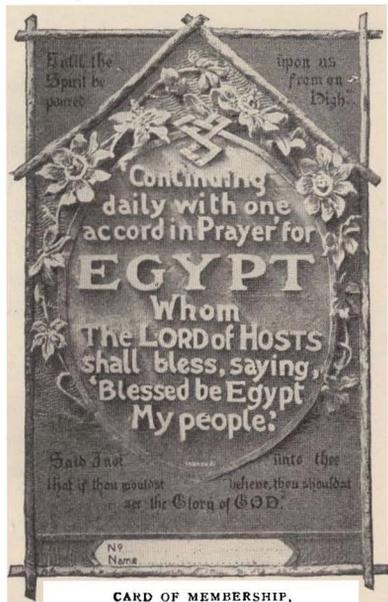


Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

In connection with the
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Asia Minor and Turkey,
Syria and Palestine,



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From St. Francis de Sales.

“ That the multiplicity of affairs may not overwhelm you, or their difficulty trouble you, attend to them one by one as best you can; and to do this, give your mind steadily to your work, though quietly and gently. It is enough that you sincerely do your very best; neither our Lord nor common sense will call us to account for results or events: we are only responsible for steady, honest diligence in our work; that does depend upon ourselves, success does not.”

“ If you would go on well, count any suggestion that you should change your place as a temptation; for while your mind is looking elsewhere than upon your actual work it will never be thoroughly given to do the best where you are.”

“ Some fruits are gathered earlier than others: let us leave God to reap His own harvest in His own field. He takes nothing out of season. Nothing so hinders us in what we are doing as to be longing after something else: in so doing we leave off tilling our own field to drive the plough through our neighbour's land, where we must not look to reap any harvest; and this is mere waste of time.”



A VILLAGE STREET.

“Blessed be Egypt.”

VOL. XIII.

JANUARY, 1913.

No. 53.

Editorial.

“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.”—PSALM xxvii. 4.

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—PHIL. iii. 13, 14.

“God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.”—1 COR. i. 9.

The men who have had one all-absorbing passion in life, have been those who have left their mark in the world. Men of one thing, it may be their own greatness and their own desire for world power. What might not happen this coming year if the people of God were possessed with one absorbing passion, the greatness of the living Christ, and the manifestation of His power in the world. It brings us back to the calling of God to us—“called to the fellowship of His Son,” in His rejection now, in His glory hereafter. We may have so short a time to share the rejection of the Lord Jesus on earth, that we seem to want to seek for every opportunity of bearing His reproach, and being faithful witnesses to Him. We would dwell in His presence by night and by day; our thoughts possessed by Him, our lives a continual prayer. And with one steadfast purpose—forgetting the things that are past, pressing forward to the prize before us, the eternal fellowship of the Son of God. “Unite my heart to fear Thy Name. I will praise thee O Lord My God with all my heart; and I will glorify Thy Name for evermore.”

If we truly have fellowship with the Lord Jesus, we shall go with Him after the lost sheep. The Moslems are lost sheep. At the present time they are wandering, hopeless, helpless, miserable in body, soul, and spirit. How many are perishing in desolation of heart. May the Good Shepherd shew us how to seek and to save the lost with Him.

“O come, let us go and find them
As in paths of death they roam,
At the close of the day, t’will be sweet to say,
I have brought some lost one home.”

The outstanding events of the last few months have been the coming of Dr. Zwemer to Cairo, and the beginning by Rev. W. H. T. Gairdner and Dr. Zwemer of the new training school for Missionaries to Moslems. Everything is still in an embryo state, but the study of Arabic has gone forward, under Mr. Gairdner’s directions, and lectures on Mohammedanism have been held by Dr. Zwemer at four different centres in Cairo. The need of a hostel for students has made itself still further felt, and it is

probable that before next winter season comes round, this need will have been met.

Will all our readers unite with us in making February 3rd, 1913 (the eighth anniversary of the Nile Mission Press), a special Day of Prayer, that God may at this time, give us "Our Own Sure Dwelling," and that if a house now under consideration is His choice, that He will quickly send in the money to buy it.

"He will show you things to come."

—S. JOHN xvi. 13.

"O fools and slow of heart to believe all that the prophets have spoken."

"When ye shall see these things come to pass, know that it is nigh, even at the doors."

"Can ye not discern the signs of the times?"

"Art thou a master in Israel, and knowest not these things?"

If the Lord Jesus were no earth now, would He ask us some such questions as these? How should we answer Him? At the time of His first coming there were a faithful few looking for and expecting Him, and they had the joy of recognition. "Lord now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation." "She spake of Him to all them that looked for redemption in Jerusalem." "We have seen His star in the east, and are come to worship Him."

Canon Fausset, of York, writes in his Commentary (verse 4, Dan. xii.): "But thou, O Daniel, shut up the words and seal the book." John, on the contrary, is told (Rev. xxii. 10) *not* to seal his visions; because Daniel's prophecy refers to a *distant* time, and is therefore obscure for the immediate future, whereas John's was to be speedily fulfilled (Rev. i. 1, 3; xxii. 6). *Israel*, to whom Daniel prophesied after the captivity, with premature zeal sought after signs of the predicted period, as though it were then immediately coming. Compare the disciples' question: "Lord, wilt Thou at *this time* restore again the kingdom to Israel?" Daniel's prophecy was designed to restrain this. The *Gentile Church*, on the contrary, for whom John wrote, needs to be impressed with the shortness of the period, as it is, owing to its *Gentile* origin, apt to conform to the world, and to forget the nearness of the coming of the Lord. (Cf. Matt. xxv. 13, 19; Mark xiii. 32-37; 2 Pet. iii. 8, 12; Rev. xii. 20): "**Many shall run to and fro, and knowledge shall be increased,**" not referring to the modern rapidity of locomotion, as some think, nor to Christian missionaries going about to preach the Gospel to the world at large (*Barnes*), which the context scarcely admits; but whereas now but few care for *this prophecy of God* by thee, Daniel, "at the time of the end," *i.e., near its fulfilment*, "many shall run to and fro," *i.e., scrutinize it*, running through every page. (Cf. Hab. ii. 2, my note, Amos viii. 12): "They shall run to and fro to seek the Word of the Lord" (*Calvin*) or "run to and fro," announcing to all who come in their way the explanation of the prophecy, which shall then be unsealed: it is thereby that "*the knowledge* (so the Hebrew is (*viz.*, of God's purposes revealed in prophecy) shall be increased.") "Running" is the

characteristic mark of one who professes to have a Divine communication to announce (Jer. xxiii. 21), "I have not sent these prophets, yet they *ran*." This is probably being now fulfilled. God's prescience and His providence are becoming better known by the diligent investigation of the prophecies of Daniel. It is not knowledge in general, but the knowledge of *prophecy* which the Hebrew and the context show to be what is meant here. . . .

"How long shall it be to the end of these wonders?" This question of the angel refers to the final dealings of God in general, Antichrist's overthrow, and the resurrection. Daniel's question ("What shall be the end of these things?") refers to the more immediate future of his nation (verse 7): **"I heard the man clothed in linen . . . when he held up his right hand and his left hand unto Heaven."** Usually the right hand was held up in affirmation as an appeal to Heaven to attest the truth (Deut. xxxii. 40; Rev. x. 5, 6). Here both hands are lifted up for the fuller confirmation, **and swore by him that liveth for ever, that it shall be for a time, times, and an half.** Newton, referring this prophecy to the Eastern apostasy, Mohammedanism, remarks that the same period of **three and a half years, or 1,260 prophetic days**, is assigned to it, as is assigned to the Western apostasy of the little horn (Ch. vii. 25); and so says Prideaux, Mohammed began to forge his imposture, retiring to his cave 606 A.D., *the very year that Phocas made the grant to the Bishop of Rome, whence he assumed the title, The Universal Pastor*; Antichrist thus setting both his feet on Christendom together, the one in the East, and the other in the West. Three and a half is the time of the world power, in which the earthly kingdoms rule over the heavenly (Auberlen). "Three and a half" represents **the idea of spiritual trial** (besides this certain *symbolical* meaning, there is, doubtless an accurate *chronological* meaning, which is as yet to us uncertain), it is half of "seven," the complete number, so a semi-perfect state, one of probation. The holy city is trodden by the Gentiles *forty-two months* (Rev. xi. 2); so the exercise of the power of the beast (Rev. xii. 5) was limited to "forty and two months." The two witnesses preach *sackcloth 1,260 days and remain unburied three days and a half.* So the woman in the wilderness "hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days," and also that she should be there "nourished for a time, times, and half a time" (Rev. xi. 3, 9, 11; xii. 6, 4). *Forty-two* connects the Church with Israel, whose haltings in the wilderness were forty-two (Numb. xxxiii. 1-50). The famine and drought in Israel in Elijah's days were for "three years and six months" (Luke iv. 25; Jas. v. 17); the same period as Antiochus's persecution; so the ministry of Christ's, the Man of Sorrows (made "sin" for us), which ceased "in the midst of the week" (Ch. ix. 27). Accordingly the duration of Antichrist, "the Man of Sin," is to be *three and a half years, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* "Accomplished" here answers to "even until the consummation" (Ch. ix. 27), viz.: "the pouring out" of the last dregs of the curse upon the "desolated" holy people. Israel's lowest humiliation (the utter "scattering of her power") is the precursor of her exaltation, as it leads her to seek her God and Messiah (Matt. xxiii. 39).

The fulfilment of God's decree is not a mere arithmetical problem, which the profane may understand by arithmetical calculation; but a holy enigma, to stimulate to a faithful observance of God's ways and to a diligent study of the history of God's people. To this Christ refers, Matt. xxv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand). **"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days"** (Dan. xi. 31)—the wilful King or the King of the North—"shall take away the daily sacrifice and they shall place the abomination that maketh desolate." As to this epoch which probably is prophetically germinant and manifold, the profanation of the temple by *Antiochus*, continuing from the month Ijar of the year 145 B.C. till the restoration of the worship by Judas Maccabeus on the twenty-fifth days of the ninth month (Chislen) of 148 B.C., according to the Selencid era, occupies 1,290 days; forty-five days more elapsed before Antiochus's death in the month Shebat of 148 B.C., so ending the Jewish calamities. Thus the sum in all will be a "thousand three hundred and five and thirty days" (Dan. xi. 12). The second epoch from which the 1,290 days may be counted is the profanation of the temple by *Pagan Rome* under Titus (Dan. ix. 26) after Christ's death. The third epoch from which the 1,290 days may be counted is the profanation of the temple by *Mohammed*. The last epoch from which to count the 1,290 days is the profanation of the temple by *Antichrist*, the culmination of Apostate Rome. The "abomination" must reach its climax, and the measure of iniquity be full, before Messiah comes. **A thousand two hundred and ninety days**—a month beyond the time, times and a half (v. 7). In v. 12 forty-five days more are added; in all, 1,335 days. Tregelles thinks Jesus at His coming will deliver the Jews. An interval elapses (answering to the thirty days by which 1,290 exceeds the 1,260 of the time, times and a half) during which their consciences are awakened to repentance and faith in Him. A second interval elapses (answering to the additional forty-five days by which the 1,335 exceed the 1,290) in which Israel's outcasts are gathered, and then the united blessing takes place. These stages are marked by the 1,260, 1,290, and 1,335 days.

In Memoriam.

WILLIAM BLACKWOOD.

We first met Mr. Blackwood in Cairo in the winter of 1896, and from that time until the end of his life, he was a valued and faithful friend. He was not afraid to give the strong support of his name and credit to the small beginnings of the Nile Mission Press. He believed in it, and continued to interest himself in all its early struggles and later development. We owe much to him, to his sister, Miss Emma M. Blackwood, and to his nephew, Mr. James Blackwood, who, with his brother, Mr. George Blackwood, now takes up the responsibility of one of Great Britain's leading publishing houses.

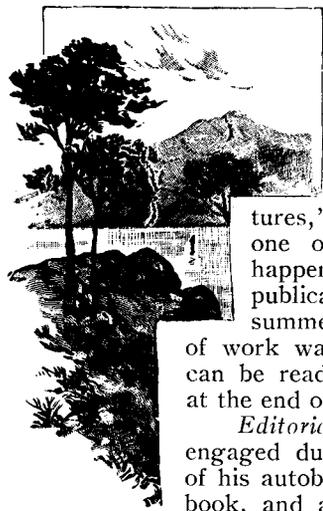
That these honoured names should have appeared on our Executive Committee from the first until now, has helped to establish confidence in the undertaking. Mr. Blackwood knew how grateful we felt to him; and the remembrance of his unswerving championship, and faithfulness in times of stress and difficulty will ever remain with us. We in our ignorance and inexperience would have made many mistakes if we had not had him as a counsellor. On one occasion, when days looked dark and perplexing, he called me aside after a Committee meeting, and told me I might absolutely trust myself to the guidance of Rev. George Patterson, who became our chairman. To these two friends, and to Dr. St. Clair Tisdall, the Nile Mission Press, under God, owes its existence to-day. We earnestly trust that many sheaves of the harvest which the Lord will gather in from the Moslem world, through the seed sown there, will be reckoned to the account of William Blackwood, one of the humblest, truest souls that we have known. He was all unconscious of his own worth.

ANNIE VAN SOMMER.

The Nile Mission Press.

"Write the vision and make it plain."

PUBLISHING DEPARTMENT.



UNTIL well on in September the Press was kept very busy with work sent in from this Department. As a matter of fact, through my absence on furlough, we were not able to prepare any new books other than "Christ in all the Scriptures," which had been left ready, and also one or two smaller publications. It so happened, however, that many of our past publications needed to be re-printed this summer, so that altogether a large amount of work was turned out. Our new publications can be readily identified from the full list given at the end of this number of "Blessed be Egypt."

Editorial Work.—Sheikh Abdullah has been engaged during the summer upon the first part of his autobiography. This will be an interesting book, and a striking title has been suggested—"Hamidi am Dustoori," meaning, "Was I a follower of Abdul Hamid (the ex-Sultan), or a Constitutionalist?"—as one of the most interesting incidents in the book will deal with his arrest as a suspected retrograde. A large part of it, however, is taken up with records of discussions about the Scriptures that he had with various people; what arguments they put forward, and how he replied. It will be understood by our readers that such a work will take a considerable time.

Once when I wrote from England to ask how he was getting on with it, he replied, "Praised be to God, He has helped me greatly, I have so far done about 100 sheets of closely-written

MS., and have got as far as the past history of my native village, dating back to the days of the Phœnicians!" Naturally, we were amused at this, and wondered if the past history of the village before he honoured it with his birth took a hundred pages, how many thousands would be taken up with his own history if he followed the same ratio. We have, however, discussed the matter together, and he quite sees the advisability of shortening the matter, and handing it over to us for editorial criticism.

Some New Work.—Those who support us with funds for our publication work will be very interested to know some of the work which came before us at our recent Publication Committee meeting.

(1) Transliteration. A proposal was brought forward to produce our own system of accurate and yet simple transliteration to European characters of Moslem names, chapters of the Koran, and theological terms.

(2) Arabic MSS. well in hand.



AN EGYPTIAN WALLED VILLAGE.

(a) Two Khutbas were considered, one on the Mi'raj, or the Ascension of the Prophet in a Dream, compared with the Ascension of our Lord Jesus Christ. The other was upon the Prophet's Birthday. *Moulid en-Nebi* is one of the best known feasts in Mohammedan lands, and their Prophet's birthday is in this Khutba contrasted with the story of the Birth of Christ.

(b) *'Alam ul a'lâm*. This large MS. was taken to be read by Dr. Zwemer, who afterwards reported that it should certainly be brought out. This is by a most valuable native worker connected with our very cordial friends, the Presbyterian Mission to Syria, or, what is the same thing, the American Press at Beyrout.

(3) New Work Shown. Several entirely new things were laid upon the table and given a first consideration.

(4) Other Work in Hand: (a) *Mizan ul-Haqq*. Our Arabic translation of the "Balance of Truth" has been standing over during the summer for obvious reasons, but we are now preparing to go forward with it. Making the first draft of the translation is one thing: Sheikh Abdullah then goes over it, verifying the Koranic quotations and examining the article from the Mohammedan point of view. I shall then be reading it, and probably some member of the Publication Committee will make a report

upon it to that Committee. Our friends will, however, understand that such an important work will take a considerable time.

(b) The New Testament, with Notes for Moslems. Since the Committee was held, the MS. of St. Matthew's Gospel has been received. Mr. George Swan, the editor of “Beshair-es-Salaam,” has spent a great deal of time with Zakhary Effendi, his assistant editor, in revising and condensing some previous notes, so that it is now expected that the sacred text will occupy about one-half of each page, and the simple notes for Moslems the other half, on an average. It may be as well to explain once more that this is not a Commentary. The splendid Arabic Commentaries upon the Scriptures, issued by the American Press at Beyrout, are all that we need, and we should never dream of duplicating such excellent work. On the other hand, if we are to do more among the Moslems in giving them the Scriptures, they need a few simple explanatory notes, upon ideas which are foreign to their religion.

(c) Miss Louise Marston, of India, has lately brought out a new and interesting story for Moslems, called “Amir Ali's Vision” (Christian Literature Society). Miss Brown, late C.M.S., very kindly volunteered to help forward the production of literature for women, so she has undertaken to make a draft translation at home. This will, of course, be carefully revised by Sheikh Abdullah on the spot.

The above gives some idea of how much matter is in hand, and how much came up before a single meeting of the Publication Committee.

This shows several things: (1) That we are very active; (2) That we are accepting the suggestions which come to us from various quarters; (3) That we are providing literature for all sorts and classes of readers; (4) That our special department of women's literature is certainly, if gradually, taking shape.

We have already, for the women, “Colloquial Scripture Lessons”; “Riches that Fail Not,” a story of Miss Marston's; and now a new one by the same author. As to the Story Parables, some six or eight more have been more thoroughly simplified only this week, so as to take out every word that anyone could fail to understand, so that before the New Year there will be ten tracts, each one containing two story parables, and the whole of these will be suitable for very simple people, such as Moslem women and children.

One can hardly close this section of the report without an appeal for the continuation of funds for this work. We feel that God is with us in a way that we have not felt before. Dr. Zwemer's presence has brought great cheer and encouragement. Things are going forward with a decided vim, and yet at the same time we are going carefully and cautiously, not undertaking anything that has not been well considered, planting every foot firmly in such a way that we shall never need to retrace a step.

Most important of all, some of us are seeking, and have been seeking for some months or a year past *that the power of the Holy Spirit may be felt by every reader of every pamphlet*. This cannot be until more power has been put into prayer by all our helpers. It is true that we get “Power through Prayer,” yet at the same time let us put power *into* prayer.

A. T. UPSON,
Superintendent.

THE FUTURE OF THE NILE MISSION PRESS.

Japanese gardeners, by centuries of experiment, have succeeded in producing dwarf oaks, six inches high, and miniature plants of all descriptions. The process, I am told, consists in preventing the plant from attaining to a large growth by cutting its roots down and keeping it in a flower pot instead of in the soil. But we are not Japanese gardeners. When the acorn of faith was planted, the friends of the Nile Mission Press expected growth, and the situation that faces us is exactly similar to that of a gardener with a young sapling which has struck root and had a good start, but which badly needs transplanting to a place where it will have permanent room for the expansion and deepening of its roots and growth of all its branches.

The Nile Mission Press has justified its existence not only for the Nile Valley, in labouring for the spiritual needs of the 10,000,000 Moslems of Egypt through a Protestant community of nearly 30,000, but its branches have run far over the wall; and the statement made in the last report that already no less than fifty-five societies and thirty-seven countries, from Morocco to China, ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment. We need more up-to-date machinery, a much larger quantity of type, both Arabic and English, a larger staff, and, above all, new premises. If it is true, as Dr. Watson has told us in his message after visiting Egypt, that "no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the *printed page*," the responsibility rests upon the Nile Mission Press to meet the issue. It must set up new standards of prayer and faith and effort for the winning of the Moslem world to Christ.

Present-day movements, political and social, in the Moslem world indicate clearly that the number of those able to read Arabic will be enormously increased decade by decade. Education is preparing the way for evangelization through the printed page. Humanly speaking, there is nothing to hinder our progress just now save the lack of material equipment. Surely there are men and women of vision in the Church of God, both in England and America, who will not allow the most strategic agency at the most strategic place in the most strategic time to suffer for lack of funds, where victory would be possible all along the line by the expenditure of a few thousand pounds. *This is a spiritual warfare, but we need those who will pay, as well as those who pray, for the battle.*

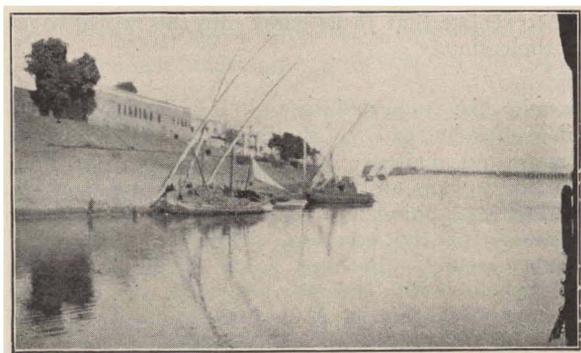
S. M. ZWEMER.

THE PRINTING DEPARTMENT.

The work of the above department, although not so busy as we could have wished during the first part of this quarter, has

now become much busier with both English and Arabic work, and with Mr. Upson's return to his work in Publishing Department we are now looking forward to a very busy winter's work. Almost everyone we know is looking to greater results, in many directions, from this year's cotton crop, which constitutes a record, and also to the restraining and peaceful feeling engendered by the efforts of Lord Kitchener to improve the condition of both the country and the population by means of much-needed reforms.

This, of course, will certainly affect the work of the Nile Mission Press, for as education and enlightenment spreads amongst this industrious and patient people, the desire to read and know more of what goes on outside of their own villages, towns or cities, will become more and more apparent year by year, and especially so when the cotton crop, which is Egypt's chief source of income, proves a success, as this year's has done, and so we look to our sales being much increased in the Publishing and Colportage Departments, and of course this means that we in the Printing Department must be prepared to do our share in printing the literature required; and even in this, we may realize



THE NILE.

the words that "all things work together for good to them that love God." We desire to thank all those who pray with us and for us daily, for more work to come in, that the machines may be kept ever fully employed, and that we may even be enabled to increase our staff, in order to more expeditiously turn out the work in hand.

Let us pray not only for more work, but also that more funds may be sent in, to enable us to secure our own premises, and have them ready for occupation by the time our present lease expires. We must extend our accommodation, and in our present premises there is no possibility of doing so. For instance, our present English case-room, measures 4 metres by $4\frac{1}{2}$ (about 13ft. by 15ft.), and at time of writing, we have all our English type, cases, two tables, etc., with four, and sometimes five, compositors working in that space! Think of it, measure a room in your home, and then imagine us here, under present conditions. There is no Factory Act in Egypt, and we feel that this matter only needs explaining to our friends at home, to spur them on to fresh efforts to increase our funds and enable us to do much more in the future

for spreading the Message of Salvation, through Jesus Christ, in the Moslem world by means of the printed page.

We have in the past received encouragement from the number of countries into which our literature for Moslems has been sent, but we also know that where they have been distributed in hundreds there is room for them to be distributed *in thousands!* Think what this means, dear friends; the printed page can go into parts and places *where no Christian missionary has yet penetrated*, and is a lasting message to any anxious seeking soul, as it can be read *and re-read, again and again*, till in God's own time, the Light may burst in to some dark heart. Oh, friends, if you only saw how eager these poor darkened souls are to read the low, vile, immoral books sold all over the country, you would understand our desire to give them something to read that will *lift them up OUT* of the depths into which they have been for so long, and YOU know, and WE know, there is *nothing* can do it better, or quicker, than the Word of God unto salvation, through Jesus Christ our Lord. We ask your prayers on behalf of every leaflet, tract, khutba, or booklet that is disposed of, that God may bless the message contained therein to those who read it, *or hear it read*, and that men and women may be brought to realize that Jesus came into this world to save mankind from their sins.

New Premises.

