the Beyrout standard version is not always understood. We find, therefore, that difficult words must be explained by means of common synonyms and illustrations. No doubt we shall pass over a great many points which would be noticed by the Christian, but would present no difficulty to the Moslem. Our idea is to produce in the first instance three small volumes: (1) The Synoptic Gospels, (2) St. John, (3) Acts of the Apostles. Then these would also be bound together in one volume. Probably, after that, we may be encouraged to take up still more. But the programme outlined here will probably take to the end of next summer, for the missionaries of experience, able to do such work, are exceedingly busy men.

(2) "*Christ in all the Scriptures*" has now been authorised by the original publisher, and we should be very glad to see our way to at least £50 to publish this book; some £12 or £15 of this will be spent upon the translation, which has already been begun.

(3) *A Controversial Classic.* "Mizan ul Haqq" (Balance of Truth) has been started on. It is proving a bigger task than was thought, and it will take a considerable amount of time to produce a satisfactory Arabic version. It will also cost probably more than we mentioned last time. Allowing (say) £40 for printing, and £10 for the expenses connected with the translation, we shall need £50. But it is a classic in more ways than one (see Dr. Zwemer's article upon it in "Missionary Review of the World" for October).

(4) *Work specially for Women.* The excellent story mentioned last quarter "*Riches that fail not,*" has been translated,

and we are now engaged in printing it. It should be ready in December. £5 was sent by a lady to help in beginning to print books for women, and has been used for this purpose, and £5 was sent from Thornton Heath. It is hoped that this book will prove suitable reading for girls who leave the mission schools. As it will make a book of perhaps 150 pages, the probable price will be 7½d. or 10d. in paper, or one shilling bound in boards.

"*Colloquial Lessons*" has been revised, and may probably cost about £15 for the new edition. The MS. is lying here, and we shall be glad to hear of special help for this purpose.

"*Women of the Faith.*" The MS. is not yet ready, and, as we have no idea of the size, we cannot say how much will be needed.

These are some of our needs; we lay them before our friends, asking for help, so that each book brought out may be endowed by the simple plan of providing the original cost of the first edition.

But our greatest need of all is prayer. There has been much greater blessing upon our work since we moved upstairs and had a room in which to gather for prayer. But we need more, *we must have more.* "Finally, brethren, pray for us."

On behalf of your fellow-labourers here,
 BULAC, CAIRO,
 November 18th, 1911.

ARTHUR T. UPSON,
Superintendent.

QUARTERLY REPORT OF WORK—

AUGUST, SEPTEMBER, OCTOBER.

I. *Printing Department—*

	Copies.	Total pages.
(1). <i>Evangelical Periodicals—</i>		
"Orient and Occident"	16,500	198,000
"Beshair-es-Salaam"	4,500	171,000
"Echoes of Grace and Truth"	4,500	162,000
"Sabbath School Lessons" (Amer. M., 4 pp.)	138,000	552,000
"Booq-el-Qadasa"	4,680	45,440
"All Saints' Church Magazine"	450	3,600
	168,630	1,132,040
(2). <i>For Publication Dept.—</i>		
"Collection of 5 Story-Parables"	1,000	36,000
"Indian Pilgrim"	2,000	656,000
"Answered Prayer"	1,000	36,000
"Who will Intercede"	2,000	32,000
English Translation	250	3,000
"Roots and Branches"	2,000	136,000
"The True Islam"	2,000	32,000
Khutba No. 13 (Arabic)	3,500	28,000
"No. 14"	3,500	28,000
"No. 15"	3,000	24,000
"No. 16"	3,000	24,000
"No. 1 (Turkish)"	2,000	16,000
"No. 2"	2,000	16,000
	27,250	1,067,000

	Copies.	Total pages.
<i>(3). Religious Books, for others—</i>		
Life of Christ (Part IV.) 1-8	3,000	24,000
"Out of the Mouth of Lion"	1,000	200,000
Wesley's Sermons	2,000	72,000
Tract, "Why not?"	2,000	48,000
Minutes of Association	90	4,680
Evangelical Booklet	500	4,000
	8,590	352,680
<i>(4). Various—</i>		
S. School Picture Cards	41,670	83,340
Notices, Certificates, Medical Mission and some Commercial Work		110,200
		193,540
GRAND TOTAL OF PAGES ...		<u>2,745,260</u>

II. Distribution of Gospel Literature— (Same three months).

	VOLUMES.
By Colporteurs	3,532
Wholesale	1,509
Nett	3,342
Gratis	1,317
Total	9,700 volumes.

Some Account of Work with the American Mission Boat, the "Allegheny," November 4th, 1911.



HE start on the Autumn campaign connected with the new Delta steamer, The Allegheny, was made on the 19th ult., sixteen days ago. The preliminary preparations for our journey had been going on for some time. There were repairs and alterations to be made, coaling the steamer to be attended to, food supplies to be secured, a stock of Scriptures to be selected, &c., &c. Such matters are simple enough in a western and Christian land, but not so much here where dishonesty and carelessness prevail to such a large extent. One has to be on the watch regarding every detail.

A word about our boat. She is the gift of friends in and about Allegheny, Pa. She is 66 feet in length by twelve in maximum breadth. The most of the fore part of the vessel is taken up with the dining saloon, about ten by twelve feet—a bright, pleasant little room it is—and the kitchen. The sailors do their cooking in the few square feet of remaining surface in the prow, just ahead of these. Back of them and occupying the centre of the vessel, are the engines and boiler. The remaining portion, a little over one-third of all, is taken up with the two

cabins, each containing two sleeping berths, and a very small bath room, &c. The bath room is at present serving as bedroom for Mrs. Pollock's English servant and helper. There is a fine deck above where we may receive callers—private calls, talks with inquirers and others is a very important part of our work—and ourselves rest when not otherwise engaged. Dr. P.'s "drug store" occupies the forward third of the deck, or rather I should say, is in that part of the boat. Space is very precious with us, and we understand better now why S.S. companies charge for freight according to bulk rather than by weight. Our steamer suits us exceedingly well, however, and promises to be a most useful helper in our work.

Mansura was our starting point, and we are working on the Damietta or eastern branch of the river. We made our first stop at M.A., six or seven miles distant from Man. We found it to be a place of from five to six thousand people. The evening we arrived we got nothing more accomplished than a call on the Omdeh or head of the village, to inform him of our arrival. I quote now from some notes I took the second day. "Yesterday, a.m., after pitching the tent for the clinic and prayer and the reading and explanation of the parable of the prodigal son, Dr. P. began to see patients. Later, Mr. Thompson, of Mansura, continued the reading and talking with the people about the tent. A part of the afternoon was spent in a visit to a large town across the river in order to tell the people of our presence and to invite them to bring their sick to us. Later in the day T. and I. made a call on some men in the town (at which our boat is tied up), whom we had met at the clinic in the forenoon. One of these, who had been to Dr. P. for medical advice, in reference to his case said that he thought it had been due to "zaal" (anger, discontent, or unrest—we did not enquire to find out which it was). We were not slow to seize the opportunity offered us, of course, and then tried to show how "zaal" was a great enemy, and then to point out how it was impossible to overcome it and other unhappy states in our power, &c., &c. He agreed with what we said, and added that the only way to overcome evil was by thinking of God or by performing our religious duties, prayer, fasting, &c. When we suggested to him that we do not always succeed in keeping evil thoughts away, even when praying in mosque or church, he seemed to be struck with a new thought. Someone in the crowd that gathered around—we were sitting outside, in front on one of the houses—then remarked that we of course were all right, being learned folk, that we knew how to overcome evil, and we could be relied on to speak the truth about these matters. We had a chance then to say that what we were saying about the power of sin and the way to overcome it we had not learned from books, but from personal experience, and that the most ignorant of them could have victory just as we.

We rose this morning expecting to have a full and successful day's work. We thought that we were having a comparatively favourable reception. Imagine our surprise when the head man of the town called and told us in no very courteous way that we could no longer pitch our tent here, and advised us to leave the place entirely. Said that he could not be expected to be responsible for our safety. The war between the Italians and their lord, the Sultan, having stirred up the people so much that

the lower element regarded all foreigners their enemies. So we had to leave our work and make a journey to Talkha, some six or seven miles distant, in order to consult the chief of police in this district. This trip has taken up the most part of the working day. We were told that for the present, that is, so long as there is so much unrest over the war, it would not be advisable to carry on religious work with the medical. We returned a bit cast down, but we hope that while we cannot do much public speaking we can accomplish our ends privately.

"The people are evidently much puzzled over our business here. The report that first went abroad was that we were Christians and that we had come to fight against them."

The greater part of the next day, Sabbath, was spent in quiet rest, but in the evening we made a trip over into the town. And what a surprise awaited us. We were met with a most cordial reception. The shaikh al abufar (head of the local police or guards) was the first to meet us, and he was exceedingly hearty in his greetings. The Omdeh, whom we met a little later, was entirely changed in his bearing towards us. He was ridiculously effusive in his greetings. We were treated royally on every side. We were urged to come up right into the town itself and pitch our tent. The reason for all this was that an order had come from police headquarters, where we had been the day before, requiring the local authorities to assist us in our work, and give us all needed protection. Nothing was said about the religious part of the work at all, but the officials of the place and the people generally understood from the order that we were free to do just as we liked. We were kept so busy up until the time we left, Tuesday morning, that we did not have time to go into detail and explain to them just what our understanding with the chief of police had been.

We left the place on the friendliest terms with the people. We have since had several patients from there after coming on up to Samanud, where our next stop was made. While we kept within the strict requirements of the law in not having any large open-air meetings, we were kept busy in talks with individuals and to small groups. The answer to prayer for an opening into this town, before starting out, was so clear and manifest that we are rebuked for the littleness of our faith and expectation, and our discouragement the day or two things seemed to be working against us.

It is wonderful how we are getting along these days when the country is so disturbed. These "yellow" vernacular papers keep the people in a continual state of excitement. All sorts of lies are being published about the war. Even the Moayad, one of the most respectable Muslim papers, published a telegram the other day to the effect that America is sending a fleet of 102 warships to the Mediterranean. We are frequently asked where our sympathies are in this war.

Samanud is about twelve miles from Mansura. It contains, probably, fifteen or sixteen thousand inhabitants, all of whom are Muslim except 400 or 500, who are Copts. In the whole town there is but one who gives evidence, so far as we know, of being a real Christian. (I should perhaps include the son of this man, who, while not a member of the Evangelistic Church, seems to be a believer. The Copts of the place are, with hardly an excep-

tion, sunk in deep ignorance and sin. We met a number of the more enlightened ones, and none of them gave evidence of having been converted. The priest is a hard drinker. The Koran is taught in their school, but not the Bible or Catechism. The pupils we met with seem to know more about Islam than about Christianity. The Copts are, as a matter of course, despised by the Moslems, and it was perhaps some advantage to us in our work that they knew that the former do not like us, and will have little to do with us. I think that many of the Moslems learned while we were at Samanud that the Christianity which they see in the Copts differs much from the Bible. Even our colporteur, who is of the same race, has repeatedly remarked that they are worse than the Moslems.

We left Samanud yesterday, Friday, having spent about ten days there. I cannot say that we met with the most cordial reception there. We heard—although we cannot say how much foundation there was for the report—that the Omdeh wished to drive us away, and would have done so had we not at first gone to the police officers (with whom we happened to find an English inspector), and got their promise of protection. Refuse was thrown at our boat two or three times. During the last days of our stay in the place the furniture of our tent was repeatedly defiled while we were away from it. One day while visiting a Moslem tailor in the town, in company with the colporteur, who as usual had a stock of religious books with him, a crowd of people gathered about us to see what we had. The tailor just then happened to be examining a copy of "Minar-al-Haq," one of the most controversial books. One of the older men asked to see this book. When he had run over the index and saw what the book contained, he became very angry at the tailor, and to shout to him to make us "leave the place," "cursed be the book," "cursed be the writer of the book," "Why have these men come here to stir up the Muslims?" "the khubbaseen," etc. We sat quietly, and smiled. What else could we do? Presently the storm had passed, and we got up and walked away as quietly as possible. We were sorry that the incident happened, but it was entirely unexpected. It is doubtful whether controversial literature does much good, but it seems to have a place; we cannot very well do without it. Yesterday, while the attendance at the clinic was as good, or perhaps better than it had previously been, Dr. P. did not get the best treatment from some of the hangers on. Sticks were thrust into the tent from time to time. The doctor overheard such remarks as these—"Running to bad places is your proper work rather than trying to make Christians"; "we'd better be at our prayers than with them" (it was then about the time of the Friday noon-day prayer); "they're not what they are pretending to be," etc. It is safe to say that the whole town of Samanud knew of our presence among them, and that the most know perfectly well what we were there for, or rather, our main object in coming. They referred to us from the first as preachers, evangelists.

At first some of the more enlightened Moslems came to visit us, but latterly almost no one came on board the boat. We feel certain that at least two or three kept away from us, for fear of their business suffering from too great intimacy with us. With practically the whole populace against us that is not at all strange.

The past ten days have been hard on us, and we are rather tired. There is a certain strain in mingling with people and talking to them when it is felt that every word will be watched, and in cases of individuals one may be speaking with, that one may not say the right and helpful word.

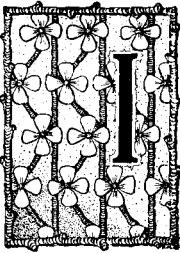
It is different here, and we have already begun to feel better. We moved up here (Bana Abu Sir) yesterday afternoon. The town is a comparatively friendly one, there having been a Mission School in the place for a number of years. The chief man of the place, or rather one of the chief men of the place, is an old friend of Dr. J. K. Giffen. He has given up Islam, and reads the Bible through twice a year we understand, but how much of a Christian he is remains to be seen.

Mr. Pollock is to tell of the medical work later.

WILLIAM L. McCLENAHAN.

A Moslem Brotherhood.*

THE ASCETICS OF DEMERDACHE.



Romantic History of the Order.

WAS yesterday present at one of the most interesting ceremonies in Egypt, the Moulded Retreat at Demerdache. It was not the Moulded festivities that charmed me, nor the vast concourse of humanity that thronged the mosque and the town squares, nor even the rich and delicious oriental dinner, of which I was a willing partaker. These were all pleasant and interesting in their way. What commanded my admiration above all was the Demerdache brotherhood, the story of the Disciples' three days' fasting, devotion and retreat, the knowledge that Islam possesses within its fold those religious fraternities whose ideal is to aim upward and higher, and whose strict principles are so akin to those of our own ascetic bodies in Christendom.

Let me start by putting down a few historical facts about this Brotherhood, as I heard them from the very lips of Sayyed Abder-Raheem ed Demerdachi, the President of the Order.

The Demerdache Order.

The founder of this Order was a certain Mohamed who lived about 500 years ago, when the Mamelukes were rulers in Egypt. He was of Afghan or Circassian origin, and was one day made captive and brought into the Nile Valley by a certain Kaid Bey, whose vassal he became. His goodness and uprightness soon won him the favour of his chief, who entrusted him with the control of the treasury. But Mohamed's inclinations were heavenward, and Kaid Bey soon discovered that his vassal preferred prayer and devotion to the office desk. It is said that when Mohamed's day's work was over, he would resort to a secluded spot, the site of the present Demerdache mosque, and spend hours in fasting and prayer. This won him the title of Professor el Mohamady.

* From *The Egyptian Gazette*.

His fame for piety soon spread. Kaid Bey was at a loss to understand the physical fortitude of the man. "Are you a 'demer' or a 'dache (iron or stone), he one day exclaimed, that you tire not of bendings and genuflexions?" The words were taken up, and Professor Mohamed had the title Demerdachi added to his name.

A Romantic Story.

Had it not been for Heaven's direct intervention the Demerdachi would have gone down to history as a mere name. This is how it happened.

The Moslem King of Egypt was informed that the Prophet's holy remains had been taken away. The King, with a few sheikhs, resorted to Medina. Here they discovered that an underground passage to the Prophet's tomb had been bored.

Then said the King: "He who penetrates the tunnel and brings me news of the Prophet's remains shall win a martyr's death by forfeiting his life." No sheikh would stir at this dread prospect. Finally Sayyed ed-Demerdachi volunteered, and brought back the happy news that the Prophet's remains had been untouched. But when his blood was to be shed Heaven intervened. The King, in a vision, was warned against doing the deed. The Sayyed was saved, and from that day forward his life was given up to the formation of his ascetic Order, and to acts of love and devotion.

The Master's Followers.

There are about 5,000 Demerdachians in all parts of the Moslem world. Among them are Ministers, judges, sheikhs, lawyers, Pashas, and notables. The highest men in Egyptian political, social and religious circles are its disciples. The poor are rarely admitted, the Order is more for the aristocracy. Merchants, Azhar sheikhs and prominent financiers sat side by side yesterday at the Sayyed's hospitable table.

The encouragement of virtue, the promotion of prayer and devotion and of love between man and man—these are their noble aims.

Nor is the Order lacking in a kind of Masonic secrecy. Its three degrees are attained by age and merit. Its secrets and passwords are known only to the initiated. Wherever they may be, its devotees can recognise one another by secret signs and gestures. What these signs are the Sayyed would not tell me; they are the secrets of the Order.

A Demerdachian Deathbed.

The last words a Demerdachian hears are those of a brother Demerdachian, who whispers into his dying ear the final injunctions and mysteries of the Brotherhood. Even when the body is cold and stiff, and the soul has fled, the communications of the Brotherhood are not broken, for the Chief, bending over the rigid ear, breathes into it the eternal mysteries.

After his death a brother's family is provided for from the common fund. His children are sent to school, and care is taken that his widow feels not the sting of penury.

In order to help their weaker brothers a fund has been

started by the present Chief. Some L.E. 400 have already been got together, out of which several monthly allowances are being made.

The Chief.

But the most striking feature of the Order is the personality of its present Chief. Tall and stately, with a short-cut round beard and sparkling, eager eyes, Sayyed Abd-er-Raheem stands out as the commanding figure of the Order.

Possessed of an attractive and affable nature, a winning smile and a silver tongue, and endowed, moreover, with a liberal and tolerant disposition and a mind that is not dimmed by ignorance and superstition, the present Chief of the Demerdachians is one of those men who are not often found in Egypt or indeed in any country. Rarely have I beheld so much grace, affability and true forbearance and love for others assemble in one Moslem sheikh. As he sits on the sofa talking to you, with his long, thin legs flexibly bent under him, you are carried away into the books of the Arabian Nights. And yet they are western thoughts the man is expressing, and western principles that rule his life. He claps his hands to order coffee, instead of ringing a bell, and yet at the other end of the room is a roll-top American desk for the Master's daily use. What a strange mingling of East and West, of the Past and the Present, the Old and the New!

A grown-up girl on a balcony, dressed in western fashion, in skirts and bareheaded, was pointed out to me as the Sayyed's daughter. She wore no veil.

The Feast.

But I must hurry to describe the ceremony of the night.

We are led through crowds of humanity that were buying and eating all kinds of unwholesome food into the Sayyed's hall. Here a representative group had assembled. And as a sufficient number collected to make up a party, they were led to dinner.

Forks, knives, spoons and plates there were galore, but the men preferred to use their hands. We all ate out of one common dish in the centre, Egyptian fashion, and as each dish was emptied another took its place. I noticed that one kind of pastry was brought in between the meat dishes, and that when all was over a dish of rice appeared instead of dessert.

Already the noise and din of many voices may be heard; we hurry out and stand upon chairs in the courtyard. Inside the mosque are seen the white forms of the disciples, about 200 in number, swaying to and fro in prayer. We take off our boots and mix with the praying peasant crowd outside. The sentiment of a common humanity thrills us. But unfortunately humanity does not smell very aromatic, so we hurry out again, and take our stand on the chairs once more. While the men pray inside we take the opportunity to obtain the following information.

The Retreat.

Thirty days before the middle of the Hegira month Shabaan, disciples from every part of Islam send in their names as candidates for the Retreat. During this period a candidate should eat nothing that has life. A college of twelve sheikhs meanwhile

assembles and decides on the list. There are only 65 cells, and so out of a list of say 500 applicants only 65 may be chosen. Age, piety and renown for good work are deciding factors in the final nominations. The Sayyed ed Demerdachi enjoys the privilege of vetoing any name.

When the list is complete, successful candidates are informed, and on Monday afternoon they arrive all ready for the retreat. In the evening they are treated to a huge dinner by their Chief. After much prayer they are led to their various cells. These are small and bare of all furniture. Ventilation is provided for by a narrow slit in the door, no other arrangement being made for light.

Three Days Without Sleep.

During his three days' retreat the candidate is not supposed to sleep a moment. To guard against human frailty a member of the College of twelve goes round the cells every thirty minutes and calls out, "La-ilaha-illal-ah." If the answer, "Wa-Mohamed Rasoul-oul-lah" is not given back by the candidate, the door of the cell is thrown open and the anchorite is made to perform an ablution.

Coffee is served about eight times a night, with a glass of lemonade in the morning and a plate of rice cooked in oil in the evening. Except for this no food is given.

The ascetic is not supposed to talk to anyone or to see anyone during his retreat. If he goes out it is with head and figure covered up. All muffled up and ghostlike the candidates glide out of their cells at noontide at the call to prayer. Then their retreat is resumed until the following day.

Thursday night ends this voluntary seclusion.

Allah! Allah!

All of a sudden the undertone din of the worshippers rose to a shrill cry of "Allah, Allah, Allah!" It was as if the whole group had suddenly become possessed with a wild zeal for God. No other word but "Allah, Allah," was repeated again, again, and yet again.

There is Sheikh Abd-el-Raheem, tall and towering above the rest. On his head he wears a huge green turban, and the rest of his attire is pure white. His disciples too are all dressed in spotless white. Effective and ghostlike. In a frenzy the Holy Name is uttered. It seemed as if the vocabulary had all been blotted out, and nothing but the word "Allah" was written on every page.

Is this the secret of the power of Islam?

And now the Sheikh and his disciples go to every cell door and bring out the occupant, and the only charm that is used, the only exhortation that is on every lip is the one Great Word, "Allah! Allah! Allah!" The weight of the Word; the violence with which it beats upon the ear! It is like the echo of distant voices in the night, sounds from the sepulchral deeps of the everlasting sea. "Allah, Allah, Allah."

A Great White Company.

And now the great white company is complete, and the mosque is crowded again with their ghost-like forms. But they

are no ghosts, these big and stalwart men who swing and sway to that magic name of Allah. We ourselves are becoming part of it all, and are no longer oppressed. We have become infected with this burning zeal. We would not have it cease, this soothing chant, retreating in the distance, echoing in the vaults, and resounding in a hundred nooks and corners—"Allah, Allah, Allah."

The light has changed while we prayed. It is full moon. The Muezzin from the lofty minaret has ceased his song, and the faithful are in the sacred sanctuary ranged in lines before the saint's tomb at Demerdache.

The Supreme Moment.

Two Christians enter and stand near the door behind this praying crowd in rows and rows and rows, with their faces to the East, where the sun rises. At first they hear a low murmuring of words that are not intelligible. Presently the murmur grows into a louder swell, that rises and falls like cadences of deep and distant music. Devotion and utter unconsciousness of our surroundings prevails everywhere. All eyes look to that one point in the inner sanctuary, the niche directed to the East.

And now the murmuring grows louder, and suddenly bursting on the ear one hears the cry of the night: "Allah, Allah, Allah-u-Akhbar!"

Though the sun shines bright outside, though the world is wide awake, and creation sings and laughs in the light of day, we close our eyes and listen, as the lulling word "Allah, Allah, Allah" is wafted across the kneeling, rising, bending crowd. Self is lost in soothing contemplation, and the last sounds we hear are the rising and falling cadences of the wonder-working Name of God.

S. J.



We have received a copy of the Rev. W. E. S. Holland's circular letter from India. There is one paragraph in it which we feel sure he would allow us to print, in the hope that there may be one day a Hostel started in Egypt, on similar lines to the one at Allahabad.

"At a Hostel meeting the other day, one of our older students got up to propose the holding again of our Annual Social Gathering ('Commem'). He made a speech it did one's heart good to hear, testifying to the tremendous influence the Hostel had been in the formation of his own character. And he told us how one and another of our old students had said to him (as indeed so many have to me), that to the Hostel and its life they owed more than to anything else in their education. The keenness of old Hostellers to get their relations and friends admitted to the Hostel is remarkable and very encouraging. He spoke of the delights of Hostel life, and of the training its various posts and activities afforded. It is almost sad to notice how many of our men prefer the Hostel to their home life, and wish to stay on during holidays. They certainly are a merry, happy crew, and very lovable. The keenness of our senior students to help on the life of the place, and the amount of planning and forethought they devote to making things 'go,' is a great strength."



AN EGYPTIAN CANAL SCENE.

John iv. 7.

Egypt General Mission.

A BRIEF REVIEW OF WORK AT PRESENT BEING DONE.



A GLANCE at a recent map of the Delta of Egypt will show that all the stations of this Mission are situated on the outermost chain of railways which connect Cairo to Suez, Cairo to Marg, Marg to Shebin-el-Kanâter, Shebin-el-Kanâter to Zagazig, Zagazig to Ismailia, Ismailia to Suez. If this be considered a strategically arranged chain of stations, the strategy has been the Lord's not ours, for we have simply and prayerfully sought guidance as each necessity for selecting a new station arose, without any particular arrangement in view. In reviewing the work at each station it will be convenient to take them in the order of this chain of railways.

ZEITOUN.

At Zeitoun, the headquarters of the Mission on the field, to a large extent the work is necessarily clerical, but already there is a fair amount of Mission work proceeding, and the villages within easy reach of Zeitoun provide almost unlimited scope for development.

The Mission House lies on the desert side of Zeitoun, in fact at present it stands like a lighthouse in the desert, and yet it is in easy reach of two stations on the Cairo-Marg railway, and about the same distance from two tram termini connected to

Cairo, the one express and the other slow, in Heliopolis or New Cairo, as it is now generally called. Looking due eastward from the mission house along the thirtieth parallel, one's vision, if it could travel so far, would meet with nothing worthy of the name of a village, or even hamlet, until one crossed the head of the Persian Gulf into Persia. It will be gathered from this that the site is a quiet one. Adjoining the mission house we have three-quarters of an acre of land at present unoccupied save for a small store, where we keep a large marquee. Both the land and the marquee are the gifts of friends who became interested in the conferences that we had commenced on this spot before the land became ours. The quiet and the pure air make it admirably adapted for coming apart to meet with God, and many Muslim converts, native pastors, evangelists, teachers, Bible-women, have met with God here, and gone back to their work with a new faith and hope. This work will surely grow; it meets a felt need in Egypt, and some of us feel that whatever buildings for carrying on the work the Lord gives us on this piece of land, they will have to be so designed as to be readily convertible into a conference hall and dormitories.

Close to Zeitoun station we have a school for girls; several nationalities are represented, even two little English boys being amongst the number. Several of the bigger girls have shown an intelligent interest in the Gospel, accompanied by a marked change in character. Our head teacher is keen on the spiritual welfare of the children, and on her own initiative held a meeting for them during the summer vacation. In the school a service is held every Sunday morning in Arabic, to which the parents, relations, and friends of the children come, as also some of the poorer inhabitants of Matarieh. On Wednesday evenings also a prayer meeting is held which frequently develops into a preaching meeting for Moslems.

Near to the station of Helmieh, in the village of Matarieh, not far from the site of ancient On., and the traditional first resting place of the Holy Family in Egypt, we have a free dispensary and a residence for our native evangelist, Ishaq, who is a convert from Islam of about 16 years standing; he visits all the villages within walking distance, speaking to individuals and groups as he gets opportunity and distributing tracts and portions of Scripture; it is difficult work, as all who have had any continued experience in any country know—most difficult in a Moslem country. On Sunday evenings there is a Gospel meeting for Moslems at the dispensary. Six men of Matarieh and neighbourhood have recently told us that they are studying the Bible and want to throw in their lot with us; their leader has already suffered considerable persecution for his known sympathetic attitude towards Christianity. These men have probably far to go before they could really be called Christians, but their present attitude gives us much cause for encouragement, and the hope that the day is dawning when Muslims will be coming out in groups instead of in units as heretofore. A weekly meeting is also held for women in Matarieh, and has already borne marked fruit amongst the Coptic women, some of whom seem really to have entered into the joy of the Lord.

From Zeitoun too goes our monthly Gospel paper, Beshair-el-Salaam, which now circulates in every Arabic-speaking country,

and in some countries where only the Mullahs speak and read Arabic, such as Russia in Asia and China. Our great hope and prayer for this magazine is that some day we may be able to follow it up with a strong itinerant evangelistic work, but, alas! we lack the men. Pray ye therefore

SHEBIN-EL-KANÂTER.

One hour by train from Zeitoun brings us to Shebin-el-Kanâter; there are few places where the Gospel has been more faithfully preached during the last twelve years. Last year I was greatly encouraged whilst telling the "Old, Old Story" to a little group of men in a weaver's shed in a village eighteen miles from Shebin-el-Kanâter, to constantly hear from the passers-by, "That is the doctrine of Shebin-el-Kanâter," or, "That is one of the Missionaries of Shebin-el-Kanâter," etc. Systematic visitation of the villages has for many years been the rule in Shebin, paving the way for the preaching with a little simple medical treatment for sore eyes and other prevailing diseases. But what, we believe, has led to a much wider scattering of the good news, has been the preaching service we have held for several hours consecutively each Sunday at the very door of the great weekly market. It is to all intents and purposes an open-air meeting, for though strictly within the law in being inside a building, it is with windows and doors wide open, and often the outside congregation exceeds the number of those who crowd out the interior. We have a splendid plot of land here on a site that we believe to have been chosen for us with a foresight which we can make no claim to possess! Already we have a splendid dispensary fully equipped for the treatment of both men and women, the treatment of whom is ably carried on by Dr. Archie G. Payne and Dr. Ruby D. Steel respectively. The roof is nearly completed for our first men's ward, which should be in working order early in the New Year. One house for the hospital staff is perhaps one-third completed. We are definitely praying that we may be able to go right on with providing adequate accommodation for the staff, for we are already face to face with a most difficult housing problem. We have appointed an addition of one man and four ladies to Shebin-el-Kanâter for the work of the Hospital and the evangelistic work that is absolutely essential, if the hospital is to be conducted as a really missionary hospital, and we cannot find any house where Europeans could live with any hope of maintaining good health. The boys' school, which has been carried on without a break all these years, seems to be now coming to a natural end, the Government having just opened a large primary school on modern lines, taking away nearly all our boys. We are just waiting upon God to know whether it is His indication leading us to concentrate all our energies on following up the openings that the Hospital will give us for evangelism, and possibly to start a special work for girls which will give them the rudiments of a general education, and special instruction in the things that a girl ought to know.

BELBEIS.

Three-quarters of an hour by train from Shebin-el-Kanâter brings us to Belbeis, the first country station opened by the Mis-

sion. Belbeis is a town where Islam reigns supreme. The work here has always been a stiff, uphill fight in the face of fierce opposition, but we fight with the sure confidence that victory is assured. In earthly warfare the place most difficult to capture is always the place most worth capturing. There must be few of the inhabitants of Belbeis and the surrounding villages who do not now know our object in being there, and something of what we teach. When Belbeis does begin to move, we are expecting that the movement will be a large one. Again in Belbeis we have our own site, on which we have dispensary, boys' school, residence for Missionaries, and residences for evangelist and teachers, and preaching hall. In the centre of the town, at its highest point, for Belbeis, like many other Eastern towns, has been built over and over again, from time immemorial, on its own ruins, until it has become quite a considerable hill; we have a rented house for our lady workers! After a first year of heart-breaking difficulties and disappointments, they have at last gathered together a flourishing school of girls. How little that means to many of you English sisters who will read this! Have you read "Our Moslem Sisters"? If not, you ought to do so without further delay, and then perhaps you will to some extent be able to sympathise with the joy of our ladies in Belbeis in having succeeded in gathering together a large number of Moslem girls for that elementary instruction which leads to the awakening of the mind and more especially for that most advanced and yet so simple instruction which leads to the regeneration of the soul. The boys' school is also flourishing in spite of a similar school having been started here to the one in Shebin-el-Kanâter. Here again the visiting of outlying villages has been systematically carried on, though with more difficulty, as they are more scattered than in the Shebin-el-Kanâter district. Here again, too, our Mission premises are adjoining the site of the weekly market. When we bought our site, led thereto as we believed in answer to prayer, the market was nearly a mile away. Can you imagine how we rejoiced when it was brought alongside. The dispensary here has never had the great advantage of superintendence by a regular practitioner, but many of the complaints that cause so much suffering in this country are the result of gross ignorance, and a great work of love can be done with a little common-sense and a few simple remedies, besides the blessed opportunity of telling these simple peasant folk the glad news of a Saviour Who can brighten their dull lives, and give them victory over the passions that at present mar them.

TEL-EL-KEBIR.

One and a half hour's railway journey from Belbeis brings us to the historic Tel-el-Kebir, which is, in fact, a group of villages. We have had for many years now a boys' school here, in charge of a native brother, who has been most faithful to his charge. We want some day to occupy this as a regular Mission Station, with a view to also reaching a very large Moslem village called Korein. But it will be a man's work, and we lack men.

ISMAILIA.

One hour and ten minutes in the train brings us to Ismailia. For a number of years we have had a boys' school here, carried

on with varying success by native teachers. But for two years now it has been occupied as a ladies' station, with excellent results. The boys' school is flourishing in numbers and in the interest shown in the Scripture lessons. There is also a promising girls' school, only limited by the capacity of the rooms used as school rooms! Again there is ample scope for development in Ismailia, and the ladies feel that if they had a married couple residing there, there would be a considerable development of the work amongst men, as a natural sequence of the boys' school alone.

SUEZ.

Another hour and a half in the train brings us to Suez, where we have another ladies' station, and a flourishing work going on amongst girls and women. There is a great *esprit de corps* amongst the girls here; they simply love their school. The ladies seek to follow up the work amongst the old pupils with sewing and ironing and household work classes, combined with Bible study and prayer. They have, too, the nucleus of a boarding-school in three little girls, and they are greatly hoping that this is only a beginning. On Sundays they have a successful Sunday school of the children who run wild in the streets, and a special meeting for women, attended principally by Coptic women. The rented premises in which this work is carried on are admirable in every respect except one, and that is there is no room for development, and all attempts to get the group of Moslem women who own the property to build a few extra rooms has so far proved futile. Besides this work for Egyptians, for which God, we believe, has specially sent us to Egypt, the ladies in Suez have been enabled to come into contact with several young English ladies residing there, with whom they have joined in a Missionary Study Circle.

In this review I have purposely confined myself to the work, omitting personal reference to the workers for the sake of brevity.

The Sonabu Conference.

SOME IMPRESSIONS.

NOT many of us had heard of Sonabu, and this vagueness was intensified by sundry postponements. The Conference itself may, however, be said to have justified everything.

It should be explained here that it was the eleventh annual Prayer Conference of the American Mission for the strengthening of the spiritual life of the native Evangelical Church, but this year the Converts' Conference was united with it. Kind invitations were sent to the other Missions. The Nile Mission Press sent up three converts. The E.G.M. one or more, and the Brethren one or two.

To stand as we did on Derout Station platform wondering how to get across to Sonabu—a few miles away—and be met by local friends and kind hosts offering to take us over in a Nile barge, and then to find the wind drop and be propelled by poling and also partly by towing, so that we were sitting on the hard

seats for the space of four hours, reaching our destination long after sunset—all this certainly added to the interest of the whole thing. It was really a great occasion, but one may perhaps sum up impressions under a few definite points.

(1) *The largeness of the Sonabu enterprise.* Here were found a fine boys' school with already 250 upon the roll; a really well-built handsome church with a high, square tower, seen for miles around; a fine building intended for a girls' boarding school, with very large, airy rooms; and, finally, the foundations showing above the flood-water, of a house intended for a missionary residence. All these were to be seen in a village of 10,000 people, and the beneficence of the kind donor of it all greatly impressed everyone.

At the Wednesday evening session the dedication of the new Church took place, and the occasion was a joyful one for Sonabu and for the numerous villages in the district from which believers will come to the services and children to the schools.

Another thing was that on the morning of the first day we were told that 100 guests had already arrived, and many came later, so that the extent of the hospitality may perhaps be imagined. There were about 25 missionaries present at some or all of the meetings, and the majority of whom stayed most of the time, the one solitary Britisher was very well treated and had no chance to feel lonely.*

(2) *The Competence of the Speakers.* The programme was well drawn up, the general subject being that of "Egypt for Christ," the sectional parts of which were considered at the various sessions, such as "Christ right in Egypt," "Egypt's chief need," "Our responsibility to be filled with the Holy Spirit," "How shall Egypt be Christ's?" and "Our responsibility to our Moslem Brethren."

Mikhail Eff. Mansour spoke well upon the chief need of Egypt, and he, as the speaker of the evening, was allowed twenty minutes. Here one is sorry to have to chronicle the only failure of the admirable chairman, himself a native pastor; he clearly failed to stop the proprietor of a Coptic paper, who not only made a most undesirable speech, even touching upon politics, but actually took double the time allowed to the speaker of the evening. Still, however, although it spoilt the evening for many, it probably stimulated prayer, and the next morning the opening session was the most powerful of all. One of our converts, a Syrian, who had married an Egyptian wife, had always spoken rather disparagingly of the Egyptians and their capabilities, but on this occasion he came home full of admiration for the kind of men he had discovered in the capable native pastors of Upper Egypt.

(3) *The Heartiness of the Gatherings.* The programme had been so arranged that a good part of each day was given over to extempore prayer, and another quarter hour to impromptu psalm-singing, while yet another to the reading by the congregation of selected passages from the Word of God bearing upon the subject. Certainly there was promptitude and heartiness.

"Aids to devotion" were there. They consisted of bold placards such as the following:—"If the population of Egypt be

* Mr. Swan of the E.G.M., was, at the last moment, prevented from being present.

divided up among the Evangelical Church members, each one gets 1,000 souls; how many have I reached? ”

Words fail to express the kindness of the hospitality shown by our host, Mikhail Eff. Faltaoos. His son said, when acknowledging the thanks of everyone, “ they realised that they were only giving what had been given to them.”

The Thursday morning session was devoted to the “ Christian Endeavour ” Society, and in the evening the gatherings were brought to a close by a powerful sermon by Rev. Ishaq Ibrahim, which was followed by a united celebration of the Holy Communion. We hear that thirty-eight pledged themselves to aggressive work the coming year. The Nile Mission Press offered to all such as many Khutbas gratis and post free as they could distribute.

(4). *The Spiritual tone of the Proceedings.* One rather wondered whether we should reach the high level of the Converts’ Conference of last year, and one has since been asked as to whether this was attained. I asked an Evangelist, himself a convert, how he felt about it, and he said that the blessings of last year, if more intensive, were not so extensive as this year, for while 50 individuals received help before, here were nearly 500. He felt, however, that they had not all received equal blessings, but those who came prepared for most, received most.

One American speaker gave an address of great spiritual power, dealing with the responsibility for each member of the Evangelical Church to be himself filled with the Spirit. Referring to the overflow of the Nile all around us, which could easily be seen from the windows of the Church, he applied the words of our Saviour *re not only having life, but having abundant life.* A senior worker present drew the attention of all by his observation that their work would be all a failure unless they were filled with the Spirit.

A room for private prayer had been arranged for a few earnest souls to have special prayer before the principal meetings. As the morning meetings lasted for nearly three hours, a half hour’s earnest prayer before, and another period after these meetings made a very full morning’s work.

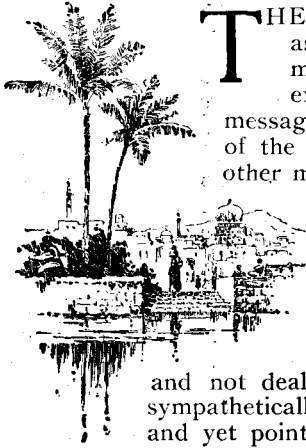
One may say, in conclusion, that if the Annual Prayer Conferences are kept up to this level of spirituality, there must be great things in store for the Evangelical Church in Egypt, but this can only be on condition that *we keep up our fervent prayer.*

ARTHUR T. UPSON.

If you want spiritual power, you must do without worldly policy: if you cannot do without worldly policy, you must do without spiritual power.

GILSON GREGSON.

Suggested Outlines for Preaching to Moslems in Mission Hospitals.



THE following topics and outlines are given as the result of practical experience in meeting an actual situation, after many experiments that failed, and after using messages that did not seem to reach the heart of the hearers. The problem before us, as in other missions, was to make an ordinary group of middle-class Moslems, both of the Shiah and Sunni sect, most of them illiterate, understand our message in regard to the Christ. In order to do this, we must preach Christ Crucified and not merely Christian ethics; we must go to the root of our religion

and not deal only with its fruit. We must do it sympathetically so as not to antagonize the hearer, and yet pointedly, that the message may not fail to reach their consciences and hearts. It must be done

in their own tongue; that is, we must use colloquial Arabic and avoid as far as possible bookish words, or words that are understood only by Christians; we must be understood of the common people. We must do it in their way. The Oriental, especially the Arab, is more easily won by illustration than by argument, and the story teller has a stronger grip on hearts than the logician. One striking proverb is worth a dozen demonstrations.

In dispensary preaching, it is best to use the New Testament, and especially the Gospels, for two reasons. First, the message can then be left with the hearers in the shape of Gospel portions, which they can take home with them, having the portion read marked in blue pencil; second, as the time for preaching is so limited, and the audience may be present to hear only once or twice, we must give the very heart of the Gospel. With one or two exceptions, therefore, the outlines which follow are taken from the New Testament.

The attitude of the preacher should be Oriental: seated when making the address and rising for prayer. For this we have the highest authority. "When He was sat down, His disciples came unto Him." And especially when dealing with Moslems, the sitting attitude appears less antagonistic. The Bible should always be reverently handled and never placed on the floor. The length of service should not be less than five, nor over fifteen minutes; we are preaching to the sick. Discussion should always be postponed till the end of the service, and if possible Scripture portions should be sold to all those who can read, after the address.

In using these outlines three things are necessary.

1. To get en rapport with the audience, so as to make them feel at home, and to make them see that you feel at home with them.
2. To make the subject or Gospel story live before them. Use the power of imagination.

3. To apply the lesson and drive it home.

In other words, we must have a Moslem introduction, a Christian message, and a personal application.

The Moslem introduction may consist in a friendly greeting, a remark about the weather, a question in regard to the season, the day of the week, or the Moslem festival, but in any case it should put the speaker in close touch with every one present. The mixed character of the audience coming from distant villages often affords opportunity to emphasise the universality of suffering and sickness and the fact that the door of mercy is open to all without distinction. Sometimes one can awaken attention by asking why God sends pain and sickness since He is most merciful, and then showing that sickness and trials are part of His plan to give all men time, to think not only of the things of this world, but of the world to come.

After the introduction, which should be quite informal, very naturally follows the reading of Scripture and the message. The outlines given are brief and suggestive. Every one can use his own method of presentation and illustration.

1. A SERIES ON THE MIRACLES OF HEALING.

1. *All manner of sick*: Mark i. 29-35.
Christ's clinic. No distinction of persons; His miraculous power. He not only healed the sick, but prayed for them (verse 35). Should we pray for the sick?
2. *The man borne of four*: Mark ii. 1-12.
Picture the circumstances; show why Christ had enemies, and emphasise the fact that He has power not only over the bodies but the souls of men. Sin is palsy. He only gives the victory.
3. *The widow's son*: Luke vii. 11-18.
This incident well-known in Moslem tradition, although the story has grotesque additions. Christ's compassion on the widow. He could not defile Himself by touching the dead, because He is the Prince of Life. The result of this miracle and the testimony that God Himself hath visited His people.
4. *The man born blind*: John ix. 1-38.
Read the story as a whole, with comment, emphasising three things: The power of Jesus Christ, the hatred of the Pharisees, and the witness of the man who was healed (verse 25). We witness also that whereas we were blind, now we see. Spiritual vision the gift of the Son of God.
5. *The Resurrection of Lazarus*: John xi. 17-44.
Beidhawi, the Commentator, says that Jesus is called "Spirit of God" because He brought the dead to life and quickens hearts. He Himself said that He was not only the Way and the Truth, but the Life. Emphasise verse 25, after making the story live. Faith in Christ the condition of life from Him.