We would also value definite united prayer that our proposed new premises may be ready by the expiration of our present lease. God has heard and answered our prayers in the past, and we now ask that we be upheld and strengthened for the work that must be entailed in the planning and arranging, oversight, and negotiations necessary for the erection, fitting up, etc., of the new premises when ready. Perhaps some of our friends at home would like to help in the specially practical way of equipping us better for extending and improving the output of our Printing Department, by presenting us with some such useful things as a hand-cart for delivering parcels over the city; or a "Round-cornering Machine" for making the appearance of our books, etc., more attractive; or a "Die-stamping and Embossing Machine," for doing notepaper and envelopes by this process; or even by supplying us with some special "Border" or "fount" of type to augment our present stock. I will be pleased to give details of any of the above-mentioned articles and prices, which are all quite cheap, where they could be obtained, etc., or to receive offers of help in any other way likely to increase the usefulness of the Printing Department in the future. Among the larger things urgently required is another "Cropper" or "Arab" (treadle) printing machine, for cards, tickets, leaflets, etc.

Prayer is also asked for the Workmen's Bible Class, which is held every Thursday evening, that the message may bear fruit in the hearts of many of the men. Praise is given for answered prayer in the past, but we feel that in this case it must indeed be a case of "Pray without ceasing." It would gladden the hearts of many of our friends at home if they could see the interest and attention given to the speaker's message by the men and lads; but at times the influence of the Evil One is apparent, although the majority of the workers now attend pretty regularly. (John xv. 7).

W. R. GENTLES,
Master Printer.

THE COLPORTAGE DEPARTMENT.

In the future we shall hope to make this part the most interesting section of our report, owing to the recent agreement between the C.M.S., the American Mission, and the Nile Mission Press referred to elsewhere.

Sixteen men from the three societies "signed on" as religious-book colporteurs under my direction on the day after the Conference at Zeitoun. The report of this Conference will be found upon another page. The men at once took up their relative positions, and the scheme proper comes into operation on the 1st December. We bespeak for this the strenuous, importunate prayer of our friends, begging that they will concentrate upon the spiritual tone and standard that we aim to keep among the men themselves, for we can hardly expect to win souls by means of our books, unless the men who distribute the books are themselves backing us up in our desire for soul-winning.

Specially would we ask for prayer for Georgy, whose conversion to God we reported some couple of years ago. He himself received blessing at the Zeitoun Conference, and has now taken up the difficult task of visiting the pilgrims on their return from Mecca. When that season is over he will itinerate in the Sharqīya Province, having Zagazig as his local centre.

The report given below is one of many, showing the extreme necessity for much tact and patience on the part of the colporteur:—

I once offered a tract, called "The Proof of the Death of Christ upon the Cross," to a group of Mohammedans sitting together. When they saw the title, some laughed, but some got wild, and one of them snatched all the books from my hand and threw them in the mud, saying: "You deceitful people; you are still following us from place to place; be off from here." I said nothing to him, nor even opened my mouth, I picked up my books from the soil, and went on as if nothing had happened. I overheard his friends blaming him severely for his bad conduct.

Thank God, we have many instances reported of a different character, although it is not easy to get the men to write these out in full. Altogether, the most interesting and the most absolutely missionary of the departments of work of the Nile Mission Press is the Colportage Department.

A. T. U.

REPORT ON BOOKSELLING AND DISTRIBUTION.

During the summer months the area of distribution and number of publications sent out is always more or less restricted, but even then it is interesting to be sending out books to such widely different centres.

We have lately sent another packet to Ouroumtchi (Urumtsi), in Chinese Turkestan, as the Rev. G. W. Hunter is hoping to translate some into Kashgar-Turki. Some interesting books have also gone to our old friends, the Arabian Mission.

The "Sacrifice" Khutba. Friends who gave funds for this, and those who have prayed about it, will be interested to know that by the end of October we had sent out 7,500. These were to lands some distance from us, and they were all faithfully distributed at the time of the Pilgrimage Feast, 1,000 of them going

into Syria alone. In Egypt and places near to us, we had no difficulty in distributing about 10,000 other copies of this Khutba. We are hoping for great things as the result of this widespread distribution of the sermon, which is upon the important subject of the Moslem Sacrifice, annually offered on the last day of the Feast. At the moment of writing there has not been time to hear of the expected results.

"Christ in all the Scriptures." Arabic copies of this most interesting book have been sent to the representative workers in many foreign lands, and one card has already come back from the workers in Algeria, saying, "I do not know who the authoress of this book is, 'Christ in all the Scriptures,' but I beg to thank her most heartily for her present, which is of much value to me, and will be perused with great pleasure and profit."

There is no doubt that more replies and acknowledgments will come to hand. Even if not, from my knowledge of missionary surroundings and conditions, I am quite sure that those who provided the funds for these 50 copies to missionaries in various lands have made a splendid investment. Another fine (though larger) scheme would be to send copies of the English original (Holness, London) to missionaries in various lands.

GENERAL NOTES.

We sometimes get letters from friends in England referring to some things that we have previously mentioned, and asking what more we have to say upon the subject. The following incident may encourage many to pray more. It is an extract from a letter from the homeland received this week: "Old Mr. Martin called yesterday and asked what was the latest news from you, for he said that you asked him to pray for you, and he had done so twice every day, and as he did so believingly, he had just called in to ask for results." Now it is a great encouragement to us to know that there are some in the homeland who take the thing up so seriously, that when not getting news from us they apply for "latest results."

Some of the points referred to are—

(1) The Port Said bookroom. We have inspected a suitable shop in Port Said, but the matter has had to be postponed for one year, as we only have £45 in hand, and while we most heartily thank the three friends who gave the £45 between them, yet we need from £100 to £150 more, so at present we are waiting over for a time.

(2) Site for New Premises. At the moment of writing the private negotiations which we are carrying on are not sufficiently forward to be reported.

(3) The New Colportage Scheme. This is going forward with great cordiality, and the first meeting of the new Joint Colportage Committee was held here on Thursday afternoon, 7th November. We are most grateful to those friends who have prayed the matter through at times when we could not see the way.

(4) Sheikh Abdullah's Wife. For the encouragement of those who are praying for her we would remark that while, on the one hand, she says she would never dream of making a public confession of faith in Christ, yet, on the other hand, she is uncon-

sciously developing faith in Christ. She has told people that she cannot account for the change in her husband, who once was very sharp-tempered, but since he became a Christian leads a changed life. Then her husband told me a short time ago that, while she does not yet call herself a Christian, yet she prays every night "in the Name of Jesus Christ, without Whose Name our prayers cannot be answered."

(5) Assistant Secretary. We are very glad to report the safe arrival of Mr. W. G. Russell on the 7th inst. He is now settling down happily to work. Your prayers are requested for him, as everything is so new and strange.

(6) Another Language. We have referred above to Kashgar-Turki, which is the latest language that our pamphlets are being translated into. Have you realized the usefulness of the translation to Pashtu, which was the last but one? By reading Dr. Zwemer's book on "The Unoccupied Mission Fields of Africa and Asia," you get a vivid idea of the impossibility of sending foreign workers into Afghanistan at present; but these silent witnesses in the Pashtu language, spoken by the Afghans, can hardly be kept out.

A. T. U.

"The purposes of Men and the disposition of God."



ONE result of Dr. Kumm's trek across the vast Sudan from the Niger to the Nile was the laying bare of the urgent need of evangelizing the Pagan tribes inhabiting the French, the German, and the Anglo-Egyptian Sudan before they should be won to Islam.

Considerable interest was stirred and a Committee formed for the purpose of evangelizing the Sudan from the eastern side of the continent, whilst the Sudan United Mission and other Societies worked from the western side.

The Committee pledged itself to work on Inter-denominational lines and the doctrinal basis of the Evangelical Alliance.

It was deemed advisable that a pioneer party should go and examine the conditions on the spot before deciding upon the plan of operations.

In the spring of 1910 Bishop Gwynne and Mr. C. T. Studd proceeded up the Nile to the Bahr-el-Ghazel, where they were subsequently joined by the Rev. Archibald Shaw, of the C.M.S. Upper Nile Mission. These three then trekked through the sphere portioned out by the Government to the British Protestant Missionaries, viz., the Bahr-el-Ghazel and Lado Provinces.

Though the conditions proved to be favourable, it was found that the population was very sparse; round Meridi there were estimated to be about 50,000 souls, and around Yambio about the same number, while the whole Lado Enclave only contained some 20,000.

The C.M.S. were desirous of opening a station at "Loka," in the Lado province, and expressed a hope that they might later on, if possible, open a further station at "Rumbek," in the N.E. of the "Bahr-el-Ghazel." Common sense seemed to dictate that the whole sphere—formerly given into their hands by the Government—should be occupied by the C.M.S., and thus obviate the necessity of forming another Missionary Society to evangelize from 100,000 to 120,000 souls, scattered in a very large area. Lack of funds and men rendering that impossible, the C.M.S. urged the new Committee to go ahead and occupy "Meridi," "Yambio," and "Riketas."

To have started a new Society for those three places only would have been an absurdity. It was before known that on the other side of the Anglo-Egyptian Sudan frontier in the Belgian and French territories there was a vast population, but according to our information it was more than doubtful if those authorities would allow us to cross the boundary and evangelize. Subsequently, however, on the assurance of a Sudan Government official of those districts that he considered it unlikely that the Belgian officials would raise any difficulty about our prosecuting our work in their territory, it was decided to occupy "Meridi," "Yambio," and "Riketas" at once, and thence proceed as speedily as possible to the regions beyond. One cannot leave the needy and destitute to starve without a crumb of the Bread of Life and continue to call oneself by the name of Christ.

The matter was enthusiastically taken up at Cambridge by the Undergraduates, some fifteen of whom gave in their names as determined to go out to this work as soon as possible and at all risks relieve the critical position of affairs. The case indeed demanded urgency.

The Mohammedans were making headway among the tribes and seeking to win them over to Islam.

The Roman Catholic Mission was clamouring for permission from the Government to occupy those parts of the Protestant sphere unoccupied by Protestant Missionaries, and such permission was promised should the Protestant Missionaries continue to refuse to take the field.

Ere long the condition of affairs was again altered. Amidst other serious complications came the news that through the prevalence and spread of sleeping sickness, and with a worthy desire to confine its ravages, the Sudan Government had closed Meridi and the Lado Province to Missionary operations.

The C.M.S., thus unable to open their station at Loka, after considerable deliberation, eventually consented to open one at Yambio, to which place a party under the Rev. Archibald Shaw, has already proceeded.

By this time Mr. Hurlburt, of the Africa Inland Mission, had returned from Africa after journeying in the vicinity of the Northern districts of the Belgian Congo State—occupied by the "Niam Niams," the trans-border tribe mentioned before—with further intelligence. The "Niam Niams," occupying the Belgian and French Congo territories, are estimated to number some five million souls. They are more intelligent than the general run of interior tribes. If not at present they have very recently been cannibals. But they are anxious to be taught, and readily pick up ideas and put them into practice. The Belgian officials

welcome the advent of missionaries, promise to put no hindrances in their path, but rather to render them what assistance lies in their power.

The African Inland Mission is one after the pattern of the China Inland Mission—working on interdenomination lines and on a doctrinal basis similar to that of the Evangelical Alliance, *i.e.*, the same as that of the new Committee—and contemplated an extension of their work into the Niam Niam country.

Consequently the C.M.S., deciding to take up the work in the Anglo-Egyptian Sudan and the African Inland Mission, operating in the Belgian Congo, there seemed no further need for the continuance of the new Committee which has now retired from the scene of active operations as a body.

The present plan of campaign is therefore to proceed under the auspices of the Africa Inland Mission, via Mombasa, Lake Victoria, and Lake Albert to the "Niam Niam" country, and there evangelize.

Our purpose is after reaching the Western Shore of Lake Albert to go straight in as soon as possible, and extend as quickly westward as God shall open up the way and thrust forth the necessary labourers; thence we hope to enter and evangelize the French Sudan, and working in a north-westerly direction towards the regions south of Lake Chad, to join hands with the S.U.M. and other Societies operating in and from the West eastwards.

The great distance from the coast of even the initial stations in the Niam Niam country and the consequent heavy cost of freight and portorage will necessitate great simplicity of living—we shall therefore hope to become in a short time largely, if not wholly, self-supporting by living on the country, and by planting and sowing sufficient for our wants in the very fertile soil around us in each centre of evangelization.

If some should criticize the seeming crudity of the scheme or suggest that it is too rash, the rejoinder is "something is better than nothing," and "half a loaf than no bread." No other Society even contemplates evangelizing these starving people: no other plan is on the market: any fool can criticize, but surely nothing can be worse than to knowingly sit down quietly and make the want of a perfect plan and flawless organization the cowardly excuse for our denial of the Gospel to these needy souls to whose country God has so wonderfully opened up the way. We would far sooner be a rushing fool for Christ's sake than an angel who fears to tread in His footsteps?

If any has a better plan, by all means let him produce it, only let it be done quickly, or the opportunity will have passed, never to come again; and let him be prepared to carry it out; we will gladly welcome such and give him all the aid we can.

Last July there were no less than "2,000" prospectors, traders, gold-seekers, &c., waiting on the West Coast to enter these regions as soon as the Belgian officials should open the door.

The answer to this challenge by the Christian Churches of the world is that "three insignificants" from among them have determined to leave for the front D.V. in the coming January in search of the priceless souls of men in this at the present time most critical of all parts of the world of missionary operations.

But what are three among so many? Many more are

needed. What special call can any Christian need other than the command of Christ and the knowledge of such need?

But it will be well for those who desire to come to sit down first and count the cost.

The work will not be easy : the conditions of life must be the reverse of aesthetic and luxurious ; temptations will abound ; the climate cannot be described as bearing any semblance to that of a health resort ; there are sure to be dangers as well as difficulties ; the Society there will not be of the first water ; but the Lord Jesus will be there, and what better company is to be found on earth or in heaven for a Christian?

If a man counts his life as of any account dear unto himself or desires to live many years, he had better seek some softer job. But if he feels that for him the world holds no greater honour or pleasure than to fight for Christ in the firing line, except it be to die for Him in the hottest part of the field, then by all means let him come.

If a man has doubts about the Holy Scriptures—which we shall give to the people as soon as may be—or insists on putting fancy interpretations upon them, he had better go elsewhere, for in the heart of Africa at least a whole Bible and full and simple faith therein is of more value than the acutest intellect the world can boast.

But if he is proud to be a " fool for Christ's sake " and can condescend to fight with the unnotched sword of the Spirit of God, let him come by all means.

We ask the prayers of God's people for those who " go to the front " that they turn not back nor flinch in the day of battle. And pray for those to whom we go. Pray also that God may make and send out brave and simple men who shall be faithful even unto death.

God's son was tortured, and shed His precious blood for us and the salvation of others.

" My Montenegrins," said King Nicholas, " will henceforth spill their blood for their persecuted compatriots."

When shall God be able to say to the devil—" Hast thou seen my Christians of to-day? No longer do they seek for gold or pleasure, for honour or ease, from henceforth my Christians will spill their blood for the love and cause of My Beloved Son, and the salvation of the neediest of men? "

Yes, when? When indeed shall we see a real " Church militant here upon earth? "

I wonder! Yet, no! The answer is sure! Just as soon as we Christians really mean what we sing with such apparent earnestness :—

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
DEMANDS my life, my soul, my all.

From *The Christian*.

From Uganda Dilewards.

By MRS. A. B. FISHER.



THE northern portion of the district known as the Nile Province of the Uganda Protectorate embraces an area of 34,000 square miles, and includes three distinct tribes—the Ganyi, the Madi, and the Bari. By a recent agreement it has been arranged that the Egyptian Government should take over a large part of this country, and should lay a light railroad to Nimule, on the Nile, from which place there is now completed a through connection of steamboats and rail into Uganda and to Mombasa on coast. Thus it will be seen that very shortly there will be an all-British route from Cairo, right into the heart of Africa through Uganda to the East Coast. Whether this will bring unmixed advantages to the native races is a doubtful question; but we know that it must bring an inrush of civilization, rapid commercial development, and—what is of greater concern—it will open the country for the Mohammedans to pour down from the north upon the races that are as yet heathen, and so susceptible to the new teaching of the foreigner.

Bishop Gwynne, of Khartoum, is making a noble effort to reach the pagan tribes in his diocese, and we now feel that the time has come when we should seek to join up forces with him from the south, to withstand the advance of Mohammedanism. For the past seven years and more, we have been working in Bunyoro, which forms the southern half of the Nile Province. Although of different extraction (the Banyoro being Bantu, and these other tribes Nilotic), the three above-mentioned races were formerly tributary to the kings of Bunyoro, and even after this connection was severed they remained close and friendly neighbours.

In recent years these people have made frequent visits to Bunyoro. In 1907, they sent to us their first emissary, who presented a picturesque appearance, with his body smeared as on state occasions, and a wonderful erection of cock-tail feathers forming a head-gear. It was most touching to listen to this half-savage, spear in hand, pleading with us to

SEND THEM A TEACHER OF GOD.

On the occasion of the celebration of King George's Coronation, the representative chiefs from these Ganyi, Madi, and Bari tribes came into Hoima, the capital. They were quite bewildered with all the strange sights—men, women, and even children clothed! Roads as broad and smooth as their river Nile—houses like the white man's, and large enough to hold a village of people! And when they attended the morning service at our beautiful church, and formed part of an audience of over 1,500 worshippers, a longing filled their hearts, and they begged an audience with Andereya, the Christian king of the Banyoro.

They told him that they had seen many wonderful things, though some of them they could not understand. Yet a short time ago the Banyoro were like themselves, only in greater adversity: how, then, had they become so great, so wise and prosperous? Andereya replied that all their blessings had come from God: in the

time of their national stress, the missionary had come and taught them about God, and a change had taken place in their hearts and in their customs, and they were learning wisdom and righteousness.

The chiefs answered: "Master, when your father Kabarega was in trouble, did we not come to his help, and did not many of us die for him? Now we come to you his son, for we are in darkness and ignorance, and we ask you to help us: send us wise men and good, who shall teach us of your God, and bring to us light."

So it was arranged that there should be sent to them Abimaleka, the faithful evangelist who four years ago had travelled to the far-away Seychelles, and for three years had remained with the exiled Kabarega until he had instructed him and led him to Christ. Two other native teachers, and a few young Ganyi converts are now working in the villages, but throughout that country of 34,000 sq. miles we have not one European missionary to superintend, guide, and lead forward the work.

The Governor of Uganda, and two of his Provincial Commissioners, who know the people and the district, are continually urging our Bishop to plant a mission there. Other Government officials have contributed sums of money for this purpose, and an excellent site has been given to us on the Government hill at the capital, Guru. I put it to our friends at home: Can we refuse to go forward in the face of these urgent considerations—(1) The pathetic call of these heathen races; (2) the pressing invitation of the Government; (3) the immediate menace of Mohammedanism?

There surely never was nor ever will be a more remarkable opportunity of going in

TO POSSESS THIS COUNTRY

of the Upper Sudan in the Name of our God.

We have offered for this new field of service, and in January next Mr. Fisher, myself, and little girl hope to go up there. It will be a wrench to leave our native friends and our loved work in Hoima, where we have witnessed nothing less than a miracle through the power of the Gospel of Christ; but it has been decided that this Northern Nile Province shall be worked from the Bunyoro Church, so we shall still be able to keep in touch with old associations.

We shall not go forward alone. There will accompany us a party of native evangelists who have been trained by Mr. Fisher here; and they will be located, two and two, at centres which will form from Gondokoro a line of Christian mission outposts, with a strong European central station at Guru.

It will mean no small self-denial on the part of these native workers to leave their kith and kin to go and live at isolated outstations among a people of different language and customs, and to subsist on a food unknown and unpalatable to them; but we know there will be no lack of offers from our Banyoro converts.

One friend has already generously promised to provide us with the means to build a simple mud-and-wattle house for ourselves, which I suppose will have to be one of the first duties on arrival. But at the same time there will be put in hand a large mission church at Guru, and gospel halls or synagogues in the outlying districts, where our teachers can daily gather the people together to preach to them the Gospel, and to teach them to read and study the Word of God for themselves.

We hope that in a short time the people will be able to support the work entirely themselves, by building mission-halls and schools, and paying their teachers and evangelists, as is done throughout the Uganda Mission; but we cannot expect this at the initial stage of the work. In confiding these preliminary plans to the readers of *The Christian*, may I specially ask for their prayers, on which we so much depend? If the path is paved with prayer, the work begun and continued in the spirit of prayer, and we, His humble instruments, endued with Divine power—in answer to prayer, we know that our work will not be in vain in the Lord.

Hoima, Bunyoro, Uganda Protectorate.

The Jew; or, All about Israel.

The 1,290 Days of Daniel xii. 12. Balkan Disturbances.

BY REV. JOHN TELFER.

I SHOULD like to draw the attention of readers of "The Morning Star" to Canon Fausset's notes on the above text, as we have them in the *Portable Commentary, in loco*. They seem to me to deserve careful consideration at the present moment. I insert the numbers in square brackets for the sake of clearness. Canon Fausset writes:—

"As to this epoch" (the 1,290 days), which probably is prophetically germinant and manifold; the profanation of the temple [1] by *Antiochus* in the month Ijar of the year 145 B.C., till the restoration of the worship by Judas Maccabeus on the 25th day of the 9th month (Chisleu) of 148 B.C., according to the Selencid era, 1,290 days; forty-five days more elapsed before Antiochus' death in the month Shebat of 148 B.C., so ending the Jews' calamities (Maurer); [2] by *Pagan Rome*, after Christ's death; [3] by *Mahomet*; [4] by *Antichrist*, the culmination of apostate Rome."

Observe Fausset says "probably," not dogmatizing. Then he thinks there will be a growing manifold fulfilment of the prophecy. Numbers 1 and 2 are already past, and 4 is yet future. The interest, therefore, centres for the present in number 3, that by Mahomet—I should prefer to say *Mahometanism*. It is worthy of note that he interprets the epoch as 1,290 literal days in 1, 2, and 4; but obviously the third is in year-days. Now, while I refrain from dogmatism or debate on the contested question of the year-day theory, I should like to point out that Mahometanism took its rise in 622 A.D. Add to this 1,290 years, and we have 1912. That is surely noteworthy. At any rate, now that war has broken out in the Balkans, it will do us no harm to watch the progress of events.

Here are one or two facts. First, the Turk is in possession of Jerusalem and the Holy Land. The Turk is at this moment treading down Jerusalem. The Mosque of Omar stands where the temple of Jehovah stood.

Next, here is war begun with the plain intention of driving the Turk out of Europe.

Contributors of articles to the papers—experts in their own department—seem to be appalled as they think of what this war

may bring forth. If Fausset is right in his opinion, then it will be a critical and disastrous time for Turkey. When the war is over (and it will not be over in a month, it might well run on to 1,290 days) the exhausted victors will not have the settlement of matters. The Great Powers will certainly step in; they may even be dragged into the conflict. Where the war will end no man can say. But "the Lord reigneth." "When ye hear of wars and rumours of wars, see that ye be not troubled: for these things must needs come to pass." War evidently is part of the Divine programme in preparation for the Advent. It is not possible for us to watch the progress of the war in Turkey without considering what effect it may have on the Jews' position in Palestine, and also what it may portend in connection with the coming of the Lord. "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled." The "Times of the Gentiles" cannot yet have come to an end, for the Turk treads down Jerusalem; but if the end of this war should see the establishment of a Jewish autonomous state with Jerusalem as its capital, then the infallible sign shall have been given.

It has been a pleasure to me to note of late the growing harmony of views of those who contribute to "The Morning Star." There is also a courtesy and a consideration that one cannot but rejoice in. Let me repeat in closing what was said at the beginning, that these notes of Canon Fausset seem, at the present time, to be well worthy of our prayerful consideration.

The British and Foreign Bible Society in Egypt.

BY AN OBSERVER.



SINCE the Bible Society definitely settled in Alexandria in the year 1882, by the appointment of the Rev. R. Weakley as resident agent, it has been compelled to remove its premises from time to time to various parts of the city, as the limits of the agency extended, and increased accommodation was required.

By far the most important movement, however, is that which has taken place during the present year, in the transfer of the headquarters of the agency from Alexandria to the fine block of buildings erected by the Society in Port Said. After six months experience in their new surroundings our friends are more than ever impressed with the suitability of Port Said as a centre for their operations. They have now an efficient staff of helpers in each department, and find that the work of the Colporteurs in Cairo, Alexandria, and the Delta can be as effectively controlled as formerly. True they are a trifle farther from some of the Delta towns than they were in Alexandria, but this is more than counterbalanced by the facilities which exist in Port Said for despatching consignments by sea to the Syrian and Red Sea coasts or to other parts of the Egyptian and Persian agencies.

Since the opening of the new Bible House on the 6th February last, a further enlargement of the premises has taken place by the erection of a substantial two-storey building adjoin-

ing, which is just completed. This building will be used as a warehouse, packing room, &c., and here will be stored about 100,000 volumes of Scriptures in over eighty languages and dialects. The transfer of these books from Alexandria to Port Said—weighing 20 tons—was the largest consignment of Bibles the railway administration had ever received. This removal of the agency, and consequent re-organization of the work in Port Said, has necessarily absorbed much time and thought; has interfered with the routine in various ways; and thrown upon the staff a considerable amount of extra labour. However, things are now getting into shape, and doubtless the work will be able to be pushed forward with increased speed.

The efforts put forth in Port Said amongst the passengers and crews of the passing steamships is alone a work of absorbing interest. All employees of the Society, whatever post they occupy, are practical Colporteurs, and have from time to time done excellent work in this department. There are occasions, and not infrequently, when there is a sudden influx of large vessels, and possibly amongst them a crowded emigrant steamer, or troopship, and additional help is needed. At such times, nearly the whole staff are out with their bags of books, and the motor launch is kept constantly busy in transferring the men from one vessel to another. During last year, nearly 10,000 copies were disposed of in this way in fifty languages; and the returns for the first portion of the present year are equally encouraging.

What becomes of all these copies of God's book? Except in rare cases, it is not possible for these labourers to trace the results of their seed-sowing. Some seeds germinate quickly; others lie longer in the soil, and bear fruit late. Solomon tells us that the bread cast "upon the face of the waters," is only found "after many days." As in Southern seas, the seeds of tropical plants are blown by gales or carried by birds to coral islands around; and in due time verdure and beauty spring up where before there was barrenness; so it is in respect of these ships that are ever passing by us; the copies of the Word of God left in the hands of passengers, soldiers, emigrants, or crew, are, like living seeds, being carried to every point of the compass; and though lost sight of, will assuredly germinate sooner or later; it may be on the ocean or perhaps in distant lands.

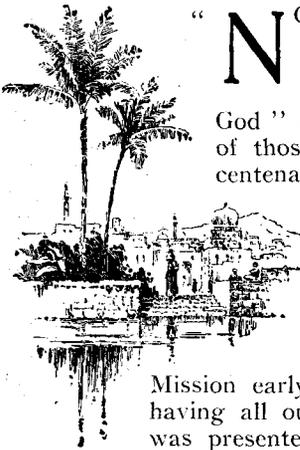
"Grace keeps the precious germ alive
When and wherever strown."

The Turco-Italian war, and now the outbreak of a second conflict in which the Turkish Empire is involved, has for some time past made colportage work exceedingly difficult in Syria and Palestine. Turkish officers have been very active all the summer in seeking to lay hold of every available man for the army. As some of the Society's employees there were Ottoman subjects, and were wishful to escape conscription, it has necessitated many changes in the personnel, men having to be brought from other parts of the agency—sometimes at great expense—to fill unexpected vacancies. Each change, however brief the interval, interrupts the work for a time, and is a loss of ground. Sometimes a station has remained for several weeks under-manned;

for it is not an easy matter to find intelligent Christian men, with a knowledge of languages, who are prepared to sell Scriptures publicly on the streets.

In Egypt the work of Bible distribution has been carried on with many signs of encouragement. The circulation for the present year—so far as returns have been received—shews a steady advance upon preceding years. From various details, as given in the Society's Annual Reports for the last two years, as well as from other sources, there is no reason to doubt but that the Scriptures are being read and pondered over by Moslem Shiekhs in many places, in a way that they were not formerly. It may be that the one and only motive in view is to try and refute its statements; still the Word of God is read by these leaders of men, and we "therein do rejoice, yea, and will rejoice"; for that Word is a *living* Word, "living and active, and sharper than any two-edged sword," and will assuredly accomplish that which God pleases, and prosper in the thing whereto He sent it.

All Egyptian Christians in Prayer October 16th.



"NOW I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God" for the Moslem world, was the request of those two persons who first planned the centenary of the death of Henry Martyn as a day of united prayer throughout the Christian world. How thankful we are that there are those who plan great things, and pray for and expect great blessings from God. The request from the World's and Lucknow Committees was planned for by the American

Mission early in the summer, and the proposal of having all our churches in Egypt observe the day, was presented at the annual Prayer Conference, which was held in September in Assiout. Our

Association Committee sent out an invitation to all the pastors to have special services in their churches; and in quite a number the day was kept as a day of fasting as well as of prayer, some having three services during the day and evening, for example, in Minieh, Abu Kikas, Hammam, &c.

Mr. Henderson wrote as follows about October 16th:—

"In Alexandria the services were begun in Fairhaven by Dr. Zwemer, and participated in by Dr. Finney, of the American Mission, Archdeacon Ward, of the Episcopal Church in Alexandria, Mr. Dickins, of the North Africa Mission, and others. Dr. Zwemer aroused everyone by his address, in which he gave seven reasons why united prayer for the Moslem world was timely just now. In the prayers of intercession we were led by Archdeacon Ward.

(2) At 10 a.m. a meeting in the American Mission Church was held in Arabic, which was also led by Dr. Zwemer. This meeting lasted till about 12 noon.

(3) At 4 p.m., again at Fairhaven, led by Miss Miller. I was not privileged to attend, but understand she was to give some sketch of the life of Henry Martyn, the rest of the time being given to prayer.

"(4) At 7-30 p.m., again in the Church, in Arabic, led by Dr. Finney, a meeting, mostly of prayer itself, lasting till about 9 p.m.

The Girls' Central School held no morning session that day, and the Boys' School dismissed at 9-45 till after noon."

In Cairo we have the following items of interest from Mrs. Gairdner about the way the day was observed by the Church Missionary Society:—

"Notices were given out in both our Churches on the previous Sunday, and also printed notices were given or sent to all members of the congregations, telling them how the day was to be kept, and why. People were asked to remember the needs of the Moslem world in their private devotions especially, while on the afternoon of the day a Service of Intercession was held (in Arabic) in our Church at Old Cairo. A good number were present. At the afternoon service Rev. Mr. Gairdner gave the address, telling something of the life and work of Henry Martyn, after which there was a Bidding Prayer, with silences for individual prayer. At the evening meeting all who could of the English staff were present. We thought it was a very good time."

In the Egypt General Mission in Ismailia there was a meeting for prayer held also, but I have no word from their other stations.

In the American Mission in Cairo there were early meetings in some of the girls' schools, and then their teachers and some of the larger girls went to the general meeting in the Esbekieh Church, which was almost crowded with those who came to pray for our Moslem brethren. Rev. Saleh opened the meeting at nine o'clock with devotional exercises, and was followed by Dr. Giffen, who gave an address on the life and work of Henry Martyn, and this was followed by Rev. Tadrus, who spoke of the needs of Mohammedans and their hopes. Then there was a season of prayer before the congregation was dismissed. In the afternoon meeting, when representatives of different Churches were here, Dr. Hunt opened the meeting, and Dr. Zwemer, who had arrived from Alexandria a few minutes previously, made the principal address; and many earnest prayers were offered. During the interval, at noon, about twenty-five women remained in the Church, some of whom were fasting, and then there was considerable time spent in prayer together, and they were joined by one of the missionary ladies.

There was a union meeting held in the evening in English at the Continental Hotel, where a large company of missionaries and church workers of all the evangelical bodies in Cairo were present in response to the invitations sent out by Dr. Zwemer and Mr. Upson, the Superintendent of the Nile Mission Press. There were representatives also of the Coptic church and community. Rev. Mr. Branthwaite took the chair and made the

opening address. The three subjects, Humiliation for past neglect, Intercession for the Moslem peoples, and Inspiration for future work, were taken up by the three representative men, Dr. Watson, Mr. Gairdner, and Dr. Zwemer. The great themes seemed to be unity of all, quiet expectation, and dauntless faith and trust in God. I think everyone went away enthused with a great desire to attempt great things for God, looking to Him for great results.

In Assiout there were exercises held in four different places.

Miss Work gives the following account of the meeting in the girls' boarding school (or Pressley Memorial Institute):—

"We observed the day here, using the programme that was suggested by the Committee, adding two or three other subjects, one being prayer for Moslem students in Christian schools and for an increase in their number, and especially for their conversion. Very shortly after daylight on the morning of the 16th I heard the girls singing in chapel. All who had no early morning duties gathered there for prayer until breakfast time. It was indeed a day of prayer for them. At the regular chapel hour—8.20—after all the morning work in the school was finished, we took our girls (from the first year to the ninth) to the old college



HIGHWAY BY A CANAL.

chapel, where we spent the forenoon in prayer. The time was divided into periods, giving time for a few words on each subject from an appointed leader and voluntary prayer.

We were a large company—175 or 200 girls, and perhaps forty women, besides our own teachers and lady missionaries. The women of the town church had been invited to unite with us.

"At noon some of the women went home, but a number of them stayed for prayer. It was a hot day, after a long season of hot weather, but a number of the women and some of our teachers fasted until the evening, and spent all the time possible in prayer. At three in the afternoon we gathered as usual for our mid-week prayer meeting at the Pressley Memorial Institute, the girls being divided in seven divisions, each presided over by a teacher. The programme for all the upper classes was a continuation of the morning programme, and it was certainly a very helpful meeting. About thirty of the older girls from the Khayatt School, with their teachers, united with us in the afternoon meeting."

Miss Hogg, superintendent of Bible women's work, &c., in Upper Egypt, gives the following additional news:—

"A room had been set apart for the women, so they could spend the whole day if they willed. They took part so heartily in the prayers, I am afraid the girls were rather pushed out. The programme was well carried out, and lengthy, but to the women this was so much the better, as they had the day before them. Personally, I believe I enjoyed the informal part in the middle most of all; though, of course, one grew exhausted. It is one of the blessings of having been away so long, that it gives one the chance to make comparisons, and take in to the full the progress the years have brought. I used to think it something to be so happy over when some one would mention the Mohammedans in prayer—a sort of triumph! And to hear them now praying so earnestly, and talking with such genuine interest and faith, it seemed quite a miracle. It is too. It did me lots of good.

"At four o'clock the students' meeting in the Chapel began. Dr. Alexander conducted it, and it was quite an inspiring meeting, the variety enabled the women to continue interested. A Mohammedan lady, the wife of —, was present both morning and afternoon.

"At 7-30 came the meeting in the town Church, and there was a good audience. The women filled one of the large wings of the Church. The pastor was assisted by Mr. Murkus and Sheikh Abdalla el Ramli in the addresses, while others took part in the prayers. It was all good, but of course the chief interest centred in the Moslem convert (who teaches in one of the town schools), and people were greatly pleased and impressed by what he said. The tone was what one wanted it to be."

Dr. Alexander gives the following account of the meeting at the College:—

"We had a very excellent meeting, carried on under the auspices of the College-Christian Union. Some four hundred of the students voluntarily met in the College Chapel at four o'clock. A number of women from the Church in the city were also present. The meeting was under my direction, and the programme as indicated in the paper sent out to the churches by the Continuation Committees of Edinburgh and Lucknow. The students and teachers entered into the exercises with earnestness. Warm spiritual prayers, full of love for the Muslim, and earnest pleading that he might know Jesus the Saviour and be saved, were offered, and Psalms, full of zeal and the missionary spirit, were sung. Suitable Scriptures were read, and a short address was delivered, showing the immense preparatory work for carrying the Gospel to Islam that had been accomplished, and the wide distribution of the Scriptures and other Christian literature among Muslims that had taken place, and the number of Muslims in all the Muslim lands where the Gospel had been preached who had accepted Christ, and are living sincere Christian lives, many of whom are engaged in preaching the Gospel to their former co-religionists. Our students received a new vision of Christ's purpose, of His desire to save Islam, of His power to save Islam, of the great fact that thousands of Islam have actually accepted Christ, and are living saved lives."

Miss Ferrier writes from Luxor from the Girls' Boarding School:—

"At morning prayers and at Chapel we remembered the day and the Moslem peoples. That afternoon we gave the time of our weekly prayer meeting at school to this cause, the pastor being with us. A number of most earnest prayers were made. Several Moslem girls were present and seemed to appreciate the service, and were not in the least offended. That evening there was a large meeting in the Church for all, so we took the teachers and large girls, and many earnest supplications were made."

One of our Egyptian preachers in a small Church, after telling about how the day was kept as a day of fasting and prayer, added that since his return home from the Prayer Conference in September, he agreed with three other men to spend some time every day in prayer for the work among Moslems generally, and for those in their town specially, and ask God to send His Holy Spirit to follow His Word.

The faith of many people has been strengthened, and their courage aroused, and their expectation of an answer which is already taking place.

"By terrible things in righteousness wilt Thou answer us, O God of our salvation, who art the confidence of all the ends of the earth."

ANNA Y. THOMPSON.

DEAR MISS VAN SOMMER,

To-day I have received a letter from one of our native clergymen, dated 16th October. He writes as follows, from Lagos:—

"We have just returned from a general prayer meeting, held at St. Paul's this evening, and conducted by Bishop Oluwole, on behalf of the Mohammedan World, as suggested by Miss Van Sommer. The meeting was very well attended, which showed that our people are alive to the menace this religion offers to Christianity, and the prayers offered were fervent and earnest. We believe that God will answer the fervent prayers of His people."

Yours sincerely,

WM. WATSON,

Sec. Bishop Tugwell Diocesan Fund.

Assiut Training College.

FORTY-SEVEN years ago Assiut Training College was first opened in a donkey stable on a back street of Assiut. The faculty at that time consisted of but one man, the Rev. John Hogg, D.D., the founder of the school. The school was simply a day school, and the students were few in number. Since that time enormous changes have taken place, the buildings and equipment have been enlarged each year, the attendance has steadily increased, and the faculty has been added to in accordance with the increase of the number of students and the enlargement of the means of work, until to-day the college, as well as

the record of those who have gone out from the school, stands as a monument for the perseverance of those men of the early years, and as an assurance for results to the younger men who are now in service. The standard of education in Egypt has steadily advanced, but the college has maintained the pace, so that it continues to be one of the most advanced schools in the land. As we come to a new year we realize that the outlook for our work never seemed brighter.

The students are gathered not only from Egypt, but also from the Sudan. They come from Alexandria, and they come from Khartum, although perhaps the greater number come from the section of the country in which our school is located. Sons of farmers as well as sons of Beys meet together as men of equality. They have gathered together until the total attendance for the past term reached six hundred and fifty students. The Secondary Department during the past five years has increased one hundred and twenty-five per cent. The first and second years of this department are larger now than they ever were before. The graduating class for the present year numbers twenty, an average number for the past three years.

It is interesting to watch the men as they leave school. Of the men who were graduated last spring, so far only two have entered the Theological Seminary, five are taking further work in their studies, five are teaching, four have entered medical schools, two are studying pharmacy, while one has entered Government service in the Survey Department. All of these men left school as true Christian men, and it is our prayer that they will extend their Christian influence in their work, although only a small percentage have as yet taken up active Christian service.

It has been found necessary to increase the faculty until at present the college has six professorships, with nine additional American teachers, and seventeen Egyptian teachers. Three of our teachers went home last year, but three additional ones were secured. Madame Junod, from Alexandria, has charge of the French Department, Samuel Laing and Wylie Woodburn, both of Muskingham College, have come out as the new American teachers. Likewise it was found necessary to add one additional native teacher, Nasim Effendi Simaan, of last year's graduating class. The present staff is the largest the college has ever had, but it is entirely needed to look after the work of the college.

Enlargement of equipment has been made to some extent during the past year. A new residence building for the American professors has just been completed on the new college grounds. A new gas plant has been installed in the Science Building. This was the gift of a number of friends of the college. The Medical College of Cairo, through Dr. Keatings, has promised us a number of sections of the body. We are anxiously looking forward to the coming of this gift, as a number of our men are preparing to study medicine. The college library has been newly indexed, and the museum lately arranged, both being done under the guidance of Dr. Alexander. At present the new grounds contain five buildings, well equipped. All of the school work is carried on at these new buildings. The old college buildings are still necessary to house the men. In many ways we are crowded, and money is needed to fully prepare ourselves for the work that is offered to us.

Perhaps what will interest our readers most will be the result of our work in regard to the religion of the people among whom we are working. In this respect the influence is almost entirely an indirect influence, but nevertheless important. We are training up the men, and, as they go out from us, they are carrying the message of the Gospel to the people. Our teachers, in school work, come in personal contact with few Mohammedans, the majority of the students being Copts, or coming from Christian homes. Attendance upon daily Chapel and Sabbath service is required of all students. At present about one-third of the students are Church members. Each winter special evangelistic services are held, and during the past three years there has been an average of one hundred members added to the Church roll each year. The students give liberally of their means for Church work. The college in connection with the Girls' School of Assiut gives annually one-tenth of the amount that is estimated by Synod for the work in Egypt. This amounts to about £150, a gracious gift of these people to their God.

Of the graduates of the college, few have gone out without professing Christ as their Master. From the total number forty-two per cent. have gone out into active Christian work—some to become ministers, others as evangelists, and still others in various capacities of active work. The balance of the graduates have become teachers, doctors, lawyers, pharmacists, agriculturists, business men, or have gone into Government work, nevertheless carrying their Christian influence wherever they went. Thus the graduates have carried their messages of Christ to all parts of Egypt. Besides the graduates many have left after completing lower years. Many of these have been true Christian men, and they are doing much for their Master.

But the work of those who have been graduated is not more interesting, and perhaps not more valuable, than the work that is being done by the men in school. Many men have come to Assiut undecided upon many questions, but have had their doubts answered by Christian fellowship, and I am convinced that a greater percentage of the students here change their life work to be for Christ after they have come into the college than we find in many of our American schools.

There are three circles of influence that surround the men in school. First, the Temperance Society, with a membership of two hundred and fifty, furnishes special instruction to the students upon the evils of intoxicating liquors. This work is carried on through lectures, distributing literature, and by special meetings. Second, the Volunteer Band, numbering last year over sixty in number, is a band of young men who have promised their lives to a definite Christian work. Third, the Students' Christian Union, with a membership of one hundred and fifty-two, is a group of men doing personal work not only among the students in college but also among many surrounding places.

It is to the work of the Christian Union to which special attention should be called. Twice during every week do these boys turn aside from their lessons to spend a quiet half hour together in prayer and Bible study, while they encourage, both by words and by example, that all students should hold morning prayers in their own rooms before beginning the work of the day. Then on Sabbath-day they carry the good Gospel of hope and

love to the natives in the hospital, to men in the prison, and to twenty surrounding villages. A territory with a radius of eight miles is covered, while the total attendance of the congregations often amounts to nearly one thousand people. Nearly forty men are volunteers for this work while they carry on their school work. During the summer months many of these men preach in their own and surrounding towns where Churches have not been established. The Association itself provides and pays two of their number to preach as directed during this time. Thus the students themselves are spreading the Gospel.

Need it be asked, is there any hope? Is there doubt in the mind of any whether we have entered upon a work which will ever decay? If each one of the readers could stand upon the platform at the time of college chapel and look down into those hundreds of bright, earnest faces, and hear those men sing the Psalms; or, again, if the reader could attend a week-day prayer meeting and hear those men speak and pray for their own people, then all doubts of the visitor would be swept aside. Each new day brings difficulties that must be met; but each bright morning, and all our mornings are all bright, presents a new opportunity for work. It is hard work, too, but when we look back over what has been accomplished we know that we are not toiling in vain.

During the past three months President R. S. McClenahan has been absent in America, but the work goes on steadily and smoothly in his absence. Professor McClenahan returns at the beginning of our new term. The coming of new men always seems to instil new courage into the hearts of the workers on the field, so we are confident that the return of our President from our own country will bring new zeal and confidence to all of us. We take up our work for the new year, trusting in God for strength that we may have some share in leading these people, and hastening the time when "they shall return even to the Lord."

R. H. ELLIOTT.

Wonderful Counsellor.



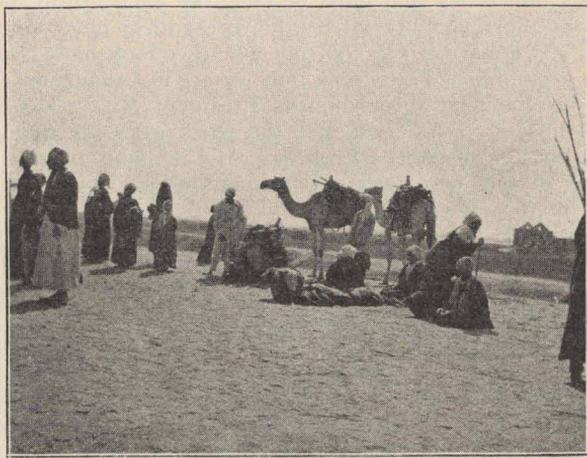
OUR precious Saviour has proved Himself indeed true to His Name. Ever since we came here He has guided, provided, and helped in His own wonderful ways.

We arrived in Port Said at the end of November last year, and spent the two first weeks in prayer and waiting upon the Lord to show what He would have us to do.

Soon our Moslem neighbours began to ask: "When are you going to open the school, we want to send our girls there?" This question came to us from one after another, and it became clear to us that the Lord called us to begin a school for Moslem girls. We began with twelve little girls in a small room. The Egyptian dialect was a puzzle to us, and it was our Father's mighty hand that brought us through, day by day, and made the children understand us. The number of pupils grew daily almost, and in about two months' time there were sixty girls in

the school. We had not been intending to do school work, only to have a class for girls, but the Lord had another plan, and as the months have passed His thought has become more and more clear to us.

We could no longer manage with the small dark rooms that we first had taken; a larger place had to be found, and one or two native teachers became indispensable. Then the Lord led us to a house where we got three schoolrooms, and soon after that two native teachers were brought to us in unexpected ways. The expenses, of course, were doubled, but our Father's provisions never failed. After five months we must again look for larger premises, both for ourselves and for the school. Thus the third step forward had to be taken, and we found all prepared by our Father's good hand; yet, as it meant more responsibility and more expenses, it was with fear and trembling, mingled with great thankfulness and joy, that we entered these airy, spacious premises, where we have been about three months now.



SUNSET.

From the depth of our hearts we praise Him, Who is indeed Wonderful, Counsellor. He has provided for every need, often in remarkable and very unexpected ways. He has given fellow-workers; we have proved much sympathy in the work from English friends; He has provided three Syrian teachers; He has sent a young Christian girl from Switzerland for the house-keeping. The great need is to get more help for visiting and for the school, but the greatest need is the power of God in the home, the school, and the houses, and in our private rooms. Would that we and the Churches in our home lands would pray and believe more, and we should all together see more of the Glory of God in Moslem lands.

Yours in Him,

M. ERICSSON.

Port Said, Nov. 2nd, 1912.

Notes from Luxor

November 15th, 1912.

The work in Luxor started off this autumn a little behind schedule time on account of the change in the head of the girls' school and of Dr. Philips' absence in Europe.

The transference of Miss Buchanan to the Girls' College in Cairo, to take the place of our lamented Miss Kyle, meant the severing of many precious ties both for her and the people here. She holds a place in their hearts which none other can fill. After more than ten years of faithful service in their midst, during which time she greatly endeared herself to them, it was indeed a severe trial to her and to them to be called upon to sever this relationship with scarce a moment's warning. Cairo has gained what Luxor lost.

The girls' school is well filled, having more boarders than last year, but not so many day girls. The girls seem earnest and enthusiastic in their work. At the end of December a class of six girls will graduate. They are an exceptionally bright class, and we shall be sorry to lose them.

Three of them are Church members, and also belong to an earnest prayer band of school girls who have been meeting weekly all autumn. Their prayers are direct and from the heart, and their petitions varied. Especially are they praying for the Moslem world and for the conversion of other girls in the school. May our dear Father increase this band and give them more power in prayer.

Dr. Philips' return from vacation brought new life to the boys' school and to the work among young men. The young men sent a delegate to the Annual Prayer Conference, which met in Assiut this year. He came back full of what he had seen and heard and eager for service. As a result a band of young men give of their time and strength weekly to spread the Gospel in the surrounding villages. Some of these meetings are held on the Sabbath, and some during the week. These young men need our prayers to uphold and sustain them in this volunteer work, that their courage, zeal, and faith fail not. Shall we not thus aid them?