II. A SERIES ON THE BEAUTIFUL NAMES OF CHRIST.

Introduce the series, or each one of them as occasion offers, by reference to the beautiful names of God given in the Koran and repeated on the Moslem rosary. Mohammed has two hundred and one names and titles of honour. Jesus Christ also has many of these beautiful names, and they are not mere titles, but represent His actual character. Many of them are found in the Koran and in the Traditions. All of them are in the Old and New Testaments. The following naturally suggest Scripture passages and would appeal to Moslems.

1. *The Word of God.* (Contrast Jesus with Moses, who is called not Kalimat Allah, but Kalim Allah).
He is God's supreme message to the world, and that Message is final.
2. *The Spirit of God.*
Quote Koran passages, and read Romans viii. 1-11.
3. *The Son of Mary.*
The Christian's belief in the humanity of Christ. He is one of ourselves; He can be touched with the feeling of our infirmities. He was made like unto His brethren (Matt. i. 18-25). Christ's real humanity and His supernatural character shown in this story. Why is He called *Jesus*? Why called *Immanuel*?
4. *The Way.*
5. *The Truth.*
6. *The Life.*
7. *The Good Shepherd:* Psalm xxiii., in connection with portions of John x.
8. *The Bread of Life.* Tell of some recent famine; show how life depends on bread, and spiritual life on Jesus Christ (John vi. 47-51).
9. *The Door:* John x. 7-10.
Speak of the Babi Sect, and why so called. Jesus Christ came from heaven, returned to heaven, will come again and take those who believe to Himself. He has passed through the door twice. He is Himself the door to God's presence. Will you enter?
10. *The Prince of Peace:* Luke ii. 8-14.
Refer to the passage in Isaiah and show that Jesus Christ gives peace with men, peace with our own consciences, and peace with God.
The contrast of warfare and its horrors with the coming Kingdom of perfect peace.
11. *The Messiah:* Hebrews iii. 1-6.
Why is Jesus called Christ? The anointing of kings and priests and prophets in the Orient. The coronation of George V. Christ a Prophet, a Priest, and a King.
12. *The Light of the World.* (Use illustration of an eclipse).
The Moslem prayer during an eclipse.
13. *The Friend of Sinners:* Luke xv.
14. *The Lamb of God:* John i. 29-36.
The feast of sacrifice at Mecca; the Jewish sacrifice; the perfect Lamb.

15. *The True Vine*: Ezekiel xv; John xv.
Israel Christ the true Israel. The fruit of Christianity through Christ; not a religion of mere profession, but of transformation.
16. *The Second Adam*: 1 Corinthians xv. 22, 45-49.
The Koran states that Jesus Christ is like Adam (). What does the New Testament teach? The contrast in their origin, in their character, and in what they have done for us.
17. *The Opener*: Revelation iii. 7, 8.
Because Jesus is Holy and because He is true (verse 7), God has given Him the keys. He opens the eyes of the blind, the grave for the dead, the heart of the sinner and heaven for the believer. “Ya Fattah”—Open for us!

III *SEVEN CHRISTIAN DUTIES*, which are also pillars and practices in the Moslem religion.

Confession: The witnessing that there is no God but God. The witnessing that there is no Saviour but Christ. “Whosoever shall confess Me before men” (Matt. x. 32).

2. *Prayer*: Matt. vi. 5-15.
Christian prayer: our Kibla, our purification, and the content of prayer.
3. *Fasting*.
The origin of the Moslem fast; the character of Christian fasting (Matt. vi. 16-18). The fasting of Jesus Christ for us and His victory over temptation in the wilderness.
4. *Alms*: Matt. vi. 1-3; 19-21.
Why should we give? To whom should we give? In what spirit?
5. *Pilgrimage*.
The first pilgrim, Abraham (Gen. xii. 1, 2; Heb. xi. 13). Not where we go on pilgrimage, but how we live as pilgrims. The true House of God not at Mecca but in heaven.
6. *Jihad*.
Christian warfare (Matt. xxviii. The Great Commission).
7. *Ta’sawaaf*.
Christian mysticism. The life in God. Who is the true dervish; the great Christian mystic, John (1 John iii. 1-6).

IV. *TOPICS OF CONTRAST*.

These should be used carefully and prayerfully. They always arouse attention, and they may arouse opposition. On the other hand, they will awaken the conscience of those who are already dissatisfied with Islam as a religion and Mohammed as a prophet.

1. *Mohammed* and the poor blind man.
Christ and the poor blind man.
Surah 83, first portion; and the blind man at Jericho rebuked by the multitude but accepted by Christ (Matt. xx. 29).

2. *Mohammed's heaven, and that of Christ.*
(Surah compared with Revelation xxi. or John xiv.)
3. *The Moslem's fear of death, and the Christian's confidence in death.*
Compare the teachings concerning punishment in the grave and the interview with the two angels, with the song of triumph of the Apostle Paul (1 Cor. xv. 51-58).
4. *Woman in the Koran and woman in the Gospel.*
The place of womanhood decides the destiny of the home and of the nation. Compare the teaching in the second chapter of the Koran (passim) with Paul's teaching. (Eph. v. 22-33).
5. *Salvation by works or salvation by faith.*
The teaching of the Koran concerning the scales and the judgment of the Last Day compared with Romans v. 1-8.
6. *The fruits of Islam and the fruits of Christianity.*
Intellectual, social and moral.
Read Matthew vii. 15-20.
If the fruit of the tree is good, so is its root.
7. *The sinless Prophet Jesus Christ in contrast with Mohammed, a prophet who asks for forgiveness.*
Read I. Peter ii. 21-25, and Surah 111.
Bring out the fact that Jesus Christ taught love for our enemies and blessing for those that curse us.

V. TOPICS FROM THE KORAN.

1. *A Prayer for guidance:* Surah I., in connection with John xiv. 1-6. How does God lead men in the right way save by giving them a living Guide Who is Himself the Truth and the Life and the Way.
He knows the way to God and He knows the ways of men.
Will you accept Him for your Guide.
2. *The Majesty of God:* The verse of the Throne, Surah 2, and Psalm 139, 1-12. "Thou God seest me"; the Searcher of hearts and the Judge of men.
3. *The Great Redemption:* Genesis xxii. 1-14, together with the same story in the Koran, Surah.
"And we redeemed Him by the great sacrifice."
Jesus Christ the World's Redeemer.

S. M. ZWEMER.

Notes on the Palestine Prayer Cycle.

Requests for praise and prayer from some whose names are recorded in it:—

C.M.S., Kerak. "I grieve to say nothing has been done as regards Kerak. I do think that place and Acca need *very much* prayer." (Vide 1911, Days 13 and 14).
Two new workers, a lady doctor, and a nurse.

Y.M.C.A., Cairo. "We desire prayer specially for a new Secretary in Cairo and for funds for properly establishing the work in Jerusalem." (Day 7).

Miss Lovell. The great need now is for a Spirit-filled helper to be trained as a successor for this much-needed work. "In any way you feel led make this need known." Day 7.

Miss Dunn. "I have not again attempted to get into Arabia. I may get a trip in among the Arabs near the head of the Canal, opposite Port Said, some time this winter. I am waiting for clear guidance." (Day 7).

Tiberias. "We are making plans for Hospital and School extensions as soon as funds permit." (Day 11).

Nazareth. Edinburgh Medical Mission. Dr. Ian Macfarlane, now Dr. Scrimgeour, writes: "I am extremely glad to have an assistant, for I have felt at the end of my tether for a good while." (Day 11).

Safed. Miss M. T. Maxwell Ford writes: "Here in Safed last week our lives were in peril. Great excitement, even among Moslem children—boys and men boasting what they are going to do with 500 widows they expect to make and take. All the hatred and bigotry of Islam is armed by this war between Italy and Turkey."

Ditto for the Hauran: "That present difficulties in reopening schools among the Druses may be removed, and the work strongly re-established." "Praise for the wide sale and distribution of the Scriptures in the Hauran." "We go out to the furthest Eastern boundaries of the Land of Bashan and all over the Hauran to people long and utterly neglected." (Day 14).

British Syrian Mission. "A year of many difficulties and much help. We have lost four of our workers mostly for health reasons. Miss Pollard has been for six months in the hospital at Beyrout, with no prospect of recovery. We have the prospect of suitable new workers. We have had to close two schools partly on account of financial reductions."—M. L. Johnston. (Days 15, 21, 22).

Antioch. Dr. Martin: "We have specially to praise God for deliverance of Antioch from a further and more extended massacre threatened and imminent in April last, and to pray that continued growth may be vouchsafed to the Mission Church, notwithstanding the extensive emigration owing to dread of massacres and of the military conscription." (Day 18).

Port Said to India by Rail.

"The Indian Witness," September 26th, 1911.

"The *Observer*. of London, states that arrangements are being made for a detailed examination of the entire route of the proposed British railway from Port Said to Nushki via North

Arabia, Busra, and Kirman. Important developments, it is said, may be expected at an early date." Referring to this telegram by *Reuter* the *Statesman* says: "The announcement published by the *Observer* that arrangements are being made for a detailed examination of the route of the proposed British railway from Port Said to Nushki is extremely interesting, and we can only hope that it is true. The scheme was first propounded by Mr. Charles Black, formerly Geographer at the India Office, and its ruling idea is to construct a railway which will be as largely as possible in British territory, or in the British sphere of influence. An 'all-red' route is, of course, impracticable, but it is easy to see that a railway could be laid down which would run for a considerable part of its length through regions under British control. In pursuance of this notion the new railway starts at Port Said. Its next stage, however, is in Turkish territory, for it proceeds along Northern Arabia to Busrah. If we may assume that the reformed Porte would raise no objection to this part of the project, and that the provision of a sufficient water supply will present no insuperable difficulties, the North Arabian route offers the enormous advantage of avoiding the mountain ranges which are blocking the advance of the Baghdad railway. From Busrah the railway will pass through the neutral zone of Persia, and the consent of the Persian Government will be necessary, while it is conceivable that a concession given to Great Britain might lead to demands for a corresponding concession to Russia. At Kerman, however, the line would enter the British sphere of influence, and, while it would still be imperative to obtain the acquiescence of Persia, no objection could be taken from St. Petersburg. In British Baluchistan the railway would follow the present trade route to Nushki. Here it would join the Indian railway system. Mr. Black has been studying this route ever since he was in charge of the geographical business of the India Office in the nineties, and he affirms that, with the aid of experts, he has investigated the topography, the water supply, the temper of the people in the areas to be traversed, and every possible question bearing on the success of the project, and is satisfied that it would pay. The detailed examination now to be undertaken will put this theoretical work to the test."

A Letter for "Blessed be Egypt."

Long enough has the German Protestant Church hesitated to undertake missionary work among Mohammedans, and up to a few years ago Islam was even thought to be a useful means for colonisation. But God has shown that not only there is a big mistake in this plan—but that Islam indeed is a great peril to the German colonies, just as much as it proves to be to all other lands wherever it got entrance. So now the Christian community in Germany and Switzerland is getting wide awake to the stupendous responsibility we Christians have to face in the Moslem world and its progress. Rapidly interest is increasing, men and women are coming forward to thrust their lives into the service, to preach the Cross of Christ to the peoples that are kept blindfolded under the deadening grip of the false prophet; and also at home a wider and faithful basis is being created, a

steadily-increasing number of friends are busy to help in the fight by their prayers and their means.

Here on the field we get to feel the blessing of the movement in the home-lands. A third station of our young "Sudan Pioneer Mission" has been opened this month in Edfou. Miss Noak has newly come out on the field, and—having learned Arabic at home—is able to take charge, together with a nice Egyptian teacher (Sitt Louisa) of the school, whereas Miss Götte, with a Bible-woman, has taken up evangelistic work in the hareems, *i.e.*, among the women. Edfou, a big Mohammedan centre—up to now almost untouched by the message of Christ—is also in great need of, and indeed is sincerely pleading for medical missionary work to be started there. But that cannot be done—excepting on occasional medical visits now and then—till another Christian doctor is added to the staff, as the writer of this is the only medical missionary of S.P.M., and has already two dispensaries and a small, little hospital on his hands.

In Daraw, however, we intend to build (D.V.) this winter or next, to get increased possibilities for the work. The premises we have there now are becoming insufficient and always have been unsatisfactory, and are let to us by a very fanatical Moslem, and we were often threatened, and now and then even had to endure various nonsense by the young idle sheikhs living round about the mission house. The new premises are to contain, besides the dwelling rooms for two or three missionaries, a well-equipped dispensary, divided for the evangelistic and for the medical work in two sides, for men and women respectively. A school also will perhaps be added, but for a proper hospital the moment does not seem to have come yet. From Daraw, evangelistic visits are being paid to all the neighbouring villages regularly, but between Luxor and Assuan, and more yet south of Assuan, there are such a large number of villages, perhaps altogether half a million people, that have hardly ever heard the Gospel at all. Dr. Murch, Rev. W. H. Reed, and other American missionaries, from time to time have gone up and down the river with the Dahabieh (house-boat, and have—while visiting the Christian congregations—also been sowing the seed on Mohammedan ground. We also hope soon to get a house-boat for visiting village after village on the two banks of the Nile. Several trips have been made already in Nubia, and the writer of these lines spent seventeen days with and among the Berbereens, seeing great numbers of patients, and, above all, telling them about the love of the Heavenly Physician. The dreadful and cruel habit of circumcision, or rather of mutilation of the girls, was often spoken about, and indeed it was not difficult to convince the people of the folly and cruelty of that disgusting custom. It is not possible to enter into details about the matter, but to those of the readers of these lines, who do not know about it, I can tell you that it is as cruel and certainly more abominable than the binding of the feet of the Chinese girls, and the burning of the widows in India. And were it but to deliver these thousands and thousands of poor girls in Nubia and the Soudan, of their secret suffering it would be worth a missionary campaign. For the next expansion of our field of activity we therefore fix our attention on Nubia and the Egyptian Soudan (Dongola, Berber, etc.). A very important step forward in that

direction has been accomplished by the translation of the Gospel and other parts of the Bible into the Nubian language. Our Nubian helper, Samuel, the only convert of his nation, has been able to do it with the guidance and help of a German professor, who has studied the Nubian language. Also a little reading book for the use of us missionaries has been created, and so we hope soon to be able to bring the Gospel to a nation that up to now had not heard it. We also had the great joy of seeing the two children of Samuel, Abbas and Marjam, baptised, and they really are truly converted, zealous Christians. Soon they will be through



DR. FRÖHLICH SPEAKING TO PATIENTS AT THE DISPENSARY.

their school education in Assiut and Luxor, and then (D.V.) they also may begin to work among their own people, as teachers and missionaries.

In Assuan—the mother station of our little German Mission—work is going on steadily. The school and the dispensary are becoming too narrow. Daily the Gospel is heard in three sections, *i.e.*, (1) in the school, where we now have quite a crowd of Mohammedan girls; (2) among the men; and (3) among the women that are waiting for medical help. On Friday evenings a good and attentive crowd gathers to the magic lantern service. In our little shelter, where we can receive half-a-dozen of patients, with their

relatives to attend to them, we can get into very close touch with the individual soul, and so also in the home-visits. Our lady missionaries also have succeeded in gathering groups of Moham-medan girls for Sunday schools.

It is quite natural that Satan, finding himself thus attacked with so many different weapons, should strive to hinder and to spoil the work. We often have to feel the powerful resistance "in heavenly places." Often the air feels quite thick with devilish influence on us the workers, and the listeners also. By manifold temptations Satan tries to weaken our hearts, hands, and knees. But our comfort at all times is the certainty that Christ shall lead us to glorious victory.

DR. W. G. FRÖHLICH.

Assuan,

November 22, 1911.

The Mission at Cambridge.*

BY AN OLD CAMBRIDGE STUDENT.



THE actual days of Dr. Torrey's Mission at Cambridge have come to an end, but the deep work that God the Holy Spirit has been doing in the University these past days, thank God, will not terminate with the Mission. We believe that only the beginning of what God wants to do for Cambridge, and through Cambridge for the world, has yet been done. And while deeply thanking the readers of *The Life of Faith* all over the world for "helping together by prayer," we would earnestly ask them to continue praying.

God has worked and worked mightily, and Eternity alone will show the results of these past days. The reason we believe that God has moved so mightily amongst us is that so many of God's children all round the world have prayed for this Mission—it is estimated that about 50,000 have been doing so.

We have realised in a very definite way that the Spirit of God has been brooding over Cambridge. Men have been deeply convicted of sin. All sorts of men have been converted. Those deep down in outward sin—clever men—athletes. And once again God has proved, without the shadow of a doubt, that the simple Gospel of the Cross of Calvary, when clearly and definitely preached in the power of the Holy Ghost, will still work miracles of grace.

The One Message.

Another thing has been also proved these past days, and that is, that University students need the simple Gospel preached to them in the same way as anyone else. Dr. Torrey has not changed his message one whit from that which God has given him to deliver to other classes of sinners in different parts of the world. Some people think that students need the Gospel preached in some special way to them—but these days have once again proved that this is not so. They are sinners just like everybody else, and if they have the old, old story preached in the old-fashioned way, then they will accept Jesus Christ as their personal Saviour, and publicly confess Him as such. Numbers have done so during the Mission. For these new converts, and some of them are very

* From *The Life of Faith*.

beautifully saved, we would ask your prayers. Please pray that they may learn to feed daily on God's Word, and that they may be given courage to boldly confess Him amongst their old friends, and cut the bridges behind them. We would also ask you to pray that God would give spiritual quality rather than quantity—not that we do not long to see vast numbers saved—but we yearn that the men who have been saved these days should be right out and out for God—men who will be on fire with a Calvary-passion in their lives—men who from now onward will be desperate for God. . . .

The missionary meeting which came in the closing days will, we believe, live long in our lives and memories. The speakers were the hon. secretary of the C.M.S.—the Rev. C. C. B. Bardsley, followed by Mr. C. T. Studd, one of the Cambridge seven who were out after the memorable Moody Mission; he has lately returned from Central Africa, where he has been studying that great unoccupied field of the Egyptian Sudan. The power of the Spirit of God was wonderfully felt. Mr. Bardsley told us how the Church was waiting for a challenge from men who were desperate for God. Mr. Studd told us of a vast unoccupied field which had great difficulties, and would need desperate men for God if it was to be occupied. As he spoke, the Spirit searched our hearts, and many heard God calling them into the unevangelised world. It is impossible at present to estimate the results of that message, but the coming years, we believe, will show how mightily God was with us at that meeting.

As we look back over the past eleven months of careful preparation, and now over the actual days of the Mission, our hearts are deeply grateful to our Heavenly Father for all He has done for us.

We believe there are reasons why God has been so gracious and merciful in Cambridge these days, and we would like to put them on record for the glory of God and for the encouragement of His people.

The first reason, we believe, is that in all the preparation prayer has been put in the first place. Our only hope has been God, and we have cried to Him to glorify His Holy Name, and God's praying people all over the world have joined us, and we thank you from the bottom of our hearts.

The second reason, we believe, for this deep work of God has been that the messenger believed in God's Word from cover to cover. God's Word has been honoured throughout the Mission.

The third reason we believe is because the simple Gospel of the Cross was definitely preached, and men were urged to accept Christ at once.

There was no tickling of men's intellects, but a relying on the Holy Spirit to convict them of their sin. And He did. Praise be to God.

But as we close this inadequate account of a most remarkable work of God the Holy Ghost in this University, we would ask God's praying people to join us in praising God for His goodness and love to us; and in asking Him to make the Mission but the beginning of this revival, and that He would pour out His Spirit also upon the other Universities and Colleges throughout Great Britain.

"God hath done great things for us, whereof we are glad."

G. S. I.

The Nile Mission Press.

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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, 1912.

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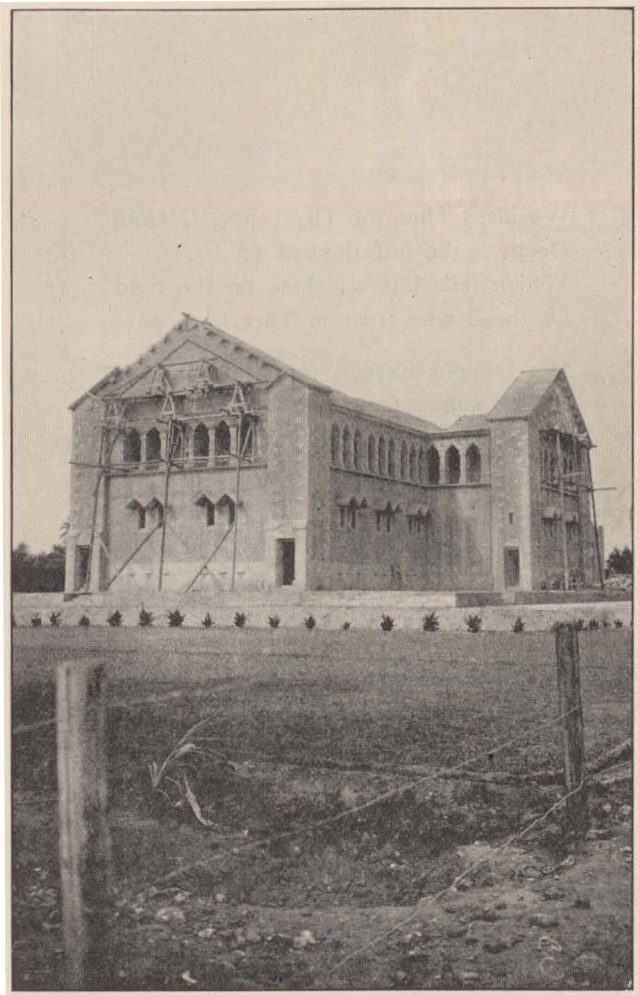
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“ We bless Thee for Thy peace, O God,
Deep as the unfathomed sea,
Which falls like sunshine on the road
Of those who trust in Thee.

We ask not Father, for repose
Which comes from outward rest,
If we may have through all life's woes
Thy peace within our breast.

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial way too long,
But leaves the end with Thee.

That peace which flows serene and deep,
A river in the soul
Whose banks a living verdure keep—
God's sunshine o'er the whole.”



KHARTOUM CATHEDRAL, JANUARY 26TH, 1912.

“Blessed be Egypt.”

Vol. XII.

APRIL, 1912.

No. 50.

Editorial.

“ These all continued with one accord in prayer and supplication.”—ACTS i. 14.

“ These all with one accord continued stedfastly in prayer.”
—ACTS i. 14 R.V.

“ These all with one accord persisted obstinately in prayer.”
—LIT. TRANS. FROM GREEK.

The thought of conflict seems to be contained in the words, “ persisted obstinately in prayer.” Was it a conflict with an unseen power, who resisted the coming of the Holy Ghost. Again and again we find in the Scriptures: First, the promise of blessing; then, the earnest prayer that the promise may be fulfilled; and, finally, the fulfilment of the promise. It is a subject of importance that we need to search out in God’s Word, that with the example before us of David (i. Chron. xvii.) and of Daniel (Dan. ix.), we too may give ourselves to prayer that the promise given us may be fulfilled. We have our great and precious promises of blessing to Egypt (Isaiah xix.) which appear continually on the cover of “ Blessed be Egypt,” stereotyped there. Shall we not plead these promises in united faith, persisting obstinately in prayer that they may be fulfilled now, even through the mighty working of the Holy Ghost here.

The account we give this quarter, both of the Women’s Conference at Assiout, and of the Mission among the College students, are an evidence that the blessed Spirit is already moving in our midst. We need to press home the prayer, and the message, doubting nothing, but that God will do wonders as He has said. Within the last few days we have heard of a Moslem coming to one of the missionaries, and saying he wished to become a Christian. He said that some few weeks previously this missionary had given him one of the “ Khutbas ” in the train, and that the reading of the tract had awakened in him the desire to be a Christian. In an address by Mrs. S. M. Zwemer which was given in New York, and which appears in this number, we find that in Arabia, too, they greatly make use of these tracts and leaflets for distribution. Tourists might do a useful work by sharing in this method for sowing the seed broadcast.

Two events are chronicled at the beginning of this year. The Consecration of the Cathedral at Khartoum, built in memory of General Gordon, who fell twenty-seven years ago, on the 26th January, 1885, “ without fear and without reproach,” and the Dedication of the New Bible House at Port Said. Two outward

and visible signs of the extension of the Kingdom of Christ, at the North and South extremities of Egypt. May God's best blessing rest on the continuous faithful work, and service for Him, that will be carried on in both places.

We must renew our prayer that the Gordon College, which stands near the Cathedral, may yet be worthy of the name it bears. Those who hinder this can be swept aside as chaff, when God arises to cause His will to be done there. At present it is simply a Mohammedan College, without a trace of that loyalty to Christ, which was Gordon's characteristic. Lord Kitchener could alter the whole tone of the College if he willed it; and he is too true a man to shrink from acknowledging that he has made a mistake, when once he recognises it. We confidently ask our Lord and Master to interpose in this matter for His own glory, and for the sake of His faithful servant who died at his post, slain by Moslem hands, because he was a Christian Englishman. Surely this College should teach the faith for which he died.

The Nile Mission Press.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,



HOUGHTS on "*power*" are running through one's mind to-day—"Power belongeth unto God." . . . "All power is given unto Me." . . . "Ye shall receive power."

We have, of late, been experiencing a little of God's saving and convicting power, but that has only made us the more earnestly long for *more* of this Power of God. I, for one, do not believe that we shall be disappointed. We are asking, not only power for life, but still more for service, and even for so great an endowment of it as to use our publications in bringing about a Revival in this land.

Our Seventh Anniversary.

Last Saturday was the seventh anniversary of the day on which we took these premises in Bulac, and the day was marked by some special times of prayer.

In addition to the public gathering in the afternoon, referred to on another page, we met twice on the Press premises. At 9 a.m. all the men—Moslems, Copts, Syrians, Protestants, etc.—came upstairs for a half-hour's thanksgiving to Almighty God for seven years of help. With the Superintendent, Master Printer, typist, etc., we totalled up to thirty souls. We explained the purpose of our gathering, and mentioned some of the causes for thanksgiving, and then the eighth chapter of Deuteronomy was read.

Earnest prayer and praise was offered by several of the staff and the first gathering terminated.

The offices were closed an hour earlier than usual, and the men were given the option of spending the time with us in further

waiting upon God. Several were glad to come up and pray with us. Special petitions were offered that in the new year now beginning, our usefulness might be doubled or trebled. These were excelled by the prayer of Sheikh Abdullah, which he often offers these days—that God will cause our publications to work a mighty work in the old, famous El-Azhar University, of which he was once a student for eight years. (He says that the spirit of the students of the present day is not that of the men of his time, *they are more ready* to receive and hear the other side, and altogether *more tolerant* than they used to be).

A Candidates' Class.

This sounds too ambitious a title, but one does not know any other. In our last issue of "Blessed be Egypt" we referred to a converted bookbinder. This man had been an opium-eater, eating it in small pellets of the size of a nut. This, of course, had a quieting effect upon him, and one can imagine that it would be very hard to give up the practice. However, Sheikh Abdullah put the fact of conversion from even this, and the power of God to keep him, so very clearly, that Skander knelt in the American Church at the Ezbekiyah and totally surrendered himself and his habit of opium eating. He did not touch it again. One difficulty resulted from this, however, *i.e.*, that he is for the time more easily irritated and upset. This is simply due to the sudden stopping of the sedative, and the remembrance of the fact helps us greatly.

A few weeks ago he suddenly resigned in a "temper," but one was guided to at once tear up the paper, without going into the merits and demerits of the case, and simply tell him that he would not be allowed to do anything so foolish. Of course to do this was bad from a business point of view, but we were thinking of his soul. A few days later he confessed his fault, saying that it was only due to the sudden stoppage of the opium habit.

His name has been brought before the Church Council of the native Evangelical Church, and we earnestly hope that his baptism may be arranged to take place before we leave for furlough at the end of April.

As some arrangement had to be made for his definite instruction in Christian Doctrine, other than the weekly exhortations at the Bible Class, a small class was formed to meet weekly for this purpose. Two other Moslems who had been very regular at the Bible Class, and whose reverent demeanour had been very pronounced, were told that if they cared to join they could have the same instruction at the one time, even though the question of their baptism might be very much in the future. They both joined, and also announced their intention of coming out to confess Christ later, and in the meantime chose Christian names for themselves. The two candidates that can read are arranging to teach the third one. Two of the three are very earnest, the third is not settled.

Our Photographs.

There will be found in the present number two partial groups of members of our staffs; partial, because in the case of the Publishing Department, some of the colporteurs were about three

hundred miles away up-country, and, even if they had come for the occasion, we have no accommodation for them to stay here for a night (until we get our new premises); and, in the case of the Printing Department, to have crowded all the men and boys into a small picture, would have spoilt it. The names and positions are as follows :—

Publishing Department:—(reading from left to right of picture).

NICOLA	Translator	Converted Copt
SHEIKH ABDULLAH	Author	Converted Moslem
A. T. UPSON	Superintendent	English
STEPHANOS	Book-store keeper	Converted Moslem

In front, two of our colporteurs, since replaced by new men.



Special request.—It has been found, by sad experience of years past, that Satan—of whose presence and power we, and the Moslem converts also, have had no manner of doubt—has specially attacked those converts whose names have been published at any time. We therefore make a strong request, in dead earnest—that those looking upon the features of those won to our Lord Jesus Christ will offer an earnest prayer for them. For God's sake, don't fail us in this.

Taking the various departments in order :—

I. THE PUBLISHING DEPARTMENT.

The past three months have been about up to our recent average for output, and I will mention the chief publications.



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Chief Eng. Comp.
Chief machinist

Converted Moslem
English
Converted Copt

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F. A. BAKER.

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Master-printer
Superintendent
Assistant M.P.

Orthodox Syrian
Scotch
English
English

The Lord's Prayer and Ten Commandments, on one leaflet, and the *Sermon on the Mount*, on another, both vowelled, have been published for pioneer work in districts where the first rudiments of Christ's teaching have not yet been heard.

A new khutba upon *The Unity of God*, written by Sheikh Abdullah with the view of removing misunderstanding of the Christian position, and carefully revised by Mr. Gairdner and myself, has attracted much attention. It is said that this one, and others, is to be replied to by the authorities of El-Azhar University.

The one upon *Sacrifice* is one of the best. By the gift of a friend 3,000 were distributed by means of fifty volunteer helpers in various parts of the chief cities of Egypt upon the first day of the Feast of Sacrifice. The significance of this is explained in the foreword upon the second page of the English edition.

Swahili Khutba. We have now printed the first 3,000 of Khutba No. 1, "Prophecy," in the Swahili language. It remains to get it into the hands of those who are able and willing to take it up and to push it.

Riches That Fail Not. This interesting story, translated to Arabic by permission of the C.L.S., the publishers of the original, is now ready, and would make a good reading-book for girls' and other schools.

Colloquial Lessons is now printed, and 100 copies sent out in paper covers, the remainder waiting to see whether we can bind in as frontispiece a pretty coloured picture, "The finding of Moses."

All will be ready before the end of February.

Islam and Christianity (in Arabic called "Khotaab Kareem") is about ready, as we have just finished printing it. It will be published long before this report reaches its readers.

For the encouragement of those who bear us up in prayer, we may mention that a well-known worker in Arabia recently visited Baghdad, and wrote to say how widely our publications were being circulated in the "City of the Arabian Nights." He even spoke of their distribution in Kerbelâ, which is remarkable, for that is a holy spot to the Moslem, having been the site of the massacres of Hosain, grandson of the "prophet."

The following comes from Northern Syria: "Many of the books which we got from The Nile Mission Press two years ago have been bought and are being read by the Nusairiyeh in and about Tarsus, where we have an interesting work among this people. Many of their Sheikhs, and the more intelligent of their people, frequent our reading-room in Tarsus. Trusting that your good work among the Moslems continues, and with prayer for abundant blessing upon every department of your work, yours, etc."

II. THE PRINTING DEPARTMENT.

This department has been about as busy as in other years, the number of pages printed off being almost exactly the same. We have not been doing so much for other missions, but more for ourselves. So far so good, but with the Superintendent away the Publication Department work sent in will consist only of (a) the one MS. "Christ in all the Scriptures," which will be left all ready for printing; (b) a few small reprints; there will, therefore be much need to pray for *more work* this summer.

At the end of November we had an interesting proof of the usefulness of the Printing Department. The Khutba on "Sacrifice," which we particularly wished to distribute on the Feast Day, was only passed by the Publication Committee a few days before. It was Saturday afternoon when I received it and, as it seemed that our type was mostly engaged just then, I ran about to several friendly native Christian presses. One had not enough type, and another could do it if we did not wish to *fully vowel* it, while the third was willing to do all we wanted, but could not possibly do it in less than a week, or after the feast was over.

Our own Printing Department, upon which we had to fall back after all, after some little re-arrangement, and purchase of

a little extra type, turned out two or three thousand copies in two and a half days, *i.e.*, in good time to send them out before the Feast Day.

The Bible Class has continued with its usual interest and power. It is the greatest link we have to bind together master and men. We usually have about fifteen of our employees present, and they come quite voluntarily. Our plan is to take Bishop Ryle's "Expository Thoughts" on St. Luke's Gospel, and to give it them in small instalments; rather, should I say, that forms a basis to work upon, for one is sometimes led by the Holy Spirit to emphasise other truths that come up in the course of one's simple colloquial talk.

Prayer and praise is offered by two or three of those present, and our general experience is that it is "good to be there."

Premises.

I have just had a satisfactory interview with our landlord. He has agreed to let us retain our present premises for one more year without any increase of rental. For the second year, however, he has raised us about 9 per cent. Reckoning the two years together the total increase works out at less than five per cent. As all the shops in Lower Bulac Road are being raised at least 25 per cent. straight off—the new bridge over the Nile, now nearly finished, making our road the highway both to Gezira and to the Pyramids—we have really come off very well.

As it is now necessary to vacate the present premises on 15th May, 1914, it gives us a clear idea of exactly how much time remains in which to build our new premises. May God guide us.

III. COLPORTAGE WORK.

One is very thankful to be able to report that things are, just now, very much more satisfactory in this branch of the work than they were a month or two back. In fact, January was the best month we have had. In this, as in other matters, we are most grateful to the faithful intercessors who have upheld us in prayer during the difficult times.

That there are still difficulties, and that direct work among Moslems is really hard, is shown by the following report made by one colporteur:—"One effendi said, 'Am I going to leave my religion for your sake?' If a shopkeeper or anybody sees me approaching him, he turns his face as if I were the angel of death. These sights made me very sad; we need urgent prayer for this purpose.

Unfortunately, our Khutbas are too small to *sell* as single tracts, they are more suitable for broadcast free distribution, and this is not allowed to the colporteur, for various reasons. He is, therefore, not so well able to make use of this agency for disarming the fanatical Moslem."

Another report reads as follows:—

I offered a book called "The Proof of the Death of Christ upon the Cross" to a group of Mohammedan sheikhs; one of them said, "What! are you going to make us Christians, or what do you mean by offering us such a book as this?" I said

"Neither I or the book tells you to embrace Christianity. I only want to show you the manifestation of the truth." Another said, "You had better go and look for another job instead of this horrible work." Let us ask the Lord to save the poor Mohammedans, and open their eyes that they may see the difference between Christianity and Islam.

In several of our earlier reports we have referred to the very unhelpful attitude of the Copts in most cases. Of course, there are exceptions; still, one feels that the colporteur who leaves the message of salvation in the hands of a Copt has done good work.

Another report runs thus:—

Some of the Copts say "It is sufficient for us to read the Bible,* we don't like any philosophy books (*i.e.*, books explaining the way of salvation). Your doctrine does not seem good to us, the best thing is to go and distribute among the Mohammedans." A Mohammedan who was listening to our conversation, said, "We also don't want your books because we have the Koran; and though I see some texts have been taken from it, yet the words have been changed from the original." I was very sorry to see their ignorance; they do not even know their own book; we need urgent prayer for us all.

Not all the Moslems and Copts refuse to buy, however, else how would the distribution take place at all? Last month our colporteurs actually *sold*, in ones and twos, 1,906 volumes of Gospel books and tracts to the people of Egypt.

The following incident is more encouraging than some of the former ones:—

I offered once a copy to a Mohammedan, and after he had looked through it, he said, "This book will injure my religious doctrine; have you not got something else, like worldly stories?" I said, "This is far better than what you ask, because this book directs you to the path of salvation." When he heard this, instead of buying one copy, he bought three different books.

Associated Effort.

Among the objects of the proposed scheme for the better working of the colportage system, which you have been praying about, is the more complete linking-up between the local pastor or evangelist and the travelling colporteur. We long that the latter shall assist the former by being upon the spot when special meetings are on, and that the former shall co-operate with the colporteur by using his influence to draw attention to the books.

And why not, seeing that our books are all filled with clear evangelical doctrine? That this is fully recognised by other workers is shown by an invitation which recently came from an itinerating missionary, to this effect:—

"As we are going to be at X for a short time, can you send along a colporteur to join forces with us?"

A very concrete example of such happy co-operation occurred at the Bible Women's Conference at Assiut at the end of December. Pastor Wasif Philibbus, who had requested special prayer for himself, asked that Yacoob, our colporteur for that

* If they did that, *more*, many of their traditions and superstitions would vanish; although one thankfully admits that the Bible is much more an open book in the Coptic than in the Roman Catholic Church.—A.T.U.

district, might be present at the meetings, and would he stock a hundred copies of "Haqâiq la tudhar" (Incontrovertible Truths, *i.e.*, of Salvation). Our old friend, being rather a stick-in-the-mud, was with difficulty persuaded to stock so many of one kind, but before the conference was over he telegraphed (!) for 200 copies more of this book, and for 300 of "Safety, Certainty and Enjoyment." As I have already remarked, this is an instance of much happy co-operation with other workers, and of the invariable kindness shown by them to us.

Some Subjects for Praise and Prayer.

Praise :—

For the certainty that God is blessing our work.

For the kindness of Rev. R. F. McNeile (C.M.S.) in undertaking to supervise the accounts and local committee matters; Mr. G. Swan (E.G.M.), the colporteurs; and Mr. J. G. Logan, (E.G.M.), the Bible Class; thus enabling the superintendent to leave for furlough about the fourth week in April.

Pray :—

For these gentlemen during the summer, and also for Mr. Gentles and Mr. Baker, who will each bear additional responsibility.

That we, as mission-workers, may always be enabled, even in the rush of a busy season, to "keep first things first," *i.e.*, the *winning of souls*.

For guidance as to whether a new edition of our pamphlet upon the Welsh Revival, or a translation of Rev. W. Arthur's "Tongue of Fire" (or both?), or some other new *fresh* book, would be used by the Holy Spirit to help to bring about the coming Revival in the Nile Valley.

Always depending upon your prayers,

ARTHUR T. UPSON,

Nile Mission Press,

Superintendent.

Cairo, 12th February, 1912.

QUARTERLY REPORT OF WORK—

NOVEMBER, DECEMBER, JANUARY.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident"	19,960.	328,480
Index to ditto	1,600	6,400
"Beshair-es-Salaam"	4,500	183,000
"Echoes of Grace and Truth"	4,500	162,000
"Sabbath School Lessons" (Amer. M., 4 pp.)	140,000	560,000
"Booq-el-Qadasa"	4,680	37,440
"All Saints' Church Magazine"	450	3,600
St. Andrew's " "	225	900
	175,915	1,281,820

	Copies.	Total pages.
(2). For Publication Dept.—		
"Sermon on the Mount"	1,000	16,000
"Perpetuity of Law of God"	2,000	60,000
"How is Jesus Coming"	1,000	96,000
"Ten Commandments"	250	1,000
Story-Parable	2,000	32,000
Colloquial Lessons	1,000	148,000
Khutba No. 17 (Arabic)	4,000	48,000
" No. 18 "	5,000	40,000
" No. 17 (English)	500	6,000
" No. 18 "	750	9,000
" No. 1 (Swahili)	3,000	48,000
"Riches that Fail Not"	1,500	261,000
	22,000	765,000
(3). Religious Books, for others—		
Life of Christ (Part IV.) 9-44	3,000	108,000
"El-Kaneesa"	2,000	232,000
Studies in St. Mark	500	39,000
"El-Wahy"	1,000	84,000
Minutes of Association (Sudan)	50	1,800
Nile Valley Report	700	11,200
C.E. Topic cards	550	2,200
	7,800	478,200
(4). Various—		
S. School Picture Cards	39,000	78,000
Notices, Certificates, Medical Mission Cards and some Commercial Work		230,570
		308,570
	GRAND TOTAL OF PAGES	2,833,590

II. Distribution of Gospel Literature— (Same three months).

	VOLUMES.
By Colporteurs	3,632
Wholesale	2,700
Nett	5,684
*Gratis	6,038
Total	18,054 volumes.

* Rather more than half of this number were paid for by friends, who wished them to be distributed gratuitously.

The First Seven Years.



LITTLE company of friends gathered together in a room at Heliopolis to give thanks to God for having carried the Nile Mission Press safely through its first seven years' work.

Dr. Hunt, of the American Mission, presided, and Dr. Andrew Watson, the beloved President of our Publication Committee, gave an address on Prayer. It was the subject nearest our hearts, not prayer itself, but the remembrance of what the Lord had done for us in answer to our cry.

Mr. Upson was able to give an encouraging report of progress. We began seven years ago, on the 3rd February, 1905, with four rooms and about ten workers. We have twice added to our premises, and have now a staff of thirty. But the most hopeful feature of the work was that our boundaries had stretched out far afield. We now receive applications for Arabic books and papers, printed at the Nile Mission Press, to be sent to the following countries, north, south, east, and west :—

Kameruns	Russia in Asia
Lagos	Asia Minor
South Nigeria	Cyprus
North Nigeria	Syria
Hausaland	Palestine
Morocco	Arabia
Algeria	Turkish Arabia
Tunisia	Persian Armenia
Tripoli	Persia
Egypt	India
Egyptian Soudan	Bengal
German East Africa	United Provinces
British East Africa	Punjab
Nyasaland	Sindh
Transvaal	South India
Natal	Java
Cape Colony	China (every province)
Turkey in Europe	Chinese Turkestan
Russia in Europe	

This demand should create an ever-increasing supply. After hearing the report of work done, everyone joined in earnest prayer for the future of the Mission Press. We asked that our own site and building might soon be given us. That an able worker might be found to become Mr. Upson's second. We prayed for writers to be raised up, specially filled with the Spirit of God for this part of the work—with thankfulness for the able help now received from Sheikh Abdullah, whose testimony we give.

We prayed too for the Colporteurs, and that the Holy Spirit would work with the words now being read throughout the land. One prayer is often on our lips—that a whole village with its Sheikh may come over to Christ, and awaken many others to follow. There is an undermining of prejudice and old time satisfaction with the faith of Mohammed going on, and we want the stirring and quickening of the pulses of a new and better existence—even the gift of God which is Eternal Life.

We had several friends with us that day, who have been helpers from the first. Dr. Maynard Pain, C.M.S., Mr. J. Gordon Logan, of the Egypt General Mission, Miss Thompson, of the American Mission. Also the pleasure of an unexpected friend, Rev. J. Luce, of Gloucester, whose cheery presence radiated happiness. He and his party were only in Cairo for a couple of days, but they found time to join in our prayer for the Mission Press.