Luxor has been glad to welcome back, if only for a brief visit, Rev. and Mrs. R. G. McGill, who were stationed here previous to their furlough. They, too, have a warm place in the hearts of Luxor people.

Their work this year is to be from the Mission boat, the "Ibis," and two months of their time is to be spent in this district. Dr. and Mrs. Philips have joined them for a month's work together. Our prayers go with this boat-load of earnest, consecrated workers.

Tourists are beginning to arrive, though not yet in large numbers. But soon our streets will be teeming with donkeys and carriages carrying these guests madly to view some one of Luxor's wondrous sights. We are sorry to say some of these people are anything but a help to the mission. They, as a class, know no religion, while here at least, and this influence hinders and harms our work. For we, too, are foreigners, and the Egyptians don't always understand the difference. May our Father overrule this irreligious influence in our prayer.

Luxor is beautiful these days in her robes of green, after the inundation, her placid river and her mountains with their ever-changing tints. A sunrise or sunset here certainly hath charms to soothe the tired brain and turn it to viewing reverently God's handiwork.

HELEN J. FERRIER.

Colporteurs and Teachers' Conference at Zeitoun, near Cairo, 18th to 21st November, 1912.

"And (He) did wondrously."—Judges xiii. 19.



As we look back upon the Conference now past we can truly say that He (the Angel of the Covenant) did wondrously. About 85 men were located on the E.G.M. premises in the marquee and in two adjoining houses hired for the occasion, through the great kindness of the Egypt General Mission workers. (What a splendid locality for a "quiet time with God").

During the day there were fully 100 men in attendance receiving solid spiritual nourishment, but one or two returned to Cairo at night, so that there were actually 85 sleeping on the premises for the whole of the 3½ days. Of these 46 were colporteurs and the rest were teachers from the Delta Mission Schools, with the exception of a few evangelists. The American Bible S. sent 22 colporteurs, and their Egyptian sub-agent. The B. and F.B.S. sent 8 men from the Delta, the N.M.P. 5, the C.M.S. 4, the A.M. 6. Needless to say, such a representative company had never gathered before, and very few men knew one another. It was quite an experiment to have the teachers with the colporteurs, but it was good for the two parties to become acquainted.

The Preparation. For a week or so preparatory prayer-meetings had been held, and others in England and elsewhere had prayed most earnestly. Just at this time Mr. George Ingram, of India, came to stay at Zeitoun, and God used his messages to us during the preparatory week. On Saturday, 16th, we had a whole day of prayer. Several meetings were held on the Sunday, and then on the Monday evening Mr. Ingram was able to stay on and address the men, by interpretation, upon Elisha's "Double Portion."

The Conference Proper. The first day of a Conference is always rather a difficult time, but on this occasion it was felt that the men had come more prepared than usual to receive the blessing. A small slip had been sent to every man urging the need of heart-preparation before coming. The principal subjects dealt with were:—

- "Conversion to God."
- "The Shed Blood."
- "The Fire of the Holy Spirit."
- "The Sinfulness of Sin."
- "The Spirit-filled Life."
- "Temptation, and the successive steps in a Fall."
- "The Secret of Continuous Victory."
- "Loving the Moslems."

It may be said that these were not simply emotional appeals, but were real Bible talks.

It was, indeed, a most interesting occasion, and those who waited upon the men felt the utmost enjoyment in such close commingling with them, eating at the same table.

Some observed results. It would be dishonouring to the Holy Spirit to *tabulate*, but some outstanding testimonies of the men may be recorded, as they gave them at the closing meeting and afterwards.

A Moslem convert testified that he had been brought to the Lord Jesus Christ during this Conference. He had been baptized as a Moslem convert before, but now for the first time he could say that he realized that he was saved through the precious blood of Jesus.

An elder of the Native Evangelical Church telegraphed to say:—"Al-Ihtifâl biz-Zeitoun waladaneé wilâda gadeeda ruhiya wa tabee'a samawîya." (The Zeitoun Conference gave me a new birth and a heavenly nature).

One of the colporteurs wrote as follows on a slip of paper:—"I, M. H., feel myself to be a sinner, and ask all to pray for me that the Holy Spirit may enter my heart and give me the new birth." Someone handed him a book, saying:—"Receive it from God just as you receive this book." Not quite understanding, he opened the book, and his eyes fell upon these words in one of the Psalms:—"As for me, I will call upon God, and the Lord doth save me" (Ps. lv. 16). On the last day of the Conference he stood up and testified that he had accepted Christ, and since then he said:—"I am very, very happy."

The teachers of a large and important school in the Delta telegraphed their thanks to us and praises to God for great blessing.

A young fellow who came over from Matarieh professed to have been brought to the Lord, and two lads helping on the premises obtained blessing, and one of them gave back to the Lord his three days' earnings.

A Bible colporteur says that he came to the Conference thinking himself a really converted Christian, but on each day he was brought farther and farther, until he now professes to be entirely trusting to Christ for salvation.

Another colporteur rose and said that he had been converted for a year or two, but now, for the first time, he understood the indwelling of the Holy Spirit.

Many other testimonies might be given, but the writer would like to add his own, and say that only once or twice in his whole life had he been at a religious service in which the brooding power of the Holy Spirit was so clearly observed as on the Thursday afternoon. And this without hearing one word of what was being said. When will our Churches be filled with the *felt* power of God in a similar way?

A very great deal of the blessing was due to the two "private rooms for prayer" upon the roof, where hours and hours were spent during the daytime and night-time by some of the most enthusiastic of both guests and helpers.

After the Conference. Perhaps the best testimony that could be given as to what the Conference has done for the men, is a short account of the day after, when some 16 of them

"signed on" under the N.M.P. Joint Committee as religious-book colporteurs. Having previously been in different societies, there was, in some cases, overlapping, and it was anticipated, humanly speaking, that it would be exceedingly difficult to get the men to arrange with one another, one giving up part of his province, and so on, but the power of the Conference was so markedly felt that the utmost good feeling was displayed, and several of the men gladly sacrificed part of their previous district in accordance with what they had been hearing at the Conference about the Spirit of Christ. When one remembers that on the second day after the Conference the 46 colporteurs present were spread over the Nile Valley from Cairo to Assuan, which equals a stretch of country something like that from London to Inverness, while the Delta schoolmasters were distributed in many large mission schools over a district containing 7,000,000 souls, one gets a faint idea of the far-reaching effect of such a Conference as this.

Those who gave time to strenuous prayer should feel themselves abundantly rewarded.

There is, however, one word to be added, *i.e.*, that a single Conference, or a single week of fellowship with God, will never spread the fire among the Moslems up and down the Nile Valley. What is wanted is continuous, urgent, importunate intercession, along with similar Conferences at short intervals. The new system of visiting the men should also aid in this direction, and the writer would most earnestly beg for prayer in connection with his proposed visitation of every colporteur at his own station (D.V.) during December and January.

ARTHUR T. UPSON.

Nile Mission Press,
Cairo, 25th November, 1912.

Part of a Letter from Dr. Hoskins.

WHY PRAY BY NAME?

—*Cf. Paul's Letters, Rom. 16.*

Beirut, Syria,

November 8th, 1912.

IN a note which has lain too long unanswered, you refer to the matter of improving, if possible, your Prayer Cycle for all those labouring in Moslem lands, and ask the question as to whether it would meet the wishes of the Committee to mention merely the names of those who are really working among Moslems, or to print them, as you have done heretofore. In answer to these questions, I should say that *it has acted already as a tonic* to more than one missionary in this part of the world to realise more clearly than ever that the main great problem, that is the Mohammedan problem, is one that presses upon every individual labouring in these lands, and I can assure you that among all the members of our own and neighbouring Missions in Syria and Palestine, that there is no one who does not increasingly feel this burden upon his conscience. We have had larger and smaller conferences, and there is no gathering of missionaries for any purpose during these recent months which has not included in its programme some phase of the work among Moslems.

Part of a letter to Dr. Zwemer from China.

“OUR enclosure of a copy of the Day of Prayer circular, and your request that it should be circulated throughout the provinces, I have attended to, and sent out 500 of a similar call, and at the same time a four-page letter calling attention to the need of our Chinese Moslems. I enclose a copy, so you will see what has been done to call attention to the Day of Prayer.

“I am glad to be able to report a growing interest in the Moslem question in China. The number of workers who are giving the Mohammedans careful thought, earnest prayer, and some portion of their time is increasing. It has been a great joy to get into touch with several who are labouring in Moslem centres. We have talked over the need: ‘The Moslem World’ has been lent to them, and now they are returning to the interior with Arabic tracts, Khutbas, Parables and books from the Nile Mission Press.

“One very great need just now is suitable literature for our Moslems in Chinese. Our translators have hardly as yet considered this field; but its importance is daily becoming more apparent. The Missionaries who have given very little attention to Islam will be astonished one day to learn how widespread the Moslems are. How far wrong our conservative estimates may be will require fuller light to decide, but only a few days ago I had a request for literature from one worker in Eastern China, and in a small city; and he added: ‘We have more than ten thousand families of Mohammedans in our field.’ Another worker in the same province wrote me lately: ‘About six thousand Moslem families here’; and yet another worker in the same province gave it as his estimate: ‘Four thousand Moslem families in this field.’ Thus in three districts in this one province in Eastern China, we have estimates by experienced workers of a total of ‘Twenty thousand Mohammedan families.’ Reckoning five to a family—the lowest estimate I have ever heard—we have a total of 100,000 Mohammedans. . . . Doubtless more careful investigation on the spot will show a much larger Mohammedan population in Eastern and Central China than has been anticipated by recent writers.”

“I am not cager, bold
Nor strong—all that is past,
I am ready *not* to do,
At last, at last.

My half-day’s work is done,
And this is all my part:
I give a patient God
My patient heart.

And grasp His banner still
Though all its blue be dim:
These stripes, no less than stars,
Lead up to Him.”

A Telegram from Dr. Charles R. Watson,

Secretary of the American U.P. Board.

"**D**OMINANT impression of my recent visit to Levant was that a new day of unparalleled openings for work among Moslems has dawned. We must attempt great things, meeting present opportunity and arousing Western Christendom to neglected task. Prayer has disintegrated stolid indifference of Islam. Time has come for aggressive action. *No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the PRINTED PAGE.* May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."

Constantinople College.

As the American Ambassador felt that it was impossible to guard a divided American College in case of any trouble in the city (one part being in Scutari and one in Arnautkeuy), the students from Scutari have moved to Arnautkeuy, most of the teachers remaining in Scutari for the nights, and going across to the other side to teach by day.

The teachers feel perfectly safe in Scutari with the excellent arrangements made by the Government for keeping the city quiet. We hope that the Scutari contingent can come back soon to their own place and work.

I. F. D.

Reports from Sofia show that the Turkish prisoners have been much surprised and gratified at their kind treatment in Bulgaria. A wounded officer was taken to the hospital trembling for fear of being killed. But after most tender and skilful treatment had put him on the road to recovery, he was even more amazed at the refusal of the authorities to take his proffered napoleon in payment for the operation. Our Bulgarian friends seem to be making good use of their opportunities of showing to the Ottoman prisoners that humane treatment which is an outgrowth of the Christian spirit. While war itself is anything but Christian, and the field of battle is a scene of carnage and destruction, the tender sympathy shown to wounded and other captives will do much to mitigate the horrors of warfare. Such a spirit, coupled with the work of the Red Cross agencies at the front in Constantinople, should show to our Moslem brethren the real, deep significance of Christianity.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. Receipt 1912.			No.			£ s. d.			Date. Receipt 1912.			No.			£ s. d.		
Sept. 1.	3571A	Bank	1	18	0	Oct. 15.	3669	..	4	0	Nov. 13.	3765	..	5	0	0	
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Corrected to New Year, 1913.

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The Sacrifice of the Will.

“Laid on Thine Altar, oh my Lord Divine,
Accept my gift this day for Jesu’s sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
Yet here I bring within my trembling hand
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield Thee all.
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I have, and am, and fain would be,
Fond hope, deep love and longing infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none.
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, ‘May Thy will be done.’
Take it, O Father, ere my courage fail,
And merge in so in Thine own will, that e’en
If in some desperate hour my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know it, feel it as mine own,
But gaining back my will, may find it Thine.”

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If in some desperate hour my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know it, feel it as mine own,
But gaining back my will, may find it Thine.”



INSIDE A HAREM.

“Blessed be Egypt.”

VOL. XIII.

APRIL, 1913.

No. 54.

Editorial.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—HEB. x. 36.

“Tribulation worketh patience, and patience experience, and experience hope.”—ROM. v. 3, 4.

“The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”—ST. JAMES i. 3, 4.

“After he had patiently endured, he obtained the promise.”
—HEB. vi. 15.

First the promise: afterwards the fulfilment, and patience between. The lasting through testings of faith; endurance; asking in faith, nothing wavering; doubting nothing; pressing forward to the end: and still more—the doing of the will of God. We need to possess our own souls in patience, and to encourage each other. In our last number we specially asked the prayers of all our friends for the purchase of property for the Nile Mission Press, that it might have a lasting home. The auction was held on the 19th February, and the building remains unsold. No one else bought it, and we have not yet sufficient money to buy it. We have issued appeals in England and America, and we believe that if this is the right place for us it will be kept unsold until we can buy it. But we need all our friends to help us at this time, whether by devoting time to prayer on this behalf, or by making known the need in new quarters, or by giving themselves. Meanwhile patience will not mean idly waiting, but persistence in expectant waiting upon God. “I waited patiently for the Lord; and He inclined unto me, and heard my cry.”

A great blow and a deep sorrow has befallen not only the Church Missionary Society, but all who knew him, in the sudden death of Dr. E. Maynard Pain. He was taken from us after a few hours' illness, in the full tide of life and work. A thousand mourners at the graveside bore witness to the deep affection with which he was regarded. We, at the Nile Mission Press, have special cause to grieve for him. He has been a faithful friend of the work from the beginning until now. Our deepest sympathy is given to Mrs. Pain and to the Society to which he belonged; also to the distant father in New Zealand, and to the little daughter in England. His loss will be felt far and wide, and most of all in Egypt, where he has laid down his life for the people.

In our grief we would also share the sorrow of a neighbouring mission, the American Mission in Arabia, who are mourning the equally sudden death, through an accident, of Dr. Thoms, of Muscat. Both these names, those of Dr. Pain and Dr. Thoms, are in the pages of our Prayer Cycle for 1913. But before the second month has ended, they need our prayers no more. It gives us a fresh earnest desire not to fail anyone whose name is still with us. We can remember them continually before God, not knowing how short a time we may still have in which to share their life's battle. We would pray too for medical men at home, that more of them may offer themselves for these hardest fields of labour. Their lives may be shortened, as were those for whom we are now mourning, but there will be an eternity of thanksgiving for them.

Those who have been linked in any way with the Conferences held in Cairo and Lucknow for the Mohammedan world will read the announcement with interest that Miss Agnes de Sélincourt has been appointed Mistress of Westfield College, London. We look for an advance in the cause of work for Mohammedan women through her. As a founder of the Bombay Settlement, and as Principal of the Lady Muir Memorial College in India, she has taken her part on the field in active service. We hope for still wider and more powerful aid to the cause of Missions through her being in a position of such influence. Educational women workers in every part of the Mohammedan world will have new hope of reinforcements. We send her a heartfelt God-speed.

At the present time when the thorny question of suffragettes arouses the most bitter and scornful remarks, one may well pause and think for the future of Christian work by Christian women.

In the political world there is not a shadow of a doubt that the vote will be given to qualified women. The fact of restricting it for them may lead to an equally fitting restriction for men, and indirectly, a service will thus be rendered to the country. But granted, that militancy is not the right way of obtaining a simple act of justice, when we consider the present relationship of fully qualified Christian women to the different governing bodies of Missions, we may well ask how long is this state of things to go on, and what is the right way to bring about Reform? These women will not fight for themselves: for the most part, they say nothing. Therefore no real attempt is made to give them their fair and rightful share in the control and authority now held by the men. In the family the father and mother hold joint control. It would be better if, in the interests of the whole work of the Kingdom of God on earth, God's pattern were followed.

The Society of Friends and the Student Movement seem to have carried out the plan of co-operation from the first, without any want of harmony; but, for the most part, the councils and governing bodies of Missions make but faltering attempts to find a solution of the difficulty.

The last days of the war between Turkey and the Allies seem to have begun. This is not likely to lead to a settled con-

dition immediately. The antagonism of parties internally is as acute as the racial antagonism externally. If history repeats itself, this will bring about the downfall of an Empire. But what is going on now, will liberate men's minds from old traditions that have failed them. We want to take the tide at the flood, and be ready to send forth the Word of Life all over the recently disturbed districts, wherever missionaries are prepared to distribute it. The account by Mr. Hooper in these pages of the eagerness of a ship load of Abyssinians to get the Gospels is a fresh reminder to us to watch for opportunities, and to use them. We earnestly hope that friends at home will send abundant help at this time, that the work may be done.

The account of Mr. Upson's expeditions to different parts of Egypt, in the work of superintending the colporteurs, brings home to us the conviction that in days to come, more workers will be wanted. The colportage work is just as needful as the work of the Mission Press itself; but as the Mission Press requires its head to be on the spot, we need a voluntary worker to offer himself for the general work, which is developing with the extension and growth now going on. Or it may be that some friend would undertake the support of an additional worker. We must advance in every department.

The Nile Mission Press.

"Write the Vision and make it Plain."



IN presenting the report for this quarter there are several points to be written about.

The first of these was the eminently successful meeting held on our behalf by our New York Committee at the home of Mr. and Mrs. E. E. Olcott, the latter of whom is our Hon. Treasurer for that Committee. Over 300 acceptances were received, and this gives some little idea of the enthusiastic gathering that was held. The three speakers were Drs. Barton and Watson, whilst a strong plea was made on behalf of Moslem womanhood by Mrs. Labaree.

Dr. Barton, in speaking of the effect of the Balkan war upon Islâm, stated:—"We have abundance of evidence to show that it will tend to weaken the confidence of Mohammedans everywhere in the militant power of their religion." Again, later, he said that whilst he did not for a moment consider that the war was a religious one, yet, "under the circumstances, it is but natural that Mohammedans, as they study the situation, will be led seriously to doubt whether the dream of Moslem supremacy which they have cherished so sacredly for a thousand years is to be realized after all. For a Mohammedan to doubt this fundamental fact of their faith is for him to fall into grievous and fatal sin,

and yet it does not seem possible that all the forces of Islâm can prevent this doubt from creeping into the minds of all Moslems, when they know the facts." He also showed that the war is demonstrating to the Moslems of Turkey the difference between true Christianity and formal Christianity. He believed a new era had dawned for direct approach to the Mahomedans, not only of Turkey, but of the whole earth, and appealed for Christians to rise, and with the Gospel of love go forth to these waiting people.

Dr. Watson's address was on "Cairo, Islâm and Christianity." He dealt with three points—a Strategic Time, a Strategic Method, and a Strategic Place. He dealt with the changes that have taken place in the last decade in Persia, along the Persian Gulf, in Egypt, Tripoli, Tunisia, Algeria and Morocco, and stated emphatically that his recent visit to the Levant had convinced him also that a new day has dawned for the Moslem world. He spoke of the influences that had affected those countries, and the impact of Westernism upon the Orient. He described how, during his travels, he had met a most interesting woman, one who might be counted as part of the Young Turkish Movement. When in the street, still wearing the heavy and disfiguring veil, but inside the Mission Building she throws back the veil and will readily converse with you in either Turkish, French or English. She does not call herself a Christian, but you would no longer call her a Mohammedan. "The spirit of the West has entered her life." After such a meeting he stated that "one dare not despair, but rather have faith to believe that the day is at hand when the veil shall be lifted, not from one face only, but off the face of the whole East." He spoke in a graphic way of the influences of the missionaries: Not in vain has the Gospel been preached and lived among Moslems, out-rivalling even the passion of the Moslems themselves. He told a pathetic story with reference to Dr. Henry's splendid work at the Assiut Hospital. Dr. Watson was enquiring what was the largest fee Dr. Henry had ever received, as charges are sometimes made, and all this money goes back into the medical work and helps it to become self-supporting. Dr. Henry replied that he recently had been called in to attend a young wife who was very ill, and he had been sent for as a last resource. He had bundled the young woman and her mother into a carriage and taken them to the Hospital. After some time he went out to the waiting mother. She went up to him and said (using the favourite word for daughter), "Doctor, how is my Bint?" He replied, "Your bint is all right, mother; she is going to live, and she has a fine boy. Then she stepped back as if to take in the news, and then, opening her arms, forgetting Oriental decorum and the seclusion and position of women in the East, she ran up and flung her arms round my neck." "That," said Dr. Henry, "was the biggest fee I ever got." Dr. Watson continued by showing next that his conviction was that the strategic method of reaching Moslems was by the printed page. He had that conviction because the Moslem religion was the religion of a Book. The printed page of the Sacred Book is the final authority in every dispute. The living messenger may, at best, speak for an hour or two. The printed page may abide in the home and prolong the appeal throughout entire days

and far into the nights. The living messenger, if a man, may reach men only, or if a woman, women only. But the printed page may speak alike to man, woman, and to children. He concluded by stating that Cairo, because of its position as strategic centre of learning and literature in the Moslem world, was the right place for the Nile Mission Press to be at work.

(2) *Building Fund.* Some of you will doubtless have seen an urgent appeal, in one of the religious or other periodicals, on behalf of this fund, signed by Miss Van Sommer and Dr. Zwemer. A property was up for auction in Cairo which was thought suitable for the permanent premises of our Press. We appealed here in England for £1,000 before that sale took place. We received £163 only in response. The auction duly took place, but there were no bidders. We then offered £5,000, the amount we have in hand. This was refused, however. Will not some of our friends help us in raising the remaining £837 at once. If they cannot help themselves, save by prayer, will they send me the names and addresses of any who might do so in their neighbourhood.

(3) *New Openings to make the work known.* We feel sure that if more people knew about the work they would help. One great difficulty is that of procuring fresh openings. Here again we are somewhat dependent on the kindness of our friends and those who take in this Magazine. We have no Church behind us to whose members we can appeal because they belong to a certain section of the Church of Christ. This makes an introduction by someone on the spot almost a necessity. Will not some of those interested in the Moslem question really heartily take up this matter and see whether they can arrange a meeting for me in their own particular neighbourhood. As you will see by what I have quoted in the above speeches, the Moslem World is open for our literature as never before. Will you remember also that this matter is one of urgency, as the work in Egypt is going ahead so rapidly, and we must keep pace at this end as well.

(4) *Literature for Moslem women.* We have long been praying for God to send us a lady prepared by Himself, for this work. We have before us an application from such an one, and we trust before many weeks pass we shall have accepted this candidate who seems so suitable in every way.

(5) *Meetings in Scotland.* May I take this opportunity of thanking all those who have helped to make my recent visit to the North a success. New places were visited, and although, owing to illness, the meetings were not as widespread as I had hoped, God did work, and the Mission has gained new friends. There was one blank, however, which I noticed much. I refer to our late friend, Mr. William Blackwood, whose courtesy and kindness to me personally, when in Scotland, and in fact at all times, could not have been exceeded. We are sorry also to have to lose Mr. James Blackwood, who, owing to great pressure in business, has had to resign from our Executive. He still kindly allows his name to remain on our Council of Reference.

Finally, let us remember the words of our Lord, "Whosoever of you will be the chiefest, shall be servant of all," and may it be true of each of us that when our service is over some may be able to say of us, as of the Thessalonians of old, "We give

thanks . . . remembering your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

PUBLISHING DEPARTMENT.

Since my return from furlough in September last we have been specially busy in both the Publishing and Colportage Departments, though rather less so than usual in the Printing Department. Quite a number of new publications are being produced, and we are doing larger quantities than ever of reprints of old publications, these being in every case revised.

I may say here a word about the Printing Department. The statistics of the number of pages printed are given below. They are not quite so large as before, but there is not a great deal of difference. Our greatest difficulty has been to get sufficient English printing in the town to entirely occupy the staff of the English section.