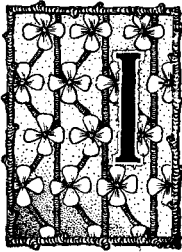
Lord Kinnaird was there too. He has taken a keen interest in inquiring from Mr. Upson about all the work, giving an hour and a half's close attention to his questions and answers. There is nothing more encouraging to those on the spot, than to find

this active interest in those who are visiting the country. It is rare to find it. As we looked back on seven years of sowing, and seven years of hard toil, we felt deep thankfulness to the Friend Who has never failed us, Whose we are, and Whom we serve, May this be the beginning of a seven years of harvest for Him.

A. VAN SOMMER.

A Convert's Public Testimony.

(Translated from the Arabic).



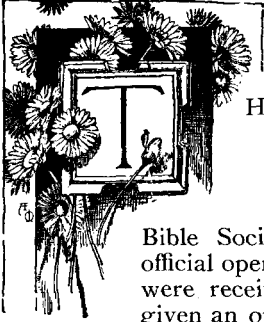
WAS born at Tripoli, Syria, 1285 A.H., and my name was Ahmed Helmy, son of Sheikh Mustapha El Hosainy, my ancestors having been for centuries the possessors of knowledge, standing and piety. I took my first Islamic lessons from my father, then from the chief Sheikhs of Tripoli and Beyrout. I then attended the chief of the professors of El Azhar, Cairo, until I obtained successive high diplomas. I was then appointed special lecturer, preacher, *Khateeb* and *Imam* in various places. Twenty-five years ago, God showed me that I should search for religious truth, which is the object of every enlightened mind. I became acquainted with the principles of the chief religions, and thus God opened my eyes, to Him be praise, with both textual and intellectual proofs, which no one can gainsay, that the Holy Bible is the revelation of God and His truths, and that it has never been replaced, altered nor abrogated. The chief of its contents is that Adam and his sons were all sinners and that God has the permanent characteristics of mercy and justice, but he could not justly forgive the sinner nor could good works save the sinner from the penalty, consequently it is impossible to be saved except through a Saviour who never sinned. Also that the chief of the prophecies refer to God's promise to reconcile His mercy and His justice by Himself sending a Redeemer, and it became clear to me that this Redeemer is the Word of God, Jesus Christ, Who came down from heaven and became man, and "the Lord hath laid on *Him* the iniquity of *us all*" and cleansed us from our sins by His blood. My father forbade my opinions and locked me up, but our Lord gave me patience in all the various kinds of persecutions which befell me. A year ago my father died and I temporarily left my wife, who would not join me, and came away from Syria because I was not allowed religious liberty, and came to Cairo, where I embraced the Evangelical Christian religion, being publicly baptised at the American Mission Church, Esbekieh, Cairo. Anyone wishing to be convinced may come to me at the Nile Mission Press, Boulac.

My present name is—

(Signed) ABDULLAH HELMY.

June 25th, 1911.

Sheikh Abdullah now lives and works at the Nile Mission Press.—Ed.



Port Said's New Bible House.

OPENING AND DEDICATION.

THE magnificent new premises of that world-wide agency known as the British and Foreign Bible Society were opened at Port Said last week. In response to special invitations about eighty friends of the Bible Society in Lower Egypt assembled for the official opening. Previous to the meeting the visitors were received on the first floor of the building and given an opportunity to inspect some of the premises.

The building itself is a handsome structure standing in one of the main thoroughfares in Port Said. On the ground floor are two large shops, one of which will be occupied by the Society itself. The first and second floors each contain two flats thoroughly equipped with every modern convenience. The floor above and some rooms on the roof are occupied by the Society's Port Said Staff. The main entrance is dignified and attractive. A lift is provided. The general appearance of the building is of a very pleasing character, the main frontage being of pressed buff bricks, which are equally attractive both in the morning and evening light of Port Said. The arcading, columns and arches are of blue and white marble from the ancient quarries of Mount Penteliken in Greece.

After inspecting the building, the company assembled in one of the lower rooms appropriated by the Society for its own purpose. The British Consul-General, Mr. E. E. Blech, C.M.G., presided, and after the opening hymn and prayer and dedication, read telegrams from Lord Kinnaird and the Coptic Community in Cairo. He then congratulated the Society for its new home in Port Said, and commented on the appropriateness in Port Said of a building devoted to the circulation of the Holy Scriptures, seeing how many were the associations, if not of Port Said itself, in the countries on either side of it, both in the Old and New Testament records. He heartily wished the Society every success in its future development in these lands.

The Ven. Archdeacon Ward and Dr. G. M. Mackie who had most kindly come over from Alexandria for the occasion, addressed the meeting. The Archdeacon, who spoke especially on behalf of the Church of England, bore hearty testimony to the relations between the Bible Society and the Christian Church as the indispensable ally of the latter in the provision of the Scriptures in the various languages needed by its Missions. Dr. Mackie followed with some appropriate thoughts upon the Book and the variety of its appeals which it makes upon the human heart. He commended the work of the Society to the sympathy and support of all Christians in these lands and laid special emphasis upon the need of carrying into actual life the teaching which the Book contains.

The Rev. A. Taylor, one of the London secretaries returning home after a tour in Australia and the East, gave a short account of the way in which the new Bible House came into being. He referred to the necessity of providing good accommodation and home life for the members of the Bible Society's staff.

Owing to the great cost of land in Port Said it was necessary to erect a building larger than the Society itself required. But in any case, the Bible Society was not making provision merely for the needs of the present. Every need saw marked advance in the progress of Port Said, and there seemed no limit to the possibilities of its development. The new house would only provide for the work of the Society in Port Said itself, but would



NEW BIBLE HOUSE, PORT SAID.

form a centre for increasing work throughout all the Egyptian Agency. Port Said is a place of magnificent opportunities. Already an average of 12,000 copies of the Scriptures were being annually on the ships passing through the Canal. The new Bible House would be the happy meeting place for travellers passing to and from the East, especially to the members of the various Missionary Societies.

The cost of erecting has not been met out of the ordinary fund of the Society, which is in fact, inadequate at the present time to meet the calls made upon it. The money had been drawn from a special fund raised eight years ago at the time of the Society's centenary. This fund was being expended in perfecting the Society's machinery and providing homes in all great centres of the earth. The Port Said building was Egypt's share from this one hundredth birthday gift to the Bible Society. Mr. Taylor closed by thanking the chairman and speakers and all others who had contributed to the success both of the building and of the meeting.

The proceedings terminated by the singing of the appropriate hymn, "O God our Help in ages past" and benediction.

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The following is the programme of the
Bible School and Conference for Bible Women.

Assiut, December 28th, 1911, to January 1st, 1912.

—:: PROGRAMME. ::—

- Thursday, Dec. 28, 1911*,—7.30-8.30 p.m., Opening Address, Rev. W. H. REED
"Purpose of the Meetings and Preparations for them."
- Friday, Dec. 29, 1911*,—7-8 a.m., - Morning Prayers, - Miss FERRIER
 " " 10-12 a.m., Bible Study Period, Mr. ABDULLA IBRAHEIM
"Secret of Victory over Sin."
- " " 3.45-4.30 p.m., Normal Classes,
 Mrs. HART & Mrs. POLLOCK
 1st Div.—**"Needs of Pupils and how to teach them."**
 2nd Div.—**"Needs of Pupils and what to teach them."**
- " " 4.30-5.30 p.m., Address, Mrs. REGINA KHAYATT
"The Self-satisfied Christian."
- " " 7.30-8.30 p.m., - Conference - Miss McDOWELL
"What are we doing for our Muslim Sisters?"
- Saturday, Dec. 30, 1911*,—7-8 a.m., - Morning Prayers, - Miss MARTIN
 " " 10-12 a.m., Bible Study Period, Rev. WASIF PHILIBBUS
"Christ the Great Teacher."
- " " 3.45-4.30 p.m., Normal Classes,
 Mrs. HART & Mrs. POLLOCK
 1st Div.—**"Needs of Pupils and what to teach them."**
 2nd Div.—**"Needs of Pupils and how to teach them."**
- " " 4.30-5.30 p.m., - Address, - Mrs. ANISA MAOUD
"Love to God."
- " " 7.30-8.30 p.m., - Address, Mr. ABDULLA IBRAHEIM
"Infilling of the Holy Spirit."
- Sabbath, Dec. 31, 1911*,—7-8 a.m., - Morning Prayers, - Mrs. ZAHIA GINDY
 " " 10 a.m., - Sermon, - Mr. ABDULLA IBRAHEIM
"Effective ways of Soul-winning."
- " " 3.30-4.30 p.m., - Sermon, - Rev. WASIF PHILIBBUS
"Sanctification."
- " " 7.30-8.30 p.m., - Sermon, - Rev. W. H. REED
"Work of the Holy Spirit through us."
- Monday, Jan. 1, 1912*,—7-8 a.m., - Morning Prayers, - Miss THOMPSON
 " " 10-12 a.m., - Closing Meeting, Rev. WASIF PHILIBBUS
Praise, Experience, Prayer.

Conference for Biblewomen, Assiut, Egypt.

FOR months prayer had been made for this Conference. Now it is ours to record the goodness of our Lord and His faithfulness to His promise, "Whatsoever ye shall ask of the Father in My name, He will give it you."

The Pressley Memorial Institute in Assiut had been chosen as the place of meeting. Towards this place we all turned our faces on the twenty-eighth of December.

The three general meetings each day were held in the old college chapel, and were attended by Arab women, missionaries, and many earnest Egyptian women of Assiut. The normal classes and the early morning prayer service were held in the rooms at the P.M.I. The programme was planned around the central thought of "Surrender to our beloved Lord and Service by the power of the Holy Spirit." Some of us had covenanted to pray that our Lord, who would prepare the hearts of those who came would give His message to them through the various speakers. The approach to God in the early morning prayer service did much toward preparing us to receive all our gracious Father vouchsafed unto us during the hours of each day. The Normal Classes on "Needs of Our Pupils and What to Teach Them" and "Needs of our Pupils and How to Teach Them," met a long felt need on the part of our Biblewomen. It was most gratifying to see some of the very high-class young women in Assiut, who had been trained in the P.M.I., sitting with the Biblewomen in these classes, absorbing every thought that would make them more skilful in soul-winning.

One of our earnest Egyptian women spoke one afternoon on "The Self-Satisfied Christian," basing her talk on Rev. iii. 17. Our Lord used this message to the chastening of many hearts. One good Christian woman (Egyptian) and her grown daughter spent the following day in fasting and prayer for themselves and for unsaved relatives and friends. One evening the subject, "What are we Doing for our Muslim Sisters?" was considered. In face of the overwhelming need we were shown how pitifully little is being done. When bedtime came the Biblewomen could not go to rest, so we assembled in one room, and a long time was spent in prayer and confession. At last we rose from our knees and went quietly away to our rest. The burden of the unsaved souls of our Muslim sisters had been committed to our Burden Bearer. One feature of the Conference was the great number of prayer groups which were to be found all about the place in the intervals between the meetings. There was an increasingly high degree of spirituality experienced as the meetings advanced. The Sabbath morning address on "Sanctification," and that in the afternoon on "Soul-winning," were given and received in the power of the Spirit. Sabbath afternoon permission had been given for outsiders to come, and the chapel was filled. The women in the front (this was a meeting where the women were given the best of everything), the men at the back of the chapel and in the gallery. At the end of the service of about two hours, a hush seemed to have fallen over the great audience. Almost silently



CONFERENCE OF BIBLEWOMEN AND MISSIONARIES AT ASSIÛT.

we went from the place. The Holy Spirit had been searching many hearts. We had been hearing of God's love for a human soul, and of His having chosen us to win them to Him; and then of the lost, in our own families, amongst our friends, and of the eleven million Moslems in Egypt, whom we must win. God has placed us here to do it. After the service one Biblewoman said, "Oh, there's anguish in my soul, for I'm not sure, real sure, that I've ever been the means of saving a soul." Her only son, and she is a widow, has since joined the Church.

During the interval between the afternoon and evening meetings, groups for prayer were assembled in many places. Prayers for the lost, for the wanderers from the fold, but most of all prayers for ourselves, as the Spirit continued to deal with each separate life. Many of the women from the town remained in the chapel fasting and praying. The evening service brought a deepening of the impressions received in the afternoon.

Monday, New Year's Day, dawned clear and bright in Assiut. Better than that the dawn of a great peace had come to many hearts. No one who was present in that last service of the Conference can ever forget it. It began formally at half-past nine, though many had been in the chapel singing and praying before that. It is impossible to write of this service. Our God gave us all we had asked for, and more—far more. Such praise, such surrender to God in prayer, such victory shining from tear-stained faces, and with it all such a realisation of the presence and power of the Holy Spirit. Many of the rich women in Assiut, to whom the Lord has been speaking in these days, seemed eager from the first for spiritual food. Not a few of them were manifestly blessed and quickened. One said, "Send me anywhere you like to teach or to preach to my unsaved sisters in Egypt." A dear faithful Egyptian mother said, "I almost wish God had not given me a home and children, so I could give my whole time and strength to the Lord on behalf of my sisters who do not know of Jesus." The blind Biblewoman in Assiut Hospital said, "Many times I read and explain the Word to the women in the wards. They do not like to listen, but want to gossip or groan. Then I think of how tired I am and how stupid they are, and I do not love them at all. Now I can be patient, for the Holy Spirit can show me how He can use even me to show these poor women the love of Jesus for their souls."

A brave man is not one who never wants to run away from duty. He is one who sometimes wants to run, but does not. The difficulties for our Biblewomen are just as great as before the Conference. God has spoken to them. They have heard, and are answering in their daily service to Him. Is not this *a call to us* to greater faithfulness in prayer for them and for the unsaved in Egypt?

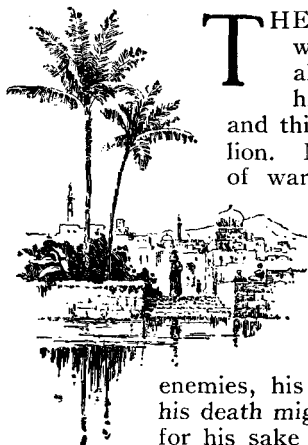
MARGARET A. BELL.

Mansura, Egypt.

February 9th, 1912.

We grieve to record the death of the greatly revered Pastor Ziemendorf, the head of the Sudan Pioneer Mission. He passed away most peacefully at Fairhaven, February 28th, 1912.

The Robe of Er Rashid.



THEY say that long ago there was a king who reigned over a mighty kingdom: and all parts of his kingdom were subject to his rule, save only one far-off province, and this was instigated by a traitor into rebellion. Now the king sent many a proclamation of warning to this province, and all passed unheeded, and at last he sent his own son with one last message of mercy if the rebels would lay down their arms. But in place of this there rose up a fresh revolt, and in the midst of it the king's son was slain. And as he died, instead of wishing vengeance on his enemies, his message to his home was to ask that his death might be accounted as their death and that for his sake forgiveness might be accorded to those who would submit themselves in his name, and that then the blood that he shed might not be without avail.

And the king, by reason of the love and sorrow and pity that filled his heart, gave his seal that it should be as his son had desired, and he sent a messenger to the distant province to call certain of the rebels to his capital, where they could be made to understand fully what had passed, and that they might, if they made their submission, be sent back to their own land as ambassadors, to bring others to submit to him.

Now among the first who were summoned was a band of four men, who were brought to the king's chief city. And his will was that they should remain a month, and at the end of that time should be brought before him to make their submission. And during the month they were to weave, each for himself, the *jelab** in which to appear. Now this was no hard thing to them, for the great industry of their own land was weaving, and every lad learnt it in his father's house. And the order was given to the four, that because their plea for forgiveness was in the blood that the king's son had shed for them, therefore the robe on each one was to be white, with one broad crimson border around it.

So the four looms were set up, after the fashion of their country in the room where they lodged, and a mass of wool ready for weaving was brought to them—some of deep crimson and the rest as white as milk.

And that evening the four sat in consultation on their mat under the arcade of their room, but the faces of three looked dark and displeased in the moonlight.

And the eldest of them, whose name was El Khrati, † said to the others, "O, my brothers, it is well that we should weave new robes in which to appear before the king and to own to him our submission, that it besemeth us to make them after the fashion of our own country. And in our country, as ye know, we never wear crimson of this colour—it is outside our road—

* A long tunic reaching from shoulder to ankle.

† El Khrati = He who is out of the road.

let us dye this white wool to the colours that are usual among us, then we shall be as ourselves, and not like strangers, when we go to appear before him. And as for the crimson, we will leave it out and lay it aside, we do not need it." And two of the other men agreed with his speech, and they took the crimson wool and hid it in a chest that stood in a corner of the room; only the youngest, whose name was Er Rashid,* did not help them and was silent, and remained pondering in his heart.

Now the next morning the men rose early and began dividing the white wool into five heaps, according to the five colours that they proposed to dye it, that is to say, lemon and orange and green and blue and deep purple. But Er Rashid's face was pale, and withal he came forward with a strong heart and said, "Give me first my part of the white wool; I will not have it dyed; I am going to weave my robe as the king commanded me. And he went to the chest, and took with reverent hand his portion of the crimson wool from its hiding place.

And El Khrati and the two others were exceedingly angry, and cursed him for a foreigner and a renegade; but they could not force him to yield his portion, so they carried their own white wool to the dyers, and brought it back in two days time tinted to the colours of the Arch of the Prophet,† save only the crimson, and set it up on their looms. And in the meantime Er Rashid had woven the deep crimson border, and was working at the pure white texture that followed, and he bore in patience day by day their sneers and provocations and contempt, that only increased upon him as time went on. And in some strange way their hatred did not seem to touch him now, for as he wove his robe his heart was filled with love to the Prince who had pleaded for him in his hour of death, and this love overflowed in its turn to those who were hating him, so that he answered their scoffs with silence or with gentle words.

And in due time came the day when the four were summoned to appear before the king; and the three elder men walked proudly through the streets in their jelabs of many colours, sure at heart that the king would be pleased that they had come to make their submission, and would notice the pains and skill they had displayed in the weaving of their garments. But the face of Er Rashid bore the look of one who sees things that are hidden from his brethren—and in truth with the eyes of his heart he saw nothing but the distant battlefield where the Prince lay dying, and pleading for him, and for his people; and this seemed to him more present than ever, now that he wore his robe that spoke of the precious blood that had been shed.

And as the four stood side by side in front of the crowd that filled the audience chamber, a curtain was lifted and the king came in. And he looked at the four with a look that seemed to read their hearts, and he asked them, "Tell me, O my people, what is in your minds as to this matter of the surrender of yourselves for which you have come from afar."

So El Khrati answered and said, "O king, we have no king but thee, and thy kingdom alone shall remain. We are in the way of those who may have been rightly directed, and we have woven

* El Rashide = He who is rightly directed.

† The rainbow.

ourselves robes of fair colours wherein to appear before thee; therefore do we account ourselves to be submitted unto thee."

But the king answered, "Of a truth if ye and the house of your fathers had kept in the past all the laws of the kingdom, then might this submission have sufficed. But have ye forgotten that ye have sinned grievously? I hear nothing in your words that makes mention of the past."

Then El Khrati answered and said, "Of a truth we know that we have sinned; but thou art the merciful and compassionate one, and to thee do we come for help."

Then said the king, "My mercy and my compassion have chosen unto themselves a way in which the remembrance of your sin can be blotted out. It is through the blood that my son shed for your land. That blood cries to my heart for mercy and not for vengeance. You may not understand how this can be, but I tell you that the only way that you can come boldly thus into my presence is by the way that he has opened for you in his dying. Had you of a truth submitted unto me, you would of necessity have appeared before me in the manner that I have commanded, and would have woven to yourselves the robes of crimson and white wherein to draw near. Where is then the submission of which we speak? I see neither the crimson nor the white save in the raiment of one of you"—and the king looked with love and tenderness at Er Rashid, and said to him, "Speak, O my son."

And Er Rashid answered, "O my Lord the King, I have nought to say; I am unworthy to come before thee—look not on me—look on this crimson that I bring as my plea, and in thy great pity count my guilty past as the snowy whiteness for the sake of thy son's blood. And send me back to my land to tell my brethren of the mercy thou hast shown us through him."

And the king answered, "Be it unto thee even as thou wilt, thou hast brought me the plea that is above every plea. Go back with my authority to all who will submit at heart, and will take my way of mercy even as thou hast done." And then and there Er Rashid knelt before the king, and his face shone as the sun as he gave up his whole life to this new sacrifice, no matter what it might cost him.

But the other three stood by with looks of gloom and displeasure, and the king turned to them sadly and said, "I have offered you my one way of mercy and I have no other to offer, and ye have added now to your sins this blackest sin of all, that ye have set at nought my son, and have trampled in your hearts on the blood that he shed for you. Your beautiful garments can avail you nothing, for there is in them no mention of that blood, and your submission is but in word, while ye refuse the mark of submission that I have appointed. You have failed in my test. You have sent your own punishment before your face, and it awaits you." And the king signed to his jailer to lead them away into the prison house till the day of judging should come.

O our brethren the Moslems, you bear a beautiful name; that is to say, you call yourselves the submitted ones to the most High God. But we would ask you, does your submission resemble that of El Khrati or that of Er Rashid? That is to say, do ye submit yourselves on your own terms to God, or on the terms that He has made?

Now the terms on which you make your submission to God seem to us to resemble those of El Khrati; for you come to God the Most High with the robes that you have woven; and the five colours of the robes, so to speak, are the good works of Prayer and Fasting, and Alms and Pilgrimage, and the witness. These robes are, so to speak, the fashion of your people, and that to which you are accustomed. And in all these good deeds with which you account to draw near to God and make your submission to Him, there is no mention of the sins that you have sinned, nor of any need of an atonement and reconciliation with God the Most High King.

But God throughout the history of the world has told us that where there has been sin there is no way of access to Him but through the way of atonement, that is, the death of an innocent one being accounted as the death of the guilty; and thus when Cain and Abel brought their offerings in the early time, the offering of Abel was accepted, and not the offering of Cain; and after that, in the Tourat, God spoke by Moses, and said these words, "It is the blood that maketh atonement for the soul," and therefore was a daily sacrifice offered. And all this was to point forward to the time when our Lord the Christ should come from Heaven, the descended One, and He laid down His life for us and poured out His blood for us, as it is told in the Holy Gospel. Thus He fulfilled all sacrifices by this one last and eternal sacrifice, and made the way of reconciliation between God and man, and He has risen from the dead and stands at God's right hand to plead for those who come to God by Him.

But the House of Islam, like El Khrati and the friends who held with him, leave out all mention of this Blood of Christ's Sacrifice, and will have none of it, and hide from sight the record of His death and deny it; and woe unto them in the day when they shall find that this atonement of His death is their only plea before God, and that they have rejected it, and that while in name they have been the submitted ones, in truth they have been rebels before Him, for they have refused His terms of mercy through our Lord the Christ.

And therefore we pray you, O our brethren, to open your eyes and see whither this rejection of the atonement of Christ is leading you, and take the path of Er Rashid, and dare to separate yourselves from the rejectors and follow the way of access that God has appointed you; that is to say, abandon the plea of your good works and open your hearts to Christ the Mediator and trust in the Blood that He has shed for you in His death, that it may be your plea for forgiveness and your means of reconciliation to God, and come to Him as Er Rashid came to the king, asking Him to look on the Blood that was shed for you, and to count your guilty past as whiteness for the sake of Christ the Lord. So will you find a wellspring of purity and love spring up within your hearts, and all your longing will be to go back to your friends, and tell them of the love and pity that redeemed you, and bring them with you in the last great day as those who submit themselves, not in name but in truth.

Hear now God's words concerning Jesus Christ our Lord.

"HE HATH MADE PEACE BY THE BLOOD OF HIS CROSS."

"IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD. THE FORGIVENESS OF SINS. ACCORDING TO THE RICHES OF HIS GRACE."

"WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION."

And may God bless you, O our brothers, and open your eyes that ye may see, before His day of grace comes to its waning.

Report of First Meeting under the auspices of our New York Auxiliary.

BY the invitation of Mr. and Mrs. Eben E. Olcott, a large and distinguished company of guests gathered at their spacious home in New York City in the interests of mission work among the Mohammedans, and especially in reference to the work of the "Nile Press," which has been established at Cairo for the purpose of providing a suitable literature for use throughout the Moslem world. A short reception preceded the exercises, and after the guests were seated Mr. Delevan L. Pierson, the Chairman of the Nile Press Committee in this city, took the chair, and called upon the Rev. Dr. William I. Chamberlain to read the Scriptures and offer prayer. Mr. Pierson then introduced as the first speaker the Rev. Charles R. Watson, Secretary of the Foreign Mission Board of the United Presbyterian Church, whose father was a member of the Egypt Mission of that Church, and who is thoroughly conversant with the conditions prevailing in Mohammedan lands. His address was directed toward describing the great opportunities now presented in the Turkish dominions, and the special benefit of Christian literature, which will penetrate districts inaccessible to the living missionary, and will persistently and patiently present its message until frequently it is heard and heeded to the blessing of the soul.

Mrs. Samuel M. Zwemer, who has recently returned to this country to care for her children, was then asked to speak on the subject, which she did most effectively, giving many instances of the good wrought by the distribution of tracts and books already issued by the Nile Press, in whose interests we were met.

Mr. Robert E. Speer, as he still prefers to be called, though the title of Doctor of Divinity is his by undisputed worth and right, was the last speaker, and gave one of his masterly generalizations of the conditions among Moslems and the claim which they have upon the Christian world. "It is said," he exclaimed, "that Islam once rejected Christianity. It is not true, for pure Christianity, unmarred by false doctrine and discipline, has never yet been presented to the Moslems. The preaching of mediæval Romanism is all that the Mohammedan world has ever known in its entirety, and this should be now replaced by a frank and free declaration of the religion of Christ."

The gathering was then led in prayer by President Brown, of the Union Theological Seminary, and by President Mackenzie, of the Hartford Theological Seminary, after which light refreshments were served, a season of social intercourse enjoyed, and the guests

separated impressed with the necessities and opportunities that had been laid before them by the remarks of the speakers.

We give these addresses in full, and welcome the growing sympathy for our work and for the need of the Moslem world from friends in America.

Rev. Chas. R. Watson, D.D.

I suppose that I must plead guilty to the fact that I was born in Egypt. I am thoroughly convinced of this, for about the first thing I remember was being told of this fact, and almost in the same breath I was told that I could never become President of the United States, and, I must confess a good many years passed before I was somewhat comforted by discovering that I was as much American as most American boys, and therefore might, if I worked for them, have my rights. We were very loyal to America, though far from our native land. I remember well, while celebrating the Fourth of July in Cairo some years ago, looking up into the face of a British soldier, he said—"What do you think you are doing?" and I said, "We are celebrating the day that we licked you." He said, "You couldn't have licked us if you hadn't been one of us." Naturally what I shall say to you of the matter under consideration to-night will have its outlook through my personal history, for along the valley of the Nile is my chief acquaintance with the Moslem problems.

Some two years ago I was in the city of Rochester at the great Student Volunteer Convention, and there has been ringing in my ears a bit of quotation that Dr. Mott brought out in his splendid message on the ideal of the Student Volunteer Movement:—

"Sin worketh, let me work too; sin undoeth, let me do; as sin my work I ply until I find my rest in eternity."

And then I heard again six months later these same lines repeated in the inspiring Edinburgh Conference, also by Dr. Mott. And these words have suggested to me my thought to you; that is really the keynote of what I want to bring to you to-night, and it runs after this fashion: "Christ worketh, let me work too; Christ doeth, let me do; Servant of Christ my work I ply until I find my rest in Eternity." I believe those of us who are acquainted with the Moslem problem especially in those dismal years that have gone by are feeling to-day that Jesus Christ is working in the solution of this Moslem problem. He is working in the political changes that are affecting the entire Mediterranean seaboard. I do not dwell on the picture of the political agitation; what it means merely by its absolute prevention of the gathering in of the harvest that is dead ripe; what it means in freedom of service to the missionary. As recently as five years ago the missionaries there prayed that conditions might change, and they prayed, I fear, the best of them with a faith that was so distant—that they hoped that within a half a century or a century those conditions might change. Then you know how suddenly, actually as we slept, there came that marvellous political change that ushered in the new regime. And, ah! What a new day has dawned! We felt the thrill of it in every part of that Mediterranean seaboard. Of course they felt it in Turkey with the establishment of a Constitutional Government;

not much of a success to be sure, but yet it has a Constitutional Government. They felt that change over in Syria. When the news came to the city of Beirut, the people gathered in celebration of the event, and there Christian and Mohammedan stood side by side and traced their ancestry back to a common origin. On the one side of the street was a banner bearing a verse from the Bible, on the other side one with a verse from the Koran. The very fact that these things occurred at all means much; the very fact that instantly there came liberty for public discussion, and that there have been published more than 500 newspapers within these last two years.

There are new political parties formed, and down in Egypt you will hear of the Nationalist Party, not altogether true to its cause, but showing that there is a tendency towards equality, fraternity and liberty. One cannot glance over that miracle of political transformation without saying in deep reverence, "Christ worketh."

I have thought as I noted the recent attitude of Moslems toward Christianity, as I think with my own knowledge of the change toward Christianity, entirely apart from results, that Christ is surely working in a marvellous way. Within the last few years it has been possible to hold a meeting that I wish each one of you might have attended. I attended one Monday evening. It was led by a graduate of a Moslem University who had been converted to Christianity. The method of carrying on the meeting was first to give a reading from the Gospel Message, and then lay hold of some verses from the Koran and discuss them, and then throw the meeting open for discussion and debate. To conduct the meeting in an orderly manner he had laid down a few simple rules—that those participating in the discussions must not divert from the topic; that only one at a time should take part. I was able to follow the meeting very well as I had a knowledge of Arabic, having lived there when a boy. It seemed that never had the Cross and the Crescent grappled as in that meeting. When the opportunity came for open discussion instantly there sprang to their feet a number. One man, a Mohammedan, sprang to the floor and began to attack Christianity. The man in the chair, with perfect calmness and courtesy, reminded the man that he must keep to the topic. As he took his seat another rose to discuss a verse of Moslem scripture. He undertook to support it by other quotations from the Koran. He made a slip in quoting the Koran. (They hold it an awful sin to quote falsely from the Sacred Book). The Christian in the chair reminded him of his error. He again made a mistake in quoting from the Koran in supporting his first statement. The man in the chair then called him down for misquoting his own Book, but did not assist him in correcting his error; although one of his friends helped him this time and he proceeded. Very soon he quoted again, and the man in the chair told him he had no right to quote that verse. (Mohammed in the Koran had a set of revelations which set aside all former revelations; therefore all those other revelations were then withdrawn). The leader at once reminded him of this. Although the advantage was with the Christian in that meeting, nevertheless the significance of the meeting lies in the fact that it is possible to draw Mohammedans together to discuss openly Christianity, and

that the attitude toward Christianity is no longer antagonistic, it is no longer the attitude of ignoring it altogether. They have passed from the first to the second stage, and have come to the third and more hopeful stage to honestly measure words and arguments with those who hold the Christian faith.

It seems to me that you must say with reverence that Christ worketh in this change of attitude, and the work of Christ in the Moslem world, I think, reaches deeper than that.

During recent years we are learning from all parts of the Moslem world of the response of the Moslem heart to the appeal of our Lord and Saviour. It is a remarkable thing that where the approach has been by the printed page, the approach has been real. I remember one Moslem coming to a missionary in Alexandria. He said, "I have been studying your book and have been studying the Koran, and I have come to the conclusion from the study of both books that Christ was really crucified. (For the Mohammedans believe that Christ was not crucified, but was snatched away). I have come to the conclusion that Christ was crucified for the whole world, and for my life." And just by these studies he was led into the fuller life. Again, just to show how these minds work, I recall another instance of a man coming to a colporteur and saying, "I have been studying the Bible, and find that in the Bible Christ is mentioned; I find that in the Koran Christ and Mohammed are mentioned; and I see in the sacred books Christ has two mentions to Mohammed's one, and therefore has the advantage." And so that was used to clear away prejudice, and make the man's heart open to Christ. I recall still another man, who more remarkably had been led into the Truth upon reading the Koran in its reference to Christ. One of the valuable verses in the Koran call Jesus Christ "The Word of God and the Spirit from Him." These words had been ringing in his ears—"The Word of God and the Spirit from Him." And by these words, interpreted by the light of Christian teaching, the man was at last brought to see that this was none other than the Son of God. I recall still another experience of a man who came to a colporteur and said, "I have been studying the Bible, I study it half-an-hour every day" (and we may realise what that means if we only search our own hearts and think how much study we put on those living words). And by that study the man has been brought to the Truth. But there is no time for the multiplying of instances. Christ worketh, let us work too.

And the question comes, how shall we work, and where shall we work? It is true that our thoughts turn in a rather special way to one place, where the work has already been established—to the land of Egypt. My thoughts naturally turn there to-night, and all our thoughts prompt us to it. The opportunity in the Valley of the Nile! The Moslem world is a world of two hundred and thirty millions of people. What is the heart of that Moslem world? These two hundred and thirty millions of people do not all speak the Arabic language, but Arabic is the heart of the Moslem world. One feels that there must be a close relationship among this great Mohammedan people. But there are not more than forty-five millions who both speak and read the Arabic language, and within these might be placed the strategic centre of the Moslem world. There are different centres, I think, in the

Moslem world. There is the political centre at Constantinople; the religious centre at Mecca, the rationalistic centre in Persia. But the intellectual centre, I think, is in the city of Cairo. When I was in India some years ago, and told the Moslems there that I was born in Cairo, they immediately felt that if I would speak a word regarding Mohammedism it would have great authority; for all Moslems have a great respect for anything pertaining to Cairo, and they waited eagerly to see if I should speak a word concerning Mohammedism. One of them told me that he had been there as a student. Thus along intellectual lines we are in a strategic situation in the city of Cairo, in the Valley of the Nile. What we want still more is strategic methods solving this problem. Surely all methods are strategic, but the how of our solving this problem must be not one how, for there are the medical and evangelistic, but after all this evening we are thinking of the printed page, and as we study the results of the harvest that have been gathered in our experiments, we find most of them related very directly to the printed page. The printed page has the advantage over the living messenger. You cannot get angry at the printed page, and if you have any resentment you cannot injure the printed page; the book may be thrown on the floor and trampled on or burned, but after all one will feel that he has done a foolish thing. Fanaticism has little opportunity to display itself in vengeance against the printed page. The printed page has a faculty of abiding in the house, and is not nearly so frequently cast out as is the living messenger. It may repeat its message, its message may be studied over and over again. These are among some of the advantages of the printed page.

There has been established in the City of Cairo, or rather there has been launched an effort, for it hardly has concrete form and establishment as yet, but is rather in the nature of a movement---The Nile Mission Press. It is not so much to our interest whether it has a great printing press, the real heart of that movement lies not in its machinery and equipment, but in the fact that it represents another and a new effort of setting in motion forces toward the production of literature. The difficulty does not lie so much in getting the work printed as in getting manuscripts to be printed. So this Nile Mission Press had endeavoured to promote just such things as the cultivation of manuscripts prepared for the approaching of the Moslem world. No great work has as yet been done, but some useful smaller work has already been done by the Press, and the hope of the future for this Nile Mission Press is, that by the establishment of a fund, we may be able to release a missionary now on the field. What we want to do is to release one of these men who are so splendidly gifted through contact with the Moslem problems; such a man as Mr. Gairdner of the Church Missionary Society of Great Britain, or Dr. Zwemer, who we think is the Apostle of missions to Moslems, and set him free for the preparation of literature that will be suited to the Moslem world.

In closing I wish to speak of something which is infinitely greater than mere money can represent; something which I would for the enrichment of our own lives, might represent more fully than any of us here to-night could believe---a warm sympathy with this great conflict, a sympathy that will reach out in understanding and apprehension above all things---in prayer. I would

lay great emphasis on the fact that we work with Christ as He is working; that we give ourselves to prayer for those converts, sustaining them as they stand under persecution in the dim light with hostility all about them, with fearful hearts—that Christ Himself may work and give them the courage they need and must have. There was a friend who was travelling with Dr. Jessup in Syria, and as they were walking outside a city Dr. Jessup pointed to a great graveyard, and said, "In the Day of Judgment there are hundreds who will rise out of that cemetery and will stand on the side of Jesus Christ. It was not possible in their day to confess Christ without at once paying the penalty of death; perhaps they should have paid it, but we must at least believe there was sincerity in spite of fear."

A Christian servant of a Mohammedan home said that the master of the house had suddenly grown ill in the street, and his son brought the father home; they stretched him to die, and his wife came to him and asked him, according to the Mohammedan custom, to utter the Mohammedan confession, to swear by the Prophet. The man said, "I will not swear by the Prophet; I am done with the Prophet; I believe in God, the Father, I believe in Christ, I believe in the Spirit," and he passed away. His name is not printed in any mission report. Can we not believe that even as he had faith, dim and distant, confused and perplexed, it may be that there are hundreds of thousands to whom our prayers might give courage and faith that would make them stand out in the beginning of a great ingathering from the Moslem world to-day.

Mrs. S. M. Zwemer said:—

"I am going right to the Mission Press at Cairo. Last year when we were on our way back to Arabia we were in Cairo for a little while, and drove to this little Mission Press, a small place, and the machine itself was very unpretentious, but we all realised what a power it already was and would be in the Moslem world.

In Arabia, which is linked very closely with Egypt on account of its common religion and language, a great many ideas being brought from Egypt to Arabia, and from Arabia to Egypt, and in a general way the countries are very closely related to each other, many of the pamphlets printed in Egypt are used. In civilising influences from other countries I think Egypt has shot ahead of Arabia, which is awaiting its opportunities to pass Egypt in the long run in many ways. In that little press in Cairo these pamphlets are printed and written in such a way that they will attract Mohammedans. The colporteurs take them around with them, and distribute them to Moslems of all types. In Arabia we use them very largely, beginning at the hospital, where, after the morning preaching, the leaflets are given away to those present. They take them not only to all parts of the island, but the in-patients read them, and when they go back to their homes in other parts of the country, those leaflets go with them. Some of them may go forth to bear fruit, while others may be burned, despised, or cast away. In the hospitals and dispensaries these pamphlets open the way for the Gospel.

A good many of the leaflets are written in parable form. When I was a child I was taught that a parable was an earthly story with an heavenly meaning. The colporteurs distribute these

leaflets all over the island. Sometimes on their first visit to a village they do not sell a single Gospel, but report perhaps forty or fifty leaflets given away. The next time they go to a village they may be asked if they have anything else, and in this way the leaflets open the way for the Bible.

These colporteurs also go over to the main land. Some of our patients from Katif went back saturated with the Gospel story, but also loaded down with these leaflets, which they were very much taken with, and they were going back to read them to their friends in Katif. One of our colporteurs found these patients away off from the coast, found these leaflets in their houses, which they had cherished and read to large gatherings in their huts at night, by the kerosene sent out by the American oil companies. The physical light from here was giving them aid to read this light about the Light of the world. It is very wonderful how these leaflets appeal to them.

During the Spring, after the Sunday morning services, I usually go out with some Gospels, Psalms, and a lot of leaflets (Mr. Zwemer never lets anyone go out without leaflets) to villages near the Mission House. Without being invited into the house, I stand by the well or in some public place. The children soon gather around; perhaps some of them know me, and ask what I have. I usually have the Sunday School cards and show them to the children, and have a little open-air Sunday School. Perhaps one boy out of ten can read, and half a dozen others will go around and ask him what it is all about, while the men gather around too to see what the small boy has. Many a Sunday morning I have given out twenty or thirty leaflets, and have left the men and boys sitting on the sand reading about the Word—about Christ.

The women we must reach in their homes. When I visit them I usually carry a bag of literature with me, for they are always curious to know what I have. If they do not read the book we sometimes put it up in a prominent place where they can see it. Perhaps a stranger comes in, and asks what it is. Then we show them the book and the leaflets, and thus the work goes on. As Dr. Watson has told us—it is through the printed page that most of the converts are brought to Christ.

I once asked our present orderly in the hospital how he came to know about Christ and to give up Islam. He said: 'I was walking through the mountains one day, and saw a man reading. I asked him what he was reading, and what made him so different from the other men in the village. He had a Bible and was reading it, so I asked him to let me see it. I read it, and began to talk to him. He then loaned me other books and little leaflets.' So this man was led by the printed page, and he is just one of hundreds of others. I believe there are two hundred pastors in North India who can surely say that they were led to Christ through the printed page.

In contrast to this literature, we all know how members of Christian nations are flooding the Orient with literature that is undermining these ancient faiths of theirs. Especially the student classes are drawn aside from their own religion, and left without anything to stand upon; so it behoves us speedily to see that literature of the right kind shall be poured into the Orient, so that the young men and women shall have the right kind of literature to lead them into the way of peace and righteous living."

Mr. Robert E. Speer then spoke as follows:—

"How good it would be if instead of any other we might have for the last speaker this evening our good friend, Dr. Zwemer himself. The second speaker surely would prefer him as the closing speaker of the evening. I am sure there is not one of us who would not rejoice to hear again that convincing and persuasive voice and to feel again the glowing warmth of that great heart of this modern Raymond Lull.

It is a privilege, however, in his absence, just out of love for him to stand here and speak in behalf of a cause which is dear to him, and whose success is of interest to him in the prosecution of his own work. But far beyond any such personal consideration as that I can speak of this claim of the Moslem world upon the Christian church with the deepest personal conviction, and I wish to refer before we separate to-night to some of those considerations on the basis of which it seems to me we can make our appeal to all who are gathered here to-night and to the entire Christian church to take a new interest in the task of evangelising the Moslem world.

In the first place we owe a peculiar debt to the Mohammedan peoples because their religion is the only one of the great religions of the world which came after Christianity and which imperiled and repudiated Christianity. There are great areas of the world which once were Christian, but now are Mohammedan. There are people which once were Christian, but now are Mohammedan. There are churches which once were Christian, which no Christian may enter to-day, and in which the worship of Mohammedanism has given it Mohammed's creed. It was the right instinct that lay at the basis of the Crusades, but the method was wrong; that impulse in Christendom which filled it with a sense of horror and of shame, that great areas which had belonged to Christ had been handed over to others and we need to recover it in our day. In Mohammedanism we are dealing with a religion which has reckoned with our religion, or thinks that it has, and we are called to go out and to reclaim that which once belonged to our Lord.

In the second place we must deal with Mohammedanism because it has interposed itself as a barrier between two great sections of the world which ought to have found their nearest approach across the territory which Mohammedanism usurped. Dr. Witherbee, of Columbia University, made allusion to this fact, pointing out that there was no original chasm between the East and West—when the Persians poured over into Europe and when the Europeans poured back into Persia; when ideas flowed to and fro from the East and West. There were great currents of human movements between them until that chasm of Mohammedism arose in the seventh century and the natural roads of intercourse were closed. It is high time that we removed that barrier which has intervened between the East and the West. It is true that commerce passes more easily over the water than over the land, but religion moves from community to community, and Christianity should have gone, and no doubt would have gone, hundreds of years ago eastward overland to Asia if it had not been for that great area which Mohammedism made a barrier.

The argument has been often advanced that Mohammedanism was not an absolutely dead wall and was the real channel of communication between the two coasts; that there was a great intellectual light shining in Islam. Anyone who has taken the trouble to study the question, even second-hand as most of us have only been able to do, must accept the judgment set forth in Sell's "Faith of Islam," in which he holds that all the science was Grecian in its foundation; that not one great philosopher who arose was an Arab; that the man who wrote the greatest treatises in Arabic were without exception Spaniards or Persians. We can here rest assured that it never produced a book on science or philosophy, that is, Mohammedanism never was a channel of communication between the East and the West. It was a great impenetrable barrier.

In the third place, we are called to work for the Mohammedan world to-day, and this ought to appeal to every true instinct in us—because that religion has borne down most heavily upon the weakest and most defenceless classes—upon the women and children. It is the one religion that has done most basely for womankind by its doctrine of polygamy and divorce. A great part of the degradation of womanhood in India is due to Mohammedanism and Buddhism, not to Hinduism at all. The Mohammedan conception of woman has degraded woman as she has been degraded by no other religion of the world, and the Mohammedan doctrine of divorce, has, of course, poisoned the life of childhood throughout the Mohammedan world, as important as it seems for children to grow up in the atmosphere of high moral ideas and purity of sentiment. The great majority of humanity is made up of women and children, and upon these Mohammedanism has borne down with a deadening and crushing weight.

In the fourth place, we are called upon to toil for these Mohammedan peoples because we have here a great mass of powerful energy and virility with which to work, that we may take the energy and power and point it to the Kingdom of God. My friend, Dr. Cochran, who was born in Persia, and spent all his life there as a medical missionary, whose profession brought him into the most intimate relations with all classes of men in Persia, told us that deeply as he regretted it, he had to acknowledge that he had never met a moral, pure man in all north-west Persia. In India the moral tone of Mohammedanism is lower than that of Hinduism. The Mohammedans have never been an intellectual race. They have no idea of history, they study no literature, and their ideas are those of twelve hundred years ago. There has been no great teeming, quickening, intellectual life among them, but there is still undoubtedly their pure monotheism—a great body of virile strength to be laid hold of by the Gospel. No one who has travelled through Asia has failed to be impressed by this whenever he has passed through the Mohammedan Races. We are called out to take possession for Christ, who needs all that latent power that is waiting to be used in the work of the Kingdom of God in the world.

In the fifth place, we are called to take a deeper interest in this work for Mohammedans because of the utter hopelessness of these peoples under the influence of Mohammedanism. There

may be no dispute that wherever Mohammedanism has gone it has either found a desert or made one. The greatest waste areas of the world fall within the borders of Islam. Take one after another of the countries that Mohammedanism has dominated; they are prominent and industrious, but the influence of Islam has simply destroyed industry, civilization, thrift, comfort, plenty, and left them in devastation and ruin. We asked them out in Persia again and again, fourteen or fifteen years ago, how they accounted for it that the fruits were so dismal in the Moslem lands, while the Christian lands contained all the prominence and life of the world. Some of them said, if you will look back you will see that between 1,000 and 1,500 years after the beginning of each race comes the dark age. Christianity has had its dark age, and now Mohammedanism has its, and our reformation will come just as your's came. Others of them would sadly abandon all such hopes and admit that Christians had the better of it in this world, but the Mohammedans were to have theirs in the other; that Christians would pay the penalty for their advantages here, while Mohammedans would enter into the paradise which has been reserved for the faithful. The fact is that all those dead nations are gripped by Islam, and there is no progress for them save in so far as they shake off what Islam did by the perpetuation of the crude social and political ideas of Arabia in the seventh century, in placing these ideas in an unalterable book, a book to be the law of man's life for ever.

We owe a great debt to this Mohammedan world, because we dare not, feeling the thrill of the life that is guiding us, leave these nations to their death and hopelessness and decay, from which they can never escape save as they escape from their faith, and accept instead of their dead faith our religious life.

We owe a special debt to this Mohammedan world because it is akin in its religious faith, in some respects, and in others so unlike our Christian inheritance. We have so much like they have on the one hand—our clean, strong monotheistic faith. To be sure they are ridiculed regarding their purity, but their monotheism never has been questioned; they have an uncompromising faith in one God. They hold with us that Jesus Christ was the only sinless prophet. We have that great point in common with them. They admit that alone of all their prophets, Mohammed not excepted, Christ was the sinless one. They admit our Christian Scriptures as sacred books, but they believe that what we call Christian scriptures are corrupted, but nevertheless, historic criticism fights on our side in this matter. All this antagonism to the Christian scriptures on that ground must die away. We have got these three great points in common.

On the other hand, think how deep the divergences are. They have no perfectly moral code in so far as the Koran can endure the light of day as a book of ethical principles and ideals. In the second place, in spite of their faith Mohammed is not their ideal; he did not claim to be their ethical ideal; he never said of himself what our Lord said of Himself: "Which of you convinces me of sin?" They have no pure moral code embodied in the person, and they have no living, abiding power by which that moral code is to be interpreted in the lives of weak and sinful men.

We are called to go out to ask them to share with us the

faith that has done for us everything, and that can do everything also for them.

We owe a great debt to this Mohammedan world to-day because of the tremendous changes that are shaking it in our time. Mohammedism has often been held up to us as a reproach, for Mohammed held Mohammedanism was to be superior in the matter of unity to all religions. As a matter of fact, however, we never have been divided in Christianity as Mohammedanism is divided to-day. Persia is full of sects, and it has been stated that there is not an orthodox Mohammedan in all Persia. That is one of the strategic centres where we have the ground made ready for us by discontent and dissatisfaction. Dr. MacDonald, in his last little book on the aspects of Islam, has pointed out that Mohammedanism is one of the most dangerous kinds of religion, when at least those dissolving forces and influences are brought to bear on it. A religion of ideas can stand a great deal, whereas a religion such as Mohammedanism, legal, austere, and compact, cannot admit any light, and can only anticipate collapse when new ideas beat upon it and new influences divide and undermine it. It is without any power of adaptation on its part to meet contingencies.

The Mohammedan world is confronting the approach of a fearful religious collapse. It will be a terrible thing if that collapse comes without sufficient preparation therefore on the part of the Christian Church, with an attractive programme to lay hold of the Moslem minds when the old institutions finally break down beyond all possibility of recovery for the last time.

Most of all we owe a great debt to Mohammedanism, because what I said at the beginning was not entirely true. I said we were under an obligation to the religion which had in its initial programme repudiated Christianity. What was the kind of Christianity that it repudiated. It was a false kind. Our religion, with which Mohammed collided 1,200 years ago, was not a true religion, and deserved to be overthrown. It was not the Christian faith as we understand it, but a religion which died away before the impact of Mohammedanism, because Mohammedanism had qualities superior to those which that religion had. What was the Christian faith that Mohammed repudiated 1,200 years ago—a travesty of the Christian religion; because the Christian faith they denied was a Christian faith in name and not Christianity, we are bound by 1,200 years of obligation, to give to the Mohammedan world a Christian faith that is real and sincere, and give Mohammedans the opportunity to undo this judgment of 1,200 years by accepting that true light and the true faith in place of the false representation of Christ which alone was offered to it in the name of Christianity twelve centuries ago.

We stand before wonderful opportunities to-day along the northern coast of Africa, where the animistic peoples are waiting for a faith that meets the needs of human souls and will take Islam, which is pressing in upon them, if we do not offer them the Christian faith. In Egypt, in the Mohammedan lands of Turkey, shaken down at the foundations, in Persia and in other lands where every door is open, and no barrier interposed to making Christ known, what shall we say to our Lord if we miss these opportunities, and deliver over to Mohammedanism in the twentieth century more Christian territories or more lives that

belong to Him to Whom we are bringing not these lives only but the 230,000,000 people, who by the very earnestness and devotion of their loyalty to Mohammed and his faith have shown that they are the material out of which are to be made the true and loyal followers of our Lord and Saviour."

Movement at Assiut College.

BY AN EGYPTIAN.



HE students of the American College at Assiut have just experienced with joy much blessing in their midst, through Rev. Wasif Philibbus. He had been in the habit of coming to us for two weeks' meetings at the beginning of every year, but this year it has been really a time of revival.

Although attendance at the meetings was optional, yet the students had earnest desire to attend, and though the regular time was from 4-30 to 6 p.m., that was insufficient for them.

Crowds of others also, men and women, also attended, so that at times there must have been a thousand present, of whom one-third were ladies.

On Thursday, 25th January, Rev. Wahba Karrass preached a powerful sermon, which had great effect upon the hearers who wished to hear the preacher again. Above all else, what makes one's heart glad is the fact that more than half the students rose and dedicated themselves to God. The pastor wrote down their names in a book for interviews and private prayer.

Nor was it confined to the students only, for the girl-pupils joined with us in the meetings and in prayer, rising and praying with fervour, and weeping over their sins.

Let us pray to God that this revival may not prove to be temporary but constant, and that He will make our brethren who dedicated themselves to Him faithful from the heart, that their consecration may not be lip-speech, but may He establish them to the end, built upon the one rock, the Lord Jesus Christ.

(From *El-Huda*, Feb. 9th, 1912).

Those of our readers who have been prayerfully upholding the Rev. Wasif Philibbus, as requested, will be glad to hear some further incidents, from a letter written by him. Among others he mentions:—

"God blessed the two means, of public preaching and of *personal work*, in a way never seen before in Egypt."

"Three hundred lives were consecrated to God, while one hundred volunteered for the service of the Gospel."

"When they came and prayed with me they broke down and wept in contrition of heart, so much so that I am worn out from weeping with them. Still I am very, very happy."

"Two months would not have been sufficient to do the *personal work* properly. In my note-book were the names of over 300 who wished private interviews, but I could not get time to see them one at a time. They came to me by fours, fives, and

sevens, and on one occasion twenty of the senior class (8th year) prayed with me for two hours and a half.”

“Teachers were saved from their pride and joined their pupils. Some evil-living people were converted.”

“One pastor confessed that he had never been regenerated until he saw the work among the students.”

“One hundred and forty young men and twenty-four of the girl-students are now candidates for church-membership.”

“The teachers of the Coptic School and the Weesa and Khayatt Schools brought some of their pupils with them to the meetings.”

“Many of the ladies of the richer families of Assiut came to the meetings long before the time for commencing, so as to have an hour’s prayer for blessing.”

“One student who wept for his sins, hopes to enter the theological seminary later.”

“One man, given to drink, cried out to God to save him from the curse of drink.”

“The Moslem *farrash* was also convicted by the Holy Spirit; may the Lord save him.”

“A Moslem Sheikh, language tutor, came right out for Christ, and is being much persecuted by the Moslems in consequence.”

“On another occasion we should need a larger marquee to accommodate the thousands of people who would attend.”

(To our Readers.—Please do not lightly pass by this account. Remember that there is a “back-wash” to all revivals, and join in earnest prayer for these souls. Pray also for the human instrument, that God may rest and strengthen him now. He has received an invitation to give up his pastoral work to become an evangelist. Pray for him.)

A. T. U.

An Appeal to workers among Moslems in India.



DELEGATE” to the Lucknow Conference on Moslem work is anxious that an organization of workers among Moslems be organized. There seems little doubt that unless we have such an organization the special work needed will not be properly accomplished. We are much pleased to learn that the Rev. John Takle, of Brahmanbaria, East Bengal, is prepared to act as secretary, for the present at least, of any such organization. Mr. Takle is known and recognized as one who is greatly interested in work among Moslems. He is a leader who may confidently be trusted in such a work, and we hope the new League of Workers—whatever the exact name which may be given later—may prove to be a real bond of union to those who work among Mahommedans. “A delegate” sent his appeal to

the *Moslem World*, and we gladly make room for it in our columns. One of the statements made by "A delegate" may possibly be misunderstood: "Let the League be limited to actual workers to Moslems." Most missionaries who are working for Moslems are also working among Hindus. Such need not be deterred from correspondence with Mr. Takle. The question of subscription is another question which has no immediate urgency. The main thing is that those interested in work among Moslems get together by correspondence. Any ideas, plans, or suggestions would, we are confident, be received by Mr. Takle with great pleasure. We need hardly say that our columns are open to Mr. Takle to make any suggestion, or give any report concerning his work. "A delegate" wrote the following to the *Moslem World*:—

WHAT HAS LUCKNOW DONE FOR INDIA?

I am asked to tell what Lucknow has done for India. I feel constrained to turn the question to the workers in the vineyard themselves. Lucknow was a gift of God to India. A rich, spiritual blessing to all who were present; we returned with a wider vision, a deeper responsibility, an earnest desire to fulfill the will of Christ's love towards the Moslems in our country. We were charged with a message, not only to the mission boards in the West, but first of all to the Church and the missionaries in the field. What has been the response?

It is too early to expect an action from the home committees. It is not too early to ask for the response from the missionaries in the field. Shall I judge from my own experience? A sympathetic, interested hearing; a few, a very few questions; a silent admission of neglected duty, a despairing look around for any one else to respond to the call—and the meeting comes to a close, the busy workers go home to their busy work, burdened with the sense of another unfulfilled responsibility, soon to be forgotten among the many demands of the daily routine. Is this to be India's response to Lucknow? No, it means that the message has not been heard; it must be delivered again; it must be repeated, in weakness, in power, until the solemn consciousness of hearing our Lord's own call to redeem the time so manifestly felt at Lucknow, has laid hold of all His people and all His workers in India. Then the sound of the rushing wind will be heard.

In gratitude to God we shall not forget what has actually been done. Many a heart was cheered, many a low fire fanned into a bright flame, many a tired worker sent back to a difficult and lonely field with new strength and new confidence. In the vacation time at Mussoorie, a series of lectures were held for workers to Moslems. Several pamphlets have been translated into Urdu, new tracts written, and there is hope of utilizing the generous offer of the Methodist Publishing House at Lucknow to print one million pages free of cost. Dr. Pennel, in Bannu, who has already three Indian workers in Arabia, is preparing to send one to East Africa, and appeals to the India Churches to follow the example. But all these efforts are isolated and hardly known by the workers in other parts of the country. The women workers from the west and south of India were wise, when, then and there in Lucknow, they planned and soon after established a union for

prayer and work which promises to be a great help to them and their fellow-workers. The Secretary, Miss L. Wood, at Aurangabad, will no doubt be glad to give further information. But where are the men?

Many were they who wished that action had been taken at once to establish a bond of union between all workers to Moslems in India, and the proposal brought forth a month later in *The Indian Witness*, by the Rev. J. Takle, of Brahmanbaria, met with a warm response in the paper. Six months have elapsed, and still nothing is heard of the proposed League. The plan must not be given up; it is of no use to complain of too many organisations, when the fact is that none of them take up the cause of Moslems or supply the bond of unity which the scattered workers need. The Moslems in India are one; Christ's messengers among them must be one. They must know what is going on in other parts of the field to learn from and pray for each other; they must unite their forces to arouse the intercession and cooperation of all Christians. If the message of the few has not called forth any response, the voice of the many shall be heard—both in heaven and on earth.

Through misunderstanding the plan was dropped for a while; now is the time to take it up in earnest. The Rev. J. Takle, Brahmanbaria, East Bengal, is willing to register the name of any Christian worker sending him Rupees two as one year's subscription to the Missionaries to Moslems League in India, and he will act as honorary secretary for the time being. It is hoped among the members to form a committee of five or six workers from the various sections of the country, who are willing to collect and send information from their districts, and where possible to arrange for gatherings of workers to Moslems in connection with local conventions, or otherwise. A quarterly supplement to *The Moslem World* will bring the members news of general interest, and serve as a medium for exchange of thoughts and, most of all, as a bond of intercession. Let the League be limited to actual workers to Moslems; when feasible the committee will, we may hope, find ways and means for laying the claims of the Moslems upon the hearts and consciences of the whole Indian Church, and also to publish useful information about literature and tracts for the Christian workers who, otherwise occupied, find opportunity for casual work among Moslems. Let not the fire die out for lack of fuel; let every one who realises the need act at once.

The Moslems are awake; shall we sleep? In Delhi an organisation has been formed for the propagation of Islam and Moslem periodicals, to review Christian books to find out the evil in them. That is their response to Lucknow; let us be thankful for it. The census results will, no doubt, soon tell us that there now are more than sixty-seven millions of Mahommedans in India. May the next census, taken below or above, tell the world what the response of India has been to the message of Lucknow. It will only come in answer to prayer, the prayers of righteous men which avail much. Will you pray for the Moslems in India and for those who work among them?

Calcutta, Sept. 3rd, 1911.

A DELEGATE.”

We learn from *Our Bond* that the National Council of the Y.M.C.A. of India has arranged with Mr. Takle to write a series of articles on Mahomedanism for their magazine, *The Young Men of India*, beginning with the January number. It is intended to use the articles for mission class study. We are also told something of the Rev. W. Goldsack, who went to Syria for the purposes of study. He is working at Arabic about twelve hours a day. "The people are hospitable and friendly, and the climate perfect. It has been simply delightful, with fresh crisp air, but the cold is increasing every day, and there have been some falls of snow on the mountains. I am told we may get a fall here in the city any day now. Homs is situated on a plateau 1,500 feet above sea level and away to the east of us stretches the boundless desert—right to the Euphrates valley. To the south of us is Damascus and to the west the Lebanon mountains separating the plain from the sea. Every thing was very dry and bare when I arrived, but the winter rains have begun and the young wheat is just bursting through the ground and carpeting the country with green."—From "The Indian Witness."

Egypt and the War.

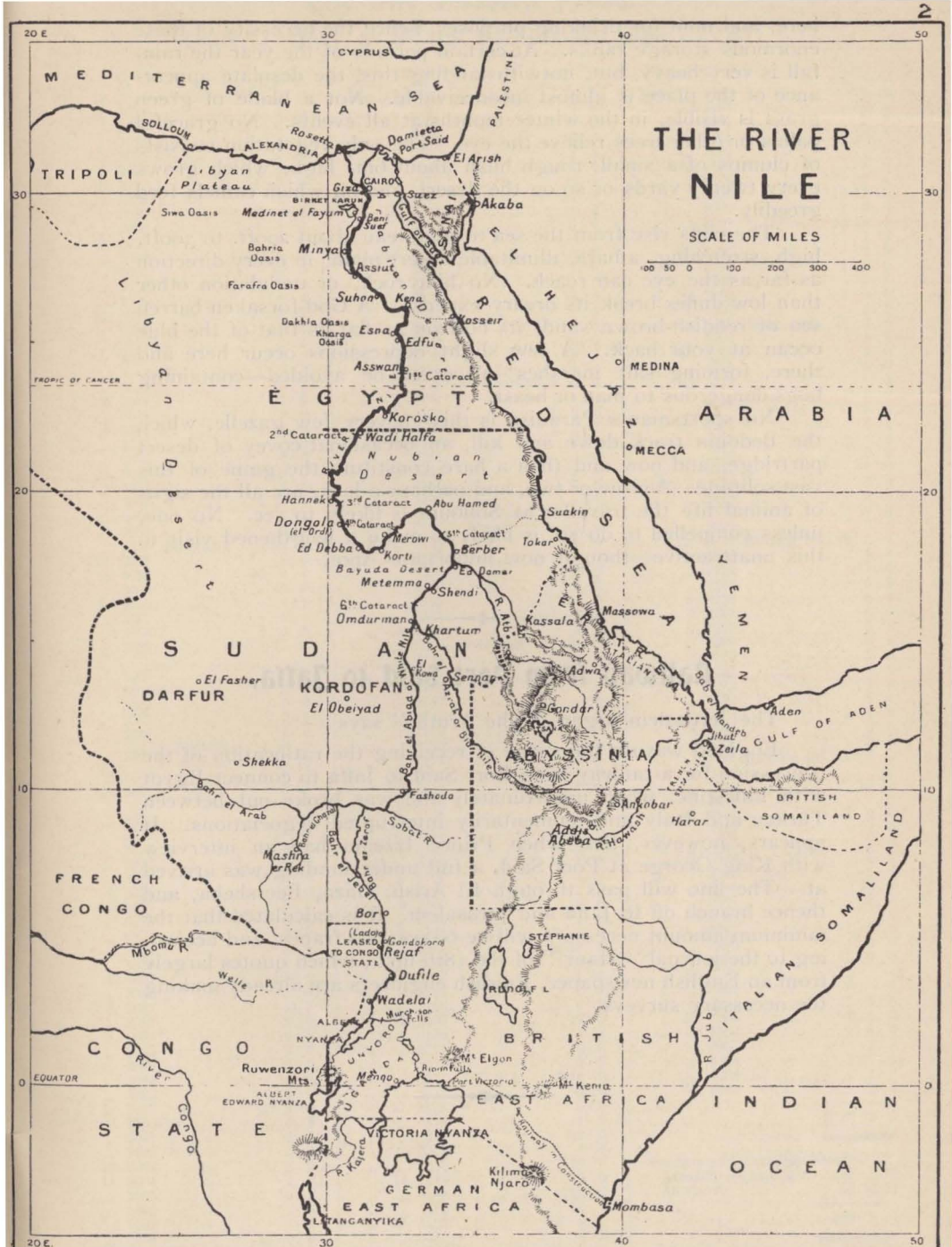
SOLLOUM BAY DESCRIBED.



THE Bay of Solloum is situated on the south coast of the Mediterranean, about lat. 25, almost due south of the Island of Candia. For many years questions have arisen between the Egyptian and Turkish Governments as to its ownership, but until now the matter has never been brought to an issue.

The Bay of Solloum derives perhaps its only value from its excellent anchorage, being safely protected from the westerly gales which sweep with such violence over that part of the Mediterranean. Its red sandstone cliffs rise from 200ft. to 300ft., forming a well-sheltered cove. Artificial harbour or quay is there is none. Embarkation has to be effected in small boats, and any goods landed must be carried ashore from the boats through the shallow water—no easy task except in calm weather, or when a westerly wind prevails.

The village of Solloum at present consists of half a dozen deserted mud houses, a Custom House (one room), deserted, and a fort on the top of the cliff, now, or lately, garrisoned with a small force of Turkish troops. Miserable and deserted as the place is at present, there are indications that in ages past it was the site of a large and important city. Ruins of walls 4ft. and more thick crop up from the sand over a great area. Huge underground tanks for storage of rain water remain, though long fallen into disuse. One is said to measure no less than forty yards square. These tanks were not supplied with water from infiltration through the ground, but have holes in the top like an ordinary well, and the rain water was conducted into, and collected through these holes. The water, other than rain-water, is all brackish



H.W. Mardon, del.

G. Philip & Son, London & Liverpool

here, and unfit for drinking purposes, hence the necessity of these enormous storage tanks. At certain periods of the year the rainfall is very heavy, but, notwithstanding this, the desolate appearance of the place is almost inconceivable. Not a blade of green grass is visible, in the winter months at all events. No graceful palms or other trees relieve the eye. The only vegetation consists of clumps of a small, rough bush about 6in. high, which grows every twenty yards or so on the desert, and on which camels feed greedily.

The cliffs rise from the sea to a plateau about 200ft. to 300ft. high, stretching, a bare, illimitable desert plain, in every direction as far as the eye can reach. No hill, rock, or undulation other than low dunes break its dreary expanse. A God-forsaken barren sea of reddish-brown sand, its horizon as flat as that of the blue ocean at your back. A few slight depressions occur here and there, forming salt marshes—places to be avoided—containing bogs dangerous to man or beast.

No sportsman's Paradise is this—a very few gazelle, which the Bedouin track down and kill, an occasional covey of desert partridge, and now and then a hare constitute the game of this vast solitude. A crow or two, and perhaps a lark, are all the signs of animal life the traveller at Solloum is likely to see. No one, unless compelled to do so, is likely to make a lengthened visit to this unattractive—though now important—spot.



Railway from Port Said to Jaffa.

The Jerusalem organ "The Truth," says:—

England was on the verge of receiving the ratification of the concession for a railway from Port Said to Jaffa to connect Egypt with Palestine, when unfortunately the war broke out between Turkey and Italy and momentarily interrupted negotiations. It appears, however, that when Prince Izzedin had an interview with King George at Port Said, a full understanding was arrived at. The line will pass through El Arish, Gaza, Beersheba, and thence branch off to Jaffa and Jerusalem. It is calculated that the minimum amount necessary will be 60,000,000 francs, and according to the journal "Haor" of the 18th inst., which quotes largely from an English newspaper, English engineers are already making the necessary surveys.



The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

1911.			1912.			1912.		
Date.	Receipt No.	£ s. d.	Date.	Receipt No.	£ s. d.	Date.	Receipt No.	£ s. d.
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No. 51.

Editorial.

“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man. For it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

—HEBREWS II. 8, 9, 10.

The last words of strong encouragement spoken by our blessed Lord Jesus on earth to all His followers were, “*All power is given unto Me in heaven and in earth.*” Our power is measured by the reality and depth of our faith in Him. We need to strengthen each other's faith in the living Lord Jesus. He can do infinitely much more than we have unitedly trusted Him to do yet. In this warfare with an anti-Christian faith, the Lord is Himself our leader and commander; and we see Him moving His troops, and directing the campaign. He unites His forces, and He disposes them. He concentrates here, and puts forward an outpost there. There is an intense interest and an overwhelming joy in observing these things, and in having our own part in them. We receive our orders from Him, and He is bound to conquer. Lord, increase our faith.

There are two outstanding matters of interest in this number. The Report and account of the Annual Meeting of the Nile Mission Press, at the close of its first seven years' work, telling of steady progress, and full of hope and purpose for the future; and the brief extracts of the findings of the American Mission Conference at Schutz, in Egypt. These tell us of the resolve of that Mission to press forward the work for Moslems beyond anything that has been as yet accomplished. The illustration accompanying this shows us a group of the American Missionaries, only about two-thirds of their whole number, and in the centre we see the Secretary, Dr. Charles Watson, and Dr. S. M. Zwemer, from Arabia, side by side.

Some three years ago a meeting of the Nile Mission Press Publication Committee took place in Dr. Andrew Watson's house in Cairo, he being our President, and the resolution was brought forward by the Rev. W. H. T. Gairdner, C.M.S., that we should write to Dr. Zwemer, and tell him we believed that Cairo needed him, and to ask him to consider the matter of coming to live and work there, adding that we sent this letter under a deep conviction that it was not our own doing, but that it was from the Lord. At that time

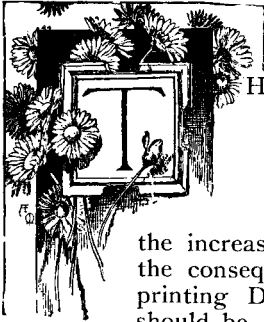
Dr. Zwemer did not see his way to leave his own field, Arabia, and no effort was made to persuade him. But the thought had not been from man, and a further step was taken by the United Presbyterian Mission in Egypt themselves. Last year they sent an invitation to Dr. Zwemer to come and join them in their work in Egypt. This repeated request could not be lightly set aside. The matter was brought before Dr. Zwemer's Board in America, and the decision placed in their hands. They decided to loan him to Cairo, and to work for Moslems in connection with the American United Presbyterian Mission, at the same time helping forward the work of the Nile Mission Press. Next autumn (D.V.) will see the fulfilment of this plan. Dr. Zwemer and his wife and family will be transferred to Cairo, which will henceforth, for a time at least, be the scene of his labours. For the work of editing "The Moslem World," and in putting forward the publication department of the Mission Press, Cairo will be by far the best centre in the Mohammedan world. The Conferences at Cairo and at Lucknow have drawn the forces together, and there is permanent work to be done. We ask for special prayer from all our readers that God's best blessing may rest upon this move, and that it may lead to a great ingathering of Moslems to the fold of Christ.

In looking forward to the future of the work, as shown by the report, there are certain definite things for which we need prayer at this time. The purchase of a site, and the building of suitable premises in Cairo; the addition of a capable man of business to put forward the circulation of our publications; the establishment of a depôt at Port Said. Continual prayer should also be made for the readers of our papers, that God may work with the words, and save many souls.

One advance that has been made during the last year has been the hearty co-operation and strong help of the New York Committee. They not only take a keen interest in the circulation of "The Moslem World" review, in America, but also in the development of the work of the Mission Press itself. They have sent supplies for the publication department, and are seeking to reach the Arabic-speaking people in New York with tracts and books. Our earnest thanks are given, both to them and to the little group of friends in Pittsburgh, who have taken an interest in the work from the beginning. A few extracts from the Minutes of the New York Committee are given.

It has been decided to arrange (D.V.) for a UNIVERSAL DAY OF PRAYER FOR THE MOHAMMEDAN WORLD on Wednesday, October 16th, 1912, the hundredth anniversary of the day on which Henry Martyn laid down his life at the roadside in Persia. He saw from afar the promise of life for the Moslems, a promise that will be fulfilled in this our day, if we now, unitedly and believingly, receive it from our Father in Heaven. We ask that everywhere the day may be observed, publicly and privately, and that many may join us in bringing this to pass with abounding hope in God.

The Nile Mission Press.



77 ANNUAL REPORT.

THE year just past has been, on the whole, taking everything into consideration, the best of the seven. We recently published a short account of our seventh anniversary and the interesting time we then had. The outstanding feature of this year has been the increased income for new publication work, and the consequent increase of work turned out by the printing Department for ourselves. This is as it should be, and we are very grateful. Details of this work are given below.

Perhaps the chief thing for which we are very thankful is the baptism of one of our workmen, a converted Moslem, and the decision for Christ of two others. We have also had the advantage during the year of the most valuable help of Sheikh Abdullah, who was baptized in Cairo by Dr. Watson last June, shortly after joining us. Not only has his work been valuable, but there is every indication that he has within him power to develop, so that every year we shall find more benefit from his assistance.

As in previous years, we will speak about each of the separate departments.

I. PUBLISHING DEPARTMENT.

The remark previously made about the increase of output will be borne out by a brief examination of the following list of our own publications during the last twelve months:—

2,000 Zwemer's "Moslems and Christians"	New
3,000 Mott's "Lectures on Social Subjects"	"
2,000 El-Omla	"
4,500 Khutba No. 11, and 4,500 Khutba No. 12	"
500 Descriptive Guide	"
2,000 Haqaiq (Incontrovertible Truths)	Reprint
500 Khutba No. 4 English	New
2,000 Bedouin and Camel	Reprint
1,000 Stream and Source	"
1,500 Khutbas No. 3 Collection	New
500 Arabic Articles, Binding, etc.	"
1,000 Cover and Binding "10 Stories"	"
3,500 Khutbas, Nos. 13 and 14	New
1,000 "Answered Prayer"	"
1,000 First Collection, 5 Story Parables	Revised Edition
2,000 Arabic Tracts	New
3,000 Khutbas Nos. 15 and 16	"
1,000 Khutbas	"
2,000 "Indian Pilgrim"	"
2,000 "Law of God"	Reprint
100 Binding "Story of Jesus"	"
2,000 each of 2 Turkish Khutbas	New
400 "Indian Pilgrim" bound	"
2,000 "Roots and Branches"	Reprint
2,000 "True Islam"	"
1,000 "Sermon on the Mount"	New
1,000 "How is Jesus coming?"	Reprint
250 Ten Commandments and Lord's Prayer	New
5,000 Khutba No. 18	"
Binding "Sweet Story of Jesus"	"

500 English Khutba No. 17	New
750 English Khutba No. 18	"
4,000 Arabic Khutba No. 17	"
2,000 Arabic Story Parables	Reprint
1,500 " Riches that fail not " (Story for Women)	New
3,000 Swahili Khutbas	"
3,000 Safety, Certainty and Enjoyment	Reprint
1,000 Khotâb Kareem (" Islam & Christianity," Amer. T. Soc.)	New
4,000 Khutbas Nos. 1 and 2	Revised Edition
1,000 Sheikh's Confession, English	New
1,000 Colloquial Lessons	Revised Edition
5,000 Khutbas Nos. 3 and 4	" "

II. PRINTING DEPARTMENT.

The progress made by this department is best shown by means of a comparative table. We have printed in all during each of the years the following number of pages:—

1905-6	..	..	..	4 $\frac{1}{2}$ millions
1906-7	..	..	..	5 $\frac{1}{4}$ "
1907-8	..	..	..	7 $\frac{3}{4}$ "
1908-9	..	..	..	8 "
1909-10	..	..	..	9 "
1910-11	..	..	..	10 $\frac{1}{2}$ "
1911-12	..	..	..	11 $\frac{1}{2}$ "

That would seem to be about the limit of what we are able to turn out with the present machinery, and the plant cannot be greatly increased without additional premises, but we cannot extend greatly where we are; so that it all comes back to this, that there is very urgent need for funds to provide premises, and that we cannot expect to develop very greatly during the two years that we remain in the present premises.

It has been suggested that all our friends should join in prayer for the purchase of a site this year, leaving the question of erection of premises to next year.

Perhaps it may be helpful here to give a little more detail of the pages of books and numbers of volumes that have been printed for our Publication Department and for other Missions during the past seven years.

Evangelical Books, etc., printed at the Nile Mission Press during the first seven years:—

OWN PUBLISHING (BOOKS).			FOR OTHER MISSIONS (MAGAZINES AND BOOKS).	
Year.	Copies.	Pages	Copies.	Pages.
1905-6	47,500	483,200	173,850	2,291,600
1906-7	32,000	380,000	357,860	4,933,720
1907-8	34,500	1,442,000	384,325	5,886,820
1908-9	23,000	848,000	397,992	6,431,134
1909-10	15,900	1,310,000	756,465	7,051,540
1910-11	77,550	1,762,400	781,760	7,344,825
1911-12	98,250	3,146,000	780,485	6,850,480
Total 7 years	328,700	9,371,600	3,632,737	40,790,119

Distribution of Gospel Books, same seven years:—

	<i>Year.</i>			<i>Volumes of Tracts and Books.</i>
All new	1905-6	..	..	22,158
	1906-7	..	..	17,333
	1907-8	..	..	17,535
13 months	1908-9	..	..	21,826
	1909-10	..	..	19,313
Khutbas, etc.	1910-11	..	..	57,213
	1911-12	..	..	52,683
			Seven Years' Total	208,061 volumes.

The comparison of the different classes of printing during the last three years will be seen from the following list:—

	1909-10.	1910-11.	1911-12.
(1) Evangelical Periodicals ...	4,962,360	4,768,260	4,886,840
(2) Publication Department ...	1,310,000	1,762,400	3,146,000
(3) Religious Books for Others...	2,089,180	2,578,565	1,963,640
(4) Various	799,350	1,437,970	1,489,400
Total pp. ...	9,160,890	10,547,195	11,485,880

Now lest the reader should be tired of dry statistics, let us turn to other matters.

Bible Class.

During the past year we have had considerable blessing with our workpeople.

A bookbinder left Islam and professed belief in the Lord Jesus Christ last autumn. After a course of instruction he was accepted for baptism, and on March 31st we had the great joy of being present at the ceremony in the American Mission Church, Cairo. It was a most interesting coincidence that the baptism occurred on the last day of our year, March 31st, and therefore at the end of seven years of work. He is not the only one. Two other Moslems have confessed Christ in the same Thursday evening meeting, while several Copts and Syrians have been awakened, and, we believe, born again. Others have had their spiritual life deepened.

One incidental result of this work among the workmen is that we understand one another better and better as time goes on, and they really feel that they belong to us, apart from the mere material doing of work to earn wages. Those that take part in our weekly meeting in offering prayer, and so on, do, without a doubt, feel that they are getting spiritual good to their souls from being connected with this work.

During the absence of the Master Printer on furlough last summer it was a very great joy to get so much real and very willing assistance from the Arabic foreman and other members of the Bible Class.

III. BOOKSELLING.

It may be interesting to see a list of the Missionary Societies to which we have supplied our literature (mostly Arabic) during the past seven years:—

Sudan United Mission.	Deutscher Hilfsbund.
Sudan Interior Mission.	English Society of Friends (Syria).
Church Missionary Society (Nigeria).	American Society of Friends
North Africa Mission.	(Palestine).
South Morocco Mission.	Jerusalem and the East Mission.
Gospel Missionary Union.	British Reformed Pres. Mission.
Central Morocco Mission.	American Reformed Pres. Mission.
Algiers Mission Band.	Irish and Scotch Reformed Pres.
Methodist Episcopal Mission.	Mission.
American United Pres. Mission	Tabeetha Mission Schools (Jaffa).
(Egypt).	Jessie Taylor Schools (Beyrout).
Church Missionary Society (Egypt).	English Presbyterian Mission to
London Jews' Society.	Jews.
Egypt General Mission.	Lebanon and Palestine Nurses
Canadian Holiness Mission.	Mission.
Holland Mission.	Palestine Village Mission.
Sudan Pioneer Mission (German).	American Pres. Mission (Syria).
The Brethren (Upper Egypt).	Church Missionary Society
Church Missionary Society (Sudan).	(Palestine).
American United Pres. Mission	Christian and Missionary Alliance.
(Sudan).	United Free Scotch Missions.
Church Missionary Society	Danish Mission to the Orient.
(Swahiland).	Arabian Mission.
Africa Inland Mission.	Church Missionary Society (Arabia).
Church of Scotland Missions.	Kelaita's Mission (Persia).
American Board (Turkey).	American Pres. Mission (Persia).
American Pres. Mission (Cyprus).	Echoes of Service Mission.
Irish Presbyterian Mission.	German Orient Mission.
English Presbyterian Mission.	Church Missionary Society (Persia).
British Syrian Mission.	China Inland Mission.
Edinburgh Medical Missionary	Independent Workers.
Society.	

Let us compare the classified summaries of distribution of books and tracts for the past three years:—

	1909-10.	1910-11.	1911-12.
Colporteurs	10,999	15,500	15,938
Wholesale	3,994	10,093	10,085
Nett	2,538	26,594	17,667
Gratis	1,782	5,026	8,993
Total	19,313	57,213	52,683

In connection with these figures, one needs to remember that, while the list of Missionary Societies is a large one, yet *only one or two workers* in each mission really order books. The majority of missionaries seldom go in for the purchase of literature for distribution in their schools and dispensaries. We hope the day is coming when they will do more at this. Still there are just a few who really do appreciate the value of Gospel literature. Also, as last year was a record for circulation, especially through

the Khutbas, and as these naturally dropped off somewhat the second year, we hardly expected to again reach 50,000, and are very pleased to have done so well.

Circulation of the Khutbas from the commencement.

1910.	SALE.	GRATIS.	TOTAL.
November	9,330	500	9,830
December	4,312	—	4,312
1911.			
January	2,276	100	2,376
February	4,008	16	4,024
March	3,520	—	3,520
April	1,200	—	1,200
May	1,200	—	1,200
June	148	10	158
July	258	—	258
August	1,694	—	1,694
September... ..	454	40	494
October	340	—	340
November	2,694	*2,620	5,314
December	1,050	†2,825	3,875
1912.			
January	2,250	192	2,442
February	1,246	88	1,334
March	2,520	—	2,520
Total	38,500	6,391	44,891

It should be noted that this is practically in one language, *i.e.*, Arabic. For particulars of circulation in other languages, such as Urdu, see remarks elsewhere.

Those marked * are those offered at Sonabu Conference free of charge to any wishing to take up individual work among Moslems.

Those marked † were purchased and paid for by a friend with the object of reaching a large number of Moslems through the subject of sacrifice. A great deal of interest was aroused, and some of our voluntary distributors said that they might have distributed hundreds more, so great was the demand for them.

IV. COLPORTAGE DEPARTMENT.

Again we have to report a very difficult year for the colporteurs. This time there were two chief causes.

(1) The Coptic Congress.

This gathering of the Copts at Assiout, in the spring of last year, was very shortly followed by a rival congress convened by the Moslems. We have no wish to go into the Coptic claims, as

we preserve a fairly open mind on the subject, but it was very evident that the only practical result at the time was to stir up bitter feeling between themselves and the Moslems. It by no means culminated in the Islamic Congress (entirely mis-named the Egyptian Congress), but as a matter of fact it received further emphasis there. People got very excited, and the colporteur's books were refused, and the men were sometimes driven out of a village. However, after a time the effort spent itself, and no doubt the coming of Lord Kitchener helped very greatly to smooth matters over, for it was not very long before it was announced that the Coptic Congress would not be held this year, and, very soon after, it was stated that neither would the Islamic one be held!

(2) The Tripolitan War.

Whenever war breaks out between Christians and Moslems, all Moslems, without exception, become closer drawn together, having the Christians as a common foe. In some lands, such as Syria and Palestine, there was, for a time, considerable danger to some of the native Christians; but here in Egypt, owing to the strict neutrality observed, and to universal respect for the strong government of those in authority, nothing very much happened, so far as the ordinary public were concerned.

The colporteurs report, however, that from time to time they met with a great deal of difficulty, and even now it has not altogether worn off. Not only were their books refused, but in some cases they were told to make themselves scarce.

The effect of this was that last summer time a sort of "dry rot" set in. One after another gave way. The bags of books were handed in, and they retired almost as soon as they had started work. For the course of a couple of months we were continually asking for prayer for wisdom and guidance for those who had oversight of the colporteurs, and in answer to your prayers the tide turned. After a while they began to sell more, and that was not the only result. What was perhaps of more importance at the time was the better discipline which began to be seen. There were less resignations and less general grumbling, and since then things have settled down more quietly.

The Men.

The conduct of the men has been good on the whole, but it is felt by everyone that we really should make an effort to raise the standard. We quite hope that we may, next winter, be able to inaugurate a co-operative system. If that proves to be the case, the unification of authority and better distribution of forces should result in a higher standard. We are hoping very much to be able to secure (a) the personal conversion of the men to God, that everyone who sells books to tell other men the way to salvation, may himself have experienced and followed that way. Some have even now, but not all. (b) Further training in the art of distribution, which can only come from much more supervision and personal oversight by the Superintendent. (c) An annual gathering to discuss difficulties, problems and ways of working, and to give them a spiritual lift-up.

The number and value of the books distributed are as follows:—

			No. Vols.	Value.
1910-11	..	..	15,500	L.E. 152
1911-12.	..	..	15,938	L.E. 168

The following report describes some of their difficulties:—

While distributing in Cairo I called at a café, where there were six persons sitting, Christians and Mohammedans. When I offered to one of them a tract, he looked at me, and said, "What is this pamphlet about?" I answered, "Religion." Then all of them cried, "We are without religion, but if you have something like worldly books or buffoonery, those things we buy, but as for religion, we cannot imagine it." I was very sad to hear these words, especially from Christians (Copts, etc.).

This one shows that they work among Moslems as well as Christians:—

"A Moslem divine asked me the following questions: 'What makes you believe that Christ is God as well as man?' 'And why don't you believe in Mohammed as a mediator?' I replied, 'Mohammed was created as any other human person, but Christ is the Word of God, and through Him is salvation given.' He was not pleased to hear; he looked at me crossly, and went on. I trust that he will never forget my words."

It is not all discouragement, however. The following came from a colporteur who was very happy at the time of writing:—

"Thank God, for He was with me during my distribution at the Conference in Assiout. I sold hundreds of copies to the students at the American College, even the ladies and girls used to come and buy from me. The minister says that the Revival Movement filled all the Churches in Assiout. My books and tracts are nearly all finished. Let us pray for the copies which we sold.

Indirect Work.

I call this indirect work, because it consists of the distribution of pamphlets not printed and published by us; but we have had a considerable share in their production, in this way. Permission was given to the Rev. J. A. Wood, of the Punjab Religious Book Society, to translate our Khutbas into Urdu. He began to do the whole series, but in six weeks he had sold out the first three Khutbas of 5,000 each. 15,000 were done of Nos. 4-6, while the whole of the first six are now being reprinted on a very large scale as part of the kind grant of the Methodist Episcopal Press, Lucknow. Including Nos. 7-9, which have also gone to press, it means that in the last three or four months 142,000 Khutbas have been produced in Urdu. Now, although we have not produced them in that language, yet we are very gratified to have been able to supply our friends in the Punjab with the copy for translation.

Acknowledgments.