Praise is specially requested for a very timely gift of £200 sterling, already expended. This was given to meet the need for one more fount of vowelised Arabic type of a slightly smaller size, also so to increase the Arabic founts of type as not to need to distribute the type used on our various magazines before we can print the books in hand. Then, in addition, the kind donor (a missionary himself, by the way) will rejoice that we have acquired another small treadle machine to enable us to do cards, pictures, handbills and things of that sort with greater promptness. We have also replenished our stock of English types, rules, etc., as well as adding "typewriting type," for the production of circulars in imitation of typewriting. For all these we thank God and take courage.

Another matter of praise has been the gift of £10 to replace the books of mine that were stolen from the Editorial Department, and to purchase some more books of general reference, such as dictionaries, and books bearing upon Islâm, of which we had had a very small supply before. We take both these gifts to be distinctly in answer to prayers of friends at home.

Editorial Work.—It has been decided that Sheikh Abdullah's book, which he finished this week, should be published anonymously, and should not be an autobiography, but "Reminiscences of a Sheikh." I am adding to it an introduction certifying the identity of the writer, and stating that I can always find him in case of need, and also a few words at the end, pointing out that his conversion, and his being "kept" up to the present moment, is a work of grace for which we have to thank those who uphold him in prayer, and that he will only be kept if we continue to uphold him.

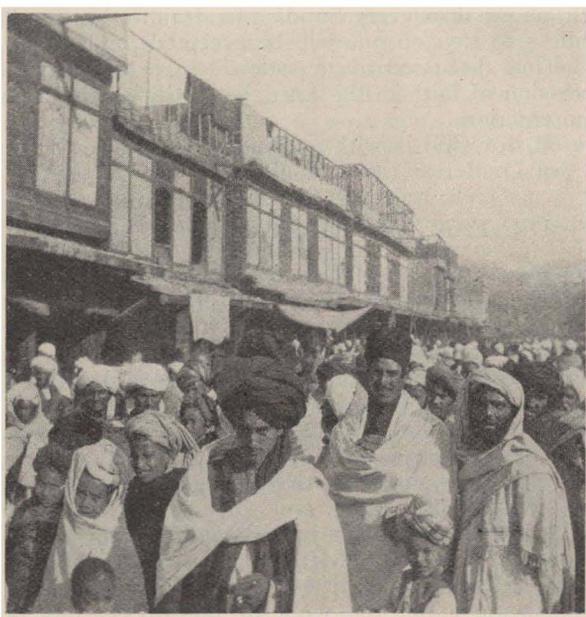
"The New Testament, with Notes for Moslems," is making good progress. So far as we can see at present, it should be ready in April, at the time this report is being read.

"Simple Lessons in the Life of our Lord." This book is published in two styles. The cheap one, being on very cheap paper, entirely for the colporteurs, has only one picture. We

therefore recommend friends who order it to ask for the one bound in boards, as that contains half a dozen magnificent pictures, granted on special terms by the R.T.S. to Miss Brown, the author of the book. These are reproductions of the pictures in Copping's Bible, and are really excellent.

We have been very pleased to welcome from Dr. Zwemer a unique pamphlet upon the Moslem 99 Names of God, bearing upon the cover a photographic reproduction of the Mohammedan rosary. Dr. Zwemer shows that the Names of God are all to be found in the Word of God, namely, the Bible, but that we have several names which they have not, such as, for example, "God is Love." We are expecting this to have a good circulation.

Another most suggestive pamphlet by the same author is coming before our Publication Committee next week.



PESHAWUR (during a Mohammedan Festival).
A strategic centre from which to send *Pushtu* Khutbas into
Afghanistan. [Photo: Mr. Judd.]

New Languages.—Kashgar-Turki. We had previously referred to the fact that our Khutbas are being translated into this language, and have lately received from Mr. Hunter, of Ouroumtchi (Urumschi) a copy of one of the Story Parables, "The Nightingale," already printed in the language.

We have lately also given permission to the American Methodist Publishing House at Singapore to translate the whole of the series of the Khutbas into *Malay* for Malaysia generally and other parts of the East.

Then, during a recent visit, Pastor Lohmann asked permission to translate into one of the two Kurdish dialects, as he is hoping to reach the Kurds. He will need much prayer in this attempt, for they are very fierce, as the poor Armenians know to their cost.

The accompanying small photograph of Peshawur, at the entrance of the Khaibar Pass, gives an idea of the opportunities already existing. The Punjab Religious Book Society no doubt will take advantage of the return of the Pathans and others as seen in this picture as a means of circulating the Pushtu Khutbas in Afghanistan itself, where foreign missionaries dare not go. It gave us much pleasure to receive the first three of the Pushtu Khutbas not long since, and there are more to follow.

Spiritual Work.—All our work, of course, is on a spiritual basis, but I am specially referring here to the Bible Class. We have not yet had any more of those striking conversions; but one young Moslem who is wavering has discussed the question of baptism, but finds difficulties in the way. Sheikh Abdullah's son has also discussed the same thing, but he is afraid of his mother knowing it, while she, on the other hand, when she goes to Church, as she does every Sunday, is afraid of her son knowing it! Needless to say, no one will be accepted for baptism simply because he has discussed the question. In every case there will be a profession of faith in the Lord Jesus Christ and a course of Biblical instruction.

Pray on, for God is with us, and we feel sure that ere long we shall see *greater* spiritual result.

DR. E. MAYNARD PAIN, M.B., CH.M.

Many of our readers will have heard of the heart-breaking loss the Church Missionary Society in Egypt has lately undergone through the deeply deplored and fearfully sudden death of Dr. Pain, from cerebro-spinal-meningitis taken from a patient, so that our beloved friend was actually stricken down at the very post of duty.

Speaking from the standpoint of the Nile Mission Press one would like to bear testimony to his sincere friendship. Largely through his instrumentality the first large gift reached us from New Zealand in 1904, and when my wife and I and Mr. and Mrs. Gentles arrived in Cairo we found a warm friend already on the spot. At the end of 1905 he was asked to join our Finance and General Purposes Committee, and I have always found him most enthusiastic about the work of the Press. A few days before he died he came to our Finance Committee, and although we had Inspector Axenfeld and Pastor Lohmann on the spot, and two other meetings following that one, yet he managed to button-hole me on two points, each of which was regard for the welfare of others; one was my wife's health, and the other a suggestion of a small increase of salary for a converted Moslem, a member of the staff, in whom he had always been most interested.

It was my sad duty to forward the deep regrets of our local Committee and our deepest sympathy to Mrs. Pain, and our prayerful remembrance of her as she crosses the ocean to take up life again in their beloved Australia.

May our Father in His infinite grace and unerring goodness graciously care for her and the little ones.

ARTHUR T. UPSON,
Superintendent Nile Mission Press.

EXPERIENCES IN THE DISTRIBUTION OF ARABIC LITERATURE.

At the Lucknow Conference one of the speakers stated that a great many missionaries in Turkey expect the native Christians to begin the evangelization of Moslems instead of doing it themselves, and said: “This reminds one of the chemistry professor at college who informed his students one morning, taking care to stand off at a safe distance, ‘Gentlemen, my assistant will now perform a very dangerous experiment.’” Although the danger of openly preaching the Gospel to Moslems has been widely and greatly exaggerated, there is no doubt that evangelism must begin on the part of the missionaries themselves if we would produce a real evangelistic spirit in the native church itself. If we expect, as is right, that every colporteur should be at heart a missionary, they have a right to expect that every missionary shall be a colporteur. Those who have never tried the distribution of Christian literature have not tasted the possibility and joy of personal work among Moslems, and one along the line of least resistance. *The best of us cannot preach half so good a sermon as that of the Khutba, which is written from a Moslem standpoint, for the Moslem mind, by a Moslem convert, and surcharged with Christian truth.* My recent experiences in Cairo, although they cover only fragments of my time and portions of the great city, illustrate this point, at least to my own satisfaction.

The tramway system, crossing the great metropolis in every direction, offers an opportunity which should not be neglected. Over five hundred Khutbas have been distributed in this way in the ordinary course of the day’s duties. One has only to read an Arabic leaflet, or hold it prominently in view, to see the outstretched hand and the eager desire for this literature. Beside the tramways, there are men’s meetings held in different parts of the city by the various missions, where regular distribution of such literature is possible and is always welcome, especially when the particular leaflet or Khutba bears on the subject of the address which has just been given.

Lastly, I may mention the interesting experiment which has just been launched, of covering the whole city by a careful distribution of literature by means of a shop to shop, and if possible a house to house, canvass. In this work, through the kindness of one of the students at the Cairo Study Centre, who has provided the literature, we have enlisted the theological students of the American Mission Seminary, who after their first experiences are enthusiastic. Everywhere they were welcomed, and only in one or two cases did they meet with serious opposition or rebuff.

It is too early to speak of results, but there is a joy that comes to the heart of the sower; and if he that plougheth can plough in hope, and is commanded not to turn back from the plough, but to look straightforward, how much more foundation for hope and confidence is there as we scatter the seed on soil prepared by God’s providence and God’s Spirit. The war has had a chastening effect upon the Moslem world in general and upon Egypt in particular. The former haughty pride is not so evident. Men are asking for the Truth, and we ask for them an interest in your prayers, that this widespread distribution of the message of salvation may meet with abundant response.

S. M. ZWEMER.

SOME FURTHER EXPERIENCES.

We have lately received a letter from Constantine, Algeria, in which the writer says: "I think that this book, 'Christ in all the Scriptures,' in Arabic, should prove very helpful to our native brethren." He then goes on to say, "We find the Khutba on 'Sacrifice,' the one distributed in large numbers on November 20th, very useful."

From another part of North Africa a postcard came as follows: "It was with much pleasure I received the Khutbas so kindly sent for distribution at the time of the Moslem feast. This Khutba on 'Sacrifice' is splendid, and I am thankful to say it was well received by all to whom it was given, and was, I believe, a means of bringing light and blessing to several. I find the tracts published by the Nile Mission Press most helpful in my work amongst learned men and others, and was indeed grateful for those you sent."

The E.G.M. News for February says: "As their thoughts are much upon the 'Feast,' the Nile Mission Press has taken the opportunity of setting out an excellent tract on sacrifice and propitiatory offerings. We received 300 of these, and posted about 100 to all the sheikhs and notables in the Shebin district, and numbers have been given away at our meetings, etc."

Such testimonies as these put fresh life into us and make us wish to do better than ever. Dr. Zwemer has recently told us of an enquiring Moslem who said of our book, "Quranic Discussions," that it should be scattered in thousands, and, to quote the man's own words, "It has absolutely convinced me of the truth of Christianity."

He (Dr. Zwemer) has recently advertised this book in "Misr," a Coptic daily, and also "El Mokattam," a Syrian daily, both published in Cairo, and the very first letter that he had in reply was from a well known doctor, a graduate of Edinburgh University, who has become notorious here by bringing out a book called "God's Religion," which is by far the hardest attack upon the Christian position that we have yet had to meet. It is interesting that this man was the first applicant for the book, and we heard yesterday that he had a long interview with Dr. Zwemer. May the Lord save him!

A. T. U.

COLPORTAGE DEPARTMENT.

We have just been passing through some cold days, and one can hardly realise what it means to be a colporteur who fails to find proper lodging accommodation. The following letter gives a vivid idea of what such an one passes through, and yet this man writes brightly and cheerfully. One has to remember, in addition to other difficulties, that the present war, and more particularly the resumption of it, has made a great deal of antagonism, that is much more felt by the native colporteur than by the Christian missionary.

"I placed myself entirely in the Lord's hands, asking Him to send me whither He willed. At the station I again asked Him to guide me, and then took the Light Railway to D—. I tramped around all the day, and gained nothing but cold and hunger.

Going on to K—, I again sold nothing, but a Moslem ‘*Shereef*’ gave me a drink of water, and I gave him two story parables. A Coptic friend gave me a night’s lodging, and we slept. Next morning, after distributing in the village, we went on to S—, and there spent much time among our brethren the Moslems, and distributed just a few books. I was thankful to get a small meal of dhurra (maize). Then, owing to the cold and fatigue, I fell asleep in the open air while waiting for the train. Finally we went to B—, where another Coptic friend took me in, and gathered together a number of Moslems, with whom we talked. Next day I found my health better, both physically and spiritually, and after distributing in another village went on to S—. Here I am staying for the week-end. To-morrow I shall be visiting two villages, and then I return to S—, to take services at the Evangelical Mission Church on the Sunday. Please pray for me.”

The following gives a different aspect, and shows how an earnest colporteur, if of the right sort, is as good as an evangelist:—

“I happened to be in the company of four Mohammedans, and we were discussing the evils of smoking, and by the help of God I was enabled to change the opinion of one of them, who said that he would not smoke after that. That was after I had said that man was created a master over smoking, and not a slave to it. Then we spoke of other sins that men follow, such as lying, robbery and adultery, and I showed that a man commits these things after he has willed to do so, and if he obeys his will he is a slave to sin. I also spoke to them of sin’s punishment, and what eternal life was. Another Mohammedan then came, and the subject was turned to observing a rest-day. They said it should be Friday. I then said we should rest ourselves on the seventh day, because that was the day on which God rested after His creative work. He had the power to do His work in a moment of time, but He worked six days, and rested on the seventh, and so do we.”

Later on, the same one reports:—

“Three of us were speaking together, and the subject was— ‘How is Jesus Christ the Son of God?’ I showed them from two different chapters of the Bible that He really is the Son of God.”

Since my return from the journey in Upper Egypt, which is to be found fully reported on another page, I have with great joy heard from one of the most timorous colporteurs, who had at one time been afraid of the Moslems, that he collected together a small meeting in which there were at least half a dozen Moslems, and gave them an address upon the “Sins of the Prophets.” This was most encouraging to us.

An urgent call to prayer. A charge has lately been made against one of the colporteurs, a converted Moslem, who was being trained to distribute books. It was that he had stolen a pair of boots. A court was formed of three missionaries to enquire into the charge, and while it was found that there was no direct evidence, namely, no one saw him steal, yet we had to admit that the circumstances *seemed* to point to his guilt. We did not know

exactly what was best to be done with him, but we were relieved from that situation by hearing next day that he had been arrested by the military authorities as he was "wanted" for military conscription. Having passed the doctor he is now doing his few years' service in a barracks on the outskirts of Cairo. Dr. Hunt hopes to be able to keep in touch with him even there. Who will take up this case and pray that this man (whose name could be privately given to any prayer-warrior asking us for it) may be kept from falling into the usual sins current among the native soldiery and also, in the meantime, if he is innocent, that he may be completely cleared, or that if he is guilty, he may confess to the Lord and to the one he has wronged? In either case he needs earnest prayer.

A. T. UPSON.

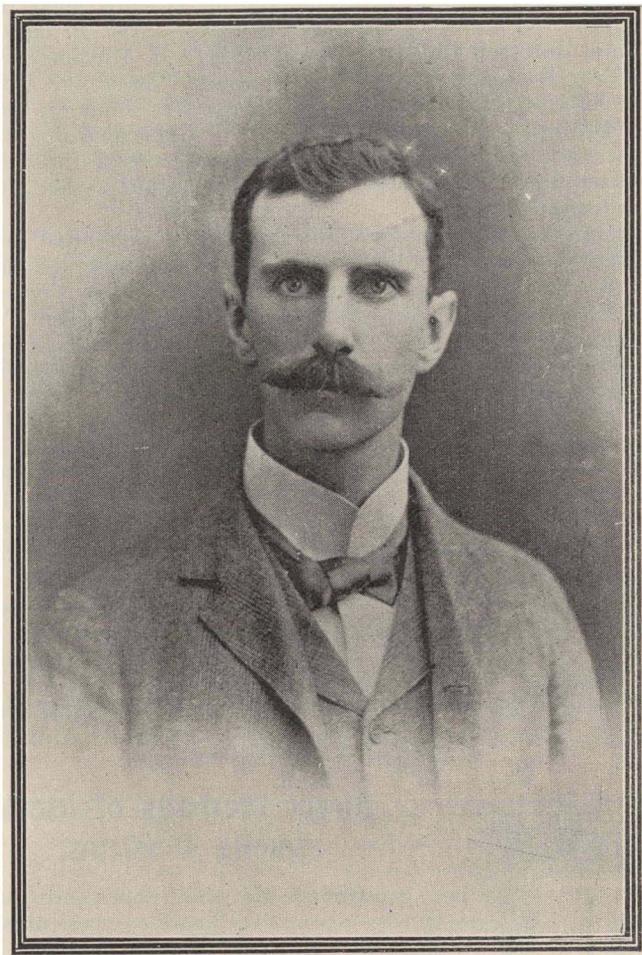
STATISTICS OF PRINTING DONE.

AUGUST, 1912 TO JANUARY, 1913.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	283,755	2,279,540
(2). <i>Religious Books, for others</i> —	22,650	293,100
(3). <i>Publication Dept.</i> —		
" Million Souls for Christ "	2,000	256,000
" Three-Fold Secret of the Holy Spirit "	2,000	296,000
" Crucifixion of Christ "	3,000	240,000
" No. 1, Collection of Story Parables "	2,000	72,000
" Merits and Defects of Islâm "	1,000	58,000
" Christ's Testimony to Himself "	2,000	72,000
Annual Reports (English)	750	21,000
" Husn-el-Ijaz " (Revised)	1,000	36,000
" Signs of the End "	1,000	28,000
" Descriptive Guide " (English and Arabic)	1,000	36,000
Story Parables, No. 6	5,000	80,000
" " 8	5,000	80,000
" " 9	5,000	80,000
" " 10	5,000	100,000
Khutba, " El-Mi'râj "	7,000	84,000
" " " The Prophet's Birthday "	5,000	60,000
" " " Kalimatallah "	5,000	40,000
" " " Nâsikh wa Mansookh "	5,000	40,000
" " " Fasting "	2,000	16,000
" " " Justice and Mercy "	2,000	16,000
Arabic Temperance Pledge Books	20	1,000
Bible-searching Calendar	2,000	60,000
Story Parable—" Robe of Er-Rashid "	5,000	80,400
" Answered Prayer "	2,000	48,000
Arabic Texts, in books	16	4,000
Story of Ishmael (English)	750	12,000
" Nile Mission Press—What it is "	1,000	4,000
	72,536	1,920,000
(4). <i>Various</i> —		302,242
GRAND TOTAL OF PAGES		<u>4,794,882</u>

In Memoriam—Dr. E. M. Pain.

"**T**HE death of Dr. Pain is not only a loss to you of the C.M.S., but a national one." So said an Englishman a few days after the sudden home-call on February 12th. Surely his words were full of truth, for Ernest Maynard Pain's interests were as varied and comprehensive as the needs of Egypt, and found expression in hearty encourage-



DR. E. M. PAIN.

ment, and as far as possible co-operation in any project for the amelioration of its people.

He came to Egypt just about eleven years ago with a great reputation for medical skill and painstaking effort, which he not only lived up to, but increased as the days rolled by. No matter who the sufferer, intense and unceasing care were unhesitatingly given, with the result that again and again is heard the testimony, "Had it not been for Dr. Pain my little boy (or girl, or wife—

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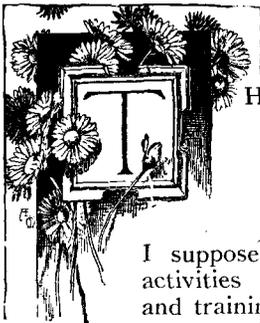
as the case may be) had died. Ah! how kind he was." He was always overworked, yet his sympathies were so strong that he literally could not refuse any fresh call upon his already over-taxed energies.

But he was a missionary of the Cross before all else. The first thought of one old Muslim on hearing of his death was that Dr. Pain had taught him Christianity. It was accompanied with the lament that he would receive no more teaching from that beloved source. Many an hour did he patiently spend when tired out, trying to bring the knowledge of Christ to darkened minds and sorrowful hearts. Once a learned Muslim said to him, "Pray for me," and the quiet reply, "I do so every day," spoken with one hand resting on the man's shoulder, and a sincere, telling glance straight into his eyes, revealed one of the great secrets of a beautiful life, for his ministry of intercession was as thoroughly and conscientiously carried out as his attendance on his patients.

Perhaps it was this intercessory spirit that accounted for the fact that each who knew him considered him his own particular friend. In course of conversation with Egyptian or English it is always the same; sooner or later comes the confession, "He was a great friend to me." Indeed it would be hard to decide which of the two have lost most by his call to heavenly service—his missionary colleagues or his Egyptian friends.

A few days ago a missionary and a convert from Islam visited the place where the tired body was laid to rest. A Muslim joined them there. Though full of gratitude for all the doctor had done for him, his presence was felt awkward, so attempts were made to shake him off. At last the two turned away from the man, went to the grave-side, and there knelt down for prayer. Both prayed long and earnestly. When at last eyes were again opened there was the Muslim reverently kneeling alongside. Were there two or three gathered together in His name then? Was it not a picture in miniature of what shall be seen full-size hereafter? "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit." A. J. T.

Direct Methods of Work among Moslems.



THE statements of this paper are based chiefly upon five years' experiences as touring missionary in the villages and towns of Central Turkey.

It has been suggested that direct and indirect methods of work be considered. I suppose by indirect methods are meant all the activities which concentrate upon the reformation and training of Oriental Churches, with the ultimate purpose of winning the Turks through the Oriental Christians; also the influences of Colleges, Medical Schools, Hospitals, and all the manifold forces of Western civilization. Prof. James P. McNaughton, in an article entitled "The

Entering Wedge," in last January's "Moslem World," has described the effect of these influences upon the Turks.

These indirect methods have been unanimously endorsed and followed by missionaries in Turkey and Syria for eighty years. They have a wide preparatory value. The Moslems see in the Protestant movement a truly spiritual church with a strong character, instead of the saint-worship and hierarchy of the old Gregorian forms. And in some instances Armenians and Syrians have responded to the call to give themselves to the work of bringing Moslems to Christ. A young Mahomedan in the city of Marash was recently led to Christ by the earnest endeavours of a humble Armenian preacher, whose record as a theological student had been a rather discouraging one. It is interesting to note, by the way, that the Turk reached this firm faith in Christ through the Armenian's interpretation of the Trinity. One can scarcely estimate the broadening and friendly influence that comes into the life of the people through the hundreds of Mohammedan students that have been educated at the Syrian Protestant College.

But I am convinced that in general the indirect methods are too indirect. I have found the Turks almost always of the opinion that the Americans are in Turkey entirely for the Oriental Christians. Not finding the missionaries approaching them directly they naturally do not feel any challenge or appeal as to their own faith.

Coming to the direct methods, let us follow an important distinction which was brought out by two of the ablest papers of the Cairo Conference—the distinction between work for literate and illiterate Mohammedans.

(1) *Among Educated Mohammedans.*

In the city a great variety of work has been effectively undertaken.

(a) I wish to mention first what we may call "Open House"—the method employed by D. M. Thornton in his residence "Beit Arabi Pasha." Sheikh Mahmoud, now a Christian and baptized by the name Paul, was one day walking in the direction of the great bridge, when he saw a notice which attracted his attention: "This is the house of the English clergy, for the discussion of religious and moral questions." He tells us that when he read those words he said at once to himself: "This is just what I want," so he met Mr. Thornton and was won to Christ. The idea of the "Open House" is to combine the hospitable and social atmosphere of the home with the advantage of gathering a considerable number of inquirers for conference and debate upon the essential truths.

(b) In a country which is passing from Mediævalism into Modernism, as Turkey is now doing, the Lecture Hall may be very effectively used, provided the missionary has the tact and aptitude for this special work. If no regular hall is available, a theatre or a café or a schoolroom may serve as the forum. An Oriental audience is quite content to listen to speeches even standing up in the foul and littered courtyard of an inn. This is but an instance of the long-suffering East!

Dr. Haskell has lectured in the Salonica theatre on such questions as the Immortality of the Soul and the Existence of God. Large numbers of Moslem free-thinkers and Turkish free-

masons have come to hear him, and the meetings have been very orderly. In a city like Salonica many who are supposed to be Mohammedans have lost their childhood's faith and are in a restless agnosticism.

Mr. Irwin has for some years given popular lectures in Cæsarea at the headquarters of the Boys' Club. The audience is largely Moslem, and yet does not resent illustrated lectures.

Prof. Krikorian, of Constantinople, who is a master in Philosophy and Ethics, has lectured in the Friends' meeting-hall alternately with a Turkish member of Parliament, upon historical and metaphysical questions. Large numbers of the liberally-minded theological students have gone to hear him.

In the Abbass Theatre, Cairo, Dr. John R. Mott has addressed large audiences of students on the Moral Battles of Life.