One cannot let the opportunity pass without referring to the very great kindness shown by workers of other missions. Twice in the one year did the Sudan Pioneer Mission make a collection among themselves on behalf

of our work. This was most gratifying and encouraging. A lady staying at the American Mission also sent a donation of £2, while the C.M.S. and the E.G.M. have co-operated with the American Mission, in not only giving willing services upon our local committees, but in most kindly promising to help to perform part of my duties during my absence on furlough.

Mr. and Mrs. Firth, of the Russell Soldiers' Home, have shown great kindness in taking in various members of our staff from time to time, and for this we are truly grateful.

Our Visitors.

Among those who have visited us this winter we have been very glad to welcome Lord Kinnaird and Miss MacNeill, Miss A. M. Hodgkin (author of "Christ in all the Scriptures," which we are just producing in Arabic), Miss Tristram (of Japan), the Misses Olcott and Mrs. Dulles (New York), Rev. J. Luce (Gloucester), Rev. Lomax Mackenzie (Deal), Rev. J. and Mrs. Van Ess (Arabia), Rev. R. and Mrs. Burges (India), Miss Vaughan-Barber and Miss Johnson (England).

We need scarcely say that their interest in our work brings pleasure and encouragement.

General Subjects for Praise and Prayer.

Praise. For a good year and for the Master's presence and blessing, as shown not only in our own experience but in the lives of some of our workmen.

For signs of increased interest among the home churches in the work of evangelizing the Moslems, and for fresh efforts being made in East Africa, China, and elsewhere.

Prayer. For special grace, patience, *tact*, and physical strength to those carrying on the work in the Superintendent's absence.

For much greater spiritual results from the books circulated.

Increased financial support to keep pace with our new developments, and the provision of a site for our new premises.

Guidance to Dr. Zwemer in arranging his future work in Cairo, also for "The Moslem World" quarterly.

QUARTERLY REPORT OF WORK—

FEBRUARY AND MARCH, 1912, TO CLOSE OF FINANCIAL YEAR.

I. Printing Department—

	Copies.	pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident"	5,820	162,960
"Beshair-es-Salaam"	3,000	126,000
"Echoes of Grace and Truth"	3,000	114,000
"Sabbath School Lessons"	93,600	374,400
"Booq-el-Qadasa"	3,120	24,960
"All Saints' Church Magazine"	300	2,400
St. Andrew's Church Supplement	150	300
	108,990	805,020

	Copies.	pages.
<i>(2). For Publication Dept.—</i>		
Khutba No. 1 (Arabic) reprinted, fully vowelled ..	4,000	32,000
" No. 2 " " " " ...	4,000	32,000
" No. 3 " " " " ...	5,000	40,000
" No. 4 " " " " ...	5,000	40,000
Tazyeeh lil-Maqâla	1,000	108,000
Khotaab Kareem (i.e. Islam and Christianity) ...	1,000	312,000
Safety, Certainty and Enjoyment (3rd Edition) ...	3,000	156,000
"For You" (to 24th thousand)... ..	6,000	144,000
	<u>29,000</u>	<u>864,000</u>
<i>(3). Religious Books, for others—</i>		
English Tract "The Covered Face"	2,000	12,000
Y.M.C.A. Annual Report	500	14,000
B. & F. Bible Society's Catalogue	300	3,600
Y.M.C.A. Rules, Byelaws, etc....	500	10,000
One of Man's Chief Helpers, the Donkey (S.P.C.A.)	10,000	520,000
4 p.p. illustrated prospectus C. of E. Soldiers' Institute	4,000	16,000
4 p.p. leaflet "Russell" Soldiers' Home... ..	2,000	8,000
	<u>19,300</u>	<u>583,600</u>
<i>(4). Various—</i>		
English-Arabic Vocabulary	2,000	304,000
Notices, Certificates, Medical Mission Cards and some commercial work		159,360
		<u>463,360</u>
GRAND TOTAL OF PAGES		<u>2,715,980</u>

ANNUAL MEETING.



THE Annual Meeting of the Nile Mission Press was held on Monday afternoon, May 20th, the Rev. Prebendary Webb-Peploe presiding over the proceedings at Sion College, London.

After prayer, Mr. John L. Oliver (Secretary), said: The statement of accounts is before you, but there are just one or two things to which I would like to call your attention. In comparison with last year's accounts it will be interesting for you to know that amounts received, donations and subscriptions, by the Hon. Treasurer, were £816 8s. 2d. this year as against £619 last year. From Scotland we received £151 odd, as against £129 last year; U.S.A., £170 10s. 6d., as against £63 last year—an increase of something over £300. I think indeed we have great cause for thankfulness to God. And on the other side we have been able to spend about £19 less at the home end on General Expenses than last year. It was said to me by a clergyman the other day, who was presiding over a meeting at which I was speaking, "What you have got to do this afternoon is to justify your existence as a Mission press," and I would like to call your attention to one or two facts. We set out with the object of being a handmaiden to the societies already in Egypt, and at the same time to send forth a continual stream of Gospel litera-

ture, which should permeate Egypt and perhaps Arabia, and one or two other countries adjacent. What has been done in the seven years which have just finished? We are now printing for all societies, I believe, in Egypt. We are practically serving—in a very little way, doubtless, but still practically serving the whole Moslem world. Or, to look at it in another way, we are sending literature to forty-one different missionary societies outside Egypt, and we are serving thirty-seven different countries. Our books have been translated into Urdu and Swahili, Turkish and Chinese, as well as printed in that wonderful tongue of Arabic. That, I think, justifies our existence. We brought out last year, too, a new quarterly review called "The Moslem World," of which we have copies to-day on the stall outside, and if any of you would undertake to send that review, at the cost of four shillings, to missionaries on the field, they would find it of the greatest value in their work.

Another hymn having been sung,

The Chairman spoke in the following terms: Mr. Upson is going to furnish you with all the details he can possibly offer with regard to the work that is being done by this Mission on the Nile. I am only just going to put forward a few words of principle, and I would offer them from this wonderful Epistle by St. Paul to the Philippians, giving his example, and pointing out how he is a teacher to us of the privilege of being missionaries, and of working for God in every part of the world. And in this light he seems to me to come before us in a most striking manner under the expression "one thing," with the parallel expression of "all things." I do not know if you are aware how often, viz., six times, he brings out the expression "all things" (in the original); and then he contrasts with that "one thing," and it is that which I feel we Christians of the present day are largely lacking in, but ought to be able to exhibit before the world as the power by which we are moving in regard to missionary work.

First of all, he says, in the third chapter and the 7th and 8th verses, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." That is the first thing that a man must gain. And then, secondly, "For whom I have suffered the loss"—thank God, we need not all say that, but he had—"For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him." Then, having first of all seen the privilege of giving up all things that he gloried in, and then sacrificing everything for the sake of the Lord, he says, in the 13th verse, "One thing." In our English translation it is in six words: "But this one thing I do," but in the Greek all those six words are comprised in four letters.

But one subject absorbed the man's entire devotion and thought. And then he proceeds to show what he gained by this, by absolute sacrifice of everything for the sake of Christ, and setting his heart on one thing—to make known "the unsearchable riches of Christ," and then to be ready for the prize of the high calling of God in Christ Jesus." But all that he lost he got back again, and that is what I believe we shall all of us do; for God is never a debtor to any man. What is the first thing we Christians would like to have? Is it not that our body should

be brought under the command of the Lord, because it is through the body that so many temptations come to us? And St. Paul says in the 21st verse, that the Lord Jesus Christ is going to subdue all things, and He is going to change our vile body, that it may be fashioned like unto His glorious body. The first thing therefore that the Lord Jesus does is to bring the body into subjection unto Himself, if we really sacrifice everything for Him.

The second thing that He does for us is told in the 11th and 12th verses of the fourth chapter, when the Apostle says: "I have suffered the loss of all things, but now I have learned to be content." "I have learned the secret" is the real force of "I am instructed," and I perfectly rest in the Lord in all things; "Everywhere and in all things I have learned the secret to be content." That is a blessed lesson. The third thing that he gets back is in the 13th verse: "I can do all things through Christ, which strengtheneth me"; and the fourth is in the 18th verse: "I have all things and abound," and yet he was a prisoner in Rome, awaiting the sentence of the judge that might send him to the scaffold at any moment to be killed.

Now I think that this is the principle on which alone, in the present day, true spiritual missionary work can be done. We are much too easy-going folk. I fear people come to a meeting and just give their "God-speed," either in the form of a shilling or a sovereign, and say that they have had some interesting information. St. Paul puts me and every one of you, I am sure, to shame, when he says that "one single thing" absorbed the whole of his attention, and that was to give the Gospel to others out of love to his Saviour.

We are told everywhere by those who work in Africa that the Moslem hour of advance is now, and that the Christian advance must equal and surpass it, if we are to win Africa for the Lord, and that this is the time.

When we were at the great Edinburgh Conference two years ago for missionary work, I was struck with the fact in going from meeting to meeting, as I did every day and all day, that missionaries from this point, that, and that, everyone of them had to say, "The next five years"—perhaps two or three said ten—"will be your only opportunity." They did not hear each other, but I heard them one by one. But from the four quarters of the globe all seemed to say the same thing, that five years or ten was the limit they gave us to spread the Gospel throughout their particular part of the world, and that if we lost that opportunity our day would be gone. Now that is a very serious thing to say and to hear; and I pray God to lay it upon the conscience and heart of Englishmen, and make them willing in the day of the Lord's power to minister as they may to the great missionary work.

Mr. Upson (Superintendent of the Nile Mission Press in Cairo) said: "The seven outstanding features of our last year's work I will mention to you this afternoon along with seven outstanding features, God willing, of the next year's campaign. In other words, one year back, and one year forward.

The first outstanding feature was the baptism of Sheikh Abdullah. Sheikh Abdullah, whose name was Ahmed, was born at Tripoli, near Beyrout, Syria. He did an eight years' course

at the University in Cairo, and was then appointed prayer-leader of the mosque in his native village, so that he was really a priest. The Friday Khutba—that is, the mosque sermon— was preached by him as priest in the mosque. For twenty or twenty-five years he studied the Christian Scriptures, and got to know something of the Lord Jesus Christ. At one time he joined the sect exactly similar to the Behâi sect, which I will tell you later more about. Abdul-Behâ Abbas has occupied Mr. Campbell's City Temple pulpit; he is a force you have to deal with, and one that Mrs. Besant, of the Order of the Star in the East, may take up before long. Now Sheikh Abdullah joined one of those bodies of mystics. He also studied all sorts of other religions, but eventually found his way to the Lord Jesus Christ. He broke the fast of Ramadan, but his wife was so faithful that she would cook him food, and see that he ate it, guarding the door meanwhile. She fasted, but helped him to break the fast. He came from Syria to Egypt, after he had suffered all sorts of persecutions. At one time his father locked him or kept him in a certain suite of rooms for a year on end, so that he should not get out and become a Christian. At another time he was arrested in order to be executed in Constantinople, for they suspected him of being a reactionary. As a matter of fact, he was a constitutionalist, one of those who worked for the overthrow of Abdul Hamid and the proclamation of the Turkish Constitution.

He came to Cairo a year ago, and went to the American United Presbyterian Mission, who sent him on to the C.M.S., but as the C.M.S. had no work for him, they asked me if I could take him on. We found literary work for him, for he is a good Arabic scholar, and now we have the man who formerly wrote a Khutba for the Friday sermon in the mosque, writing Khutbas against Islam. A Khutba is a Friday mosque sermon, and it has a Koranic text. My Khutbas are all written as a Christian method of evangelizing the Moslem. In other words, a Christian address, but founded on a text from the Koran, not from the Bible.

Abdullah is the most spiritually-minded native worker that I have yet met, and he is the most humble. He can only remain so if you continue to pray for him; we do not want to spoil him. That man has in him elements, he has in him suppressed power, which one day will work a mighty work in Al-Azhar University. Every morning we meet at nine o'clock for an Arabic prayer meeting. That man's prayer is generally this: "O Lord God, have mercy upon Al-Azhar University; save the sheikhs; show me what to write that the professors and the students may be brought to the Lord Jesus Christ."

Now we are prepared to see miracles, for we are *attempting* miracles for God, and we are *expecting* miracles from God. And so the first outstanding feature of this year's work was the conversion and the baptism of Sheikh Abdullah. He was baptised by the American Presbyterian missionaries in Cairo at the beginning of last summer.

The next outstanding feature was the *publication of a new type of literature*. It is seven years since this work was started in Cairo. Altogether I have been enabled by God, with the help on the Publication Committee of members of the Church Missionary Society, the American United Presbyterians, the Egypt

General Mission, the North Africa Mission, and others, to get out about one hundred separate publications. Some of those are Khutbas, *i.e.*, mosque sermons. We have eighteen of them. Some of them are story parables. We have had twenty of those originally written by Miss Liliat Trotter, of Algiers, preaching the Gospel by means of parable, even as our Lord Himself used to do; some of them tracts, such as the "Koranic Sayings," of which we have printed about 18,000 copies; some of them larger things, such as the "Essay on Islam"; we also have the appendix to that, and we have other books of two hundred, three hundred pages, or one hundred, or fifty, as the case may be.

Sheikh Abdullah has just written a tract upon the Behâis, otherwise called Bâbis. Abdul-Beha is the son of Behâ-allah, who was exiled by the Turkish Government to Acre. He was kept there for some time, but when the Turkish Constitution was proclaimed it was made possible for him to come to Egypt and other lands. It is estimated that he has about 500,000 adherents in the United States, and he is getting a growing body in this land. And so Sheikh Abdullah wrote a tract, at my suggestion, upon "The truth about the Behâi sect," from his own personal knowledge of them. That is just ready in Arabic and English.

Now we do not believe in converting the Mohammedan by means of a Western tract, simply because it is impracticable so to do, any more than we believe in reaching the man in the East End of London by means of a silk hat and kid gloves. You can understand why. St. Paul himself was a Jew to the Jews; he was a Gentile to the Gentiles. By God's help I have always been, I am always going to be, an Eastern to the Easterns. We try so to write a thing that the Arabic when it is read will not have Western idiom in it. For instance, many of the Arabic letters of the present day finish with the Arabic equivalent of "Your obedient servant." Now the phrase, "Your obedient servant," is not the natural Arab way of closing a letter. He goes in for abundance of salutations, above all, of peace—for what does the word "salaam" mean, but the Hebrew Shalôm, "Peace, peace." And therefore, in our writing we try and avoid such things as I have just described, the translation of Western phrases. We try to get the thing absolutely Oriental from end to end, although at the same time we try to print it neatly, to make it good-looking, and we sometimes give them good paper. That is in order to make the message attractive, but the style and everything about it is Oriental from end to end.

We have just lately brought out a book by Miss Hodgkin, "Christ in all the Scriptures." If you do not know it, I recommend you to get it from Holness, Paternoster Row; a most magnificent thing. It was introduced to my notice by a member of our local Committee. We set a translator to work upon it, and then Sheikh Abdullah read the translation. I went over it last of all, reading about three hundred and fifty sheets of manuscript just before I left Cairo. Sheikh Abdullah raised his hands to heaven with a pious exclamation as he said, "Who wrote that book?" I said, "A lady." "Nonsense," he said, "it could not have been a lady; it must have been a very great scholarly theologian, because it deals with Christ in Genesis, Christ in Exodus, Christ in Leviticus, Christ in the types, Christ in the Psalms, Christ in the prophets, Christ all the way through."

That, by the way, is the stand or the charter of the Nile Mission Press—Christ in the Scriptures, all the way through.

The third feature of the past year has been *the inauguration of a new branch*, that of *women's literature*. Miss Trotter spoke here a year ago, and asked us to begin it. Now we have brought out an interesting story by Miss Louise Marston. Miss Marston is a lady in India who is able to write, and her stories are obtainable from the Christian Literature Society. Mr. Patterson, Chairman of the Nile Mission Press, and Secretary of the Christian Literature Society, very kindly gave us permission to translate it. "Riches that fail not" is the story of life in a Mohammedan home. The husband went on pilgrimage to Mecca, and found Christ, while the wife stayed at home and found Christ; but the whole story, the get-up of the story, the style of it, is absolutely Oriental. The going into a Church, the men sitting on one side, the women sitting on the other, the Mohammedan sneering at the service—all that is exactly typical of what exists to-day, and therefore it is a good Eastern story. That is just ready in Arabic.

Then Colloquial Lessons, that is Egyptian colloquial. Most of our other publications are in such a style of Arabic as would do for any part of the Mohammedan world. We have here a little collection of Miss Trotter's stories, five of them. Out of the twenty parables that we have published for her, we took five, and made a little collection, then went over them, simplifying the language still more. I afterwards took Sheikh Abdullah and showed him exactly what I wanted done. "Now," I said, "can you make this still simpler?"—a great thing to ask a scholarly man. It might have been taken as an insult, for they do love their language. I said, "I want it simpler and simpler, and yet simpler." He said, "It is just as simple as need be now." "Then," I said, "it has got to be simpler still." "For why?" he said. "Have you got a wife?" "Yes, she is away in Syria, having refused to join me." "Well, if she ever does join you, don't you want to lead her to the Lord Jesus Christ?" "Yes, by God's help, I do." "Then can you take these parables, weigh every word, and make every word so simple that your wife can understand it, and shall be led to the Lord Jesus Christ some day through reading that simple thing." He has done so, and this is the beginning of a new department of literature for Mohammedan women. They are being translated, by the way, into other languages.

The fourth feature of last year's work was *the extension of the Khutba movement*. I have told you a little about it. It began before that time, but during last year we wrote about eight or ten new ones, so that we now have eighteen. There are others in manuscript, and may yet be more. We are getting them out as God leads us. Generally I have found the subject; that is to say, have found a text in the Koran suitable for the foundation of a Gospel sermon, and have sketched out firstly, secondly, thirdly, and the conclusion, then taking it to a native author, such as Sheikh Abdullah, and leaving him to write it up. We printed three thousand copies of one of them, on sacrifice, for distribution on the Day of Sacrifice. The Mohammedan pilgrim to Mecca performs a sacrifice on the last day of the pilgrimage. That is a most remarkable fact. It seems almost incredible that

a Mohammedan should offer sacrifice at all, seeing that he has no sacrificial religion and no sacrificial rites other than that. It comes down all the way from Abraham offering up Isaac, or, as they say, offering up Ishmael.

Last autumn a friend gave the cost of the free distribution of 3,000 copies. We got them out in double-quick time, for we only had a few days left after the manuscript had been revised. We then got fifty workers in fifty different towns of Egypt to distribute them. We sent out to ask how many they could distribute. Those who asked for 300 were given 150; those who asked for 100 were only given 50, because we absolutely declined to waste a single copy, and as a matter of fact we only had a donation sufficient for 3,000 copies. They were distributed, and workers wrote to tell us that they might have distributed many more. One worker of the Church Missionary Society told me that people came round him, and he could have disposed of hundreds. Everyone was pleased. They were only cross with themselves that they could not find anything to be cross at. For it is a rule that we absolutely follow that the religion of Islam shall not be derided, in fact not mentioned, and that Mohammed the prophet shall not be mentioned by name in the whole series, but that men shall be drawn by the pleasantest way if possible, and then handed over to the local missionary to be instructed in the things of God. So that those three thousand were distributed, all of them, on the very Day of Sacrifice itself, and next time we hope to do still more.

The fifth feature was the *difficulties of colportage*, and the way in which they were overcome. Perhaps you know that the Copts of Egypt called a conference to consider Coptic claims. The Moslems then had their own conference to spite the Copts, and altogether things were very difficult indeed. Not long after that war broke out between Italy and Tripoli. You can quite imagine that it was a very difficult thing for the Christian colporteur, usually a Copt by birth, to distribute Christian literature to the Mohammedans under those circumstances. Some men left, others got tired, others were unwell. We were nearly at an extremity when we sent home and asked friends to pray very earnestly, and they did pray. You prayed; we all prayed, and the tide began to turn. The men were received better, and they were not cast out by the villagers; they had better opportunities, and their words began to tell. We have at the present moment five or six colporteurs in different parts of Egypt distributing this literature. The Church Missionary Society also have colporteurs, but by a very simple arrangement of districts we prevent any overlapping.

At the New Year there was a most interesting revival at the American Presbyterian College at Assiut, in Upper Egypt. A number of young men students came out boldly for Christ, as many as 300 in the one institution. The native Pastor, who was conducting the services, was thoroughly tired out. He had a note-book to enter the names of the men wishing to see him. He could not see them one at a time, or he would have had no meetings. They came three at a time, four at a time, even seven at a time. He had the eighth year men, a dozen or twenty of them, all at once down on their knees before the Lord. A great work

was done. Some young Coptic women—*women*, think of it! women in a Mohammedan land—have dedicated themselves for work—among whom? Among the Moslems. We hear of one lady, a Coptic Protestant lady, the daughter of the leading Protestant Church leader in Upper Egypt, going out to villages not very far from Assiut and preaching the Gospel to a hundred Mohammedan men. If you had told me that a year ago, I would have said, "Impossible." It is a miracle, and, as I have just said, we are *expecting* miracles *from* God, and we are *attempting* miracles *for* God, and we are going to see them.

The colporteur of that district had a number of tracts and books. There is one simple little book called "Incontrovertible Truths," namely, salvation truths, of which he took a hundred, and when he had sold out he telegraphed for three hundred more. He was most gratified to feel that he had sold four hundred copies of one single evangelical tract during that mission in the Assiut College. Our colporteur, and their pastor, somebody else's Bible-woman, and still another mission's worker, all fit in with perfect harmony. That is how it should be, how it generally is on the mission field.

The sixth notable feature of last year's work was the *extension in other lands*. When we began seven years ago, we called this the Nile Mission Press. Had we had sufficient prevision we might have called it the Moslem World Press. We thought of the Nile Valley, but God has sent our literature into Morocco, Algeria, Tunisia, Tripoli, the Western Sudan, Northern and Southern Nigeria, and about thirty other countries as far East as China, where it has gone into the whole of the eighteen provinces. There is one good worker there who has sent to the different provinces, and I have had a letter from him only this morning. He writes to say:

"I have sent the West China Tract Society a carefully packed set of samples, all clearly marked as to contents, and a printed window card recommending the Khutbas, containing a few words of testimony from Dr. Zwemer taken from a letter he sent. I also sent a packet of samples for free distribution. I trust that in time the workers will grow to appreciate your publications and use them. I am very glad to hear that the Christian Literature Society is contemplating doing some translation work for our Mohammedans. I have already heard from them, and shall pray with you that they may be able to enter this promising field.

P.S.—My wife and I are noting your annual meeting, and shall remember it in prayer."

It is good to know that we are being prayed for even in far-off China by the few workers that are working specially among Mohammedans. From Algeria I hear of a man who was more or less converted to a change of views, a Mohammedan, who was laying our literature upon his shop counter, and of another man who was circulating it to those who came along. From Tunisia I have this interesting letter:

"The Khutbas I find invaluable for arousing an interest in the Word of God, and leading thus to enquiry and reading of the Scriptures. The Koranic reference always tends to rivet the attention and do much to disarm prejudice. In contact with the written word His Spirit is able to reveal the Lord Jesus, the living Word. May your labours to this end be richly owned and blessed among the Moslem people, leading them to believe in Him, Who is the Way, the Truth and the Life."

It is interesting to know that that is happening in Tunisia, and it is also interesting to know that the writer has been working among the Mohammedans there for some twenty or twenty-five years.

We have a new translation of the first of the Khutbas into the Swahili language. The Rev. W. E. Taylor, who is an authority on the subject, has very kindly offered to do this. We are now beginning to circulate them in German East Africa and British East Africa, and we want to do more in that direction. Then Dr. Zwemer, a short time ago, took them with him into Turkish Arabia. He went up the Persian Gulf to Basrah, and from Basrah to Bagdad, where the Church Missionary Society have most excellent work. He found in Bagdad that even he could not push our press literature much, for so much was already being done. He then went to Kerbelâ, which is a very sacred spot for Persian Mohammedans. You will find an interesting account of his visit there in the C.M.S. Gazette for March 12th. Dr. Zwemer took our literature into that most fanatical sacred centre, where the grandson of the Prophet was buried, where probably no Christian missionary had been before, so far as we know. And so on in many other countries that I might tell you of.

We have just got out a Directory of workers among Mohammedans in all parts of the world. It already contains something like fifteen hundred names, and we are praying God that those who are working may do twice as much, that twice as many more may come to work. Sin worketh; let me work too. Christ worketh; let me work too.

Finally, the most encouraging feature of the past year's work has been *the spiritual result*. When we met at Heliopolis, six miles from Cairo, on the third of February, to celebrate our seventh anniversary, we got down very low before the Lord, and told Him that we wanted certain prayers definitely answered. Sheikh Abdullah's wife had been left behind in Syria. His boy had come with him, then had stolen his father's money and his clothing and gone back to join his Mohammedan mother in Syria. We sent £4 to bring the wife, but she refused to come. Then a letter came, saying, "If you will sign a paper to the effect that you have never written one of the Nile Mission Press Khutbas, which have been condemned by the Press of Alexandria and Beyrout as being insidious, and therefore dangerous, if you will sign a paper to that effect, your wife shall come; otherwise, no." That was practically a death blow. Our hopes were frustrated. I was living in the building then, and the dear old man came down to pray with me. (He is living in a wash-house, we had nothing better to offer him. A man of good position, a priest himself, living in a wash-house!) He came down, and he prayed like this: "O Lord Jesus, when I became a Christian, I lost my property. When I brought my boy to Egypt, and he ran away, I lost him. Now my wife refuses to come; I have lost her. I have nothing left, Lord, but Thee, but Thou art so precious to me that I have never had such joy, such peace, such ecstasy, such gladness in all my life before." He then went upstairs. He has told me since that he had a vision, and the Lord said to him, "Abdullah, have you lost her?" He said, "Yes, Lord." "Quite sure you cannot bring her? Then leave it to me; I will bring her to you quite safely." He said, "Thank you," and the Lord left him. We prayed about it. We had a united gathering, and

made special prayer on our seventh anniversary. We said, "Now, Lord, it is a most unheard-of thing that a Mohammedan woman who wishes to remain a Mohammedan should leave her friends, emigrate to a foreign land, and join her husband who is already esteemed by her an apostate, but because we believe it to be unheard of, Lord, it is just like Thee to do it. Now, Lord, do it." Within three days she wrote a letter from Syria to say, "I will come without any restriction whatever." In fact, she was so glad to come that she wound up by writing poetry to the old man. She had not come before I left, but we kept on praying, "O Lord, send her before I leave, for the dear old man will be so lonely." Now my passage was booked for April the 18th, but I had to leave on the 16th to go down to Suez to meet Dr. Zwemer, and I heard no more. The news came to me here in England last week, that she got into Port Said on April the 18th, the day that my boat left, and she was in Cairo the next morning, so you see how very literally God answered prayer.

Then we have a Bible Class for our workmen. The power of God was so keenly felt in some of the meetings that a Mohammedan Sheikh who came three miles to attend, bowed his head on the table, and spoke not a word. He did that for three weeks, and then he went for instruction to the Church Missionary Society. I may say here that we hand over converts to the nearest recognised Mission station. Unfortunately, that man went back during persecution, but we are still praying for him.

This Bible Class is attended by our own workmen, Mohammedans, Syrians, Copts, and others. Sheikh Abdullah had been baptized during last summer, and then a strange thing occurred. When Mr. Albert Head came out to visit us, I asked him very definitely to pray for us, as our printing manager was going on furlough. I said, "Now we can get through this summer, but we cannot possibly have the grace to be smiling all the time," and unless you can be happy all the time how can you win the Oriental? He comes at the most unheard-of hours, expects himself to be always welcome, and if you are cross you have lost your man. So we said to Mr. Head, "Pray for more grace, and particularly that my wife may not have to go home to England." The first answer to that prayer was that she was ordered to England. A native convert who is assisting me talked with the Lord as he walked down the street. He went to my house on the border of the desert near Cairo, and, as he was waiting for someone to come, he said, "O Lord, do have pity on Mr. Upson, don't let his wife leave him"; and the Lord said to him, "She will have to go, but from this day will I bless him," and in the seven years of the Mission Press we never had a summer like last summer. There was joy, there was peace, there was plenty of work turned out, and then the blessing began in the Bible Class. One Thursday evening a Mohammedan bookbinder confessed the Lord Jesus Christ. A little later another one did, and then a third one. Not one of those men brought forward any objection; not one of those men were specially conversed with, with a view to his conversion. The power of God in the Bible Class seemed to over-rule everything. Being deaf, when leading a prayer meeting I have to use a speaking tube. It is quite a test of grace for a Moslem man to get up from where

he is kneeling, to cross the room, take up my speaking tube, and pray into that at the table, so that I can hear what he is saying. Think of a Mohammedan, who has never been asked to become a Christian, getting up from the side of the room, crossing to the table, kneeling down at a penitent form, as you might call it, and praying into the tube thus: "Lord Jesus, I believe that Thou didst die for my soul. Save me now, for Christ's sake. Amen." Our year closed on March the 31st, which was a Sunday, and our Mohammedan bookbinder confessed Christ in baptism at the American Church that very day. So the year began with a baptism—that of Sheikh Abdullah—it closed with the baptism of Skander, and all the way through the Lord has been gracious.

II. Now, before closing, I must give you a few words about our plans for the next year. These are seven also, but must be very much condensed. First, *our new publications*. We have in prospect the New Testament with notes for Moslems. Dr. Zwemer was asked to do part of it, and Mr. Van Ess, of the Arabian Mission, is doing one of the books in his place. Mr. Gairdner, of the Church Missionary Society, so well known to you all, is doing St. John, while Mr. Swan, of the Egypt General Mission, is doing the Synoptic Gospels. We are going to do the Gospels and Acts first. It is not a commentary, but simply the New Testament, with a few marginal notes to explain the points that a Mohammedan cannot understand.

Then Sheikh Abdullah is writing his biography. I hope that some Society will enable me to get out an English edition of it in about a year's time. He will take the whole of the summer to write the most remarkable story that has yet appeared of the life of a converted Mohammedan.

"The Balance of Truth," revised by Dr. Tisdall, is partly done. "Sweet Firstfruits" is begun. "Women of the Faith" is a series of short stories of Christian women in an Oriental form as a branch of the women's literature movement. Some more of Miss Marston's stories may also be done.

We have also been asked by the American Presbyterian Mission to get out stories for boys. Do you know anything of the Nick Carter stories? We have them all over Egypt; they are detective stories. We have many things that are much worse than that, but they have asked me to try to cut out that. How I am going to do it I do not quite know, but we have got to get Oriental stories, cheap, in large quantities, not less than a ten thousand edition of each one. Somehow it has got to be done, and we hope to do it.

Now the second suggestion or plan is *a scheme for united colportage*. There is before us at the present moment a scheme for the Nile Mission Press to take over colportage work in the Nile Valley by amalgamating with the Church Missionary Society and with the United Presbyterian Mission. In that case I should have under my direction next winter about fifteen colporteurs. This would mean that we would gather them together once a year for special conference. It would mean that they would be supervised. It would mean very much better work. It was passed by our own Committee only last week, so we cannot yet give you more details.

Our third plan is an *extension of the Khutba movement*. We suggested that as we had distributed 3,000 on the one Day of Sacrifice last year, we should distribute 20,000 next year, and that would cost £15. I have already seen a cheque in the Secretary's hands, kindly given by a lady, to meet the entire cost of the printing, publishing and distribution of 20,000 of the Khutba on "Sacrifice" on the Day of Sacrifice. This time we hope to send them to all the Mohammedan world, not only to Egypt.

In East Africa we hope to do very much more. It is quite true, as the Chairman said, that the Moslems are building little mosques at every railway station of the Uganda Railway. It is true that they are swarming in. Inspector Carl Axenfeld, of the Berlin Missionary Society, wrote to me to say, "Our missionaries are of two classes—those who once upon a time thought they would set themselves out to evangelize Moslems, and those who never dreamt that they would have to do it, but are forced to it, for the Mohammedans are stealing away all their converts." Now we want a very great forward movement with the Swahili, if it can be done. If you provide the funds and the prayer, we will try to provide everything else.

The Christian Literature Society for China asked me in a recent letter to send literature for them to translate to reach the Chinese Moslems, of whom there are ten millions. Half of them can be reached through Arabic, half of them through Chinese. We want to reach everybody if possible. In Turkey we are co-operating with the American Board to bring out the whole of our series of Khutbas in Turkish. We have already published one; they are going to do the whole of the eighteen. 142,500 Khutbas have already been printed in Urdu by the Punjab Religious Book Society, to whom we gave permission to translate them. We are hoping before long they will have the whole eighteen, and all future ones.

The next plan is *the coming of Dr. Zwemer*. You will be very pleased to hear he will be joining us in Cairo in the autumn. As he is the Editor of our *Quarterly Review*, "The Moslem World," he will be able to edit it more easily in Cairo. Then the sixth plan is the obtaining of our new premises. We ask you to pray that we may be guided. We not only need printing premises, but we must have rooms for publication work. We must have book shops; and we must also have rooms for the converts to live in. If there are not many converts yet, there are going to be. We must build the rooms for them to live in before we see the men. Do not wait till the men are converted, and then say we have no room. Build the place, and then get the men. Then we *must* have room for the colporteurs. If we have got fifteen men about the country, there will always be one or two visiting Cairo. Where are they to sleep? In a common lodging house? No, it is impossible. Then we must have a better book depôt and a reading room, and there are many other things that I might ask you for if time permitted.

Finally, it was suggested to our Committee last week that we should have a book depôt in Port Said. When the Literature Committee of the Lucknow Conference, of which I am Secretary, met in Cairo last Christmas, Dr. Hoskins of Beyrout brought

forward this matter. He said, "Now so many Mohammedans go to pilgrimage through Beyrout, that of the *Chinese* Mohammedans alone, no less than one thousand went through our city in one year." What about Suez? Hundreds of thousands of pilgrims go through Suez. They camp all round the town. It takes two months to get them through Suez to Mecca, and two months to get them back through Suez to the countries they have come from. Now what we want to do is to have a distributing centre in Suez. While I was down there with Dr. Zwemer I said, "Now, look here, we are going to have a distributing centre here." "Praise the Lord," he said, "here is the first twenty pounds someone gave me." So we are going forward. We cannot open a book-shop in Suez itself, although the Egypt General Mission told me they would be very pleased if we did, because it is a four months' year, two months going, two months coming, and then stagnant for eight months. So we think it would be better to have a book depôt in Port Said. A letter came to me from a missionary in India blowing me up. He said, 'What right has the Nile Mission Press to bring out Khutbas and all sorts of things for us to translate into all the languages of the Mohammedan world, and then when we go to America on furlough we pass through the Suez Canal and ask how long it will take to run up to Cairo, and the Captain says, "No time; ship sails in four hours." What do you mean by not having a permanent exhibit of your literature in Port Said?' I had not thought of suggesting that; but we are forced to it. Before I left Port Said, on the 18th July, I went to the Bible Society and asked if they had any objection, and they offered a most cordial welcome. Now as we are asked to do this by others, it must be done. It will add to our work, but that cannot be helped. I want you to find me in England and send me out a business man, stenographer, typist, accountant—if self-supporting so much the better—we must have such a man, and, God helping us, the man will be found.

It sounds superfluous to ask for your prayers, doesn't it? I do not mean ordinary prayer. I want to ask you to *grip God!* We will never win the Moslem world for Christ until Christians have learned to pray in a way they have never prayed yet. Grip as though the "Titanic" were going down with you. God save us if we do not get to grips on the urgency of the Mohammedan problem! We want a number of people to give fifteen minutes a day to attempt to grip, not simply to *hold* the ropes, but to *pull* the rope like the men pull in a tug-of-war. We must not lose. Have you ever thought of the possibility of losing? WE MUST NOT LOSE. It is for you not only to hold the rope, but to *pull* the rope, and God will carry us through.

JUST OUT.

"Directory to Missionaries and Missions among Moslems."

By A. T. UPSON, Secy. Litt. Cttee. Lucknow Conference.

1/- nett, at Office of Nile Mission Press,
16, Southfield Road, Tunbridge Wells. P.T. 5 in Cairo.

The Nile Mission Press, Statement of Accounts.

For the Year ending 31st March, 1912.

Receipts.			Payments.		
	£	s. d.	£	s. d.	
To Balance in Bank, 1st April, 1911 ...	60	12 3			By Office Rent and Secretary's Salary ...
„ „ Building Fund ...	688	4 0			„ Cash transferred to Cairo ...
			748	16 3	„ Office Furniture, Cairo ...
„ Donations and Subscriptions—					„ Passage Money and Expenses of
Received by Hon Treasurer ...	816	8 2			Workers on Furlough ...
„ „ Hon. Treasurer, Scot-					„ Insurance of Plant, &c., in Cairo ...
land ...	151	8 11			„ Transferred to “Fairhaven” Rest
„ „ Hon. Treasurer,					Home ...
U.S.A. ...	170	10 6			
„ „ Hon. Treasurer,					„ Printing Magazines, “Blessed be
Victoria (Aus.) ...		16 3			Egypt” ...
Received for Magazines, “Blessed					„ Printing, Stationery, Advertising, &c. ...
be Egypt” ...	51	9 9			„ Postages ...
„ „ Sales (Literature &					„ Travelling and Office Expenses ...
Prayer Cycles) ...	14	19 3			„ Typist's Salary ...
			1205	12 10	„ Hire of Hall and Expenses Annual
„ Donations for Building Fund ...	66	13 3			Meeting ...
„ Donations for Colporteurs ...	127	0 0			„ Prayer Cycles ...
			193	13 3	„ Bank Charges ...
„ Bank Interest ...			17	13 2	
					„ Balance at Bank, 31st March, 1912—
					Current Account ...
					Building Fund ...
					Cash in hand ...
			£2165	15 6	
					948 9 7
					£2165 15 6

I have audited the above Accounts with the books and vouchers of The Nile Mission Press and find the same correct,

WALTER C. OLIVER, A.C.A., *Hon. Auditor.*

PERCY K. ALLEN, *Hon. Treasurer.*

Extract from "Findings of the General Conference of the American Mission,"

HELD AT SCHUTZ, EGYPT,

APRIL 28TH TO MAY 5TH, 1912.



A CONFERENCE of some sixty-five missionaries, connected with the American (United Presbyterian) Mission in Egypt, met at Schutz, near Alexandria, to consider in a broad and comprehensive way the missionary situation in the Nile Valley. The Conference continued through eight days. A carefully prepared programme provided for the fullest and freest discussion of present-day missionary conditions, methods, and needs in Egypt. Sharing in the deliberations of the Conference were thirty men and thirty-five women under permanent appointment as missionaries to Egypt, together with the Secretary of the Board of Foreign Missions in America, the Rev. Charles R. Watson, and also the Rev. Samuel M. Zwemer, of Arabia.

A careful survey of the field by districts has, however, brought an almost overwhelming consciousness of the greatness of the task which yet remains to be performed in the evangelization of Egypt. With all our progress and successes, there is in all Egypt but one Evangelical Christian Church member to every 58 Orthodox Copts, and to every 895 Mohammedans. In the city of Cairo, there is but one to every 83 Copts and to every 1201 Mohammedans, while in the Delta as a whole the proportion is but one Evangelical Christian Church member to every 341 Copts and to every 14,469 Mohammedans. The entire native Protestant community of Upper Egypt, communicants and adherents, could, so far as numbers is concerned, be crowded into four-fifths of the single town of Assiut, leaving a vast population of 4,626,260 yet to be reached; while the native Protestant community of Cairo and the Delta is less than the population of the small suburban town of Helwan, leaving 6,626,000 yet to be reached.

To this general need there are to be added special needs within certain clearly defined areas or classes. Among the 635,012 Bedouins of Egypt, there is practically no missionary work done. Of the 10,269,449 Mohammedans, it is not thought that the existing agencies of all Christian Missions in Egypt are reaching more than 1,000,000. Of 3,621 towns and villages, not more than 360 have any regular missionary work carried on in them. In the entire district of Behera, with its 798,473 souls, there is only one native evangelist working regularly.

To occupy this field there must be a material increase in the number of workers, both native and foreign; the increase of American missionaries which is required, calls for a doubling of the present force within the next five years. To occupy the field, there must also be displayed the greatest possible wisdom, both in missionary strategy and in the conservation of missionary

resources, and there must be, above all, for the entire missionary enterprise the reinforcement of a spiritual revival and of a divine quickening.

Our survey of Islam in Egypt has brought to us a new sense of the immensity and of the seriousness of the task before us in making Christ known to this Moslem world. More than 91 per cent. of the population of Egypt is Moslem. Islam is, therefore, the supreme problem of Missions in Egypt. A study, therefore, should be made to discover how all missionary effort and influence may be most definitely and effectively focussed upon this central problem of Missions in Egypt—Islam.

To such special effort in behalf of Moslems God is calling us not only by His assignment to us of a field in which Moslems preponderate so greatly, but also by doors of opportunity which His providence has opened up and by an era of responsiveness which has been ushered in through the manifest operations of His Holy Spirit. To-day as never before there is manifest among Moslems an interest in Christianity and its teachings. Copies of the Scriptures and religious tracts are being bought and read by Moslems to an extent unparalleled in the past history of Islam. . . .

In these and in other operations of the Holy Spirit within the Moslem world of Egypt, there comes a call which is loud and clear, insistent and commanding, urging to immediate and more earnest effort to present to Moslems Him through Whom alone the Moslem world may be saved. In the enlarged and more aggressive missionary efforts which are to be put forth in behalf of Moslems, we recognize the advantage which may be gained by a specialized knowledge of the history, the doctrinal positions and the practises of Islam, but we would also emphasize anew the importance of a Christ-like love as the dominating motive and as the supremely effective method for work among Moslems.

Extracts from the Minutes of the New York Committee of the Nile Mission Press.

The sixth regular meeting of the New York Committee met as usual at the home of Mrs. Olcott—38 W. 39 Street—Friday, May 10th, at four o'clock.

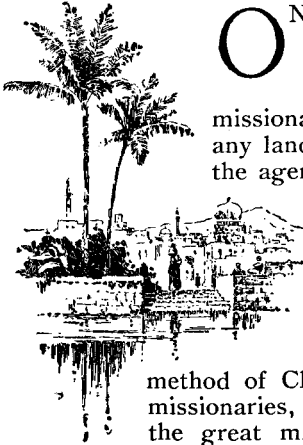
The Chairman, Mr. Delavan L. Pierson, presided. The following members present:—Dr. L. D. Bulkley, Mr. Wm. W. Borden, Mrs. E. E. Olcott, Mrs. J. D. Montgomery, and by invitation—Mrs. Pierson and Rev. Robert Labaree of Urumia, Persia.

After prayer by Mr. Borden, Dr. Zwemer's letter to the Secretary was read. He spoke of his brief visit to Cairo to consult with the various missions there in regard to their programme for him, and he was planning to carry out the resolutions of the Lucknow Conference. He told of the splendid work the Nile Mission Press is doing in leading Moslems to Christ; wrote of the eagerness of the people, even in Arabia, to read the messages from the Press.

Mr. Labaree then told of the use of the N.M.P. tracts by his mission and said that when they are printed in Persia the missionaries will use many more. There are several who read the Arabic so the contact has been a very real one and will be growing as time goes on. More care, perhaps, must be taken, he said, in selecting the literature for Persia than for Egypt. He spoke of the great value of the "Moslem World" to missionaries.

Speaking of the attitude of Mohammedans toward Christians, he said that there was a decided change in recent years for now the Moslems not only visit in the missionary homes but they are ever ready to hear the truth. There is no place in Persia where Christ crucified can not be preached—if it is done tactfully.