(c) Preaching in the market-place or in any public square would not be allowed in Turkey. But in India it has been tried with good effect. Bishop Lefroy has preached to large gatherings in the bazaars of Lahore, and he told us at the Lucknow Conference that after many years he had learned the secret of this method: Never to lose one's temper, and to deal with all-comers kindly and sympathetically. Generally some of the listeners became angry, because of their hasty prejudices, and when they see that you answer their sharp sallies in a forbearing spirit, and with firm control over your feelings, they instinctively respect you and your message. In the markets of Lahore, as well as in those of Jerusalem, "a soft answer turneth away wrath."

(d) Preaching and prayer services in hospitals, both in clinic waiting-rooms and in the wards, sow the seed far and wide. Having lived four years in the 'Aintab Hospital compound, my impression is, that personal talks with convalescent patients yields the most lasting results. But owing to the heavy medical work the doctors and nurses are not free to use this method to any great extent. The patient who is going about on crutches, or wrapped in bandages, has passed from the stage of acute suffering or prostration, and the mind is in a thoughtful and appreciative mood, having received the priceless benefit of restored health. My mother could tell you of many heart-stirring conversations by the bedside, or out under the trees of the hospital compound. Yet many of the patients, some of whom travel thirty days by caravan to reach their homes, leave without knowing the Great Physician.

(e) *Schools and Kindergartens, especially for Moslem Children.* Missionaries in Turkey are coming to realise that where the schools are largely attended by Armenians or Greeks it is difficult to secure scholars from Turkish homes. Race prejudice is strong, and the children of the two races are not prepared along the same lines. It is almost impossible for a Moslem boy to pass the entrance requirements of our mission high schools or colleges. What does he know of Armenian orthography or English grammar? Is it not a significant fact that this very year the Mohammedans of Hamadan, Persia, have placed in the hands of the missionaries 1,500 tomans for a new school? The school is to be self-supporting; the teachers are to be Christians, and there is to be full liberty for Bible study.

Under the heading of education may be mentioned Dr. Zwemer's important and far-reaching plan for a Training School for converts in Cairo—not a theological seminary, but a simpler course of training in the fundamentals of Christianity and Islâm, to give free development for the spiritual life of those young men who find scant opportunity for study amidst the hostility and meddling suspicion of their native towns. The curriculum would be arranged to meet the needs of converts from all the leading Mohammedan countries. Some of these young men would return as preachers and colporteurs, others as tradesmen or merchants, but all with the mature and well-grounded convictions of a seat of learning. What an inspiration, too, for the converts from India to meet those from Persia and Turkey!

President Mary Mills Patrick, in the October number of "*The Women's International Quarterly*," quotes a remarkable editorial from one of the Constantinople dailies, recognizing the fact that several of the gifted women, so active in the constitutional revolution of 1908, are graduates of the American College.

"Halidé Hanum, like Gulistan Hanum, was a pupil of the American College for girls in Scutari. Here she had learned the meaning of the words FATHERLAND, NATION, and FREEDOM. Gifted with a lively imagination and an unusual power of presentation, she began her literary work very early. In the columns of 'The Tanin' her name is frequently seen under articles on pedagogy, culture and history."

Think of that, from the pen of a Mohammedan and a Turk!

(f) Wherever groups of inquirers can be gathered in homes for Bible study and prayer, more effective work can be done than with isolated cases. For one thing there is more courage in the association than in the solitary seeker. I have spent some long winter evenings in a Turkish house on the east bank of the Euphrates, in the town of Birejik, answering and asking questions with a group of open-minded Moslems. Before I came to know them, four of their number had secured copies of the Bible, and these four had invited the others, one by one, and with the greatest secrecy. Their questions at first ran along the line of obscure passages in Daniel and the problems of resurrection as discussed by Paul in 1 Cor. xv. But the study gradually turned to the Atonement in Christ and to the nature of Christ. To my great joy these men declared in the most earnest manner that their studies had led them to believe in Christ as the Son of God. In such groups as this will be found the only possible nuclei for the future congregations of converts. The government can repress individuals, treating them as apostates. But if one is taken from a group, the others pray the more ardently, and the martyr spirit is aroused. Evidently Miss Lilius Trotter has felt this need of working for groups. Last spring she wrote: "We have watched, sadly, one solitary convert after another in his failure to stand firm against the overwhelming pressure around. If a few thousand stood out together, as they did at Pentecost, the clash of arms would be strong, but there would be the sense of brotherhood with all it means to timid souls, and the multitude of hidden enquirers who are waiting for leadership need wait no longer. Signs are coming that this collective moving out is getting ready to begin. A week ago, up here in the hills, they said

one day, ' a cherry-tree is in blossom ' ; the day after the orchards were snow-white."

(g) Literature—the appeal of the printed page—is certainly one of the most direct methods for reaching the hearts as well as the minds of our brothers. I wish to call your attention to the Khutbas which are being published by the Nile Mission Press. They are modelled after the Moslem Khutbas, but they contain the most vital truths of our faith. They are well worthy of translation into all the languages of the Mahommedan world. Two of them, translated into English, for the use of missionaries, appear in the January and April numbers of the " Moslem World." The subjects are " The Burden Bearer " and " Sacrifice." I have found Goldsack's series of Arabic booklets full of convincing thought. Thus does a missionary from Australia, at work in Bengal, bear witness for Christ even in the interior of Turkey!

(h) Bible shops exist in most of the cities of Turkey, but they do not attract Moslems very often, because they are situated in the Christian quarter of the city, and they are not attractively arranged as reading rooms. Besides this, the bookseller is usually an Armenian, who avoids Mohammedans, and is suspicious of them. The Arabian Mission has proved in Bussora what may be accomplished, even under Turkish rule, with a wide-awake book-store where Moslems are constantly passing to and fro.

(2) But *work in the villages, among the illiterate Moslems*, needs to receive the chief emphasis. If you urge that St. Paul concentrated upon the large cities, I would reply that our Saviour Himself spent much time among the common unlettered folk.

In Turkey, as in India, the tillers of the soil do not live on isolated farms, but in villages. In Turkey they form more than two-thirds of the entire population. And in India the rural population is said to be 95 per cent.

This type of work has certain distinct advantages over the city work.

In Turkey the village laws of hospitality are such that the missionary receives a warm welcome from the chief or from any householder whom he chances to meet as he approaches. To do honour to the guest and to hear news from the outside world the leading men come in after the evening meal, and you have at once an attentive and respectful audience of from ten to fifty men. They will follow almost any lead in the conversation, for the guest is treated like a prince. The host may be some rich, powerful chief, but he will invariably give the place of honour by the fire-place to the guest. And there is a phrase often quoted that " A guest must stay three days." Another beautiful expression is " Your portion from God is with us to-night." I have frequently made a gift of a New Testament to the host upon leaving, and though he may not be able to read freely himself he will keep it, and ask his next guest to read aloud to his neighbours and retainers during the long winter evenings.

I am sure that there is a greater straightforwardness and simplicity among the village folk. They are free from much of the duplicity and cunning of the city.

The obscurity of this kind of work is an immense advantage.

When the opposition of the Scribes and Pharisees became bitter and violent our Saviour withdrew into Ephraim, where he could work freely (to use a phrase of Phillips Brooks) "in the ragged edges of the parish." The Mohammedan system has failed to provide thousands of these villages with any schools or preaching. In the village of Sazghin, near 'Aintab, the men were ready to listen in the courtyard of the mosque, because they had no mullah and did not expect to secure one in so poor a village. A deputation of two stalwart 'Alevis from the Kurdish villages of Albustan far to the north, came to my home in 'Aintab to ask that a teacher be sent them. Their plea was that the Sunni Mohammedans of the city had utterly neglected them and treated their requests with scorn. You can scarcely imagine the obscurity of such villages tucked away in some ravine of the vast mountains and reached only by a narrow rocky trail.

It is among the village people of Turkey that the cult of 'Ali, with all its pagan and mystical elements and with its kinship to Christianity, has made its greatest progress. These people have a religion quite different from Islam, and yet recognising and honouring Mohammed. They believe in incarnation. They have a sacrament almost identical with our Lord's Supper. Their faith is a strange blend of animism, mysticism, worship of 'Ali and ideas taken from Mohammed and Christ. In Turkey and Persia there are probably over two million Alevis. And yet scarcely any work has been begun among them. (Cf. "Harvard Theol. Review," July, 1909).

One other advantage is in the freedom which the women have to listen even in the same room with the men or in an adjoining room. The women are unveiled and may converse with the missionary or gather in groups to listen to his reading from the Bible. This degree of freedom could not be conceived of in the cities where the artificial system of the harem has shut the women off so completely. You will find valuable details and many touching incidents in the articles on village touring which are being published in "The Orient."

The method for village work which has been thus far followed in Central Turkey has been touring by missionaries, sometimes alone, sometimes a trained nurse and an ordained missionary going together. No doubt the best work could be accomplished if the doctor could be spared from the mission hospital to take part in these expeditions. The missionaries always find a warm welcome in the homes of former hospital patients. The villages of the districts around Aintab, Ourfa, and Aleppo are more than 95 per cent. Mohammedan.

The method of itineration is not thorough enough. An impression is made, but there is no training for inquirers. Eventually a permanent worker ought to be stationed in every large village. But who shall it be? The Armenians, though they hold the key position, are racially and socially alienated from the Turks. The Americans are all too few a handful among several millions of people. There must be converts from among the Turks, the precious first-fruits of those pioneer journeys.

Every one of us who has been engaged in this work feels keenly the problem of how to use the Bible in the presentation of the message. Shall we commence with Genesis and Proverbs,

with those passages which naturally secure the assent of all Mohammedans. Or shall we at the very outset go to the heart of the matter and declare Christ crucified, the Son of God? Where you are seeking to win illiterate Moslems the choice of the passages rests entirely with you, and much depends upon that choice. My experience has been that the best way is to commence with the New Testament parables, then lead into the Sermon on the Mount (which presents the Fatherhood of God, a grave problem for the Moslem mind), then the healing ministry of Christ, certain prophecies of Isaiah, parts of Genesis, certain Psalms, and finally the Incarnation, Atonement, and Resurrection of Christ.

To commence with the first chapter of St. Mark, or with the Prologue of St. John, creates stubborn prejudice, and raises the hardest questions first.

After all, parabolic teachings, especially in a hostile environment, is the most effective. Miss Lilius Trotter's parables in Arabic are of the highest value. They are original and imaginative and profoundly spiritual. The parable of Sa'id the Weaver, published in Turkish, is a good instance of what will appeal to the Moslem heart.

Many Turks have expressed to me their deep interest in a little parable on the Cloud, the Rain, and the Moisture. The Cloud we know in its sublime glory and majestic beauty; the Rain we know as it comes down to earth and enters into direct contact with our life; the Moisture we know as it saturates the ground and nourishes the roots of grasses and trees. In all three there is one element, Water, though it is manifest in different ways. So in the Christian faith we believe in one God, infinite and eternal, Who is known to us as Father and as Son and as Holy Spirit.

A parable puts the truth in such a way that those who are seekers may grasp the spiritual interpretation, and those who are hostile have no statement which they can attack. May this not have been the primary motive which our Saviour had in so constantly using the parabolic method?

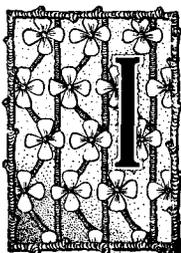
Certainly the secret of every method is to appreciate the supreme and eternal value of the human soul, and to remember the answer which came to the great missionary in the moment of his depression:

"My grace is sufficient for thee, for My strength is made perfect in weakness."

S. V. R. TROWBRIDGE.



A Fortnight among the Colporteurs in Upper Egypt.



STARTED by the morning express on January 3rd to visit the colporteurs* in Upper Egypt and incidentally make our work better known to pastors of churches and other friends, also giving addresses as the Lord should open the way.

One of the most outstanding impressions of the traveller in Upper Egypt is the extreme narrowness of the Nile Valley. Just a few miles on either side of the stream and there is no more country at all, but one is back into the eternal desert. Sometimes the ranges of hills come quite close and other times are a few miles away. Then again as regards the desert. It is not always level and smooth as many people think, but rough, uneven and varied. There is quite an interesting bit of it to be seen after changing at Wasta, which is the junction for Fayoum.

Fayoum. The Fayoum is a most interesting oasis of considerable extent. The best agricultural roads of Egypt are to be found here, the reason being partly because the capital of the province is almost exactly in the centre, so that the roads to the chief places are almost like the radii of a circle.

I was met here by an old friend who wished to drive me to his house in a carriage, and as such Coptic houses are generally in very narrow parts, the passage there is attended with no little difficulty. Not a few children narrowly escaped collision, and also several camels and donkeys. We visited the cafés and shops in the afternoon, offering books for sale and entering into discussion with Moslems and Copts.

Wasta. On leaving Fayoum, I went to stay the night with a friend near Wasta. The steam-launch being away for repairs, we had to make our river passage in a Nile boat. The across-stream journey took nearly an hour, as my destination lay several miles upstream on the opposite bank, so the run across was diagonal. It was at first a dark night, and I was interested to see for the first time the darkness of the river illuminated by a village fire. There was a great blaze of dhurra, and it looked as though a village or more was in danger. I have not heard of anything happening, however, and the boatmen did not seem to take much notice. I improved the opportunity by discussing with the boatmen as to the need of an intercessor. They, of course, held strongly, as Moslems always do, that Mohammed was their intercessor. Next morning there was no breeze down stream to bring us back to Wasta, so the men had to row all the way. Again I had an opportunity with the chief boatman, who said that if I would say "There is no deity but God," namely, the Moslem formula, I should be the first Christian he had ever heard say so. I then gave him the new formula which

*The sixteen religious book colporteurs of Egypt, previously attached to the American United Presbyterian Mission, the C.M.S., and Nile Mission Press, respectively, have lately been amalgamated and placed under a *Joint Colportage Committee*. The writer was asked to become Director of this united scheme and his Executive Committee gladly consented.

ing to the left of the picture, and Hanna, our own religious-book colporteur, standing behind me.

During the whole of the tour I was talking practically all day long—here prayer with the colporteurs, there a discussion on some Scripture subject, yet again over the supper table, then prayer with the family, and so on.

At Maghagha, over the table, a discussion turned upon “Tongues,” for one of the evangelists of the Tongues movement was present. He seemed very surprised to hear that I did not accept the speaking with tongues as being of God, or as having any edification for God’s people.

El-Kom El-Akhdar. This village is two or three miles away from Maghagha on the western side, and is reached by what is called the “Supplementary Railway.” I should prefer to call it the “Bone-shaker.” I have been well shaken up on some light railways, but never, I think, have I felt the jolting so much as on this line, which consists mostly of very old and cheap wooden trucks, run upon, not a light, but an ordinary broad gauge. This village has about 1,500 inhabitants, and all but the last few hundreds are Christians, a good proportion being so in reality. The Church is covered with little domes, having once been a Coptic Church. I was asked to speak on Saturday evening, and the service lasted two hours, one being taken up with the address. There were about 300 present. Many Churches in the homeland would do well to get 300 present on the Saturday evening as a sort of Church-warmer in preparation for the Sunday. Supper was served in the native style in a friend’s house, and after that we had the pleasure (?) of a fire on a brazier, stood in the centre of the room and fed with faggots. Needless to say, there was no chimney, and when all the windows were shut up it was almost suffocating. When, however, the doors were opened near my side, so that the draught passed me to the huge fire, it was a little worse than being outdoors. All the same, one enjoyed the experience.

Sunday was a fine day. The service lasted about three and a quarter hours. I spoke first to the children, then for half an hour to some Moslems, finally the address to Christians took one hour, and when I finished the pastor went on a bit longer (!). We got out safely about 1-15. All that anyone had to say was that they wanted more, and “We must have a long sitting again in the evening.” This, however, could not be.

Maghagha. We went on to Maghagha to the house of Rev. Tobia, whom I had known as a theological student and a Moslem convert. He has a nice Church, the congregation being of a rather more educated type. Here the evening address only occupied about half an hour, the service being of the usual hour’s limit. I omitted to say that both at El-Kom El-Akhdar and Maghagha I was closely attended by the colporteur, who drank in everything, and appeared to be hugely enjoying himself. The Rev. Wasif accompanied me over from his village, so that in staying at Maghagha that night we three made a room-full. Great kindness was shown here, as everywhere, and one can hardly be too grateful to the little housewives who did very much to make their husband’s guest welcome. I had almost finished undressing, when a deputation came in asking me to come back

at an early period. As they showed no signs of moving quickly, I allowed them the pleasure of watching me complete my disrobing. Finally I wrapped a rug around me, and we had prayers together before they went.

Beni Mazar. Next morning we called at Beni Mazar on our way, the colporteur, as usual, with me. One or two effendis at the Post Office wrote down their names as an indication of their wish to join the P.T.C.A.* We called upon the evangelical pastor as usual, but could not spend any more time there. Going through the village street, we sat down at a café, and I called for coffee with the colporteur, and we got a little group of people around us, but, to my horror, I found the proprietor to be a woman. Several cafés just there were run by women, I found, and were under police inspection. Whilst sitting there one or two gaily painted "bad women" came out and peered at me.

The colporteur afterwards told me that this was a wicked district. A pastor in such a place, with no missionary near to rely upon, needs our prayers for God's blessing upon his work.

Samaloot. The chief object in visiting Samaloot was to find the colporteur of the Bible Society who had been present at the Zeitoun Conference. We found him, and drank coffee, or rather tea, with him in his house, and had prayer with him to the effect that we might not live on past blessings, but have the constant presence of the Lord in our work. We then caught the next train for Minia.

Minia. The first thing on arrival at Minia was supper in the colporteur's house, and prayer with his wife and children. This man happens to be a member of the Plymouth Brethren, and so to please him I went down to their meeting that evening. It may be interesting to some people to know that the Brethren there do not use forms and seats, but have *Ha evra* or native matting spread upon the floor, and they sit akimbo upon this, leaning forward in a kneeling attitude for prayer. I found there was an opportunity to say a few words, and so gave a short address upon John xv., specially with regard to, not only the fruitfulness of the vine, but the ripeness and *sweetness* of the fruit. (I may say, incidentally, that this manner of native worship appealed to me more strongly than the wooden seats of our Western Churches. It seemed so Oriental and natural. In saying this, I speak only as an outsider recording his first impressions.)

I was then asked to go to the Coptic Church to see their Christmas Festival, as the Oriental Christmas, on the 7th of January, begins at sunset on the 6th. I was invited to preach, but the Metrân (Bishop) who was present, seemed to object to my doing so. He may have been afraid of my Protestant teaching. In any case the time was fully occupied with the chanting of their long liturgy, which, with the ritual actions accompanying it, appeared to an onlooker, who did not know Coptic, to be very unedifying.

Next morning we visited the Metrân of the Coptic Orthodox Church, and presented him with a copy of one of the publications

*The small Egyptian branch of the Postal and Telegraph Christian Association, of which my wife is Hon. Secretary, in succession to the late Mrs. Claudius Bey, is growing in interest.

carried by our colporteur. It was one of those got out by the C.M.S. upon the Life of Christ, and was graciously received. To my surprise, we went on then to the Metrân of the Coptic Catholic Church, and although they were Catholics and we Protestants, yet they received us graciously and accepted one of the publications. We then visited the Rev. 'Eed Tadros, the pastor of one of the two evangelical Churches of the city.

After lunch with Nashid Eff, who is the Editor of "Echoes of Grace and Truth," which we print for the "Brethren," an old man, who runs a very small native book-shop there, came to ask to be taken over along with the colporteurs, evidently thinking us to possess a long purse. One could only hope that some day there may be an American Mission book-shop in this important city of 40,000 people. We then visited the other evangelical pastor. That evening I was asked to say a few words at the native Protestant Church, it being the Evangelical Alliance Week of Prayer.

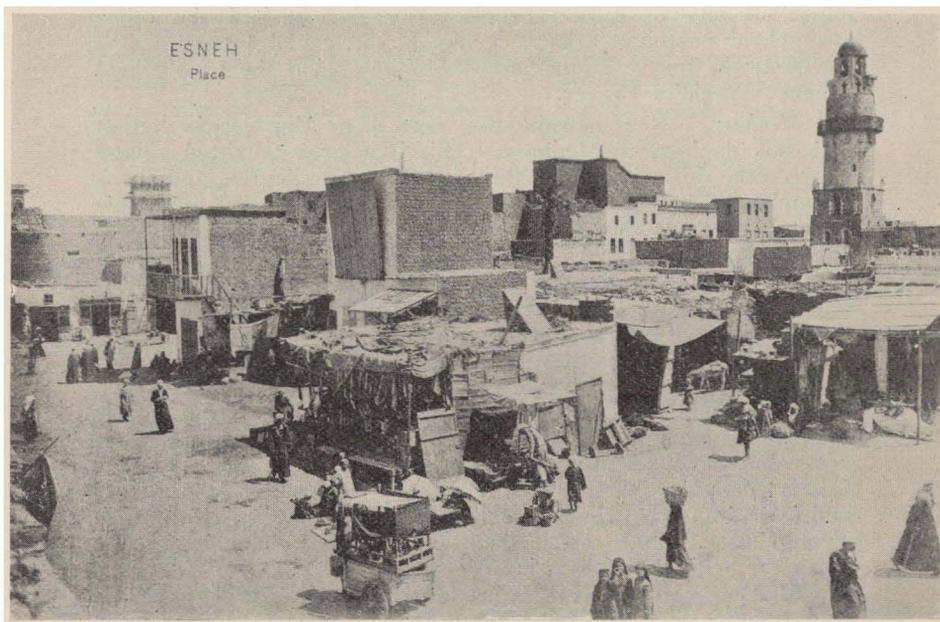
Menhary. Next morning we went on to Abu Qerqâs station and took donkeys to Menhary. This is a large fellahéen village between the railway line and the Nile, dirty to a degree, and about as unplanned as any village can be. One is quite used to narrow streets where one cannot pass a donkey or a camel without backing into somebody else's house, and one is also used to tumbling over heaps of refuse; but in this particular case it seemed almost impossible to get round the village at all, so interminable were the windings of the alleys. In addition, the narrow lanes contained large quantities of swine which were feeding upon the filth and the remains of sugar-cane stalks and dhurra which had been deposited there, not just then nor the day before! And this is a Christian village, sad to say! Cleanliness and godliness are not synonymous yet in Egypt. There are several Churches there, Coptic Orthodox, Protestant, etc. (By Protestant, the reader will understand that, in each case, we refer to the splendid native Evangelical Church established through the labours of the American United Presbyterian Mission.)

Our first call was at the house of the American Bible Society's colporteur, a poor man, who, upon a small monthly salary, keeps himself, wife, and family of eight children. Needless to say, the articles of furniture were not over abundant. He was distressed that he had not had notice, so that he could have killed the turkey! When one remembers that he expected to get 8/- for this turkey towards the support of his family, one was very glad he had had no notice. Of course, we had prayer together—in fact that was the main object of my visit, as he was one of those that had been at the Zeitoun Conference. I enjoyed the meal that they prepared for me, even though the bread was of the third class. (Native bread can be roughly divided into three classes; that in the first-class native house, where the small round cakes are as delicious as European bread—in fact, nicer. The second-class is that which you can buy in the village market, and consists of loaves of a larger size, and round and flat, very often dry, in which case it has to be soaked in dirty Nile water to make it soft to the teeth. Third-class is often called "Navy bread," for the navvies, bedouins and others, whose arrangements are primitive, have a small, round, flat board and make their bread

thereon, then roast it on a hot iron plate, and eat it all hot, very similar to a pancake, only rather more indigestible).

In this, as in other cases, I took the colporteur around with me, and we improved every opportunity of speaking to people and of getting openings for selling books. Seeing a door slipping led to a conversation on Christ as the door. Seeing two men playing a game on the road outside led to a conversation as to who was the winner, and that led on to what was the secret of a life of victory over sin.

Fikriya. Here were two old friends. The Rev. Abdul-Mesîh had arranged for me to speak at the service in the Church, and the fifty men and twenty women present showed the utmost atten-



ESNA (visited by the Luxor colporteur).

tion. In fact, we felt the power of God at that quiet evening service. Fikriya is a coming place, all the streets are built at right-angles, and it is a creation of practically only yesterday. To cope with increased opportunities a new evangelical Church is being built, and it was most interesting to be shown over it.

One of the chief privileges of going to Fikriya was the interview with Abdul-Mesîh Girgis, an old colporteur of ours who left the work about two years ago. It was almost embarrassing to meet him in the village street, as his close attentions might easily have pulled me off the donkey. It was quite encouraging to hear him say that, when I came there two years ago my subject was, "He that believeth on Me," etc. (John vii. 38), of which, he said, he remembered every word.

After we had retired for the night, and I was half undressed, the minister opened the door of my roof room and ushered in the ex-colporteur and his brother, who asked for a special visit

to be paid to the family. As there would not have been time next morning I went off there and then. It was a little fellaheen hut, and we sat around the brazier and chewed the usual sugar cane, and were happy. The wife was then brought in, and we had family prayers.

Mallawi. On the way to Assiut we called in at Mallawi, sold some books to people in the neighbourhood, and visited the evangelical pastor and did quite a lot of visiting in the sook or market. We were really in the district of Yaqoub, but as he was and still is unwell in Assiut hospital, we had to go on without him. Assiut town and the South are worked by Salib, and it was he who met me at the station, being accompanied by one of the two Bible Society's colporteurs stationed there. He insisted on my staying in his own house and would take no denial. I went and was most kindly received, and was really comfortable. That evening I was able to speak for a short time at the Week of Prayer then being held in the fine Evangelical church at Assiut. After supper that evening quite a crowd of people trooped in, the wife of the owner of the house, his sister, his mother, members of his family and so on. They sang Psalms, and I gave a short address and then offered prayer. Altogether it was the nearest approach to family life I have ever seen in Egypt.

Sedfa. We left early next morning to take Salib out in the country for the day. We called first at Sedfa, where the pastor showed us his new church. It had been a struggle to get it all erected, and they had not yet been able to manage glass in the windows, so that this poor man and his family were suffering real hardships from sleeping in draughty rooms. It should be noted that, although it is warm by day in the Egyptian winter, yet the nights are cold. We then took donkeys to

Doweir, where we found a number of people in the small house of the aged pastor. We thought it was a feast, but soon discovered what had happened. The pastor had only just come out of hospital after twenty-five days' treatment as the result of a cowardly blow upon the head given by the Mohammedans of the village. It is not easy to sell books in these villages away from the railway line, but we did our best for the sake of the education of the colporteur, and he disposed of a considerable number.

Tahta. I called in for a short time, but failed to find the pastor or elder of the Church. The chief reason for going was to endeavour to visit the father of our Suez colporteur, who has been doing good work among the Mecca pilgrims, and it was a mark of special courtesy to visit his father.

Suhag. I visited the American Mission *dahabiya* (house-boat) on each of three evenings, receiving kind hospitality from and enjoying Christian fellowship with Dr. and Mrs. Finney and Mr. and Mrs. McGill. One of the pastors had told us how little spiritual help they have farther up the Nile, and how glad they are when the *dahabiya* calls along once a year, but how little that is compared with the great need.

From my visit to some of the villages I should say that words can hardly express the need for the *dahabiya* work on the one hand, and the amount of good accomplished on the other.

On the Saturday morning the colporteur came over from the other side of the river to take me to his own town of

Akhmim. There is a steam ferry across to the opposite side, and then from the shore to Akhmim a horse tram. It was interesting to go through a field of tomatoes, not only in blossom, but in full fruit, and that in the central month of the winter, namely, January. Akhmim is a native town which is fairly swarming with people. There are supposed to be nearly 40,000. At one time they all lived by weaving, but since the average young Egyptian in the towns has adopted European dress, there is very little demand for the weaving of the old-fashioned Egyptian silk robes, and so many people are being gradually ruined there. After visiting various people we went into the market, and the colporteur was anxious to show me how difficult it was for him to sell the books; but by means of a little coaxing here, a short talk there, five minutes' talk of the Gospel to someone else, we sold books to Moslems, Copts, Protestants, Plymouthites,* Canadian Holiness people, and all sorts. One of the Plymouth Brethren bought from me a small book translated from Rev. Graham, called "The Glory of God in Redemption." It is well known that the Brethren in general and the Egyptian ones in particular, are book-tasters. They are more particular than anyone else as to the correctness of doctrine expressed therein, and so it was quite interesting an hour or so afterwards to come across this man sitting on a doorstep oblivious to everything but this book, and to hear him say that it had enthralled him, and that the doctrine of redemption therein was beautiful, and I think he said delicious.

The usual kindness was shown in the matter of meals, but after eating several dishes something quite new was brought in. At least it was new to me. It was a dish of stewed apricots with small pieces of meat. I hardly knew whether to treat it as a sweet dish or as a savoury one. The meat was quite savoury, and the apricots were very sweet, so the result was a rather curious mixture. Before leaving that evening the postmaster was very interested and joined the P.T.C.A.

Next day I left the Suhag side as before, having had an invitation to preach in the Coptic Church at Akhmim. They had already had one early morning address, but waited for me. It really was a fine opportunity, and I spoke about the shed blood of the Lord Jesus Christ as being sufficient to procure our pardon. The usual ceremonies were observed after I had finished speaking. After that we adjourned to the priest's house, where we had special prayer for a young man who had been taken for Conscription (military service). A few minutes afterwards someone asked for prayer, as he went to a service elsewhere. Some of those present were rather interested to hear me pray that souls might be saved at this service, as it happened to be a *Coptic Orthodox Church!* We then went to the Canadian Mission Church, and got in for the tail-end of the service. After dinner the colporteur's wife and children and friends all came in to be prayed with. Then one or two friends, then a colporteur seeking work, a backslider from the Protestant Church, and so on. At three o'clock I was asked to give an address at the Canadian Mission Church, and took a Bible reading on the "Vision of God." The people were very responsive, and we felt the presence of God.

* This is literally the term used by the people themselves.—*Pelymúthi*.

I woke soon after midnight in order to be in good time to catch the 4-38 night express. The proprietor of the dirty little hotel at Suhag was not able to get me anything, so by the time I got to Koos I was fairly ready for food. It was most interesting to watch the sun rise as we went along, and its reflection on the sand-stone cliffs on the way to Kena.

Koos. Here we arrived at about a quarter to nine, being met by the colporteur on the station, who took me at once to his own house. This was the property of the family, and had been built forty years before, in the days when the Copts were fearfully afraid of the Moslems, consequently one had to stoop to get in the door, this being made not for facility of entrance, but for facility of barricading in case of an attack! There were large holes in the walls, which had neither window frame nor glass. Not having had anything on my journey I was very ready for



A VILLAGE MARKET (visited by our Colporteurs).
Observe the quantities of sugar-cane on sale.

the hot milk breakfast provided. An evangelist came in, wishing to discuss Dr. Meyer's "Footsteps to the Blessed Life," and McConkey's "Three-fold Secret of the Holy Spirit." After visiting in the town a Bible Society's colporteur came over from Nagada. The two men went with me outside the town to an old ruin. We got down inside and were quite secluded. There we had an earnest prayer that the blessings of the recent Conference might be enjoyed and increased.

The Evangelical pastor was not at home, but had left his Church open for me, and we went round the market inviting both Moslems and Copts to come to the evening meeting. From 150 to 180 men accepted the invitation, and a few women were on the ladies' side. One address was given to the Moslems, and then one to the Christians, and perfect order was observed. A

Moslem official said afterwards that he was much impressed with the subject, and asked for some magazines which would give him more information. One was so pleased to hear what Mr. Reed had been able to do in the same locality a year or so before. As usual, I had a comfortable night in the colporteur's house, and he and his wife seemed to appreciate the Christian fellowship.

Luxor. I reached Luxor about nine in the morning, and left at six in the evening, and a good part of the time was spent in the American Mission Book-shop. One made time, however, to visit the splendid American Girls' College, in charge of Miss Ferrier, and I was most kindly entertained by Dr. and Mrs. Phillips.

Girga. Here the Bible colporteur came to the station to give a word of greeting and show his gratitude for the good time we had at the Conference.

Assiut. Here the time was much too short. Dr. Alexander, the respected former President of the American Mission College, was just about to have special meetings for the students, and asked me to take one of the preparatory prayer-meetings. One was glad to have even this little share with the various pastors, who are conducting the meetings as last year. Among other interviews one was grieved to find Dr. Akhnookh Fanoos stricken and confined to his bed. He is the author of one of the MSS. which we may shortly publish. Among other visits the colporteur took me to a Moslem Sheikh who had become a Christian through the earnest work of the C.M.S., and who asked me to see the school, of which he is one of the teachers. That alone has 300 to 400 boys, and is only one of many in this well-educated city. One was thankful even for the opportunity of giving chalk talks to the elder classes upon spiritual and ethical geometry. In other words, a demonstration of the square as a perfect geometrical figure, with all its sides and angles equal, this representing a sterling Christian character, of which discretion, love, obedience, faith were all equilateral and balanced, and so on.

Back to Cairo. One found on arrival that Dr. Hoskins, the head of the American Mission Press, Beirut, had just arrived, and was needing to see me on special business, and one then thanked God that one had returned so promptly.

On looking back one realizes the difficulties more than before, but also feels how bravely the men are plodding away, but also how much they need our oversight and our prayers.

A Word of Explanation. Names of workers have been used pretty freely above, but that has been done with a special object, namely, to give the missionaries and their native pastors full credit for the splendid work they are maintaining amid very unhelpful surroundings. *More prayer* for them, please!

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press,
Cairo, February, 1913.



The Blood Feud of El Hanouchi.

I HERE lived in a village in the edge of the hills a lad named Mustapha. He was an orphan and lonely, for his father and others of his relations had been killed in a blood feud with a neighbouring tribe, and he knew well that as soon as he came to be master of a beard, his own life would be sought, but he feared not, for he said, "I will advise my head, and take care of myself."

One day, when they were coming back from his work in the field, he was saluted by a stranger of full age and well dressed, who asked him of his welfare, and spoke to him in a kindly fashion. He answered in simplicity, and was pleased, for strangers seldom come that way. A few days after the same stranger met him outside the village, and saluted him with friendliness, and said to him, "I have come from afar, but I have known thy father's family for years, and have rendered many services to the people of thy house: and now I hear that thou art a grown man, and also that thou art a fine man and intelligent, and I wish to seek thee in case I might be of use likewise to thee in the world, for thou dost waste thy years in this village, where nothing is to be seen but the fields, and nothing to be gained beyond figs and bishna." Now this flattered Mustapha much, and when the man asked him to come with him to the Gargoutier for a meal, he followed him willingly. And the sky had not yet turned golden, and not many people were about; but there was an old man in the corner of the gargoutier's shop who watched with anxiety the two talking over their meal. When the stranger had paid for their food, and Mustapha had thanked him and wished him well, he departed, and Mustapha lingered at the door looking after him, rejoicing over the good chances that might be coming to him, till the work of hoeing in the fields seemed tasteless. And thus he stood gazing down the road till the stranger was out of sight. When he had disappeared in the distance, the old man, whose name was Si Boualem, came cautiously from the corner, and said, "Come with me, my son, I have a tale to tell thee." Now the lad was not inclined for work, so went gladly and sat with Si Boualem under a clump of olives outside the village. And the old man said in a low voice: "O my son, beware of the one with whom thou hast been speaking. He belongs to the tribe of El Hanouchi, which has vowed vengeance on thee and on thy father's house, and it will be with no good intent that he makes thee a show of friendship. Once he has thrown his glance on thee, he will leave thee never more till he has worked thy death. It may be he will not dare to assault thee publicly, but he will seek to beguile thee into some side path where he will slay thee in secret."

And Mustapha found his heart tormented by these words, for already the poison of the stranger's flattery had begun to work in him and to blind his eyes to fear: and it was only when Si Boualem had talked long and earnestly that he began to awake from the dreams of pleasure and gain that were laying hold of him and to see his danger: and at last he said: "Good, I will take care if he comes again."

But Si Boualem said: "O my son, thy care of thyself will not suffice to save thy head, for El Hanouchi is full of cunning and power, and he can work on thee till thou dost follow him as a sheep to the slaughter. There is one way of safety, and I will tell it thee. Thou seest the mountains far away to the East: up there, out of sight, lies the town of El Melja. The Prince of that town has been all his days the friend of thy father's house: he intervened for him in the feud, and by so doing drew on himself the utmost wrath of the family of El Hanouchi, insomuch that they set on him with the intent to kill him: and now the edict has gone out from the government that all the Hanouchis are banished from El Melja, and they dare not set foot in it. If thou canst escape there, O my son, the enemy cannot touch a hair of thy head. Be advised, and haste thee there before he comes again: Go in peace."

Then there followed days when the mind of Mustapha was much perplexed, for others also warned him that El Hanouchi had been seen around and was watching how to entrap him, and yet his heart would not give him the needs-be of seeking refuge among strangers in a strange place, for he clung to his village.

So passed some weeks, and he heard no more. But one day, as he went by the village café, he noticed El Hanouchi sitting at the door, and they saluted each other: and, looking round to make sure that they were not being watched, El Hanouchi signed to Mustapha that he had something to say to him. For a moment curiosity and fear were side by side in the boy's heart, but curiosity conquered him, and they went up the road together. Then said El Hanouchi: "I know that many fools in yonder village have warned thee against me, but I will prove once for all that my intent is only good. Thou art the master of an arm and canst help me, and it will be well worth thy while. Up in the edge of the forest yonder I have found a matmour of olden days, and in it already I have come on treasure; if thou wilt help me dig further, half that we find shall be thine." The bait was too tempting, both for the sake of the gain and the adventure, for they planned to start as soon as the moon should rise, which would be at two o'clock in the night, that they might work as much as possible before the world should be awake: and the lad went to the baths to sleep, that he might slip out unnoticed.

They met on the edge of the forest, and by moonrise found the hole of the matmour, and Mustapha went down into it and El Hanouchi after him. The lad began to feel a little anxious, for there were no signs of tools or marks of any previous digging, and he suddenly felt how easy it would be for his enemy to kill him and bury him there. Looking up, he saw an evil glitter in El Hanouchi's eyes, and his heart sprang in terror. Just then from far down the road there came the sound of an old voice singing, and Mustapha recognized the voice of Si Boualem, and, before El Hanouchi could stop him, he had leapt up to the level ground and raced to his friend. "Praise be to God," said Si Boualem under his breath: "Come off with me with all speed": and they went back to the edge of the village in silence.

Then spake Mustapha: "O my friend, how came it that thou didst follow me in the night?" And Si Boualem answered, "I, too, was sleeping in the baths, and thou wert tossing and

talking in thy sleep, and I gathered that El Haunochi was after thee, for I knew that he had been seen yesterday. And while I waited thou didst rise and go out, and, by the mercy of God, I followed thee . . . else wert thou by now a dead man. And now, O my son, believe my words, there is an evil, even unto death, planned for thee, and El Hanouchi's thirst for thy blood will not be quenched until he has shed it. Even now, while he is still in hiding, flee to El Melja, stay not to bid farewell to thy house, take the way of the East . . . the morning star will show it thee . . . seek not to keep to the high roads for the sake of ease, but go straight across country without swerving: salute no man, and hold thy way with the one purpose of getting there before he finds thee: once within the city gate he can touch thee no more." And Mustapha bade farewell with a full heart to Si Boualem, for he knew that his words were truth, and Si Boualem watched him dive into the underwood and disappear.

Now time fails to follow the steps of his three days' journey, and in truth nothing special happened to hinder him, for he followed the old man's counsel and kept his way straight, and as far as might be from the dwellings or the roads of man.

And in the evening of the second day he saw in the distance the walls of El Melja lit up in the gold of sunset, and he knew that during the night he could reach it. But he knew also that this last night would be the time of the greatest danger, for that if El Hanouchi knew of his intentions, he could well by now be watching round the gate.

And so in truth it happened. For when dawn broke Mustapha was nearing the city, and he knew that at sunrise the gates would be opened. And just as the sun rose in glory behind the houses he could see in the distance that the gates were flung wide, as though in welcome. But in that very moment as he passed near the last cluster of bushes on the hillside there darted from them the form of his enemy. The lad ran like the wind, and El Hanouchi behind him: and round the gates the watchmen gathered with an eager longing that the boy should win, and among them stood the Prince.

And at last, as Mustapha neared the gate there were but a few metres between him and his enemy, and El Hanouchi drew his long knife and hurled it at his head. But as it whistled through the air, Mustapha bent himself low, and it flew over him harmlessly, and in another moment, bowed to the ground, and almost fainting, he flung himself across the threshold of the gate, and the Prince stooped and lifted him with his own hand, and drew him in. And, with a look of passionate hatred and disappointment, El Hanouchi turned on his heel and fled down the hillside. And the Prince, speaking to the watchmen, said, "I know this lad, and I know his enemy, rejoice with me that he is safe." And a great rest of body and spirit came to Mustapha, for he knew that the haven was reached, and all he had to do was to there abide, for never could El Hanouchi enter within those walls, nor face the Prince who ruled there.

My brother, there is one who has had a blood feud with the human race from the days of our father Adam until now, and not only with the human race as a whole, but with each member

of it. And he hates thee with a hatred that is like a thirst for thy blood: this enemy is the devil, therefore fear him and his wiles.

But to fear him will not be enough to deliver thee, for he has a cunning and a perseverance which are far above thy head, and thou knowest not at what corner of thy life's path he may lie in wait for thy eternal ruin.

Therefore we come to warn thee that there is only one place where thou canst find a refuge. We tell thee, in the words of the Prophet Isaiah, "We have a strong city, salvation will God appoint for walls and bulwarks"; and Christ the Lord says, "I am the Door, by Me, if any man enter in, he shall be saved." And the meaning of this is, that when a man has learned to fear Satan, the accursed one, it is not in doing battle with him that he can escape, but in fleeing to Christ the Lord, and casting himself on Him, to receive him and keep him; for God has given into His hand this right to receive sinners, and to keep them safe, and He has said of all who come to Him, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

And this door does not only mean the door of Heaven, it means shelter which begins here and now. Therefore turn thy face to Christ, O my brother, and flee to Him as for thy life. No matter if thou must forsake all that thou hast in seeking refuge with Him, for "what shall it profit a man if he gain the whole world and lose his own soul?"

And be not surprised if, as in the story of Mustapha, thine enemy the devil lies in wait for thee with increasing eagerness as thou dost approach the gates of salvation, and use his every effort against thee as thy soul reaches out to Christ. For if he cannot entice thee into the paths of sin he will bend all his power to hinder thine entrance into the gate that God opens to thee in Christ, lest thou dost escape from his hand. Therefore does Christ say in His Holy Gospel, "Strive to enter in at the straight gate": not that there is any hindrance from within, but because the devil will do his utmost from without to stop thy way.

And therefore there is no safety for thee if thou art almost persuaded to be a Christian, rather is that a place of terrible danger to thy soul. Fling thyself forward at the feet of Christ, Who stands ready to welcome thee, for it is only when He touches thee and bears thee into the shelter that His death has provided for thee, that thou wilt be out of the grasp of the Evil One, and only as thou dost abide with Him Who is Prince and Saviour, canst thou abide in safety. And into this shelter may God bring thee, O my brother, and keep thee evermore.

Jews of the First Exile in Twentieth Century Mesopotamia.

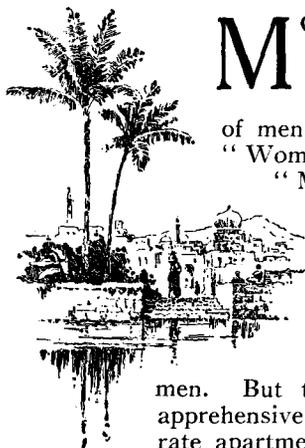
MR. IDELSOHN, of Jerusalem, describes coming across, at the Wailing Wall—that gathering place of Jews from all corners of the earth—certain Aramaic-speaking Jews, of whose existence nothing until now has been known. Further enquiry has elicited the fact that on the left bank of the Tigris, twelve days north of Bagdad, scattered in villages

and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition they have lived here since the destruction of the First Temple, and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue. Aramaic, which our Lord Himself spoke, and which was the colloquial of the whole region East of the Mediterranean, was blotted out by the language of Islâm, but in this sea of Arabic one little island of the ancient speech has remained to the twentieth century.—*Record of Christian Work.*

Men, Mohammedanism, and the Balkan War.

By JAMES L. BARTON, D.D.

A MAN'S RELIGION.



MOHAMMEDANISM is a man's religion in more respects than any other of the great religions of the world. It was originated by man and in the interests of men. The Koran, in Chapter IV., entitled "Women," says:

"Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other. . . . The honest women are obedient, careful in the absence of their husbands, for that God preserveth them, by committing them to the care and protection of

men. But those, whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate apartments and chastise them."

The places of Mohammedan worship are for men alone, as the religious standard for woman is that of obedience and service to man. Her reward in eternity will depend wholly upon the character of the service she has rendered and not upon the performance of religious rites and duties. Other great religions recognize women and provide a place for women at the shrines and in the temples, but Islâm is for men. It is also a *layman's religion*, since it has no priestly class and all men who profess belief in the Creed of Islâm stand upon a common footing.

MULTIPLIED PROBLEMS.

The conflict between the Balkan States, Greece and Turkey has far greater significance than the acquisition of new territory in Macedonia by the Allies, and the withdrawal of the Turk from Europe: it has a fundamental bearing upon the supremacy of Islâm, not only in the Turkish Empire but over the world.

There is no call to consider here the political questions involved in the loss of Macedonia to Turkey, the rise of the Balkan States and the independence of Albania. All these questions are the subject of numerous articles and editorials in the religious and secular journals. We are especially interested in the relation

of these political changes to the one hundred and ninety million Mohammedans pretty well scattered throughout the world, many of whom are watching with keenest interest the outcome of this conflict and are waiting with eagerness the final decision as to the status of Turkey after the Allies have been satisfied.

We certainly have sufficient data for stating the proposition. *Mohammedanism has entered upon a marked decline as a national force in the world.*

We need not go far back in history to establish the truth of this statement. Passing over the extinction of the Great Mogul Empire in India, we need but to record the events of the last few months. Two years ago there were four independent countries governed by Mohammedan law, at the foundation and centre of which was the Koran. These were Afghanistan, Persia, Turkey and Morocco; the three first including contiguous areas, while the latter is separated from Turkey by the Mediterranean Sea. Within a few months we have seen Persia forced to acknowledge the supremacy of the Czar of Russia, so that unquestionably she could not enter into treaty relations with any other country or grant a concession of importance to citizens of any nations without the consent of Russia. Morocco has been forced to recognize the spiritual supremacy of Spain and France, retaining only the control of her religion, but losing her independent national existence. Afghanistan has all of the independence she had a year ago, but exercises no influence among the nations of either the East or the West.

Turkey, the most important of all, has lost her great Tripolitan provinces, is no longer regarded as exercising sovereign authority in Egypt, and now she sees her great and wealthy villayets in Macedonia slip from her grasp, forcibly taken from her by the combined strength of four little nations that once formed a part of the empire. The territory thus lost is larger in area than all of Asia Minor, Koordistan, Armenia, Mesopotamia and Syria combined, and contains nearly one-third of the total population of the entire empire. At the same time the fact cannot be lost sight of that Arabia and the Arabic-speaking people of Syria are not friendly to the Turks and may soon start a rebellion that will separate the Arabian, and a part at least of the Syrian provinces from the rule of the Turk.

With Persia and Morocco lost to Mohammedanism as independent sovereign states, and Turkey in its present condition, no further demonstration is necessary to make clear that Mohammedanism as a national force is rapidly disappearing from off the face of the earth.

We need now to inquire the reason or reasons for the recent rapid decline of the Moslem states. Our answers must be brief and necessarily incomplete.

1. *Mohammedanism furnishes an inadequate moral basis for the life of a nation.*

No country can hope to survive in this twentieth century that does not, in its national life, recognize and practice a morality that will meet the requirements of the age. Mohammedanism in its treatment of women, its insistence upon the inherent rights of Moslems over those which hold to other beliefs, the sensual character of its paradise and its doctrine of fatalism, together with the customs and practices that have grown up out of these

and other similar beliefs, provide an impossible moral foundation for the constitution of any modern state.

So long as the Mohammedan-ruled countries remained in obscurity and their people in ignorance, little notice was taken of them, but as soon as the white light of modern education began to shine into the sink-holes of Moslem misrule, and when the nations of the West are brought into vital relations with them, it is impossible that fundamental changes shall not be demanded.