Colporteur Evangelists and their Training.*



ONE of the best standards for estimating the real progress made by a mission, says Dr. Murdoch, is the character of its native agency. It is an axiom of missionary policy that the evangelization of any land must be accomplished mainly through the agency of those born in that country. The foreign missionary must seek trained disciples who shall carry on this work of evangelization rather than attempt to be an evangelist at large himself. His life work should be to perpetuate his own highest ideals in a small band of trained workers. This was the method of Christ and of Paul. The C.M.S. urges missionaries, in its printed instructions, not to make the great mistake of assuming the position of a native pastor. The missionary should not seek to be indispensable, but should try to make himself dispensable as soon as possible. Although a self-supporting and self-governing native Church in Arabia or Persia may seem a very distant possibility, we should even now hold that possibility before us.

The position of native helpers in these Moslem lands—many of them isolated from their early environment, surrounded by many and fierce temptations, and dependent wholly on the mission for spiritual teaching, is eloquent in its plea for sympathy and consideration. If the right men could be found in sufficient numbers, widespread evangelism would be possible even with the present staff of missionary workers. Speaking of our field of Arabia, I believe the number of native workers should be four-fold that at present employed. Such an increase would be a wise economy and real strategy. The native worker is closer to the Moslem than is the missionary. He bridges the chasm between two civilizations, two views of life, two styles of living. The native Christian worker can be employed at much less expense and at less risk than the missionary, as regards health, and very often as regards safety. His knowledge of the language and of the people disarms prejudice and promotes direct contact of soul with soul. After all, what is personal evangelism save a collision of souls? The native worker can search out inquirers very often without incurring the risk for them of opposition and persecution. He comes in contact with Moslems at more points and more often in one day than the average missionary does in a week. On this very account the strength or the weakness of our position over against Islam depends first and most on the character of our Christian helpers in any particular part of our field.

In the symposium which recently appeared in "The Moslem World" on "The Nearest Way to the Moslem Heart," it is very evident that all were agreed on the priceless value of character as the method par excellence in winning Moslems.

In considering the topic and opening it for your discussion, I will limit myself to one class of native workers and to one

* Part of a Paper prepared for the Hamadan Conference.

aspect of their training. The colporteur-evangelist is a man who knows the Word of God, carries it for sale, and preaches it as the message of God for the Moslem heart. Every missionary in this sense should be a colporteur-evangelist, and every colporteur-evangelist in this sense is a missionary. The two questions I bring forward for discussion, then, are:—

- I. What are the qualifications for such a worker?
- II. What should be his relationship to the missionary in order to receive efficient training?

I. Aside from all special intellectual gifts and a physique strong enough for the climate, the three absolutely necessary qualifications for the colporteur-evangelist are the three *C's*—*Conversion, Character, Courage*. The last includes faith in the work.

It would be folly to employ a man who does not know addition or subtraction as an accountant, or to choose for a captain one who has never been at sea. It is no less foolish to employ an unconverted man to try and convert others. An evangelist should know that he is converted, and the missionary should know it before he is employed. There are degrees of spiritual life, and we cannot expect perfection in knowledge or grace, but we have a right to expect and demand the evidence of a new life. Have you ever repented of sin; do you pray daily; is the Bible precious to you not as a means of livelihood or as a weapon of controversy, but as the Bread of Life? Such questions carefully and tactfully put would at the least show the applicant what we expect him to be. Spiritual men for spiritual work is an impossibility without conversion. The Spirit cannot reach a Moslem through the choked-up channel of an unsundered heart.

Next to conversion is evidence of a Christian character; a character that attracts, works that prove faith. A colporteur must be blameless before Moslems in his everyday life: "Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, a lover of hospitality, a lover of good men." Therefore we need a test as well as a testimonial in the case of new workers. Above all, we must hold up the ideal of integrity and truthfulness. This more than anything else will attract Moslems, because of the contrast when compared with their own religion. A man who will look you square in the eye, a man without bad debts or the habit of borrowing, a man whose public prayers are of such a character as to leave the impression that he prays in private—such is the one needed. Can we not, as missions in the Orient, afford to lay greater stress on orthodoxy of character than of doctrine? It is better to employ a Nestorian, an Armenian, or a Roman Catholic with a conscience than a Protestant without one.

The third qualification is no less important, though it may be yet more rare: *real faith in work for Moslems*, and therefore courage to face all obstacles in doing it. The law of Christ was never abrogated—"according to your *faith* be it unto you."

That law is continually being illustrated and emphasized by missionary success and failure. If we as missionaries have no faith in the Gospel's power over against Islam, and secretly believe that we need not expect results, God will not disappoint our lack of faith. We are here not only from a sense of stern

duty, but our hearts are firmly fixed that God has a purpose of redemption for these lands through our missions. We believe we *owe* the Moslem world the Gospel, and that sooner or later God will choose from among them a people for Himself. Now this faith is essential also in our native helpers. Without it they cannot work to advantage nor suffer with grace. A soldier must not only believe in his general, but in the justness of his cause and the certainty of final victory, if he is to show all the metal that is in him. A half-hearted colporteur, who smiles incredulously at the mission's plans and hopes for the Moslem world and for the work at our several stations, such a man is a dead weight on the rest of us. No matter how dark the day of battle, and how fearful the odds against us, we shall win if *as a unit* we believe we are to be victorious at the last. Now *one* native helper who thinks the contrary, and infects others with his ideas, is worse than a hindrance. He is a traitor. We need all of us to pray for increased faith in this regard, but we should first of all drum out of our Gideon's band any one and every one who will not take the oath of allegiance to our cause and the principles of missions to Moslems. I remember one colporteur who said that he thought we should not "cast pearls before swine," and that the Moslem world as a whole had sinned away their day of grace. Bible selling and preaching in such a case will not prove a labour of love, nor a work of faith, nor will there be in it any patience of hope.

To sum up, therefore: No native helper should be employed or kept in our employ who has not these three—a new heart, character, and at least mustard seed faith and courage for evangelizing Moslems.

II. Our second question is, *What should be the relationship between missionaries and native helpers?*—such native helpers as we have designated. A proper understanding of this relationship will go a long way toward answering all other questions that may arise regarding rank, payment, training, promotion, etc. The relationship between any missionary and native helper is, I believe, *threefold*. (1) That of master to servant; (2) that of teacher to disciple; (3) that of brother to brother. Unless these relations are understood, and their obligations sacredly fulfilled on the part of both concerned, we cannot have efficient helpers, nor are we efficient missionaries. Our helpers are largely what we make them. And we, too, on the other hand, are losing immensely and irretrievably unless we allow our helpers to help make us what we ought to be in these various relations. The relation of master to servant, although the lowest and least in importance, is, nevertheless, the business relationship, and should be on business principles. It includes the problems of payment, reports, vacations, expenses, promotion, superintendence, detail, etc. All these questions should be decided on a strictly business footing. The highest ideals and practices of a mercantile house in the Orient are not too high for the Lord's work. In *this* relation familiarity breeds contempt, and while we should avoid all airs of superiority, there should ever be present the sense of delegated authority and mutual responsibility. As some one put it, "The missionary cannot love the native Christians too much, but this love should

be tender, grave and respectful rather than free and familiar." We should avoid the two extremes of undue confidence and unnecessary suspicion. The former tends to promote slipshod work, and the latter kills love and respect for the missionary. In this relation of master to servant we have Scripture warrant in demanding obedience, singleness of heart, faithfulness, honesty, diligence. Each of these virtues is set as a jewel in the Epistles of Paul.

III. The second relation is that of teacher and disciple, which is mutual. The missionary preacher is the teacher of the colporteur, the missionary physician is the teacher of his assistants; but the colporteur can also teach the missionary, and the native dispenser, the foreign physician. One of the most successful workers in India wrote: "If we wish the natives to follow us, we must show them that we, too, are willing to follow them in every particular in which they can be a model to us. Make it a habit to have your sermons criticised by your native assistants, not only as regards pronunciation, but also as to choice of idioms and adaptation to the people and circumstances. Listen carefully how *they* preach and teach. You will find much to imitate. And then in regard to cases of discipline . . . let us never forget to consult our native fellow-labourers." There should be a mutual course of continual instruction between the missionary and his native assistants. Christ's training of the twelve, Paul's methods of training Timothy and Titus, and the example of missionaries, such as Griffith John and Nevius in China, James Gilmour in Mongolia, Henry Martyn and others give abundant material for study and imitation. The teacher should paint the *ideal* before the disciple, and then show him where he lacks symmetry of development. For example, an ideal colporteur-evangelist should be conversant with the following arts and sciences:—

1. *Knowledge of Accounts.*

Prices, values, cost of books.
Catalogues, inventories.
Reports, order forms, exchange.

2. *Art of selling books.*

In shop: advertising, alertness.
On the road: tact, perseverance.
Map of the district: exploring new ground.
Personal appearance and manner.

3. *Knowledge of books sold.*

The Bible: Old and New Testament.
Difference in Gospels.
Controversial: which suitable.
Educational, and how to read.

4. *Art of winning souls.*

Personal work; controversy that attracts.
Jews, Moslems, and Christians.
A B C of the Gospels. Objections answered.
How to use the *sword*.

And when you get a colporteur to admire this ideal, you are ready to help him realize it.

We should help the evangelist magnify his office. It is a trying work, and those who attempt it themselves will sympathize with the worker. "He meets rebuffs, insults, contempt. He can best be helped by making him a regular member of the mission staff, and not an appendage. The missionary can make the post honourable by himself engaging in it."

We should take time to teach and train our disciples. Personal contact with them in private prayer. Bible study or the discussion of methods and means are fruitful in good results. An hour every day in this way would benefit the missionary nearly as much as the helper. Bible study and prayer are the only remedies for weak faith. Would it not be well to urge our native brethren to use the cycles of prayer and join some Bible Study Union? Better still, can we not direct their Bible reading and study by taking an active interest in it in a personal rather than a professional way? The Arabian Mission has attempted once and again the holding of a summer school for Bible study and missionary method during the month of Ramadhan, with considerable success. That month is generally one in which work is almost impossible, especially touring, and it is a good time to bring the workers together and build them up in their spiritual life. The programme last year included nine studies on the Epistle to the Hebrews, some in the Gospel of Matthew, and a course of lessons on the teaching of the Apostle Paul and his practice of prayer. There were addresses given by the missionary physician on hygiene and health, debates regarding Moslem controversy, etc. The men entered heartily into the spirit of the gathering, and seemed to have received great benefit.

IV. The third relationship between missionary and helper is a *blood* relationship, the closest relationship possible: that of brother to brother. Not only because God hath made of one blood the foreign missionary and the native helper, but because they are brothers in Christ, and His blood has taken away every middle wall of partition, whether of race, language, custom, or tradition. We must cease to know our native brethren after the *flesh* if we would be one with them in the life of the Spirit. In the heat of battle the cook's son and the Duke's son fight shoulder to shoulder; there is no feeling except of brotherhood. Something like this should be the case between us and our helpers. We are all one in Christ Jesus, and members one of another. The head can not say to the hand or to the feet, I have no need of thee. If this feeling of brotherhood is absent, we will look in vain for spirituality, unity, or fruitfulness. We should be jealous of the reputation of our helpers, and anxious to shield them from back-biting and temptation. A brother is born for adversity. Love's labour with or for a native brother is never lost. Even praise is comely on a brother's lips, and in small doses, tactfully administered, may cure heartache and give the weak courage. In this relationship he that is least among us is the greatest, and all of us are on equality of privilege and blessing. Xavier, the greatest of Roman Catholic missionaries, said: "In writing of those of your helpers who, amid suffering and exhaustion, are bearing the burden and heat of the day, be careful that you never blot the page with the smallest drop of bitter-

ness. Let the accents of authority be expressed only in love and tenderness." Another missionary calls attention to the terms in which St. Paul speaks of his assistants. "He ever avoids a commanding tone, and never lets them feel as if they were his servants or dependents. Priscilla and Aquila are termed his "helpers in Christ Jesus." Urbane he calls "our helper in Christ"; even Onesimus, a slave, was a faithful and beloved brother; and Archippus "our fellow-soldier."

The greatest thing in the world for any mission is an outpouring of love between foreigners and natives who stand shoulder to shoulder in the same work. Above all, we need wisdom and grace to obliterate, as far as possible, from the very outset, any distinction or dissension between Christians from the Oriental Churches and Christians who are converts from Islam. We should not allow the problem of Gentile and Jew to be introduced into the native Church of Persia and Arabia.

A True Story from "Neglected Arabia."

THE following story was taken verbatim from the lips of one of our colporteurs, Ibrahim Muskof, who, with his brother Saeed, has toured in the mountains of Oman for many years. It is a selection from many similar experiences which fall to the lot of those who carry the Word of God, and leaves no doubt in our minds that the Word of God is living and powerful, and that its wide circulation, together with the simple preaching of the Gospel, will yield fruit in God's own time, as bread cast upon the waters:—

"Twenty-four years ago a missionary left Urumiah to return to America. He stopped the caravan on Sunday, because he would not travel on the Lord's Day, and invited all the people of the caravan to stop and hear him preach that day. As they were sitting on the ground, he opened the Gospel and read John iii. 14, and preached on that text to all those who were listening. When the sermon was finished, he offered prayer, the caravan broke up the following day and travelled on.

"One of the men in the caravan on his journeyings and wanderings came to Bahrein, and then settled down and lived in the mountains of Oman. One night there came to his memory the story of the sermon, and he could not throw it off, but spent a sleepless night thinking of Moses and the serpent and the wilderness. So he knelt and prayed to God that He would send someone to him who could teach him more about the wonderful verse which he had once heard and never forgotten. Then it seemed as though he was in a dream. Some one said to him, 'To-morrow morning people will come to you carrying Holy books, and they will explain to you the verse which is perplexing you.' So he got up before sunrise and sat by the wayside, expecting the fulfilment of the promise he had received in his dream. And the place where he sat was a little village in Oman, between Birket (where George E. Stone died) and Um Saná.

At about one o'clock, Arabic time, my brother Seyyid and I, on our way from Muscat to the Batinah, reached this place on the road. This particular village was a place where they never allowed us to sell books because of fanaticism; nor were the people obedient to the Sultan of Muscat. They belonged to the Beni Saad, who are in constant rebellion against Seyyid Fasil, the ruler of Muscat, and on a previous journey they not only took away the books from my brother, but beat him and burned the books publicly. That is why we hoped to enter the village secretly, buy some food, and then get away before trouble should come to us. But we saw the man sitting on the road, and his name was Mirza; he rose smiling, and said, 'Come on; everything is ready and I am expecting you.' We thought it was only a trick to get us into the town where they would treat us ill, but we followed him nevertheless and came to his house. There he gave us refreshments, coffee and food, even though he belonged to the Shiah sect, which seldom do this with Christians. Immediately he began to ask us about the Holy Book, and bought a Bible in Persian and in Arabic, and said, 'Please show me the verse about Moses lifting up the serpent in the wilderness.' When we explained to him this verse and the message of the Gospel, he began to understand and to believe that the serpent in the wilderness was indeed a type of Christ and that Jesus was the Saviour of sinners.

"We stayed with him three days. At the last he was bold in his confession that Jesus Christ was the Son of God, the Saviour of the world, and that apart from Him there was no salvation. He took from us Bibles and sold them himself publicly. When the three days were up, we asked permission to go, and left him.

"We then went to Um Saná, and we stayed at the house of a man there who was also an inquirer, named Rashid; and after we had been there two days, we found that Mirza had followed us to this very village. When we asked him why he had come, he said, 'I find I am in debt to tell the news which I have heard, to a dear friend of mine, a brother who lives in this village. So he went to the bazaar and brought a man named Abd Erub, from Hyderabad, India, who also desired a Bible, saying, 'I have heard from my brother Mirza that you have with you a precious Book which leads men to the way of Truth.' At first he wanted it for nothing, but we told him that we only sold books, so he paid for it. After we had eaten, we went to the bazaar and were surprised to see Abd Erub sitting in his shop reading the Bible and explaining it to a crowd which had gathered around him and Mirza. A discussion was going on between them, so they asked us to sit down and help them explain some of the verses in the Bible.

"That same night we were surprised that they invited us to come and stay at their house, where a company of friends had collected to hear the message of the Book. After a discussion of three hours the people went away, and the only ones left were Mirza and his brother and ourselves. He also witnessed that Jesus was his only hope, and that he believed Christ was alive at the right hand of God, interceding for His people, after which we closed the meeting in mutual prayer for each other and returned to our house.

"After two days we went on our journey, selling books in other villages, and in a couple of days we heard, much to our surprise, that Abd Erub had died. When a few days later we called on Mirza to express our sympathy in his loss, we saw that he was sorrowful and yet full of joy. He said, 'I am glad that my brother died believing in Christ, before persecution or trouble came to him because of his faith.' Now all the people in that region call him *Mirza Injili*, or Mirza the Gospel man. He has endured persecution in no small degree because of his boldness in confessing Christ and reading the Bible to the people."

Mirza now lives at Birket, and is married to the daughter of the man in whose garden George E. Stone fell sick and died.

IBRAHIM MUSKOF.

The Black Travelling Evangelist in Africa.



ABALE missionary, Rev. Henking, from Africa, writes in one of their missionary papers as follows:—

I have some interesting news to tell you from our dark Continent about the untiring African evangelist—the wandering preacher—who arrived at our station (Usaba, on the Gold Coast) unexpectedly on Saturday night. He had come there to preach, so we went in a body with all our Christians to the heathen quarter of the town to hear him. He spoke in very simple English about the Road to Perdition and the Way of Life, and as one of our teachers translated for him, everybody, even the darkest heathen, could understand perfectly. In the evening he addressed our teachers and native Christians, and then left the following morning. He wore hard sandals, carried a staff in his hand, and a light travelling bag on his back. Who would have imagined that with this simple equipment he had already been wandering through the thick forests and hot grasslands of Africa, in patient, unceasing toil for four long years! As a rule he only preaches once in each place: "I must preach the Gospel throughout the whole of Africa," he said, "and I cannot rest until I have visited every part."

His stay with us was so short that we could not learn much about his life, especially as he did not talk much about himself. It may be that his ancestors once lived on the West Coast of Africa, and were taken to the West Indies, like so many other slaves. At any rate the man—George Newton, as he calls himself—lived on the island of Trinidad. He had been brought up as a Roman Catholic, but getting to know the Gospel, his whole soul awoke to it, and he left the Roman Catholics, and preferred to remain a simple member of Christ's Church, unattached to any particular body of Christians. An inner voice impelled him to go to his brethren in dark Africa, and to make known to them the salvation which had become so precious to him wherever he could find doors open for him to preach. So he left his home and went to England, and from there to Capetown, with no more definite plan than the one he had formed in Trinidad—that of preaching the Gospel everywhere in Africa. From that day his

wonderful life of wandering began, and he traversed Cape Colony and Basutoland, preaching wherever he could. He had started from Capetown with two trunks—a large and a small one—but he found the difficulty and cost of transport so great that he sold his big one to a Basuto Chief with all its contents, and after a time he got rid of the small one too, and just packed a few garments into the little bag which he carried on his back. In this way he went joyfully on through the Boer States, through Betsdmanaland, the Kingdom of the Barotses, and the Belgian and French Congo State, travelling mostly on foot, and wherever he could find an interpreter proclaiming his message, "Hasten and save your souls." About a year ago he arrived at Akra on the Gold Coast. His own means were now exhausted, but he said cheerfully, "I have given all I have to the Lord, now He will give me all He has"; and then he trudged on with unflinching faith through Akuapem into the hinterland of the Gold Coast, appearing again at Usaba. He never troubles though his garments wear out, and his food supply is precarious, and he often does not know where to lay his head. "The Lord has always given me just what I need, at the right moment, and He always will do"; "The Lord sends me, and He also helps me"; they are his watchwords. I have just heard that he recently passed through our out-station, Abodom, and preached there; but where he is now I do not know. He will probably toil on from place to place with his simple message of life, till at last his weary feet refuse to carry him any further, and he will lay down his life in serving his brethren and seeking their salvation.

When we remember that the negro is by nature tired and indolent, always seeking to make his life and work as easy as possible, and then look at this man's utter surrender and denial of self, have we not reason to adore the Power and Grace which can so transform character!

Awakening Interest in Egypt.

FOR centuries the Christians in Egypt were ground under the heel of their Mohammedan conquerors. Even yet in these days of comparative freedom and prosperity, they are conscious of being a small and despised minority. It is not strange, therefore, if they have had little love for their Moslem fellow-countrymen and little zeal in winning them for Christ. But there are abundant proofs that a new day is dawning. Among the most significant of these was a small Conference held at Minieh, in Middle Egypt, on April 23 and 24, 1912. For some ten years an annual Prayer-Conference, having its origin from the native Evangelical Church itself, has been held for the deepening of the spiritual life. The last of these, held in Sanabu, last October, took for its motto, "Egypt for Christ." The programme emphasised the duty of evangelizing the Moslems. At one of the sessions an influential pastor asked how many would join him in a covenant to labour personally for the winning of Moslems to Christ. About forty rose to their feet.

The Conference at Minieh was a calling together of this forty

for a comparison of experiences and for mutual counsel and encouragement. Nearly all were present, and a number of others who wished their names added to the list. There were Missionaries, pastors, merchants, farmers, and others. Each gave his personal testimony concerning his efforts, covering a large variety of methods used.

One pastor had visited the Azhar and talked to the students there. Others had preached Christ in the trains, in the shops, in the homes, and in the fields, as well as in more public places. Some had distributed literature, while others told of the effect of Christian example. A note of strong encouragement pervaded all the testimony. All had found an open door and no reason to fear. A pastor said, "if the evangelization of Moslems is yet distant, the reason is in us, not in them." A convert from Islam, who is a graduate of the Azhar, spoke of the changed attitude of Moslems during the last dozen years. Leading Moslems, he told us, are now saying there is no difference between Islam and Christianity; to-morrow they will be saying that the Christian faith is the nearest way to God; and, before long, that this is the only way. Among those present was a pastor who had recently resigned his charge to give his whole time to working among Moslems. In addition to this, and to two other inspiring addresses, Dr. Zwemer was present, and brought a message that kindled fresh courage and zeal in every heart. Small though the gathering was, it made the day seem nearer when "the Lord shall be known in Egypt," and Ishmael shall live before Him.

Pastor Ziemendorff.

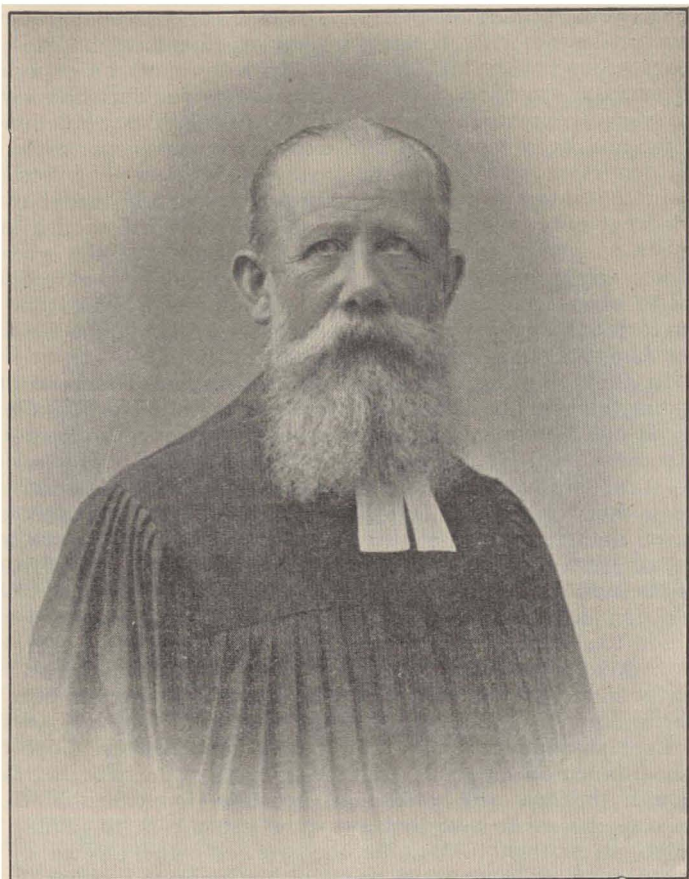
(Translated).



ON the morning of the 28th of February, Pastor Ziemendorff, the director and father of the German Sudan Pioneer Mission, was called to the "higher service," in Fairhaven, near Alexandria. His name is for ever connected with the beginning and growth of the first German missionary work among Mohammedans in Egypt.

Since 1900 Pastor Ziemendorff belonged to the Committee of the Mission, and was chosen to be the director. God himself had prepared him for this service to which He called His servant, so he knew that though there were great difficulties he dared not say no. Every day he took his task anew from God's hand, and was prepared to give it back into the Father's hand every moment. Since his life had taken a "new course" in the meetings at Brighton, he learned more and more to rely alone on the living God, the crucified and risen Saviour, and on the power of the Holy Spirit. His sermons were not with wisdom of words lest the Cross of Christ should be made of no effect, but *the* word of the Cross, and this word of the Cross showed its divine power. Souls of men that were far away from God were brought nigh by the blood of the Lamb. Lives that until then had sought uncertainly for work, put themselves altogether at the disposal of the King.

For more than twenty years Pastor Ziemendorff was the chairman of the annual conference for the deepening of the spiritual life at Wiesbaden; and more and more his house became the centre of a blessed work of home missions. For years he prepared women for the service of the Master. Thus he could



*Ein Bräute am Morgen ist
mein Rüstkn Nch. 8, 10*

J. Ziemendorff

not refuse when he was asked to take the Sisters that were going out under the Sudan Pioneer Mission into his house to prepare them for their future work. It meant a sacrifice for him to give up his beloved parochial work at home, when the necessity arose

to exclusively devote himself for the leadership of the mission becoming more and more urgent.

But God spake, and he had to obey! Scarcely ever has a Mission had to battle with greater difficulties than the Sudan Pioneer Mission in its first beginnings. At first a committee was chosen to give the necessary support to the school work among Mahomedan children in Assuan. It passed through a severe crisis, not only because its leading members had to gain the necessary knowledge for such a work by many an experience and many a sacrifice, but also because wide Christian circles were very sceptical in their attitude towards the whole undertaking, and even ten years ago experienced missionaries looked upon a mission among the Mahomedans as utterly hopeless.

In the autumn, 1904, the sixty-seven year old leader of the work went out to Assuan, accompanied by his wife and a small number of young pioneers. On the journey out the greatest sacrifice was required of him—the Lord called his beloved wife back to her eternal home! A sad beginning—and yet from this hour forward Egypt was more than ever the land that God had given him, and that he was to conquer by faith!

In the following seven years God granted His servant to see something of the fruit of this seed of tears. He was allowed to send out a number of fighters, who were given an open-door on the mission field, and whom the people trusted. He saw two new stations founded, besides Assuan—Daraw and Edfu. He himself consecrated the first little church of the Sudan Pioneer Mission in Assuan, and baptised the first fruits of the work in it, the two grown-up children of the Nubian evangelist. He saw how the number of his co-workers at home grew, and how leading missionaries and friends of missionary work changed their attitude to the small and yet hopeful work. He who had borne the work as none other on his praying and loving heart, who knew it in its every detail, was permitted, as had ever been his wish, to enter his eternal home from the service of the mission.

Last summer he had a slight heart attack, and since then his health has been poor. But he knew that he was to travel, although the doctor warned him, because God called him, and even if God were to take him away, he had a task to fulfil. The task to strengthen and guide the workers—the charge of the German services lay on the heart of the ancient warrior.

Up till now the mild climate of the Egyptian winter had always refreshed and strengthened him. An acute attack of the heart, which he had on the journey out, and which detained him in the house of a friend, could not make him swerve in his intention. On the day of his departure, he wrote from Munich: "In the night, when I had the bad asthmatic attack, the thought came to me that leaving this world is something very special, and that it is a very good thing, when the Lord reminds us that our time here is short. Now I feel better every day, and I am so glad that we are continuing our journey to-morrow. The journey's destiny—Assuan—is more and more on my heart." In a letter from Luxor, he says: "My bodily health is much better, but there remains enough to remind me that the time is short. To-morrow we will set out to reach our goal; I have a great yearning for it. God grant us that we may be able to do something

to the glory of His name on the mission field from Assuan. We are ever getting nearer our journey's goal through the grace of Him Whose name is love." Four weeks he was allowed to serve the brethren in the Mission with full mental strength and a burning heart, though his bodily strength was giving out. On the 11th of February, while he was reading the service, his voice got weaker, and after he had said the Benediction, he was seized by a new attack. He never recovered, and he and all near him knew that this was the beginning of the end. On his doctor's advice he decided to go to the seaside as soon as possible, to get so far strengthened as to be able to attempt the journey home. It was a very conscious farewell for ever to Assuan and to the Mission workers, who had been the object of his great love and care through all the last years of his life. But there was no grief, but perfect peace, and the holy presence of the Prince of Life.

On the 19th of February the quiet little procession, in the midst of which he was carried, moved from the Mission House to the Station, Dr. Fröhlich, Princess Marie Agnes Hohenlohe, and his daughter, accompanying him. In Fairhaven they were received with open arms, and refreshed by the prayers and loving care of the friends and the beloved head of the Mission, Miss Annie Van Sommer. At first it seemed as if the delicious rest and quiet of Fairhaven were going to give him the hoped-for relief, but soon the heart failure and difficulty in breathing returned. Difficult nights and days followed, and the hope to return to his earthly home vanished before the certainty that God's messenger was there to call His servant home. In the great simplicity of his obedience, which had ever been such a strong feature of his Christian life, he was perfectly conscious of this call.

In all his great weakness and pain, his patience and gentleness testified to the peace of God which was upon him. He could not speak much, and only very indistinctly. One of his last words was, "We must be much more diligent." On the evening of the 27th he said to his daughter, quite clearly and calmly, "I shall die to-night." Once again he passed the night breathing only with great difficulty. Towards morning a ray of joy passed over his face as the light of the morning sun filled the room, but his strength was failing fast. His daughter read some passages of Scripture to him, and then he lay looking out into the radiant morning. At a quarter to eight his face expressed great pain, and immediately after his eyes beamed like they used to in the days of his health, an expression of wondering joy appeared in them, a looking into the glory above—a few more breaths—and he was at home. That same afternoon his daughter took the beloved remains to Alexandria, where the funeral service was held in the Chapel of the Kaiserswerth Hospital. Pastor Heift, of Cairo, a friend of the deceased, gave an address on Job. i. 21; then Mr. Enderlin spoke. He had come immediately on receiving the telegram, but he had not found the friend, who had been as a father to him, alive. He accompanied the coffin to Port Said, from whence it went the long sea voyage to Germany, to be buried in Wiesbaden on the 3rd of April.

"One goes in with joy to see the bridegroom's face,
The others give thanks and turn again
To the work for a little space."

The Clock, the Calendar, and the Koran.

BY THE REV. SAMUEL M. ZWEMER, M.D.



THE connection of these three words is perfectly evident to every Moslem, because both the clock and the calendar are set back and regulated by the Book of the Prophet. The Moslem calendar, with its twelve lunar months and its two great feast days, is fixed according to the law of the Koran and the practice of Mohammed. The fast month of Ramadhan, for example, is so called from the Arabic root which means *to burn*, and before the days of Islam this month, in accordance with its name, always fell in the heat of summer. Because of the change in the calendar, and because Mohammed abolished the intercalary months, the fast occurs eleven days earlier each year and travels all around the seasons. Although the ancient Arabian year was composed of twelve lunar months, the Arabs about the year 412 introduced a system of intercalation whereby one month additional was inserted every three years. Mohammed abolished this scientific practice, and we read in the Koran (Surah ix. 36, 37): "Verily, twelve months is the number of months with God, according to God's Book, ever since the day when He created the heavens and the earth. . . . To carry over a sacred month to another is only an increase of unbelief. They who do not believe are led in error by it. They allow it one year and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which God hath permitted."

By this one verse of the Koran, which is unchanged and irrevocable, the whole Moslem world is practically bound fast to a lunar calendar. The inconvenience of this reckoning is being increasingly felt, and more and more the solar year and the date of the Christian era are being used by Moslems. We read, *e.g.*, on the title page of the leading Cairo daily published by Moslems: "Tuesday, the 1st of Ragib, 1329," and on the opposite side of the page, "June 27, 1911." To convert a Moslem date into one of our era is not altogether a simple matter. At least three methods are given by those who have made a study of the subject. "Express the Mohammedan date," says Dr. Forbes, "in years and decimals of a year; multiply by .970,225; to the product add 621.54, and the sum will be the precise period of the Christian era." According to Murray, "If it is desired to find the year of the Hegira, which comes in a given year of the Christian era, it is sufficient to subtract 621 from the year given and to multiply the remainder by 1,0307"; while, according to Hughes Dictionary of Islam, if one desires to find the precise Christian date corresponding to any given year of Islam, the following rule obtains: "From the given number of Musalman years, deduct three per cent, and to the remainder add the number 621.54; the sum is the period of the Christian era at which the given current Musselmen year ends. For example: From A. H. 942, deduct three per cent. or 28.26, and the remainder is 913.74. To this

سنة
١٩١٢
ميلادية

الثلاثاء

سنة
١٣٣٠
هجرية

٩
ابراهيم

٢١
ربيع الثمنا

٢٢ نيسان
٢٧ اذار
٥٦٧٢ عبرية
٢٢٢٣ رومية

فيه من سنة ١٣٠٦
انصرت الجنود المصرية في واقعة الجيزة بالسودان

٢٧
مارت
١٦٢٨ قبطية
١٣٢٨ عثمانية
مالية

الشمس		الزمن					
غروب	شروق	١٠	١١	١٢	١٣	١٤	١٥
١٠	١٠	١١	١٢	١٣	١٤	١٥	١٦
١٠	١٠	١١	١٢	١٣	١٤	١٥	١٦
١٠	١٠	١١	١٢	١٣	١٤	١٥	١٦
١٠	١٠	١١	١٢	١٣	١٤	١٥	١٦
١٠	١٠	١١	١٢	١٣	١٤	١٥	١٦

من البر أن تصل صدق آييك (حديث شريف)

DAILY LEAF FROM AN EGYPTIAN CALENDAR.

The Moslem, Greek, Western, and Coptic dates are given while at the top are the two eras 1912 A.D. and 1330 A.H.

last add 621.54, and the sum is 1535.28, which shows that A. H. 942 ended in the spring of A.D. 1536. This simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only eight days of excess in the former period; hence to the result found, as just stated, it will be requisite to add eight days, as a correction for every century."

We must remember also that the date of the Mahomedan months at present in nearly every part of the Moslem world, is fixed not by an almanac or calendar prepared beforehand, but depends upon actual observation of the new moon by competent witnesses. This is especially true of the new moon which appears at the beginning and end of the month of fasting. According to Moslem tradition, based upon the practice of the Prophet, it is necessary for these witnesses to appear before the Kadi, or local judge. The result is, with the uncertainty of weather, and frequently the unreliability of the witnesses, that towns in Arabia only a few miles apart will begin and end the month on a different day. In Turkey and in Egypt, as well as in India, Moslems are beginning to follow the printed calendar, but among the orthodox the practice is considered decidedly doubtful.

The present names of the Moslem months are different from those in use before Mohammed's time. The first month of the year is called *Muharram*, and is so called because both under the pagan Arabs and in the time of Mohammed, it was held unlawful to go to war in this month. The first ten days of it are observed in commemoration of the martyrdom of Al Husain, and the tenth day is the fast of 'Ashur'a. *Safar* (yellow) was so named because it occurred at a time when the leaves bore a yellow tint. It is the most unlucky month in the year, for in it Adam was turned out of paradise and Mohammed was taken ill. *Rabi'a-al-Awal* and *Rabi'a-uth-Thani* signify the first and second spring months, and used to occur at the beginning of the year in springtime. *Jamad-al-Awal* and *Jamad-Ath-Thani*, the fifth and sixth months, were, according to Saussin de Perceval, so named because the earth then became dry and hard (*jamad*) through scarcity of rain. The seventh month *Rajab* signifies honoured. It was a sacred month during the Times of Ignorance when war was not permitted. *Sha'ban* is also called the Prophet's month. The old significance of the name means *to separate*, for, in this month, we are told, the Arab tribes separated in search of water. On the 15th day of this month occurs the celebrated "Night of Record," upon which God is said to register all the actions of mankind which they are to perform during the coming year. Mohammed enjoined his followers to keep awake throughout the whole of this night, and repeat one hundred prayers. This ninth month is called *Shawwal*, because of some obscure reference to camel's tails and Bedouin life. The name signifies *a tail*. On the first of this month occurs the Moslem feast of "The Breaking of the Fast," called '*Id-ul-Fitr*. The last two months in the year are called *Dhu-al-Ka'da* and *Dhu-al-Hajj*. The former signifies the month of resting or truce, in which the ancient Arabs were always engaged in peaceful operations; the latter, the month of the pilgrimage. During this month the pilgrims visit Mecca. A visit at any other time does not in any way have the merits of a pilgrimage. On the tenth day of the month is the great Moslem feast of sacrifice, '*Id-ul-Asha*.

One can see from this summary that at least three of the months in the calendar are closely linked to religious practice and Moslem tradition, and that while Islam stands, this part of the calendar cannot be changed.

The Moslem era dates from the migration of Mohammed (incorrectly called "the flight") from Mecca to Medina. According to the best authorities this took place on June 20, A.D. 622, but the Moslem era was not instituted officially until seventeen years later by the Caliph Omar, who made the first of Muharram correspond with Thursday, July 15, A.D. 622. In the recent book of Prince Leone Cateani, *Annali dell' Islam*, he devotes some twenty pages to a discussion of the subject, and gives comparative tables of every day in the Moslem calendar from the year 1 A.H. to correspond with our own calendar. (Vol. 1, pp. 344-361).

Turning from the Moslem calendar to the Moslem clock, we find here also that the mediæval legislation of the Prophet and the power of tradition are supreme. Before clocks and watches were invented, Moslems divided the day and the night according to the prayer ritual. The periods of prayer are five, as is well known. Daybreak, just after high noon, between high noon and sunset, sunset, and finally when the night closes in. These prayer periods are known respectively as *Fijr*, *Zuhr*, '*Asr*, *Maghrib*, and '*Asha'a*. The only place in the Koran where the hours of prayer are enjoined is Surah 30: 16, 17, where only four periods are mentioned, and not five. The hours of prayer were possibly borrowed from the practice of the Oriental Church. Basil of Cappadocia, according to Dr. Hughes, speaks of five hours as suitable for prayer, namely, the morning, the third hour, the sixth, the ninth, and the evening. Mohammed, however, changed the times of prayer to suit the Arabian climate and the life of the Bedouin tribes, to the great inconvenience of Moslems under other skies and in the bustle and turmoil of modern city life. Clocks and watches are found nearly everywhere to-day in the Moslem world. In Egypt, India, Algeria and Malaysia most Moslems use western time because of the influence of European governments. In Persia, Turkey, Arabia, Morocco, Afghanistan, and the rest of the Moslem world generally, clocks and watches are still regulated every day at sunset, which is twelve o'clock exactly by Moslem time every day in the year. One can imagine how not only Waterbury clocks, but costly timepieces are abused by being set back or forward every day at sunset; but as long as the muezzin's cry rings from the minarets, the time of the day will be regulated by the hours of prayer, observatories, clocks, and the almanac to the contrary, notwithstanding.

Popularly speaking, the chief use of a clock or a watch is to know the exact time for prayer, and just as an ordinary pocket compass is known by the name of "Mecca pointer" all over Western and Central Asia, because it has been found useful to indicate the direction of Mecca to the travelling pilgrim, so the hands on the clock are real prayer-pointers. At the beginning of Ramadhan, for example, in nearly every Moslem land there is a brisk and increasing trade in timepieces of every description, in order that the hours of fasting and the hours of feasting may

be properly regulated. High noon, according to Mohammedan reckoning, may be anywhere from forty minutes past four to fifty minutes past six, in this latitude; but an interesting rule to remember is this, that the time of noon according to Mahomedan watches and clocks on any particular day, subtracted from twelve, gives the apparent time of sunset according to Western reckoning.

This connection and confusion of the clock, the calendar and the Koran bring about the result that the only time reckoning on which Christians, Moslems and Jews agree in the Orient is that of the days of the week. Monday is Monday, and Friday is Friday, the same as it is with us. The days of the week are numbered and called by their numbers, save Friday and Saturday, which are known as the "day of assembling" and the "day of the Sabbath." Friday is the day specially appointed for public worship throughout the whole Moslem world. According to tradition delivered by Mohammed, "It is the day on which the sun rises; the day on which Adam was taken into paradise and taken out of it; the day on which he repented and on which he died. It will also be the day of Resurrection." Although this day is sacred for special prayer among Moslems, it is neither in the Traditions nor in the Koran considered a day of incumbent rest. Only in recent years, and with the rise of pan-Islamism, have Mahomedans begun to observe the day more vigorously and attempted to make it a substitute for the Christian Sabbath in its character and in their demands as regards government labour, etc.; as at the recent Egyptian Moslem Congress. The revival of Islam on these and other lines will doubtless end in attempts to revise the calendar and the division of the hours. But for the present next to the question of banking and taking of interest (both forbidden in the Koran) there is no more burning question than that of the Calendar, the Clock and the Koran.

(From "*The Indian Witness*," March 26th, 1912.)

Book Notice.

Inquiries are often made by missionary workers and by those who conduct Mission Study Classes, for a list of best books on Islam and the problem of missions to Moslems. A Bibliography for Missionary students, compiled by the Rev. H. U. Weitbrecht, Ph.D., D.D., Secretary of the Board of Study for the Preparation of Missionaries, meets these inquiries most admirably. The little pamphlet is Part III., section 3, of the complete Bibliography, and deals with Islam. It is separately published, and sold at 1d., by Oliphant, Anderson and Ferrier, Edinburgh and London. A carefully selected and arranged list of all important books, with a brief note on the contents and character of each, will prove most helpful to all students, and an authoritative guide to those who desire to purchase the best books and those of permanent value for mission libraries.

The Secret of God's Will.

I sought the secret of Thy will;
But, Lord, I did not know
Thy lowly life—Thy heavy cross—
Life's plan and purpose show.

I thought some special path and plan,
Bearing my name, I'd see;
Instead, I found in Jesus' life
Footprints for such as me.

To save the lost His aim, so mine,
Poor, hungry ones to feed;
Weak, sightless eyes to turn to light;
Sore, erring feet to lead.

Since Jesus' life reveals God's will,
Surely I'm in His way,
When choosing rough, dark mountain paths
To find the sheep who stray.

To be like Him, I ask to hold
My light where it is dark,
To carry bread to those passed by;
Let this, Lord, be my part.

Thus preaching Christ where yet unknown,
God's world-wide love I show;
And since for this Christ lived and died,
God's will for me I know.

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The Nile Mission Press.

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Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.
1912.	No.				1912.	No.				1912.	No.			
Mar. 16.	3261	10	0	0	Apr. 16.	3314				June 3.	3378	1	1	0
" 18.	3262	15	3	0	" 18.	3315	3	10	9	" 4.	3379			2
" "	3263	1	2	1	" 19.	3316			5	" "	3380	1	11	0
" "	3264		3	8	" "	3317	23	10	6	" 7.	3381			11
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" 20.	3266	14	2	0	" 22.	3319			0	" "	3383	1	0	0
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" 21.	3268	2	0	0	" 29.	3321			10	" "	3385			3
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" "	3274		10	0	" "	3327	1	10	0	" "	3391		50	0
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" 25.	3276		9	0	May 1.	3329			1	" "	3393		20	0
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							Bldg. Fund		19	10				

For Site & Building.. 19 10
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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.

AUTUMN NUMBER—OCTOBER, 1912.

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OUR PRAYER CYCLES.

EXTRACT FROM METHODS OF EVANGELISTIC WORK AMONG
MOSLEMS. BY REV. E. M. WHERRY, D.D.

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London, E.C.

Price 40 Cents per annum, post free.

THE FLEMING H. REVELL COMPANY,
New York,
Chicago,
Toronto.

And may be ordered from the Office of the Nile Mission Press,
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“ There is no pause to loving, none in the realm of God,
For His heart is white, with an infinite light, and His hope is
boundless broad.

“ There is no pause to loving, thou canst not stop at a stain,
For His life inspires with a thousand fires, the fields of the
mangled slain.

“ There is no pause to loving, thou canst not rest with the good,
For the mighty breath that has vanquished death, is larger
than brotherhood.

“ I ought to bend to the lowest—I ought, and therefore I can;
I was made to the end, that I might descend, on the steps of
the Son of Man.

.

“ Love has a hem of its garment, that touches the very dust;
It can reach the stains of the streets and the lanes, and because
it can, it must.

“ It dares not rest on the mountain: it is bound to come to the
vale,
For it cannot find its fulness of mind, till it falls on the lives
that fail.

“ And the place of its deepest shadows most reveals its strength
to save,
Since its fairest hour is seen in the flower, that blossoms above
the grave.”

GEORGE MATHESON, M.A., D.D.



A VILLAGE ON THE BAHR YUSEF.

“Blessed be Egypt.”

VOL. XII.

OCTOBER, 1912.

No. 52.

Editorial.

“Ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

“This gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.”—ST. MATT. xxiv. 6, 14.

“Go ye into all the world, and preach the gospel to every creature.”—ST. MARK xvi. 15.

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”—REV. xiv. 6.

Two special times of Prayer are before us, the one intimately connected with the other, although they are put forward by different people. The earlier is announced as “Two days of prayer for the return of our Lord,” on the 6th and 7th October. The second is “A Day of Prayer for the Mohammedan World on Wednesday, October 16th.” The prayers and the answer to the prayers are intimately connected. The Lord Jesus told us that this gospel must first be preached in all the world for a witness unto all nations—“*then shall the end come.*” Our longing cry, “Come, Lord Jesus,” will not be answered till the work is done. “*All the world,*” “*to every creature,*” “*every nation and kindred and tongue and people.*”

We believe from our hearts that this is going on now, but it is not nearly accomplished, and it will take the whole devotion of Christ's people on earth to do it. If we turn to the fourteenth chapter of the Revelation we see that immediately after the angel flies, bearing the everlasting gospel, another angel follows proclaiming the fall of Babylon, described in the seventeenth chapter as being “that great city which reigneth over the kings of the earth,” identified by numberless thinkers and students as Rome. And following the fall of Babylon, comes the first resurrection, the resurrection to Life, when the Son of Man gathers His grain into the garner. And yet again, a resurrection to judgment, when the vintage of the earth is cast into the wine press. So that our prayers for Christ's coming must be mingled with surrender to do the work. When all have heard the good news of salvation, the end will come: The part that has been appointed to us is “THE MOHAMMEDAN WORLD.” Our urgent need is that we may have faith in God. Only with Him can the work be done. Only as He by the Holy Ghost moves upon the waters of the people and says, “Let there be light,” will light be.

We earnestly ask therefore that far and wide this Day of Prayer may be kept. It is especially urged that private prayer may be made, but in several places many will gather together to pray. We believe that arrangements have been made for this in Edinburgh and Tunbridge Wells, and we trust in many other parts. We ask those that are able to join us in

AN ALL DAY OF PRAYER FOR THE MOHAMMEDAN WORLD,
at the Headquarters of the Egypt General Mission,
10, Drayton Park, Highbury, London, N.,
on Wednesday, October 16th, 1912.

Hours: 9.30 to 11 a.m.; 11.30 to 1 p.m.; 2.30 to 4 p.m.;
5 to 6.30 p.m.; 7.30 to 9 p.m.

It has been thought best to break up the day into short periods of time, so that some who cannot remain all day, may be able to be present for a little while.

For our own immediate circle of helpers and friends, we would mingle our prayers with much thanksgiving. One token of God's good hand with us has been the promise of £3,000 for the purpose of buying a site for the Nile Mission Press in Cairo. When we are settled in our own premises, we shall not only hope to work better, but the large sum hitherto devoted to rents, some £280 a year, can be expended on increasing the output of the Press. We will seek to do our part by printed words to take the gospel to every creature within our reach. We also thankfully acknowledge that it is a definite answer to definite prayer, and we need to unite now in asking that the right site may be secured, and for all that will be needed to build our premises. We have about £700 in hand. God is leading us on to greatly increase our seed-sowing, and we trust Him for life-giving floods of the Holy Spirit to make the words fruitful. We do thank Him from our hearts. "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

We also thank with grateful hearts the giver of our site.

It is the gift of an American woman. We are earnestly glad to know this; and we greatly hope that the women of Great Britain and Ireland may do their part in finishing the building, of which an American has laid the foundation. We must not leave it to America to do it all, but join hands in good earnest. It is through Dr. Zwemer that the gift has come to us, and we ask for him and for his family, as they begin their life in Egypt, that God's best blessing may rest upon them. It has been a great wrench for him to leave Arabia even for a time, but we look confidently forward to Western Arabia being reached with the Gospel, through the transference of Dr. Zwemer to Cairo. The iron door will open of its own accord. Let us at the Nile Mission Press be ready to do our part in the matter.

The notes from the hand of the Rev. W. H. T. Gairdner tell us of the beginning this autumn of what may prove in God's hand a powerful instrument in missionary machinery—the carrying out of one of the resolutions of the Lucknow Conference, which was to

establish a training centre in Cairo, for the study of Arabic, and the Mohammedan controversy. A beginning is being made by from ten to twenty missionary students, both men and women, going through the course for the coming season. Rev. W. H. T. Gairdner, C.M.S., is the Chairman, and Rev. S. M. Zwemer, D.D., American Mission, is the Secretary. The first course of study is given in these pages. We foresee the absolute necessity of a missionary hostel being started in Cairo, and earnestly hope that friends may be found to give themselves to this part of the work. We look forward to the development of this study centre, with its great possibilities of breaking down barriers between missionaries and Moslems, enabling the two to understand each other, and shedding light on difficult problems.

Our readers are asked to take note of the paper on our Prayer Cycles in this number. It is a work in which we all need to go forward together; and we ask for a sympathetic response to the request for helpers, also that some extensive effort may be made, to increase the number of intercessors for the Mohammedan World. When we read in this number of the Egyptian Christians voluntarily taking up the task of distributing tracts and books among their Moslem fellow countrymen, it may well give us to think what we can do at home. The missionaries in the field sometimes meet at mid-day for united prayer for each other, and for the whole work. Shall not those at home keep tryst with them at the throne of grace? "*The work is great and large, and we are separated upon the wall, one far from another: In what place therefore ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.*"

WORLD'S EVANGELICAL ALLIANCE.

Call to a Day of Prayer for the Moslem World.

WEDNESDAY, OCTOBER 16TH, 1912

(being the Centenary of the death of Henry Martyn at Tocat, on October 16th, 1812).

Next to that of Raymund Lull the name of Henry Martyn stands out in the annals of the Christian Church as pioneer in the evangelisation of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other Societies who have devoted themselves to preaching the Gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. By his scholarly work as translator of the Scriptures, by his labours and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole Church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world?

The urgency of the present situation is in itself a call to

this day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem world as Henry Martyn knew it, with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan world, intellectual, political, and spiritual, adds to the urgency of this call.

The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand the peril of Moslem aggression in Africa and in Malaysia calls for intercession; while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God, in His providence, is allowing us to witness signs which indicate a coming crisis and victory. "Father, the hour has come, glorify Thy Son."

As regards the method of observing this Day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God individually.

The following topics for Prayer are suggested:—

- (1) For Moslem Governments and for Christian rulers in Moslem lands.
- (2) For the wider circulation of the Word of God and Christian literature among Moslems.
- (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
- (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
- (5) For the arrest of Mohammedan progress in Africa; the success of Missions on the border-marches of Islam; and that all Christian Societies in these regions may realise the need of working also for Moslems.

Signed:—

For the World's Evangelical Alliance (British Organization),

KINNAIRD, *Chairman.*

H. M. GOOCH, *General Secretary.*

For the Lucknow Missionary Conference Continuation Committee,

S. M. ZWEMER, *Chairman.*

R. S. MCCLENAHAN, *Secretary.*

(The above call to Prayer has also received the signatures of representatives of the Church Missionary Society and the British and Foreign Bible Society.)

The Nile Mission Press.

To those "helping together by prayer."

DEAR FRIENDS,

IT is a great joy to be able to record, once more, God's faithfulness in answer to prayer. You will rejoice to hear He is sending us the sum of £3,000 to purchase the site for our own premises. We have all gone on steadily pleading for this great need, and now God has answered.

One has often wondered why the answer seemed to be withheld—the need was so real. Looking back, I think He wants us to learn a lesson from the waiting-time.

There is ever the danger, it seems to me, when God is blessing a work, to go forward too quickly, and thus, while making great efforts to increase the extent of it, to allow it to lose something of its first spirituality. It is so easy to take up carnal weapons instead of trusting in the living God, as when a work is first started, and those who commenced it are thrown, necessarily, wholly upon Him.

It is so easy to rely upon the men whom God has used in the days that are gone, rather than upon Himself.

I believe this was one reason why the answer was stayed for a season. It led to a looking to the foundations and a renewed determination that we must abide by the "first love," at all costs. Then the answer came. And yet it is only partial in its fulfilment. We still need the steady, persistent pleading that the necessary funds be forthcoming for the erection of the building. Lord, keep us praying still!

Then we have to thank God for Dr. Zwemer's visit to this country. Especially for a round of meetings we arranged for him. Dr. Campbell Morgan, Rev. J. Stuart Holden, and Dr. Dixon all very generously allowed him a hearing. He spoke at Matlock Convention and at Weybridge, besides two remarkable meetings at Tunbridge Wells and Blackheath. We believe at each place God worked in real power. To Him be the glory.

May I also say how much we thank all who contributed to the success of those gatherings by prayer—effort and giving. As the outcome, we are enabled to support a much-needed helper for Mr. Upson for one year. We are truly grateful, as Mr. Upson has been over-burdened for some time. He, too, has been speaking at a few gatherings, and much blessing has resulted at each place visited. May God go with our brother and his wife when they sail on September 13th, and bless their boy whom they have to leave behind at school. I had a touching message from a friend in China, the other day. He enclosed an amount towards getting the Gospel message into Jiddah, the port of Mecca. It was a quarter's savings from the pocket money of some boys at a China Inland Mission School. Our friend had been speaking to them on the Moslem need, and this was the result, a determination to try to win a strategic point for their Lord. This leads me also to tell you that the same gentleman writes that, "the last four or five years out in China have witnessed movements of such import, that the Church of Jesus Christ cannot afford to ignore the claims of these Moslem millions to an intelligent hearing of the one and only Gospel bringing salvation."

Let us take this message, also, on our hearts.

Yet one more thought upon the activity of Islam at present. In a recent copy of "The Missionary Review of the World," the statement is made that, Islam in Austria-Hungary, outside Bosnia and Herzegovina, has risen thirteen per cent. in the last census, and that the Government now think an official recognition of Islam is necessary.

May we remember these points in our intercessions on October 16th, which, as you have already heard, we are setting aside as a Day of Prayer, in commemoration of the Centenary of the laying down of life, by Henry Martyn, for the Moslem world.

We print the quarterly report of work done in Cairo, without comment. The figures speak for themselves. Mr. Gentles and Mr. Baker have had the strain all through the hot months. Pray for them as they begin the heavy winter's work. Pray also for Sheikh Abdullah and the other native converts—for the Colportage work which will be undergoing reconstruction this autumn. Pray too for the scheme on foot for reaching the pilgrims on their way to, and return from, Mecca. There is also a prayer-battle being waged around a group of native converts in a certain place in North Africa. Will you plead that they may be "kept" and brought right out for Christ? It has been, and is still, an URGENT matter.

May God help us in these days to "watch unto prayer," "not as though we had attained, either were already perfect, but let us follow after, if that we may apprehend that for which, we also, are apprehended of Christ Jesus."

Yours in His Service,

JOHN L. OLIVER, *Secretary.*

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

I. PRINTING DEPARTMENT.

Mr. Gentles reports as follows:—



In looking back over the past months since our last report, we have cause for congratulation at the amount of work turned out, exceeding that for the same period of last year by *over one-and-a-half million pages*. Mr. Upson left in April for his furlough, and although he has been absent from Cairo since that time the work has gone on very steadily, the machines having been kept running smoothly right through the long summer, and now we are on the threshold of another winter's work, which we have

every cause to expect will be a very busy one indeed. In summer everyone who can, leaves Cairo either for their homeland, or else

for the sea coast, and it is with grateful heart that I praise God for the health and strength with which He has enabled me to plod on right through the summer without a break, although on reaching home last night I had a temperature of 103°^o, so I shall indeed be glad to get the opportunity of a rest when Mr. Upson returns. The behaviour of the workmen has been very good. *Special mention* must be made of our Arabic foreman, Yacoub Ecsa, for the untiring energy, zeal, and ability with which he has nobly seconded the efforts put forth in this summer's work.

Then, as regards premises, at times we are *positively hindered* in our work for want of room, and we have no prospects or possibility of effectively increasing our space in *these premises*, so we would ask our friends to *continue* to pray for the funds necessary to provide our own premises in time, if possible, for the expiry of our lease here in 1914. A printing office removal is, in a sense, unique, especially if it is situated as *we* are, with several papers and magazines which each have their own definite date of publication; this will necessitate special measures having to be adopted for the successful carrying-on of the work with as little inconvenience as possible. An ordinary house removal is a thing to be dreaded in Egypt; I have yet to experience an Egyptian *printing office* one! Prayer *has* helped us over many difficulties in the past, and we know that He Who has promised is faithful to supply our every need if we ask believingly.

The attendance of the workmen of the weekly Bible Class has been encouraging, and here again we would ask that more interest may be awakened in the hearts and souls of some of the workers, by upholding the class—also the leader—in prayer before the Throne of Grace every Thursday.

We would also value the prayers of all our friends who receive the monthly Prayer Subject Leaflets for blessing and guidance upon any steps that may be taken for extending our borders and increasing our usefulness to missionaries working for the spreading of the "Good News" in this and other lands.

Let us one and all unite and *ask God's richest blessing to rest on every Book, Tract, Khutba, or printed page* issued from the Nile Mission Press, but let us ask it as if *we mean* it, and that every Colporteur may have God's protecting care over him as he goes about the country distributing the message of salvation through our Lord Jesus Christ, then we know the blessing *will come*.

Lastly and personally I would also ask for prayer on behalf of my wife (who has now been at home for six-and-a-half years for the education of our family) that our Heavenly Father may bring about our re-union at some not very distant date, if it is His Will, and that wisdom and guidance be given in choosing suitable careers for those of our children who are now preparing to embark upon life's journey, and that *all* may be done to His praise and glory, and for the extension of His Kingdom.

W. R. GENTLES, *Master Printer*.

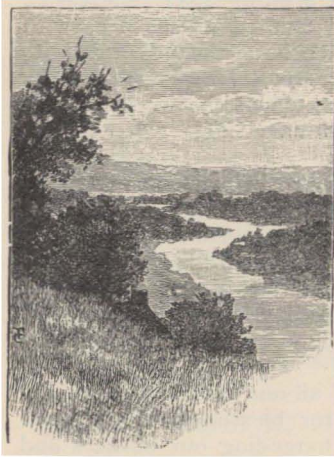
In reference to the above, it should be explained that, owing to the Superintendent's furlough, Mr. Gentles' summer holiday, as well as that of his assistant, Mr. Baker, had to be divided into

two parts. It is not very convenient to take one's "summer change of air" in sections, one before and one after the worst of the summer, but we all have to share it, as it is the only way to keep the work running.

After writing the above, Mr. Gentles' temperature increased, but, owing to the kind attention of Mrs. Firth, of the Russell Soldiers' Home, who is so often a "friend in need" to us, it was reduced to normal again. It is hoped that he will now be able to hold out until my return at the end of September, as this was one of the main objects of shortening my furlough.

A. T. U.

II. PUBLICATION AND COLPORTAGE WORK.



Mr. F. A. Baker writes:—

Ebenezer! Hitherto hath the Lord helped us! It is with these words that I would begin my brief account of the work that has been done here during the past three or four months. What I shall say will be mostly about the work of the Publication Department and the Colporteurs—for I think that Mr. Gentles will be telling you something about the work of the Printing Department.

So once again I would raise my Ebenezer, for hitherto hath the Lord helped us. When we said good-bye to our Superintendent, who was leaving us for his furlough, we knew that we had a hard time in front of us. But as I look back on the past three or four months I realise that of ourselves we can do nothing, but that Christ, if we will but yield ourselves to Him, will enable us to do great things, and triumph over difficulties such as can only come to those who are seeking to extend His kingdom in a land like this. So I want those of you who have been specially praying for us out here during the past few months while our Superintendent has been on furlough, to realise that you have had a very real and active part in the success that has attended the work during that time. The conditions here are such as to make it very hard to keep bright, and to let our light so shine before men that they may be attracted to our Lord and Saviour Jesus Christ. There have been times of difficulty or in some cases, disappointment, and it is a great encouragement to know that many of the friends at home are praying for us and the work we are trying by God's help to carry on.

Those of you who read Mr. Upson's address at the annual meeting last May, will remember that he mentioned the new book we were bringing out, entitled "Christ in all the Scriptures." This has now been published—it makes a book of nearly 400 pages—and quite a number have been sold. Judging by the reception it has had at the hands of the natives here, it is likely

to supply a long-felt want, especially among the native Christians and Moslem converts. Our Colporteurs have been able to dispose of a number of copies, so that we have every reason to expect that when the book is better known we shall dispose of a far greater number. The other day a native Christian was in the bookshop, and I was asking him about this new book we had published, for we are desirous of getting it into the hands of as many of the native Christians as possible, as it is quite new to them. This friend of mine, in answer to my question as to whether he had seen a copy of it, said, "Yes, I have bought one." It seemed so wonderful to him that Christ should be foreshadowed in Genesis, Exodus, Leviticus, the Prophets, and in fact right through the Bible. This is only one case in point, and I have no doubt but what there are many others. Only a few days ago I was at Alexandria, and there a native Christian was talking to one of the missionaries about this very book. I remember when the man was translating it from the English I asked him if it was very difficult. He said, yes, it was in places. But, he said, I don't mind, for I have been so happy since I have been working on this book—it has taught me such a lot about our Lord and Saviour Jesus Christ. There seems every possibility of its being a great blessing to the native Christians, and especially to the Moslem converts to whom this is all so wonderful and new; but the measure of blessing that this will really be, will depend upon the earnestness and faithfulness of the prayers that we as Christians offer to God on its behalf. Will you help us in this? We want all our books to be sent forth in prayer. Will you pray very earnestly that a great number of this book "Christ in all the Scriptures," may get into the hands of Christians, and seekers after the truth, both in this and other Moslem lands?

Besides the printing and publishing of this book we have, during the past four months, had several of our publications reprinted. Most of the reprints of our own books are done in the summer, as that is our slackest time. Included in these reprints are three collections of Miss Trotter's Arabic Story Parables, which are circulated a great deal among women and girls—more especially among the women in hospitals and their homes, and the girls in the schools. Owing to the great demand for our Arabic vowelled Khutbas, over 50,000 of these have been reprinted during the summer months. Included in this number is a reprint of one of the Khutbas that was written specially for the Ramadan Fast which is now being kept by many of the Moslems. We are making a special effort to get a large number of this Khutba circulated by the missionaries at this time of the year, and up to the present some have ordered a supply of these Khutbas and are going to try and get them into the hands of the people while their thoughts are occupied with the Ramadan Fast. It is surprising what opportunities one has here for the distribution of tracts or pamphlets. I know of some missionaries, who, almost every time they go out, take some of our tracts, Khutbas, or pamphlets with them; and personally I have never known a man to refuse one when it has been offered to him. Even those who cannot read will keep it until they find one of their better educated friends to read it to them. It is quite common to see a group of perhaps four or five people sitting round listening to one man reading.

We seem to send out to Missionaries and colporteurs a large quantity of books, but we do not always hear of as many results from the reading of them as we wish. Our work, to a large extent, is to supply the missionaries with the ammunition, while they do the actual firing. The men in the ammunition room of one of our large Dreadnoughts do not see the result of every shot that is fired, but when the fight is over and the victory won, then both the supplier and the firer of the ammunition will have a share in the honour and glory of the victory. So shall we when Christ comes to call His own to Himself. We shall see men and women, many of whom will be strangers to us, who were once followers of the false Prophet. What greater joy can come to us than to know that one of our tracts or books, given to them by some Missionary, first awakened in their hearts a desire to know more about the Good News of Jesus Christ. So in that last day both he that soweth and he that reapeth will rejoice together over the harvest.

Speaking of the distribution of our literature reminds me of two rather interesting incidents that were told to me by missionaries only a few days ago. The first was told to me by a lady who is superintendent of the women's work in connection with the American Mission in Egypt. She said: "I am seldom without some of your publications when I am travelling. At some of the railway stations I am very well known. At one, especially, several of the officials expect me to give them a tract when I am at that station and many would be disappointed if I did not do so." She added: "I can't always remember what tract I gave them last, and sometimes I give the same one to a man twice. Whenever I do this, he asks me if I will give him another, as he has had that one before. On one station there are men who will most willingly accept a tract; they will even come and ask for one, but the others tell me that these men only want them to prevent others from getting them, and they will destroy them immediately. Now when these people come and ask for a tract the others ask me not to give them one, so that the tracts I give away go to those who really read them." Who can say what the results of this distribution are, or will be?

The other incident was told me by a missionary who is working in the Delta of the Nile, not far from Cairo. He said: "You know those 500 Khutbas that you sent to me a short time back." I said "Yes." "Well, I have thought for a long time that a great deal of good might be done if we could only get our native Christians to take up the distribution of this kind of literature. They know the language and are not looked upon by natives, the Moslems especially, as foreign missionaries. So I got several of the Christian young men who are associated with me in my Church to take ten Khutbas each, and as opportunity occurred give them to their Moslem friends. A few weeks after, at one of our meetings, they told us of some of their experiences in the distribution of the Khutbas, and to whom they had given them. The result was that I found that in many cases these Khutbas had been given to Moslems whom I had never met, and did not even know to exist. Who can tell what results will be obtained by this bit of service? Only eternity will reveal them."

The foregoing are but two incidents of the way in which our

publications are being circulated. I could tell you of many others, but in a land like this, where the Moslems take advantage of every opportunity to hinder our work, I feel that it would not be wise to give you any details. But I can assure you that God is working here in Egypt in no uncertain way. I know of Moslems who are secretly reading our publications, and of men who are explaining them to these readers; I know of others, in some cases women, where evangelists and Bible-women go regularly to their houses to read and explain the Bible to them. While I cannot give you the details I do want you to thank God for it and to pray that He will bless these efforts to the saving of souls.

Another cause for praise is the way in which missionaries in other parts of the Mohammedan world are trying to further the circulation of our publications.

Not long ago we had a letter from the director of a missionary society who was going to make a mission tour through Armenia and Turkey, and in fulfilment of an order from him we sent 2,000 of our Turkish Khutbas to different parts of Asia Minor, to be used by him when he arrived at these several towns.

Another missionary in the Turkish Empire writes:—"I should like to have a copy of your latest catalogue. There are many people in — whose mother tongue is Arabic. Some of them we know are interested in religious subjects, and it has seemed to me it would be a good thing for us to have some of your books here, with a view to reaching this class of people. I am sure there is a large field for your publications here."

From a missionary in Persia we received the following, accompanied with an order for books:—"I was recently staying at —, and some of your publications were recommended to me by —. I have several times heard words of praise from *Moslems* concerning the publication of your Press, both in the case of the Khutbas and the other pamphlets. A few honest minds have confessed they are unanswerable. May the Spirit of God accompany with His blessing this important work of the Press, and cause a movement of earnest enquiry among many Moslems. A few specimens of your latest Khutbas would be welcome—a few in Turkish and Persian, if you have them."

Another missionary is hoping to make a great forward movement, and has written to us asking us to send him one copy of each of our publications (we have nearly a hundred) and 1,000 of assorted Khutbas.

Surely, to return to my opening word, we can say, Ebenezer. Hitherto hath the Lord helped us.

Another section of our work that I must tell you a little about is that of the Colporteurs. The past four months have been very difficult ones with this part of the work. But despite difficulties we have been enabled to keep six men employed in selling our books in different parts of Egypt. We have only six districts in which our men are supposed to work (this is in accordance with arrangements with other missionaries who have colporteurs, so as to avoid any over-lapping), and a man has been kept at each one of these places.

Just now there is not a little opposition, and at times our men find it very hard to sell the books. One day one of the men

came in and showed me an Arabic handbill, published by a leading Moslem in the land, warning people against sending their children to Mission schools, their sick to Mission hospitals, and against reading books and pamphlets printed at and published by Christian presses. This shows that the Moslem is alive to the danger which these agencies are to his religion. Yet, in spite of all, our Colporteurs have been enabled to sell 5,644 vols. during the past four months, which is an increase of 34 vols. over the same period of last year; while the total number of vols. sent from the Press for the same period is 16,475, showing an increase of 3,688 vols. over last year.

The following are a few extracts from two of the letters received from the Colporteurs:—

Girgis writes:—"Most of the people here are very pleased with our publications. A native minister told me: 'I have received great instruction in Mohammedanism since I began to read your books; formerly I could not preach to the Mohammedans because I did not know the fundamentals of their religion.'"

Yacoub says:—"During the last three months distribution among the Mohammedans has not been large. At the beginning of Ramadan I prayed to the Lord with a broken heart for an opening of the door to the Mohammedans. Shortly after this I was walking through a street where a group of Mohammedans were sitting; they looked at me, and thought that I had worldly stories; but when I explained to them what I had, they all bought about twenty copies. This is the answer to my prayer."

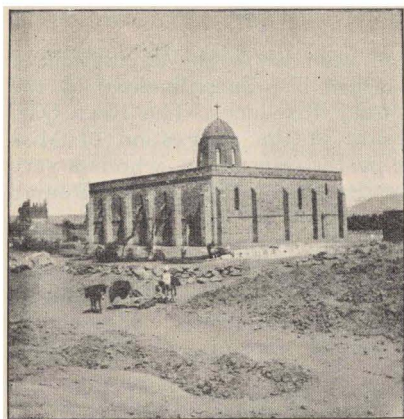
I will bring my letter to a close by giving you a brief summary of a conversation I had with a converted Moslem a few weeks ago. This man, who is not a native of Cairo, came into our book-shop, and I could see that he was not very happy, so I asked him the reason. He said that when he became a Christian he, like so many others, had to leave his native town, his wife, and his home, and live in another town some distance away where he was not so well known. He had to live there for some months, but he still wrote to his wife, and she to him; and although he had become a Christian, she (still a Moslem) remained true to him. The usual thing is for a wife to regard her husband as dead if he becomes a Christian, and the same with the husband to the wife. The most remarkable thing to me was that after a time the wife left her own town and friends and went to live with her husband. The man said that he was very happy when they were together again, and, more than ever before, prayed that she might give her heart to Jesus Christ. After a time she was willing for one of the Biblewomen who was living in the town where they were then living, to come to her house and read and explain the Bible to her. She also occasionally went to Church with her husband. What made our visitor so unhappy the morning in which I saw him in our book-shop was this:—The previous evening he had heard his wife praying, and the words of her prayer were—"Oh God, do not listen to them." She was asking God not to listen to the people who were praying that she might yield herself to Christ. Now perhaps to you at home this may not seem a very important thing; but to me it is simply marvellous. It is true I have only

been out here a little over eighteen months, but I have never heard of anything to compare with this. As I have said, it is wonderful that a Moslem woman should have any regard for her husband when he becomes a Christian, though there are isolated cases (our own Sheikh Abdullah, for instance, whose wife still lives with him). But it is marvellous that she should plead with God not to hear the prayers of His people. The lesson that came to me from it was this. That woman is not far from the Kingdom of God, and almost against her will she is being drawn to Christ. To me it seems that it will all depend upon our prayers, whether she is brought into the Kingdom of Christ or not. She is praying that she may not become a Christian, and she is in earnest about it. Are we praying as earnestly, yea, more earnestly, that she may accept Christ as her personal Saviour? Oh, think what it might mean if this one woman was won for Christ. She can read, and when converted might be abundantly used of God to go into the houses of her Moslem sisters, many of whom cannot read, and explain to them God's Holy Word. Even now she realises in some measure that the Christians have a source of power in prayer, for she is experiencing the effects of it. What will it be when she is brought to Christ? She will realise what prayer is to the Christian, and that she was only saved in answer to prayer. I ask you to join with us in making a united and continued intercession to God on behalf of this one woman. It is a pitched battle—glorious victory or crushing defeat will be the result. *Which is it to be?* "Pray on, pray on, believing ones, the Lord will answer prayer." We shall win.

We still depend upon you to strengthen us by your prayers.

FREDERICK A. BAKER.

III.—Autumn Arrangements.



ENGLISH CHURCH, ASSUAN.

A few lines need to be added in reference to our intended plans, if God permit.

The first thing will be, after arrival on 24th September (D.V.), and securing and furnishing a house, to take over duties and relieve Mr. Gentles, who will thus be enabled to get the rest he is so sorely needing. Dr. Zwemer has written to tell me that, after a week at Fairhaven, he, too, hopes to be in Cairo on the 1st October. Need I say how we have looked forward to and prayed for his coming for at least

two years. May the Holy Spirit set His seal, quite early, upon this concentration of forces.

One thing is a source of great regret to us, viz., that an apparently suitable and very spiritual shorthand-typist, who had applied to us, failed to pass the doctor. Unfortunately we had, in writing to Egypt, referred to his probable appointment, and

thus the mistake was made in the monthly list of prayer-topics. However, it simply means that praise has been offered *in anticipation*, for we cannot believe that God would have us get into arrears with our missionary correspondence and reports. We hope soon to be able to announce that we have found a man "after God's own heart."

Towards the furnishing and stocking of our proposed *Port Said Bookroom* the sum of £45 has been specially contributed, but, to meet the first year's rent and to simply fit it up, at least £100 more is needed. It is, therefore, having to stand over until funds permit us to go forward.

While mentioning *funds*, may we emphasise the need of an increased current income? Some may have thought that the recent large donation would help us in this respect, but one needs to remember that a donation designated for a specific purpose can only be used for that purpose! Further, the more one develops special "forward movements" the more one is dependent upon office helpers to look after routine work, and these have to be paid!

The New Testament with Notes for Moslems is coming along. The Rev. J. Van Ess, of the Arabian Mission, writes to say that he has "Acts" ready for us. The Scripture Gift Mission, of 15, Strand, London (Mr. F. C. Brading, secretary), deserve our warmest thanks for a cordial grant of as many of their coloured pictures of scenes in the Holy Land (by Mr. H. Harper) as we think well to insert in this projected work. As is well known, these are not "daubs," but works of art, and we are most grateful to the Scripture Gift Mission.

Mizân-ul-Haqq (Balance of Truth) will now, it is hoped, be pushed forward another step. Only one-third of the translation was made when I left Egypt, and even that portion has to undergo a thorough revision. Here, also, we are able to report encouragement received from an interview with the Secretary of the Religious Tract Society.

One more language has been utilised for the circulation of our series of *Khutbas*--Pushtu, which is principally used by the Pathans of the North-West Frontier Province. The Rev. Qazi Khairullah is translating to Pushtu at the suggestion of Miss Holst, of the Tent Mission. The pastor referred to, who is a very capable man, will do this work under the auspices of the Punjab Religious Book Society.

The Women's Department is not forgotten. More doors open every year, and more books, etc., are now available for translation or adaptation, but funds and helpers are both limited. Ere long we hope to report further developments. Meanwhile, see Mr. Baker's encouraging report of reprints of the story-parable and other things.

The Feast of Sacrifice. As 20,000 of the special *Khutba* for El-'Eed-el-Kebeer are now available and ready for mailing out, will missionaries in other lands send to say how many they can distribute of this new Arabic edition. They are *gratis* to all who apply in time. We would much like to know of some volunteers for help in prayer about the distribution of this *Khutba* upon such a very special occasion.

ARTHUR T. UPSON,
Superintendent.

5th September, 1912.

QUARTERLY REPORT OF WORK DONE.

APRIL, MAY, JUNE AND JULY.

I. Printing Department—

	Copies.	pages.
(1). Evangelical Periodicals—		
"Orient and Occident"	8,750	245,000
"Beshair-es-Salaam"	4,500	171,000
"Echoes of Grace and Truth"	6,000	208,250
"Sabbath School Lessons" (Amer. Miss., 4 pp.)... ..	541,600	2,166,400
"Booq-el-Qadasa"	6,240	48,920
"All Saints' Magazine"	600	3,150
"St. Andrew's Church Magazine"	150	450
	567,840	2,843,170
(2). For Publication Dept.—		
"The Truth about the Behai Sect" (Eng.)	1,000	17,000
"Haqaiq"	3,000	114,000
"The Truth about the Behai Sect" (Arabic)	2,000	48,000
"Directory to Workers among Moslems"	300	14,400
"Husn-el-Igaz"	2,000	48,000
Khutba No. 5	5,000	40,000
" No. 10	5,000	40,000
" No. 7	5,000	40,000
" No. 9	5,000	40,000
" No. 6	5,000	40,000
" No. 8	5,000	40,000
" No. 18	20,000	160,000
"Facts and Features of our Lord's Return"	1,000	94,000
"Collection of Story Parables," No. 2	2,000	64,000
" No. 3	2,000	80,000
"Christ in all the Scriptures"	1,500	567,000
	64,800	1,446,400
(3). Religious Books, for others—		
Arabic Tract, rept. from "Booq-el-Qadasa"	2,000	16,000
" " " " " "	2,000	32,000
" " " " " " " "	2,000	32,000
"American Mission Minutes of Association"	100	5,200
"Y.W.C.A. Magazine"	500	2,000
"Leaflet, "Lamb's Warning to Young Men"	5,000	10,000
"History of Luxor School"	100	800
"Amer. Mission (Sudan) Minutes of Association"	50	1,700
"Shubra Zanga Annual Report"	200	3,200
"Findings of the American Mission"	500	12,000
English Tract	500	2,000
	12,950	116,900
(4). Various—		
Bible Women's Report Books	1,000	4,000
Egyptian Railways Institute Rules	300	5,200
Moslem World Order Form	250	1,000
American Mission Book Catalogue	300	21,600
C.E. Topic Cards, Medical Mission and other Cards, Receipts, Programmes, Notices, Certificates, Prayer Subjects and various Commercial Work		301,304
		333,104
GRAND TOTAL OF PAGES		4,739,574

Behold, I Come Quickly. Amen, even so, Come, Lord Jesus.

IT has been laid upon the hearts of several of the Lord's people in different lands, that, in view of the long absence of the Lord Whom we love, and of the many tokens, of which He forewarned us, that His Coming is now drawing nigh—the universal unrest and apprehension, the convulsions in the social, political, and spiritual worlds, the slackness of faith in the Word of God and in God Himself, the multiplying heresies, the abounding iniquity, side by side with the world-wide witness of the Gospel—it is time that those of us who are praying and looking for, and earnestly desiring, the Coming of our King, the Prince of Peace, should with one heart and voice send up to Him a *united* cry that He will come; a great heart-cry of love from His whole true waiting Church in all the earth; a cry of welcome to the Coming One.

After much thought and prayer, we believe that it is by the leading of the Spirit of God that we now send forth the call to all those who love His appearing, to join in this special world-wide appeal to the great God and our Saviour Jesus Christ. The two days set apart for this object are

SUNDAY and MONDAY, OCTOBER 6th and 7th, 1912.

We would earnestly ask all those into whose hands this paper may fall, who are one with us in the desire, to observe these special days, individually or together with others, and to pass on the suggestion to fellow-believers. Especially would we invite all Ministers, Teachers, Editors, and other workers at home and abroad, to assist in making it known, and in bringing together, especially on Monday, October 7th, praying bands who will unite in the petition.

Further particulars will be found in "The Morning Star" for June 1st, 15th, and subsequent issues, published fortnightly at Zion House, 5a, Paternoster Row, where copies of this invitation will also be freely supplied for judicious distribution. We should warmly welcome the co-operation of friends at home and abroad who would undertake to send the invitation to the Ministers and leading workers in their own town or neighbourhood.

"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." "Know ye that the Kingdom of God is nigh at hand." "He is near, even at the doors." (Luke xxi. 28, 31; Mark xiii. 29.)

ADA BLAKEWAY, Secretary C.Q.P.B.

JOHN DAVIDSON, of *The Christian*.

ALBERT HARDING.

BARBARA GRACE HARDING.

EVAN H. HOPKINS, Editor *The Life of Faith*.

ROBERT MCKILLIAM, Editor *The Morning Star*.

ANNIE W. MARSTON.

SAMUEL E. ROBERTS.

JAMES W. THIRTLE, of *The Christian*.



Notes from W. B. C. Gairdner.

I THINGS are changing in an extraordinary fashion in respect of the openness of this contest between Islam and Christianity, for contest it of course is and must be, though an honourable one. Five years ago the prevalent note in missionary policy was secrecy. Our plans were discussed in camera and "privately published." The records of the Conference of Missionaries to Mohammedans, which was held in Cairo in 1906, were printed in a semi-private way and not sold at the book-stalls at all. And so on. Now, chiefly owing to the Edinburgh Conference and "The Moslem World," the most astonishing volte-face has been executed in our attitude. Not one of our thoughts, nor one of our plans, but we announce it for all the world, including the Mohammedan world, to hear, and hear it they do! That very report of the said Cairo Conference of 1906 has been published in extenso in the Arabic press in Cairo, and the same applies to a long article in the "Revue du Monde Musalmane," giving a complete account of all missions to Moslems with their methods, drawn from the missionary reports and books. This was translated into Arabic and published in the leading Moslem daily, in successive "leaders" on the front page. And of course the "Moslem World," where we express ourselves so freely, is known and read. A new spirit has thus been awaked in Islam itself. They are bestirring themselves as never before by way of counter-movement. And this too is known through the length and breadth of the Moslem world. A Syrian Sheikh sets up a Training College for Moslem Missionaries right opposite our hospital at old Cairo, and goes off to India to lecture and speak on this new "Missionary Society." Turkish Sheikhs go a-missionising in China. An Indian Moslem missionises (with a "literature scheme") in Tokio, and we hear of three notable Japanese conversions to Islam. The lists are cleared, and the battle-arrays drawn up, with a vengeance! There can be no going back to the old régime; for good or for evil that is past for ever.

Is it for good or for evil? Of course it sometimes seems a weakness that we can lay no scheme but our opponents hear of it and can counter it even before it is entered upon. But on the whole the change can only be for good. For one thing, it is a sign, and a most novel one, that Islam sees it ought to "wake up": a greater compliment to the Christian propaganda cannot be imagined. For another thing, in advertising their own endeavours they are continually bringing ours into notice. I can imagine, therefore, that crowds of Moslems will be in the future asking themselves "WHAT is this Christianity? WHY is it evangelising us? What is the meaning of it all?" where formerly only a very few have been aware that the religion of Islam was ever being queried. It may be that we ought to have faith for a great movement towards Christianity, as well as away from it in the coming days. Anyhow, we have entered on a totally new phase in this great matter.

* * * * *

The Arabic branch of the Y.M.C.A. in Cairo is a work that calls urgently for your prayers. You simply cannot imagine the need of such work. The moral lapses of young men and school-boys in this city are frightful, and they find next to nothing to help them. Some of these stories are horrifying: and how hard it is for them, even when got hold of, to pull out of the pit! If so many of the Christian Copts themselves have sunk so low, how necessary it is in relation to the Moslem work itself that they should be helped! And the Club-rooms have already begun to be instrumental in reaching young Mohammedans also; for a young Moslem Effendi, who has turned to Christ, and is now a Catechumen of our Church, has become a member of the Y.M.C.A., and often brings in other Moslems and talks with them in the Club-rooms. This is a small beginning, but it is something. Lord Kinnaird most kindly gave a great deal of help when staying here in the winter season. The leaders of this work among young men and among students need our prayers very greatly.

* * * * *

At Old Cairo our Men's Hospital has had another storey added (which was formally opened by General Maxwell in spring). This addition doubles the actual accommodation of the Hospital, though we are assured by the staff that neither the work nor the number of beds is increased thereby, a statement which the lay mind finds a little hard to grasp. In any case it is clear that "Harmal's" Hospital retains its popularity, in spite of the great increase of hospitals and dispensaries in Egypt, and in spite of (or shall we say *because of?*) the preaching of the Gospel, in word and deed. On the north side we have acquired a bit of land, with a view to extending the wards for anæmia patients.

* * * * *

Mr. MacNeile has left us for a year of study of Arabic language and literature in America. We shall miss him in the work here, but feel sure that the temporary loss will mean ultimate gain. We look forward to a reinforcement in autumn, but, with this atrocious language, it is long before a man can become fully efficient.

Lord Kitchener has been exceedingly courteous, kind, and sympathetic to various representatives of Missions. It is wonderful how he gets on with all and sundry. He seems to recognize the great truth that it pays with the Moslems (to put it at its lowest) to take up quietly but definitely the position of a Christian man, and not a merely neutral, still less an irreligious position.

With regard to the training of missionaries for work in Arabic-speaking lands, an important forward step is being taken this year. The Edinburgh Conference of 1910 stirred the Missions up to unite, both in raising their standard of language-study and in organizing their methods. Last December was held in Cairo a representative Conference of missionaries, from many societies in Egypt and beyond Egypt, to discuss the subject, and this autumn the result is to be seen in the inauguration of the Cairo Training Centre; a prospectus and syllabus of study are being prepared, and may be had from Dr. Zwemer, Secretary, c/o Nile Mission Press, Cairo. It is hoped that missionaries,

and especially novices, from many parts of the Moslem world will avail themselves of the unique opportunities here offered of studying Arabic language and literature, and of seeing something of native life and methods of Mission work. Already we are in touch with several who wish to join. The formation of *classes* and the giving of lectures do not form essential features of the scheme; but each student will be guided by experienced missionaries as to his course of study, the choice of books, and of teachers. Some of us, looking back on our early missionary days, and of the time wasted through lack of proper guidance, feel half envious of the opportunities offered to the new generation. We feel more and more the call to all we can to bridge the great gap that must ever exist between "native" and "foreigner," and assuredly an accurate and sympathetic knowledge of the language is one of the first steps to be taken. Think of how often the Gospel message has been given in language so halting, as to be, if not actually misunderstood, at least most unattractive. But we believe that a better day has already dawned, and that Cairo is not alone among missionary centres in working for reform in language-study methods.

* * * * *

We ask the reader to read the preceding paragraph over in conjunction with the opening one, in which the Training College for *Moslem* missionaries is spoken of. What does the juxtaposition suggest? Surely that the question of the evangelization of Islam has entered an entirely new phase. We want this fact to be deeply impressed on the minds of our readers and the Christian public at home: and that it is a time for renewed effort, renewed consecration; a more purposeful and serious undertaking of the task than ever before; and the sacrifice of our very best for its accomplishment.

W. H. T. GAIRDNER.

Prospectus of the Study Centre for Arabic and Islam in Cairo.



THE Lucknow Conference of 1911, by special resolution, emphasized the call of the Edinburgh World Missionary Conference for special training of missionary workers, especially among Mohammedans, and recommended that Cairo should be made a centre for this purpose, and that facilities should be provided there for special training in the history, literature and doctrinal development of Islam. In accordance with this recommendation, the Executive of the Lucknow Continuation Committee appointed a committee of missionaries resident in Egypt, representing the various Societies working in that country to see to the carrying out of this recommendation into effect.

This Cairo Committee now begs to offer to the Mission Boards and Committees of all missions concerned with Moslem work, and to others interested in the same, the results of their delibera-

tions, and send herewith a plan and syllabus of the work immediately contemplated. In connection with this, attention is at the same time drawn to the findings of the Edinburgh Conference (Vol. V.) and of the Lucknow Conference in its report.

I. THE SCHEME.

The scheme consists in the organizing of facilities for the study of Arabic and Islam, providing, (a) superintendence by missionaries of experience, and (b) instruction by the best available Arabic-speaking teachers. It is hoped to make a start with the scheme by November 1, 1912.

II. ENROLMENT.

Applicants should communicate with the committee as early as possible, stating both the course of study which they wish to pursue, the time when they hope to begin that course, and the possible length of time at their disposal for study. Their application should be accompanied by credentials from the Society in connection with which they contemplate working among Moslems. There is no enrolment fee. Applications to be addressed to the Secretary.

III. COURSE OF STUDY.

(A) The Arabic Language.
 (a) Phonetics, pronunciation, reading.
 (b) Writing.
 (c) Grammar of the classical language (progressive, with exercisés).
 (d) The same (systematic and comparative).
 (e) Oral use of the classical language.
 (f) The grammar and oral use of colloquial Arabic, *i.e.*, Egyptian colloquial at first. The Committee hopes it may prove not impossible to study the principles of Syrian and other colloquials also.

(B) The Literature of Islam.
 (a) Koran.
 (b) Hadith (traditions).
 (c) Fiqh (law).
 (d) Kalam (theology).
 (e) Tasawwuf and Falsafa (mysticism and philosophy).

(C) Literature on Islam (English, German, French, Dutch, etc.).
 (a) Origins of Moslem faith and practice.
 (b) History of the same.
 (c) Modern developments and movements.
 (d) The Moslem controversy.
 (e) Practical aspects of the evangelisation of Moslems.

(D) Object lessons in popular Islam.

Prayer, Fasts, Feasts, Zikrs, Mulids, Islamic educational institutions, Social-life and Customs.

IV. EUROPEAN SUPERINTENDENCE.

The work done under the above heads will be superintended by missionaries, whose duties will be to secure and supervise the

best teachers; to prescribe courses of study; to superintend the work of the student, be available for consultation with reference to it and to recommend books for reading.

The following have consented to supervise the respective courses:—

(A) Arabic Language, Rev. W. H. T. Gairdner, B.A., with the Rev. J. Kruidenier, D.D., for Systematic and Comparative Grammar.

(B) Literature of Islam. (The same *pro tem.*)

(C) Literature on Islam, Rev. S. M. Zwemer, D.D.

(D) Object lessons on popular Islam, Mr. G. Swan and others.

V. ARABIC SPEAKING TEACHERS.

The best Arabic speaking teachers, Egyptian or Syrian, will be secured by the committee at favourable rates. Owing to the presence in Cairo of (1) Sheikhs, (2) Educated Moslem converts, (3) Effendis with modern education, it may be said that the facilities available in Cairo are greater than in any other city of the Arabic speaking world.

VI. LIBRARIES.

For the student of Islam, Cairo offers admirable library facilities. The Khedevial Library contains a full collection of Arabic printed books and manuscripts, as well as the works of European orientalists. In addition to this, the Church Missionary Society has consented to put at the disposal of the Committee its carefully selected Oriental lending library; and Dr. Zwemer has offered to make his private library of works on Arabia and the Arabs available. The Committee will provide the leading periodicals in Arabic and English, bearing on the subject of Islam.

VII. FEES.

There will be no charge for the superintendence given by the staff. The Arabic teachers will be paid by the student at the usual rates. At first, when frequent lessons from two or three different teachers are indispensable, not less than £3 3s. (\$15) should be allowed for teachers' fees per month.

VIII. BOARD AND LODGING.

The Committee is not prepared at present to assume responsibility for the board and lodging of the candidates, though they will gladly correspond with intending students and advise them on this subject. Men can find board and lodgings at hotels, pensions or lodging houses, at prices ranging from £1 10s. to £3 per week (\$7.50 to \$15.00).

NAMES OF MEMBERS OF THE COMMITTEE.

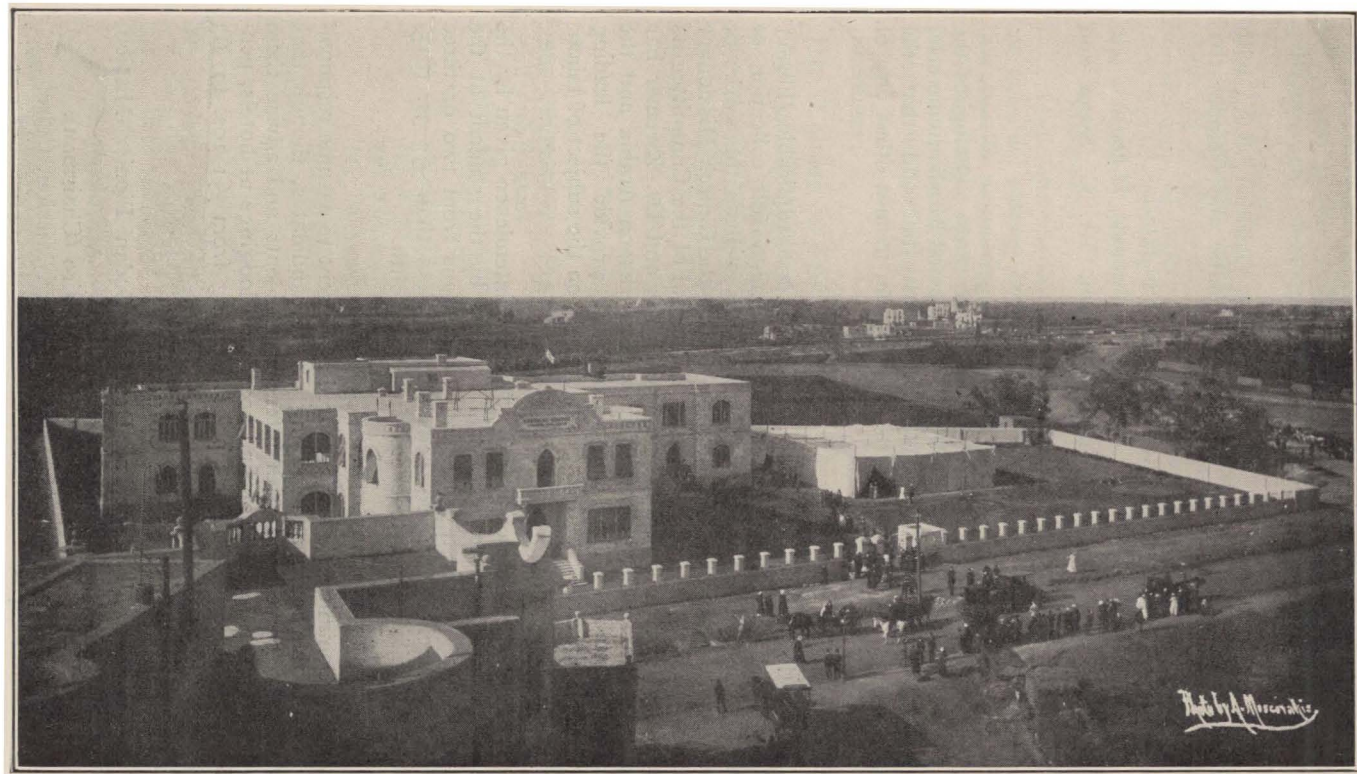
Missionary J. Enderlin, Deutsche Sudan Pionier Mission, Assuan.

Rev. W. H. T. Gairdner, C.M.S., Cairo (Chairman).

Rev. Dr. J. Kruidenier, American U.P. Mission, Cairo.

Rev. Canon R. MacInnes, C.M.S., Cairo (Treasurer).

President R. S. McClenahan, American U.P. Mission, Assiut.



GIRLS' COLLEGE, AMERICAN MISSION, CAIRO.

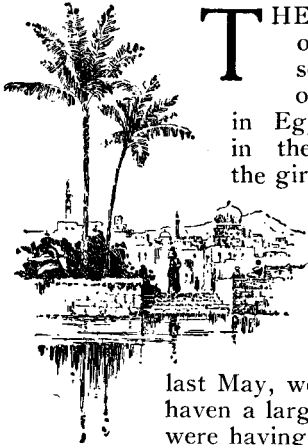
Rev. W. L. McClenahan, Cairo.

Mr. Geo. Swan, E.G.M., Zeitoun, Cairo.

Rev. Dr. S. M. Zwemer, The Arabian Mission of the Reformed Church in America (Secretary).

The Secretary's address is THE AMERICAN MISSION,
Cairo, Egypt.

In Memoriam.



THE sudden home-call of Miss Ella O. Kyle on the 5th June, 1912, brought deep sorrow to the American Mission, and not only to them, but also to many households in Egypt. She had been for thirty years in the Mission. Under her devoted care the girls school at Cairo gained widespread confidence, and from this beginning was formed the Girl's College, which now takes its place in the front rank of education for the women of Egypt. Moslems as well as Copts, Greeks, Jewesses, and Armenians, all find a home there. Just before leaving Egypt last May, we had the pleasure of welcoming at Fairhaven a large number of American missionaries, who were having a conference at Schutz. Miss Kyle was one of these, and she and I had a little talk in the verandah together about a mission which had recently been held at the College. I asked her for some account of it for "Blessed be Egypt." She seemed so full of joy as she told me of the blessing that the Lord had sent them. So many of the girls had openly confessed their decision for Christ. She asked me to wait a little while. "We are soon to have a Communion Service, and those who are really in earnest will join the Church. After that I will write, because then we shall know more certainly how real the work has been."

After Miss Kyle's death, the following was found in her handwriting. She intended it for "Blessed be Egypt":—

"We arranged for a series of evangelistic meetings. They began on the 14th of April and continued two weeks. It was a time of great blessing. We have never had anything to equal it; Rev. W. L. McClenahan, one of our missionaries, took charge of the meetings. The early morning meeting was in English, and the afternoon was in Arabic. We held the morning meeting in our drawing-room, and though the meeting was voluntary, the room was crowded—a company of ninety or more. The afternoon meetings were held in the chapel, and it was well filled. I announced at the first that the meetings were all voluntary, and that no one need feel obliged to attend. I did this so that the Mohammedan girls would feel free to do as they liked. Strange to say nearly all of them were most faithful to attend, and they showed great concern about their souls' welfare, and many confessed they were sinners and could not save themselves. Mr.

McClenahan said he would like to see all those who had decided for Christ in a meeting to be held especially for them. I was so surprised when almost half the school rose and started to go into the special meeting. I stopped some of the girls and asked them if they knew what it meant, and they said 'Yes, we understand, and we want to go.' So there were forty-six who confessed Christ. These forty-six girls represented five different religious beliefs. It was a motley company, but all having one desire and intent. These all gave testimony to changed hearts, and they wanted to live and do a work for Christ. Then began their troubles. They wanted to make a public profession of their faith in Christ, and they began by asking their parents for permission to unite with the Church. They found their parents not willing at all for them to leave their Church and come into the Protestant Church. They would come every day and tell us that they could not get the consent of their parents at all, and that they would have to disobey them in this matter. I said: 'No, don't disobey, but try again and pray more over it and God can change their hearts.' They were so troubled, and had such a conviction of sin and a changed heart that they felt they could not keep back from coming out and uniting with a Church that was like their belief. Their conduct was so different, and one could see the new heart and feel God's Spirit dwelling in their hearts.

We had our Communion last Sabbath here in the College. Seventeen (counting five who had united before) out of the forty-six united with the Church. One of these was of Roman Catholic parents, and had been in the catechumen class preparatory to taking Communion in the Roman Catholic Church. When she asked her parents they told her that she must have it in her own Church, but M—— said, 'No,' that she did not believe in all of the Roman Catholic Church, and that her belief was the same as the Protestants, and there was where she wanted to commune. They then gave their consent, and said: 'Do as you feel is right.' She is an only child and a most beautiful bright girl.

M—— received her permission on Monday, and she came to school bright and early, looking so peacefully happy, and came up to me and said: 'Oh, I have permission. I am so happy.' So all those who united were of Protestant families, except this one, who was a Roman Catholic.

Some dear girls came of themselves and said they loved Christ, and that they knew Christ accepted them even if they had to remain secret Christians. When I would see their great love for Christ and strong faith I could do nothing but praise the Lord. But, oh! how sad I felt for those who had no permission. I never saw girls so much in earnest studying the Bible and in prayer. Each class formed itself into a prayer circle, and they were coming to me all asking: 'Where can we meet for prayer?' I would point them to a room, and they would say: 'Oh, there is another meeting in that room.' So we had great difficulty to find places for them to meet and be alone.

Sabbath was a blessed day and a day long to be remembered in the history of the college. There were forty-two who communed. The poor Coptic girls who could get no permission felt so badly, and many of them cried all the time. One said: 'When the girls stood up to take the vows, I answered all the vows in

my heart, and I know that Christ counts me one of His flock.' Another said: 'Oh, I felt so sad sitting by myself as if I did not believe in our Christ; I was separated from you.' I found most of them in one of the class-rooms afterwards, all crying because they were not allowed by their parents to unite with the church. They said: 'Oh! we had such a longing to be with Christ's people, and we cannot be happy until we are free, and we will beg our parents more and harder; and cannot you have another communion before school closes?' I told them that there would be one in the town church, the last of the term. They said they were going to ask hard for permission. So we have been so happy and feel and know that God's Spirit has been working mightily on these girls' hearts, and the school has been so different and the girls so much more easily managed. They still keep up the prayer-meetings. I have thought so often that people at home cannot appreciate fully just how difficult it is to come out and be a Christian."

The writing ended here. How little she thought that in a few days she was to meet her Lord. How gracious of Him to let her see the beginning of the reaping time, before He took her to Himself—that she might say "Behold I, and the children whom God hath given me." We know that if she could speak to us now, it would be with a thankful gladness that her place is to be taken by Miss Carrie Buchanan of Luxor. It is a great sacrifice for her to leave her dearly-loved school, and yet everyone feels that she is the one for the Cairo Girls' College. I would ask that earnest prayer may be made for her and her new work; and also for Miss Helen Ferrier, who succeeds her at Luxor. May they both also have the joy of Harvest.

A. VAN SOMMER.

Bible Woman's Training Home.

Jerusalem, June 20, 1912.

To the Editor of "Blessed be Egypt."

DEAR MISS VAN SOMMER,

By your kind permission I would like to call the attention of the readers of "Blessed be Egypt" to the Bible Woman's Training School which has been opened in Jerusalem. All who have evangelistic work in Palestine, Syria, or Egypt on their hearts, appreciate the need of efficient native helpers as Bible women, trained and equipped for this most necessary work.

I would like to ask the co-operation of my fellow missionaries who know older girls or young women whom they esteem to be qualified for such training, which consists of an especial course of Bible Study, with practical training in the application of the Word in personal work.

More, perhaps, than we realize, the salvation of souls in these lands depends upon their own sons and daughters. Let us earnestly pray that many of those who have learned the Saviour's love may awake to a realization of their responsibility and rise to meet it; and go forth in the Name of the Lord with His Word

and take the glad tidings of salvation through Jesus' blood, to the perishing among their own people.

We will be pleased to furnish further particulars concerning the school to any who are interested, and who will write us concerning it to the above address.

In Jesus' glad service,

A. ELIZABETH BROWN.

The Egypt General Mission.

FOURTEENTH ANNUAL REPORT, 1911.

Preface.

OUR preface cannot but make mention of the faithfulness of the Lord. Another year's testimony to His unfailing kindness and constant care must be added to the thirteen already recorded. We can only say once more that His compassions fail not, they are new every morning.

The Stations.

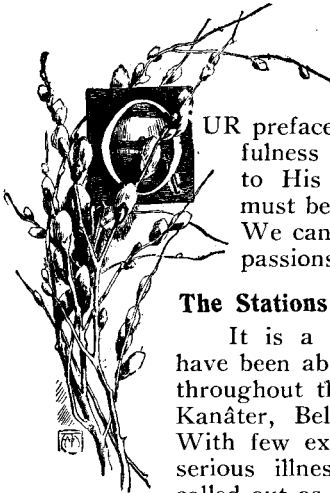
It is a matter for deep thankfulness that we have been able to carry on the work uninterruptedly throughout the year at Zeitoun, Mataria, Shebin-el-Kanâter, Belbeis, Tel-el-Kebir, Ismailia and Suez. With few exceptions we have been preserved from serious illness, and our gratitude is still further called out as we remember that we have been spared losing any of our workers through death since our brother Elias Thompson passed away in 1901. Peace has also been maintained in the country in spite of the strained relations between Moslem and Christian on account of the war between Italy and Turkey.

The Hospital.

The Elias Thompson Memorial Scheme at Shebin-el-Kanâter has moved a step forward during the year, the Men's Ward being now practically complete and the Doctor's and Missionary house partly built. It is our earnest hope that early in the New Year this work may be finished, the house being urgently needed.

Conferences.

It has been our privilege from time to time to welcome Conferences of workers in Egypt at our Zeitoun station. It is most conveniently situated for such gatherings, being accessible to Cairo and at the same time beautifully quiet. The Compound, which was given to us by a friend three years ago, is large and roomy, and it has witnessed many memorable gatherings. The Second Women's Conference, held from April 17th to 20th, was attended by 50 Biblewomen and teachers from all over Egypt, and found a time of deep blessing to all. The conviction grows with us that the Lord may bring about the downfall of Islam through the women, weak and despised as they are. It would be just like Him, "God hath chosen the weak things . . . to



confound the things which are mighty; and they which are despised hath God chosen . . . to bring to naught things that are" (1 Cor. i. 27, 28). May this be the reason He is reinforcing us on the women's side so much more than on the men's. We have now associated with us in the work a total of 33 missionaries, of whom 23 are women. Five years ago (December, 1906), we numbered 18, of whom 10 were women.

Literature.

Our little Arabic Gospel paper, "Beshair-es-Salaam," has continued its fruitful ministry for another year. In June it completed its tenth year of publication. We have heard from China in the East of its usefulness, and as far West as Morocco, it is fulfilling its purpose of helping on the evangelisation of the Moslem world.

Conclusion.

The end of one year is but the beginning of another, and each is inextricably bound up with that which precedes and that which follows. Looking back on the fourteen years which have passed since the inception of the work, we feel as though we had been mostly engaged in ploughing, and yet it would scarcely be accurate to put it thus, for sowing has also been in progress, and in a small degree some reaping has been done. But even the reaping is only the beginning. No true worker for God is satisfied with "bare grain." It is only as this grain becomes the seed for another harvest that it is fulfilling its purpose in the Divine economy. In the assurance of the promise of God the work has gone on for another year. The Word of God has been bread to the worker and seed for sowing, and we dare to believe that this word shall not return void, but it shall accomplish His good pleasure and prosper in the thing whereto He sent it.

14TH ANNUAL FIELD REPORT, 1912.

By MR. J. GORDON LOGAN, Field Secretary.

"Trust in the Lord with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall make plain thy paths."—Prov. iii. 5, 6.—(R.V.).



WORD in season for us as a Mission, and for all who are fellow-labourers with us, as we review the work of another year. How subtle are the temptations that come to us in these days to trust in some arm of flesh, to lean upon something of our own understanding, to leave Him out of our calculations.

A letter from a well-known missionary, published lately, comes as a message from God in this connection. Friends had been urging her to write more to stir up interest in her work. She says, "I felt that surely this was a mistaken way of looking at things. If the work is ours, then, of course, we are responsible for its expenses and for keeping up the interest and for reminding people; but that is a position we never took up." If, on the other hand, the word is God's, then is the responsibility not

THE EGYPT GENERAL MISSION.

Left to right.

FRONT Row (sitting)—

A. Y. Steel.
Mrs. Steel.
Miss Cohen.
Miss Langford.
Mrs. Porter and baby.
Miss King.
Miss Channing.
Mrs. Geo. Swan and
children.
Miss Liblik.

MIDDLE Row—

J. Gordon Logan.
Miss Rowe.
Miss Perkins.



Miss Burton.
Miss Jameson.
Miss Pim.
(Miss M. Pim).
Miss Mickhin.
Miss Palmer.
Miss Hoghton.
Miss Reimer.
(Miss Payne).
D. D. Porter.
Miss Whitehead.

BACK Row—

A. C. King.
Mrs. Logan.
H. E. E. Hayes.
(Miss Ely).
A. Pim.
Mrs. Liggins.
Dr. A. G. Payne.

CHRISTMAS GROUP, 1911.

altogether His? "And is not our one and only responsibility to keep so near to our Lord that we shall know what He wants us to do, and do that and nothing else? For, of course, anything we did on our own account would be our responsibility." You ask how it works out? Well, this is how it worked out with our sister. For nine months it has been impossible to write the usual circular letters. One, in fact, was written with great difficulty, but it went amissing in the post, and never reached its destination, so that a good opportunity was presented to prove "whether indeed our letters had something to do with bringing the needed money, or whether it came entirely because of our Father's reminders, not ours at all. And now, after a surely long time to test the truth or the mistake of our thought, comes to-day a gift which seems to answer the question most restfully, for it brings the amount given to us this year up to a point past the gifts of last year when letters were frequent; and it clears all expenses and leaves something in hand. Surely then it is not the letters any of us can write, it is not the 'interest' we by any effort can create, but surely the loving-kindness of our Lord and His blessed reminders, which accounts for the fact that in this year of drought all our needs have been supplied."

Beyond the shadow of a doubt our reports, our missionary literature, our letters, our deputation meetings, have a place, and a blessed place, in God's plan; but our danger to-day is to get our eyes on to these secondary things and ascribe to them effects which proceed from the great First Cause alone. He is a jealous God, and His glory He will not give to another, and so how often the fleshly source fails, the broken cistern yields no water and blessed is the man, or the mission, that is then cast back where Habakkuk was:—

"Though the fig tree shall not blossom,
Neither shall fruit be in the vines
Yet I will rejoice in the LORD,
I will joy in the God of my Salvation."

The Open Door.

The past year has indeed been a year of the loving-kindness of our God. We have to praise Him for answering the many prayers that have been offered up for those in authority here. The coming of Lord Kitchener to Egypt has made a wonderful change in the whole state of the country, and his attitude to both Christians and Moslems has been without reproach. The door for the Gospel to the neglected towns and villages of Egypt remains wider open to-day than ever. As an instance of this some of our brethren in the American Mission have been working through the villages of the Delta with a steam dahabieh, holding

OPEN-AIR MEETINGS,

and they are also about to start running a Gospel car on the Delta Light Railway with the sanction of the authorities. Mr. G. Swan was down with them on the boat lately, and writes: "Among other blessed experiences I had the longing desire of many years satisfied, and took part in a real genuine open-air meeting in Egypt. I took with me to the boat a folding organ and Mr.

Gairdner's native tune book. Mr. McClenahan suggested that we should go to the largest village near and play to collect a crowd. So two sailors shouldered the organ and we sallied forth. We went to the large open space in front of the Omdî's house, where a wide-spreading sycamore provided ample shade, and soon we had most of the village round, men, women, and children, in a large and most orderly ring. We sang and preached repentance and salvation through faith in Jesus for about two hours. We could see signs of the Spirit's working on several faces. The man who was most angry with us, and would have caused a disturbance if the others had not held him in check, ended up by being won over to complete friendliness, and said he was determined to look into these things. Perhaps on another occasion we might have been thrown into the very unsavoury village pond which was near at hand; but to get one such opportunity was well worth several baths in a "birkeh."

Signs of Revival.

We have also to praise God for signs of the Spirit's working in converting and quickening power in Egypt. At a mission held by the Rev. Wasef Filobbus in the American College in Assiout 140 of the students were converted; and a gracious work was also done at a conference of women workers in Assiout later. A number of Coptic ladies were greatly stirred up, and led out in intercession and effort for the salvation of others. One young lady has been preaching with power to large audiences of men and women. On one occasion three learned sheikhs came to confound her, but she had an answer from the Bible for every objection they raised, "and they were not able to withstand the wisdom and the Spirit by which she spake."

The Conferences for Women held at Zeitoun have also been a means of blessing to many. Souls have been saved, and Christians quickened.

At a mission held in the large American Mission Girls' Boarding School in Cairo, some 45 girls were dealt with who professed to accept Christ as their Saviour; and several notable cases of real conversion to God have happened recently in other parts. So lift up your heads, ye saints, who are praying for the redemption of Egypt!

New Workers.

We have to praise God for sending out to our Mission during the past year four new workers, Miss C. Hoghton, Miss K. Burton, Miss A. Liblik, and Mr. A. C. King; and also for the return of Miss J. S. Jameson, after an absence of two years. Although detained at home by reason of health, Miss Jameson was able to study dispensing, and is now qualified to take charge of that department of the work in Chebin-el-Kânater. Miss Liblik is a fully-trained nurse, and will act as matron of the hospital. Their settling in Chebin has meant the opening of a ladies' house in that centre, Mrs. Liggins has joined them temporarily, and God has set His seal on their work already by giving many openings amongst the women.

Monthly Day of Prayer.

In connection with this day a new departure has been the starting of a monthly missionary meeting, held at each station, when reports of the work of the month are given by the missionaries and the native helpers. These reports are then condensed and forwarded to Mr. G. Swan to be edited, and printed, and a copy forwarded to each missionary in time for the day of prayer, so that all are kept in vital touch with the needs and doings of other stations. The missionary meetings have been a real help in drawing us and our native helpers together, our motto being, "Let us consider one another, to provoke unto love and good works," and the News Sheet is proving itself to be an invaluable institution. The visit of our chairman, Mr. Arthur Pim, in December and January, was greatly appreciated and blessed to us all. God was very present in our gathering at Zeitoun at Christmas time, and spoke to our hearts.

Medical.

The dispensaries at Chebin, Belbeis, and Matarieh continue to provide valuable openings for the Gospel message. The Men's Ward of the Hospital at Chebin is now completed, and Mr. Steel is to be congratulated on the result. Our brother has put in a lot of patient and self-sacrificing labour on these buildings, and has had a willing helper in Simaan Effendi, our evangelist. Most careful supervision has been given to the work, and much money has been saved to the Mission. Pray that we may be helped in the furnishing and equipment of this ward, and that it may soon be the scene of Gospel triumph. Keep praying also for the completion of the whole scheme, including Women's Ward, operating theatre, and dwelling for missionaries.

Schools.

Our Boys' Schools in Chebin, Belbeis, Ismailia, and Tel-el-Kebir, and Girls' Schools in Suez, Zeitoun, Ismailia, and Belbeis, form an important part of our work, and much prayer and effort is put into them, not without distinct signs of blessing. It is interesting as years go by to meet with former pupils of these schools in different spheres, and find that the effect of the teaching remains. The opening of Provincial Council Schools in the principal centres, provided for out of a 5 per cent. land tax, makes it increasing difficult for mission schools to exist, and in Chebin we have been obliged to close our Boys' School on account of most of our boys leaving to join the new school there.

Meetings for Street Children.

These meetings have become one of the most interesting features of the work our lady missionaries are doing in the different stations; in many instances the school children help greatly, literally going out into the highways, and compelling their less fortunate brothers and sisters to come in.

Literature.

Our monthly paper for Moslems, "Beshair-es-Salaam," has carried its message of salvation throughout Egypt and other

Moslem lands for eleven years now. At the beginning of 1911 we were led to change our policy with regard to the payment of subscriptions. The general custom of sending papers and periodicals to every applicant in the country, and then attempting to collect the subscriptions at the close of the year, has led to a very bad state of affairs. We had a large list of subscribers, but experienced the utmost difficulty in getting payments. Some of the worst defaulters were pastors and members of the Christian Church, and apart from the financial loss, we felt responsible before God for the temptation that was being put in their way. We accordingly decided that all subscriptions must be paid in advance. It meant great cutting down of our list of subscribers, but God has helped us wonderfully, and we have to-day more *paying* subscribers than we ever had under the old conditions. Instead, too, of sending out monthly hundreds of copies to dishonest people, who never intended to pay, we send out 500 copies free to a carefully selected list of Moslems of the class our paper particularly aims at reaching. At the beginning of 1912 our friends in the American Mission and the C.M.S. were led to take the same step in connection with the papers they issue, and we have to praise God for a new condition of things that makes for righteousness having been created in the country.

Evangelistic Work.

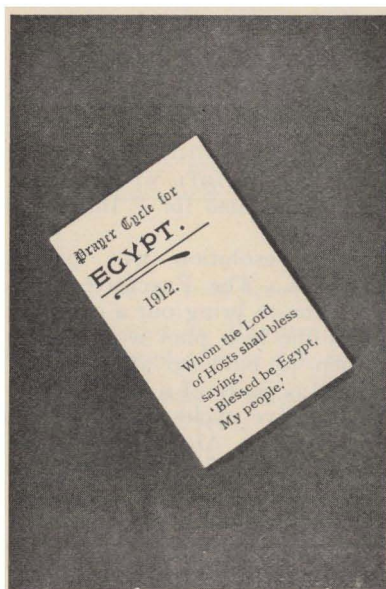
The Market Meetings in Chebin and Belbeis have given splendid opportunities for reaching crowds from the surrounding villages. A good deal of useful itinerating has been done by our native evangelists. The preaching meetings in Zeitoun and Matarieh have been exceptionally well attended of late, and our hearts have been rejoiced by signs of God's working. We seek that all our work should be evangelistic, and should lead up to the conversion of souls, and we are not ashamed of the Gospel of Christ. If we had nothing better to offer these people than a watered-down Gospel, and "new theology," as old as Satan's lie, we would pack up and go home; but, praise God, we have proved in blessed experience that the old Gospel meets every need of spirit and soul and body, and exactly suits both Moslem and Copt, for "it is the power of God unto salvation to everyone that believeth."

Let me close by giving one more sentence from the letter I have already quoted: "I would earnestly ask those who have heard and responded to the inward secret reminders of God through the past year, to pray that we may never act so as to remove the responsibility of the care of this work from our Lord to ourselves by undertaking anything that He does not intend should be undertaken; or by holding back through fear of running before Him when He would lead us on to the place where--

'. the steps of faith
Fall on the seeming void, and find
The Rock beneath.'"

J. GORDON LOGAN,
Field Secretary, E.G.M.

Our Prayer Cycles.



OUR first cycle was for Egypt. It was first brought out in June, 1896, and was a little folded card, with suggested topics for prayer during one week. The following year we printed the names of all the missionaries in Egypt. At that time, three pages were enough for them all. We have seen the number grow in answer to prayer. Now there are 328 names in our cycle. We should like to recall some of the things God has done since His children took up the burden of prayer for Egypt.

In the American Mission, apart from the great increase in the number of Egyptian pastors, teachers, workers, and scholars, certain visible signs of God's answers to prayer may be seen. The Assiout Hospital has been built, the Assiout College has been built, the large Girls' School at Luxor, the Girls' College at Cairo, the Church, Schools, and Mission premises in Alexandria, the Tanta Church, and Hospital for Women, the Church at Zagazig, the Mission buildings at Benha; all these have sprung into existence. We thank God for them. Every building becomes a fresh centre of blessing. Turning to the Church Missionary Society, the Hospital at Old Cairo has been built, and the work has extended in the Cairo district, and in the Province of Menoufyeh, while both the American Mission and C.M.S. have carried forward work in the Sudan.

In 1898 the Egypt General Mission was started, and has quietly grown and spread in the Eastern Delta. In 1900 the Sudan Pioneer Mission was started, and is going forward steadily in the Upper Nile. The Canadian Mission, and the Pentecost Band have also worked devotedly in the villages. Two orphanages have been established, one at Kalioub and one in Cairo; both now belonging to the American Mission. In 1905 the Nile Mission Press was established. In 1908 Fairhaven was opened. Every fresh step has been in answer to prayer. The Scotch Mission has built a large new boys' School in Alexandria. In the North Africa Mission, a Church, and schools have been built at Shebin-el-Kom. The Bible Society has established depôts in many towns, and has built a large headquarters at Port Said. A new infant Swedish Mission has also begun there.

Looking back over the sixteen years we can say with joy, "What hath God wrought!" We do not say that there was not much prayer and work before this in the Missions already

existing, but since *united* prayer has been made, the work seems to have gone forward by leaps and bounds, and we feel how much more might be done if only we were more prayerful, more faithful, more believing. Lord, help us to pray. In 1899 we ventured on bringing out a Prayer Cycle for Palestine and Syria. This received a warm welcome from the missionaries there. In 1900 Mrs. Constantine brought out one for "Asia Minor and Turkey," and this was equally welcomed, and formed one of the series. In 1906 "Arabia" was added. In 1910 Miss Trotter brought out one for "North Africa." In 1911 we printed a cycle for "Persia and Central Asia" and also for "India and Malaysia."

At the Lucknow Conference a resolution was passed approving and commending these cycles. The Executive Committee of the Conference wrote to ask me to bring out a cycle for the whole Moslem world. I felt that the best plan would be to add the remaining sections, and then to bind up all together, letting the months succeed each other, as parts of a whole. Mr. W. J. W. Roome drew up two exhaustive cycles, with infinite pains, for Northern and Southern Central Africa, and these completed one volume, containing nine cycles, each arranged for one month. At first I only issued fifty bound copies for the purpose of sending one to each member of the Lucknow Committee. These are now exhausted, and more are asked for; so that I am binding another 100 copies, some of which may be wanted at our Day of Prayer for the Mohammedan World in October. They will be sold for two shillings, post free.

I must now lay my difficulties before our friends and ask them to unite with me in this undertaking. Mrs. Constantine and Miss Trotter have borne the expense of their cycles, but the remaining seven have been my own responsibility, and, now that the number has so increased, it is becoming too great an undertaking for me to be able to carry on alone.

My plan has been to put a slip in each cycle, asking that if the one to whom I send it feels able to pay for it, will they send 3d. to the friend who kindly acts as local secretary. In this way we have sent out some four thousand separate cycles to the missionaries whose names are printed in them—so that in each land all the missionaries can pray for each other by name and thus care for each other's work. One missionary writes about the cycle for her special field: "We find it a most precious book; we use it at family prayers in the evening with our own year book; I am sure prayer for each dear interest and dear fellow worker binds our hearts closer together, and is a means of blessing to God's work."

In response to receiving the cycles, some £17 has been sent in; most of which has come from the missionaries themselves. This represents more than thirteen hundred threepences. The cost, however, exceeds this by a considerable sum, and I think it better to state the actual expense incurred. For printing 5,600 copies of the seven different booklets we paid £38 13s. 6d. I generally reckon that the average cost of bringing out each cycle is £5, or a little over when a larger quantity is ordered. The cost of postage for 1912 was £7 7s. 1d., and the bound copies, numbering 756, neat little volumes, cost £17 7s. 6d. Altogether

this amounts to £63 8s. 1d., towards which I received about £17, as mentioned above. After sending out the 4,000 cycles, there still remain about 1,450 copies.

Palestine and Syria	70
Asia Minor	90
North Africa	360
Northern Central Africa	170
Southern Central Africa	270
Persia and Central Asia	320
India and the Far East	170
	<hr/>
	1,450

price 3d. each, post free; 2s. 6d. a dozen.

The cycles for Egypt and Arabia are nearly finished. There are also bound copies still remaining to be sold.

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The chief thing I want at the present time is to get these remaining cycles into the hands of praying people. Will some of those who would like to share with me in this undertaking send for a dozen of the single cycles, and give them away to those whom they believe would use them? Prayer is not confined to the educated, or the rich; poor people can pray; old people, sick people, young people can pray. Those who love the things of the kingdom, but who cannot go themselves, can pray. Will you think over all with whom you come in contact, or with whom you correspond, and see if you cannot press them into the service of prayer for the Moslem world.

Also with the bound copies; could you send for five of these, and give them to leaders of Bible classes or gatherings for prayer, and ask them to use them, and get others to pray for the Moham-medan world? If many of us were to try to do these things before the coming Day of Prayer we might use what is now a buried talent, all these cycles for prayer for 1912 waiting to be used. I would gladly give many of them freely away rather than let them be wasted.

You will naturally say, "But why are they not in use. What is the use of having them if they are only on the shelves?" That brings me to the last thing I want to say. I need someone to help me. I have had help in the correspondence and drawing up of the cycles—Miss Jameson, Mr. Upson and Mr. Roome have helped me, and Mr. Oliver has posted them to missionaries; but I have had no one to help me in getting them out to fresh people.

Mr. Oliver has had some at his meetings, but his interest of necessity centres in Egypt, and the Prayer Cycles need someone who will give themselves to the need of the Mohammedan world. A Voluntary Secretary for the Prayer Cycles for Moslem Lands, is the great need, and an essential if the work is to be carried on. Will someone offer themselves to God for this undertaking; someone who has learnt in their own life the value of prayer? Is there one who has wanted to be a missionary, and has been withheld, it may be for this? If he or she feels this to be an indication from God of a new field of service for them, will they write to me before I return to Egypt on the 28th October. Without such help I know not how to attempt to do the work for 1913. And with regard to the expense in the future, I have thought it possible that different friends might like to adopt one cycle. Supposing they took a special interest in Palestine, or Persia, or India, or Central Africa, if they could meet half the expense of printing and postage of that one cycle, I might then be able to meet the rest. I need now to bring out two new cycles in addition to the others: one for the Moslems in China, and one for the whole Moslem world in brief, without names. Will anyone like to adopt these? One of the speakers at Keswick spoke of—

PRAYER—WHAT IT IS AND DOES.

“ The Apostle prays that the eyes of our understanding may be enlightened, so that we may see. He prayed, and he seemed to think that that was the shortest way to attain what he wanted. Is that the way we look at prayer? Two years ago, at the Edinburgh Conference, that wonderful time of gathering together the widest knowledge and the deepest experience of mission work throughout the world, I sat and listened, time after time, to wonderful sentences about prayer; and it seemed to me as if there was nothing out of all that conference that the whole Church of Christ needed to hear, and learn, and remember so much as this: that they should begin entirely over again to learn how to pray. Just listen to a few of the things said there, and try and turn them to your own use. ‘ Intercession is limitless achieving power. The Church has not yet discovered the limitless possibility of prayer. The greatest manifestation of Divine power is in the pathway of the intercession of Christ’s true followers. Neglect of prayer by the Church at home means defeat of the Church in the foreign field. It is much more difficult to pray for missions than to give to them. When the Church sets itself to pray with the same seriousness, and strength, and purpose that it has devoted to other branches of Christian effort, it will see the kingdom of God come with power. Prayer is the one victorious force in the front of the battle. Prayer is the putting forth of vital energy. Prayer is the primary method of work for God.’ Do not forget that, workers for God. ‘ Prayer is the link, essential and unique, between God’s supply of power on the one side, and man’s need and weakness on the other. Prayer is the mightiest power in the Church of Christ to-day, and the most neglected.’ ”

I would earnestly ask that others with myself may lay this more to heart. Not only to admit and recognise the mighty

power of prayer, but to pray. Hours or days set apart are a help; the companionship of one fellow worker is a help, and beyond all, the Holy Spirit helpeth our infirmities, and prays with us.

Cuffnells, Weybridge.

ANNIE VAN SOMMER.

The Prayer Cycles may be obtained from J. L. Oliver, 16, Southfield Road, Tunbridge Wells.

Extract from Methods of Evangelistic Work among Moslems

(which appeared in July, 1901).

BY THE REV. E. M. WHERRY, D.D.

The paper was first read at the Mussoorie Conference, and has reference really to work amongst Moslems in India, where the conditions are very different from those existing in most other Moslem lands. After mentioning some of these, Dr. Wherry continues:—



WE may say that methods of missionary work among Muslims in India are possible and even practicable, which could not be adopted among Muslims in other parts of the Muhammadan world. On the other hand, it stands to reason that any methods practicable in any Muslim community would be useful in India. For instance, the literature prepared by Christian writers for Muslim readers in Syria would be useful among Muhammadans in India. The *Shahadat-i-Quran* of Sir William Muir is useful among Muslims everywhere, provided it be translated into a language which they can understand. In like manner what we shall have to say as to the spirit and temper of the evangelist, of the method of his approach and the matter of his address, will have a very direct bearing upon missionary work among Muslims in general. . . .

The teaching of the *Quran* and the Muslim Traditions are united in teaching the absolute sinlessness of Jesus. They are equally united in testifying to the sinfulness of all other prophets, and especially of Muhammad, who is not only represented as repenting of his sins, but who is distinctly commanded to repent of his sins. This was the subject of the recent lecture delivered in the Rong Mohal at Lahore by Bishop Lefroy, which excited no little inquiry in many minds among his hearers. The sinless Christ presents a problem which can only be truly solved by recognising Him as the only Intercessor and Saviour of sinful men. Why did the sinless one die? What did He teach in regard to His death? Was it not that through His death the way of life might be opened to a guilty race? . . .

Much more might be said as to the matter of discourse specially suited to Muslims. We must, however, pass on to notice the manner of preaching and even of writing for Muslims. And first we would say, *avoid controversy*. This is, however, easier said than done. Not only is the Muslim ready to debate, but trained disputants and preachers are usually near at hand, who are determined to draw the Christian preacher into a debate on any one of a dozen subjects. The purpose of such men is not

to discover truth, but to disturb the work of the Christian preacher, and, if possible, to prevent his influencing the minds of the people with the truth of the Gospel. It is a good rule to refuse to debate with these men before the multitude. Let it be understood that an opportunity to discuss such subjects may be had at your own home, but that in your public preaching you will not turn aside to discuss any question whatever. A persistent attitude of this kind will in the end succeed in securing a hearing in comparative quietness. . . .

The next mode of missionary endeavour for the evangelisation of Muslims is *the judicious use of literature*. It is often better to persuade a Muslim to read a portion of scripture, or a book or tract, than to speak to him directly. The advantage of the book is that the message comes to him without the presence of even the writer, and appeals to his mind and conscience in solitude. If written in the right spirit, the book disarms prejudice and arouses conscience. Every preacher should be supplied with tracts and leaflets, and distribute them among such of his hearers as are likely to be profited by them. For this purpose we need a series of tracts, for the most part yet unwritten, which would treat of the fundamental things of religion and lead all readers to consider those things which belong to God and the highest interests of the souls of men. These should be scattered by millions all over the land.

Many books ought to be brought to the notice of our Muslim neighbours by our preachers and colporteurs. They should not only be printed in the vernaculars read by the average Muslim, but also in the English language. Many Muslim readers prefer to read such books in English. The Christian Literature Society for India has taken up the work of preparing and publishing such books and tracts in English and the vernacular as promise most usefulness among Muslims. Among these probably few are better suited than the popular booklets of the Rev. Dr. Rouse, of Calcutta, published in English, Bengali, and Hindustani. Dr. Pfander's *Tariq-ul-Hayat* is still most suitable for use among the better educated. The writings of Sir William Muir, the *Shahadat-i-Quran*, the *Asmin-i-Shirin* and the *Manar-ul-Haqq* are exceedingly useful.

The question sometimes is asked, "How circulate such books?" It is not easy to secure a sale of such books, and possibly the preacher feels a hesitancy about asking a man to buy a book which is aimed at his religion. The writer sympathises with this feeling. It does seem like an impertinence, if not an insult, to ask a man to buy such a book. A better plan is to send such a book as a present, either by a messenger or through the Post Office, always accompanying it with a kindly letter, duly signed by the sender. The name of the giver should not as a rule be written in the book itself. We should shield our friends from the persecution which may be raised against them by bigoted relatives and neighbours. Sometimes it is wise to loan books rather than to sell them or give them away. Where reading-rooms are established, it would be well to loan to any who are willing to read. The return of the books will always afford an opportunity for conversation on the subject nearest the heart. . . .

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