The only illustrations necessary to cite here are Macedonia and Armenia, in which the unreformed rule of Islam has demonstrated itself to the world as incapable of giving a just, safe and righteous government, even to its own people, not to mention non-Moslems.

Lord Cromer has told us that Mohammedanism cannot be reformed, since to reform it would be to change it so radically that it would be no longer the religion of Mohammed but something else. The Young Turks four and a half years ago attempted to reform the empire in a way that was decidedly un-Mohammedan, but the pressure of Islam proved too great for them. It remains to be seen whether a Mohammedan government can continue upon a moral basis not its own.

2. *Mohammedanism cannot satisfy the intellectual demands of modern education.*

The Koran fixed the limits beyond which no true Moslem can pass in his thinking. To exceed this boundary is to transgress the liberties of his religion and, if persisted in, is liable to land the thinker in the ranks of the unbeliever. It is necessary, therefore, for all Moslem states to guard the education of their youth that no western schools with modern learning and no teachers who believe in the rights of man to use and develop his God-given intellect according to natural laws, shall invade their exclusive territory and awaken the minds of their youth to question and to think. Mohammedans who have broken from these traditions are as conscious of the intellectual insufficiency of Mohammedanism as are the Christians, and the endeavour of the recent reform movement in Turkey to establish a modern school system for the empire was an earnest attempt to correct this evil. At the same time its recent cruel treatment of the Albanians because they wished to open schools in which their children should be taught in their native tongue, shows that the old idea—that in ignorance alone there is a safety for Islam—still is supreme. The intellectual evolution now taking place in Turkey will not endure continued Mohammedan suppression else it will culminate in an intellectual revolution that will strike at the heart of Mohammedanism.

3. *Mohammedanism is not meeting and cannot meet the new social demands of any country.*

When we remember that this religion sprang up in the desert of Arabia in the Middle Ages, and that it has kept itself free from reform and change during the subsequent centuries, we can understand why it fails in its relation to society as it now exists in any country. Its attitude toward woman, the home, those who are of a different faith, the sick and helpless and in many other respects, makes it an impossible religious basis for the creation and propagation of a society that shall stand approved before the world.

4. *Mohammedanism does not furnish a religious ideal ade-*

quate to meet the demands of an enlightened age or constituency.

The claim of the conservatives in Turkey is that the changes inaugurated at the time of the adoption of the constitution four and a half years ago have made another religion, while the liberals have contended that the reforms were necessary to save the religion and the State. Enlightened Moslems contend that Mohammedanism must be radically reformed or go to the wall. It may satisfy rude and backward races, but it fails to meet the demands of educated and independent thinkers. Recently one of the leading Moslem papers in Constantinople gave as one of the reasons why the Turkish army suffered defeat at the hands of the Allies, the lack of religious zeal upon the part of the soldiers of the Turkish army. The Crown Prince of Turkey on November 13th published in Constantinople an open letter to Sultan Mehmet V. in which he says:—

“ However lamentable be the truth, let us confess that our biggest enemy is not Italy, nor the Balkans, nor Europe, but we ourselves.”

THE FUTURE.

We now come to the conclusion of the whole matter: Islam as a national religion is not only proving itself to be a failure, but it is being recognized as such by the leading thinkers in Turkey and even in wider Moslem circles. The dream that has so long been cherished by all true Mohammedans that the law of the Koran is yet to be the law by which all of the nations of the world are to be governed, is being rudely dissipated and the Mohammedan world is face to face with the prospect of early national bankruptcy. This cannot but break the solidarity of Islam, which has so successfully resisted the approach of Christianity, as its national bulwarks and ideals crumble and it stands before the world without a sword for its defence.

No longer will it be able to shut the Christian teacher and physician away from the hitherto sacred and cholera-cursed precincts of the Hejaz, and so the glamour of exclusive Mecca will be destroyed and that cholera scourge so peculiar to Mohammedanism will be abolished. No longer can it resist the demand upon the part of its ambitious youth for a modern education, nor can it, through the laws of the State, punish those who dare investigate the claims of Christianity. There are many indications that the changes now imminent in Turkey will give a liberty of conscience to all Mohammedans never before experienced by the followers of the Prophet and open wide the door for bringing to their attention the teachings of Jesus Christ and the principles of Christianity.

The call has already begun for larger facilities in the Christian schools in Turkey to accommodate the increasing number of Mohammedan pupils who are sent by their parents and who are ready to study the history, content and claims of Christianity. Already the doors of approach to leading Moslems are swinging open and the missionaries and Christian leaders in that country are overwhelmed at the opportunities, only a fraction of which they can accept.

One hardly dares to think what it may mean to the tens of millions who hold the Moslem faith in other countries when they learn that the temporal power of Islam is broken and that Mohammedans in the old capital of “ the Calif of Islam,” “ the Shadow

of God upon Earth," "the Successor of Mohammed," are putting their sons and daughters into Christian schools, are permitting the free use of the press for the publication of a Christian literature, and that, doubting the adequacy and universality of Islam, thousands of the followers of the Prophet are seriously studying the Gospels.

A door of approach to the Mohammedans of the world is opening in a way not anticipated a few years ago, and to a degree for which the Church is not prepared. This religion of man and for men now appeals to the men of Christendom.

During the last ninety years the Christian forces of the West have been planting Christian institutions throughout the entire Turkish Empire. These to-day occupy great strategic centres, have the approval of all classes of people, and are capable of almost infinite expansion. No new enterprise is called for now to bring to bear upon the people of that empire the full force of the Gospel message as it appeals to the entire man. We need only greatly to strengthen, enlarge and adequately equip what is already there and continue the processes that have already proven successful. *It is now in the power of Christendom to set in powerful motion at the centre of the Mohammedan world forces that will not cease to operate until they have reached the last son and daughter of Islam.*

The Episcopal Newspaper in America.



HAT worthy and interesting enterprise, The Nile Mission Press, was the subject of much attention recently, when, on a stormy January night, 250 people assembled in New York to consider the Press and some of the problems connected with it. Bishop Lloyd offered prayer. The Rev. James L. Barton, D.D., spoke on "The Balkan War, Islâm, and Missions." He told how the Turks established their capital in Europe at Adrianople in 1361, removed it to Constantinople in 1453, and have been steadily driven back until they seem about to be pushed altogether from European soil. Dr. Barton commented on this phenomenon, showing that it would result in the destruction of the Mohammedan hope to cover the earth, and would leave seven million Macedonians free to establish a government for themselves. This would leave them ready to throw over all forms of Mohammedanism, and eagerly to welcome Christianity, which already a great many of them profess. The Rev. Charles R. Watson, Secretary of the Board of Foreign Missions of the United Presbyterian Church, told some of the impressions that had come to him in his recent six months' stay in Egypt. He said that the strategic time and place for missionary enterprise was now and in the Moslem world. He emphasized the importance of the printed page as an instrument of Christian propaganda. He said, in part, "The Mohammedan religion is the religion of a book, and must be met with a book. When life has been put into that which is printed, life must go out of it. The centre of intellect and power is in Cairo, with its enormous university, it must lie in an Arabic-speaking country, and the greatest channel for distribution is the valley of the Nile."—From *The Churchman*, February 8th, 1913.

Daybreak in Albania.

The Approaching End of the Turkish and Mohammedan Yoke.

IT is only as we come into personal contact with Christian workers in other fields that we realise something of what the Gospel of the Grace of God is accomplishing in hard places, and understand a little of what missionaries have to endure even in this twentieth century. A few days ago I had the pleasure of meeting in London the Rev. C. Telford Erickson, M.A., from Elbasan, Albania, from whom I learned many striking facts with reference to Christian effort in that country. Working in connection with the American Board of Missions, Mr. Erickson went to Albania five years ago, having before that seen missionary service in Burma. But under Turkish rule there has been little opportunity for Christian missions. Every possible obstacle has been put in their way. Three times land was purchased, and three times it was confiscated by the Turkish authorities. The people who attended the mission services were spied upon; but, in spite of that, so great was the hunger for the truth that men and women came in large numbers and showed deep anxiety to become acquainted with Jesus Christ.

Mr. Erickson is in England at the present moment, because the war against Turkey is again in progress; he was ordered out of the country by the Servians, and, with his wife and two children, has come to this country to speak about the work and to arouse interest in it. One great fact which Mr. Erickson is most anxious to impress upon the Christian public of England is this, that there is a tremendous awakening among the Mohammedan Albanians that opens up the way for a nation-wide evangelical movement. In fact, these Mohammedan Albanians are declaring that the Mohammedan religion was forced upon them, that they were Christians before becoming Mohammedans, and that all that is hard and evil in their national life is due to their relations with the Turk. They are only too anxious, now that the power of the Turkish government is being removed, to throw off the Mohammedan yoke. The type of religion and life characteristic of England and English institutions appeals tremendously to the Albanians. Mr. Erickson is in touch with most of the leading men of the nation, many of whom have come to him and said that, above everything else, they wished to come under the tutelage of the Anglo-Saxon race. "Only a few weeks ago," added Mr. Erickson, "I had a talk with a Mohammedan bey, one of the half-dozen leading men in the nation, a man who has four children, two boys and two girls, and he said to me: 'I want my children to be brought up to walk the road that you are walking. I want to get them out of this country, to get them over into England, and put them in that atmosphere, and have the principles that are dominant there instilled into them while they are young. I am willing to give them up and see them perhaps only once a year that they may get these advantages.' I was speaking to another Mohammedan bey only a few weeks ago, and he expressed his utter abhorrence for Mohammedanism and all that it stands for. He simply could not find words strong enough to express what he feels concerning it. And it is true that the

Mohammedan religion has only got a skin-deep hold upon these people. Their ideals are European and not Asiatic. The most offensive term you can apply to an Albanian is that of 'Turk.'

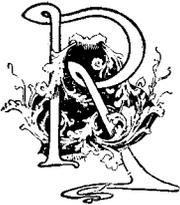
According to Mr. Erickson, the Albanians are a very fine race of people. The impression in Europe is that they are half savage and treacherous, but such an impression is absolutely false. They are gentle, affectionate, and devoted, and Mr. Erickson says that he has among them hundreds of friends who would lay down their lives for him without the slightest hesitation. "They are a splendid race," he added; "the oldest race in Europe, older than the Greek or the Latin people, who have retained their purity of language and their habits and customs even when they have been driven into Southern Italy and Greece."

Another point which Mr. Erickson is anxious to press home upon the Christian people of this country is that the Albanians are depending upon us to lead them into the paths of light and liberty. What he describes as a startling incident is that the three parties in Albania—what, for want of a better name, he characterized as those belonging to the Greek Orthodox Church, the Roman Catholic Church, and the Mohammedans—are all united in asking for a Protestant Prince to sit on the throne of Albania. The people, no matter what the newspapers may say, are absolutely unanimous in their desire to have a Protestant European Prince as their ruler. "That is a tremendous thing," remarked Mr. Erickson, "because it means an acceptance not simply of a neutral authority, but an acceptance of the Protestant ideals for the nation, putting them right at the centre and the head of the national life."

J. K. M.

Subject for Praise.

(From the British and Foreign Bible Society, Port Said).



RECENTLY two Italian transports conveying Abyssinian troops from Tripoli to Massawa called in this port. While the ships were coaling nearly the whole of our staff here were engaged in selling Amharic and Ethiopic Scriptures to these coloured soldiers. With the result that during the three hours 350 volumes were sold on one ship, and 222 on the other, making a total of 572 volumes. Some of our men give their experience as follows:—

Colporteur Basilier says: "Scarcely had we opened our bags and shown the books when the Abyssinians came running with the greatest delight. The more books we sold them the more they pressed themselves upon us. At times more than fifty hands containing the coin were stretched out upon us. Our difficulty was to pass the book into the hand from which we had taken the coin, so excited were these fine fellows, that in order to understand each other we were shouting aloud as in a tempest."

George Forder, helping at the time, says: "A more ready and eager crowd I never saw the like. Any price so long as they could get a gospel or a copy of the Psalms." When the Col-

porteurs were ordered to leave the decks they descended and we at once began operations alongside the hull. The Abyssinian soldiers sent down the money tied up in their handkerchiefs fastened to a rope, we in the boat returning a volume equivalent to the sum sent down. Alongside was an Arab vendor of Korans, etc., who had just passed his book up in a basket to one of the soldiers, and whilst the soldier was busy looking at it I passed up a copy of St. John's Gospel. As soon as the man saw this he flung back the Koran to the owner and immediately bought the Gospel. As soon as he was the owner he began to scramble up the mast rigging, and as soon as he had settled for a nice perusal, two or three others scrambled up to him to see what new thing he had got, and when they were satisfied they all came down and bought several more copies. Besides the decks, heads could be seen popping through the port-holes, all eager to get the books which we were offering.

Mr. Bevan says: "The commotion caused by our selling of the Gospels was so great that fearing that we should be rushed an officer told off one of the crew to stand by me and the rapidly disappearing books, which, however, was unnecessary, for I was impressed by their honesty. Soon the captain ordered us to leave the ship. We accordingly returned to our own boat and commenced a brisk trade by means of a handkerchief and rope drawn up and down the ship's side."

The Abyssinians were continually crying out "Daud! Daud! Ingil! Ingil!" meaning the Psalms and the Gospel. In a short time our books were exhausted, but soon replenished by a messenger who had been dispatched to the Depôt.

We rejoice that this distribution was made among a people from whom the Gospel is practically withheld in their own country.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.			
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DONATIONS AND SUBSCRIPTIONS RECEIVED—continued.

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*Full list and particulars can be obtained from
Mr. A. T. UPSON, Supt. The Nile Mission Press, Bulac, Cairo.*

Thy Will be done.

“ Not in dumb resignation
 We lift our hands on high,
Not like the nerveless fatalist,
 Content to trust and die;
Our faith springs like the eagle
 That soars to meet the sun,
And cries exulting unto Thee:
 O Lord! Thy will be done!

When tyrant feet are trampling
 Upon the common weal,
Thou dost not bid us cringe and writhe
 Beneath the iron heel;
In God's Name we assert our rights,
 By sword and tongue and pen,
And e'en the headsman's axe may flash
 God's message unto men.

God's will! It bids the weak be strong,
 It bids the strong be just;
No hand to beg, no lip to fawn,
 No brow to kiss the dust;
Wherever man oppresses man,
 Beneath the liberal sun,
O God! be there Thine arm laid bare,
 Thy righteous will be done!”

JOHN HAY.

**SOME OF THE LATEST OF
THE NILE MISSION PRESS PUBLICATIONS.**

Corrected to March, 1913.

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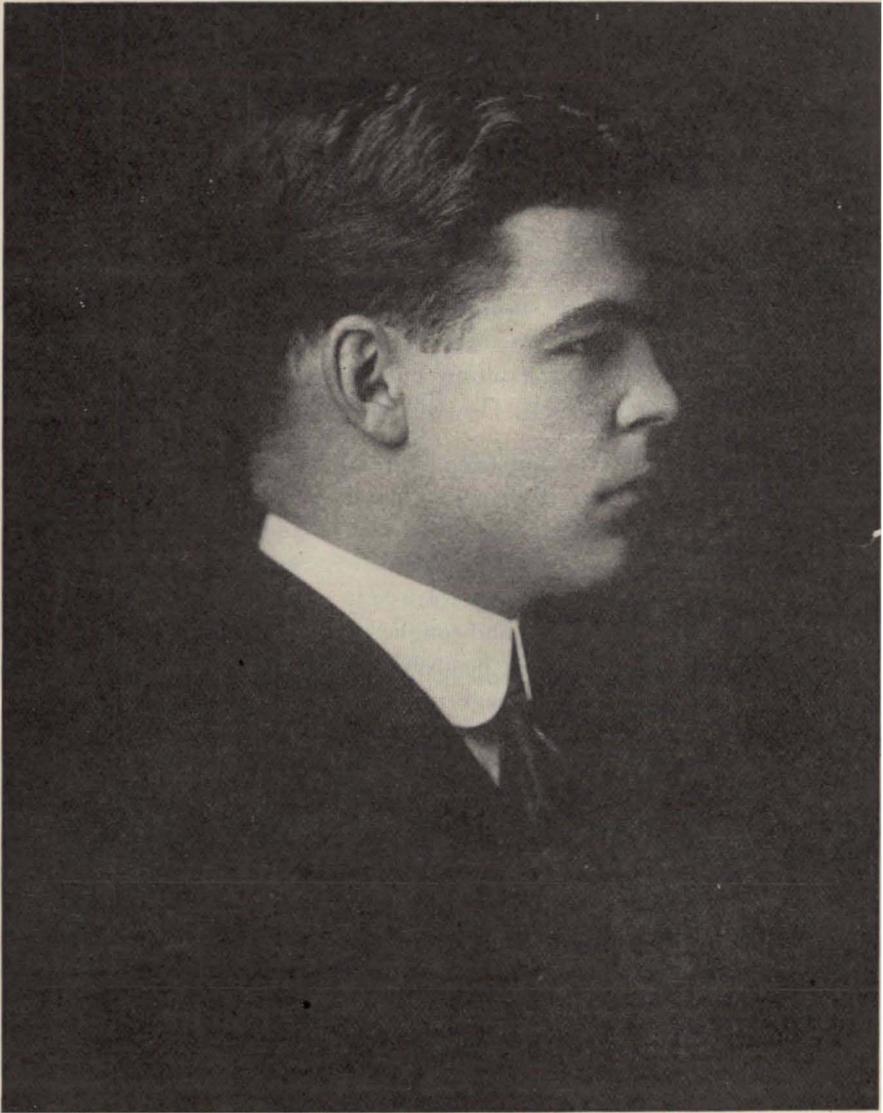
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JOHN HAY.



WILLIAM WHITING BORDEN.

“Blessed be Egypt.”

Vol. XIII.

JULY, 1913.

No. 55.

Editorial.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty:

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are:

That no flesh should glory in His presence.”

—I COR. i. 26, 27, 28, 29.

Our present number contains the Annual Report of the Nile Mission Press. We look back over its eight years of existence, to its small and insignificant beginning in 1905. Yet it was God Who brought it into being, and we thank Him from our hearts that He has sustained it, and caused His blessing to rest upon it. The past has been an eventful year, joy and sorrow following fast on each other's steps. The year before us enters upon a new stage in its history, and we wait on God to do His perfect will concerning us. We are more anxious to understand this perfectly and to be pliant in His hand, than to do great things. And yet great things are needed, if we are to take the tide at its flood, and use the present wonderful opportunities of reaching the Moslems with the message of eternal life through Jesus Christ our Lord.

The blow that fell so heavily on us all, three months ago, in the passing away of William Whiting Borden, has called forth the most beautiful testimonies to the influence of his life. He had been less than four months in Cairo, and yet in that short time he left an undying remembrance as a Christ-like character. When we see the worth and the far-reaching effect of a holy life, it may well make us seek in earnest prayer that such a remembrance may be ours. It costs, but it is worth the cost. It means a life of unbroken communion with our Master: taking time for intercourse with Him.

*“More anxious than to serve Thee much
To please Thee perfectly.”*

There has been a campaign of Tract distributing going on this whole year, started by Dr. Zwemer, and urged by him both

upon his fellow missionaries and their Egyptian helpers. It has led to many of these becoming enthusiastic tract distributors; and this again has led to many talks and much personal work. There has never been a time in the history of Mission work when there have been so many enquirers. Formerly these would number one or two in a place; now there are scores of them. There is a general cry for reinforcements rising on all sides. Reapers are wanted to gather in the harvest. What can be done more to thrust them out? We thank our Master that when He saw this need, He said to His disciples, "Pray ye the Lord of the Harvest that He will thrust out labourers into His harvest."

The Tent Mission that has been going on in Cairo for the last few months has emphasised the fact the Moslems can be reached as needy men and not as Moslems. The law of the tent has been—no mention of Mohammed or the Koran. The message of the tent has been that "*Christ Jesus came into the world to save sinners.*" And night after night, sinners have been saved,—Moslems, Copts, Greeks, Jews, English.

Those who were feeling the burden of sin have found their way to the Tent and poured out their trouble, and have come to Christ. We earnestly trust that next Autumn will see the Tent services started again for the whole winter, and that a larger group, or relays of workers able to converse in Arabic, and keen to win souls, will gather round Miss Ely, and work with her. The meetings themselves are all in English, but the personal talks are mostly in Arabic. The little band of workers has been all too small to cope with the demand. They have been very worn out with the incessant speaking, and labouring for souls. They need not only our upholding in faith, but comrades in the war.

The news of a serious accident to Dr. Zwemer, and a subsequent necessary operation, carried sorrow and anxiety far and wide. Thank God that his life was spared, and after a month in hospital, he is again on the warpath, and looking forward to a summer of service rather than of rest.

Looking on at our leaders' busy lives, and knowing how easy it is to wish they would spare themselves, and how impossible it seems to them to do it, we need to think, rather, is there anything that might be done by others to spare them.

There are one or two things that we believe might be done. Dr. Zwemer has to spend hours every week hurrying from place to place in Cairo, for the purpose of giving lectures to different groups of missionaries who are studying Islam.

Much of this might be saved if there were a good central class room, suited for his students to come to him, rather than for him to go to them. Can this not be done in the immediate future? Another need is the speedy establishment of one or more Hostels for missionaries both men and women, in the suburbs of Cairo, where students from a distance could live.

These both seem to be efforts that might be undertaken by women. Will some of our women friends come forward and carry them through.

Might it not be possible for a few of those whose hearts are in the mission field, but who know they have passed the age when it is easy to learn a language, to give themselves as voluntary, self-supporting workers for such tasks as these? It needs some at home to give themselves to support the undertaking, and some on the field to carry it out. A group of volunteers is wanted.

The Nile Mission Press.

(INCORPORATED, 1905).

EIGHTH ANNUAL REPORT.



Presenting the Eighth Annual Report of the Nile Mission Press, the Executive Committee wish to record their deep thankfulness to Almighty God for the manifest way in which He has blessed the work in the past year.

"Thou crownest the year with Thy goodness" would seem a fitting word by which to express their gratitude. Many have been the answers to prayer. In guidance, in the supply both of workers and their support, in straightening out many perplexities, and in wonderfully sending funds to purchase a permanent home for the Nile Mission Press in Cairo, as well as the ordinary funds to keep the work maintained.

They trust that all who read the Report will respond to the Psalmist's desire: "Oh that men would therefore praise the Lord for His goodness, and the wonderful works that He doeth for the children of men."

But although the year has been one of blessing, it has also been one of chastening.

Since issuing our last report, God has called away three of the Mission's staunchest friends.

Of Mr. William Blackwood it has been said that, "as one of the first names to appear on our Executive Committee, he helped to establish confidence in the undertaking, and the remembrance of his unswerving championship, and faithfulness in times of stress and difficulty, will ever remain with us." The Nile Mission Press owed him much. God has called him to his rest and reward.

Through the death of Dr. E. Maynard Pain, of the C.M.S. Hospital, Old Cairo, a blank has been created which it will be well-nigh impossible to fill. One of the first, also, to believe in, and take an active part in, establishing the Press, it was through his instrumentality that the first large gift of £1,000 came to us and enabled the work to be started. Whether in Committee or

in attendance on the members of the Press in professional capacity, or in friendliness to the workers personally, Dr. Pain ever manifested the Spirit of Christ, and strove with all his might to win souls for his Master. He, too, has seen his King, and entered higher service.

Mr. William Whiting Borden was a member of the New York Committee. A life full of rare promise. He combined extraordinary business capacity, with a deep spirituality. He had helped the Nile Mission Press with no mean hand. A very “prince” of tract distributors himself, he set others to work until they also waxed enthusiastic. It was he who supplied the



literature from our Press and helped to inaugurate a shop-to-shop visitation over the city of Cairo; it was he who recently so nobly threw himself into the breach and re-stocked our failing supply of type. He was keenly interested in the plans concerning the permanent site and building for the Press, and was actively engaged on the Buildings Sub-Committee to choose that site, when God called him. Let those who knew him best speak his worth. The following minute is an appropriate testimony to his fragrant life.

“The New York Auxiliary of the Nile Mission Press has learned with deep sorrow of the death of our beloved friend and co-worker, Mr. William W. Borden, in Cairo, Egypt, on April 8th. Since the very beginning of its organisation Mr. Borden has been identified with the New York Auxiliary and its work. His devotion to its missionary aim was conspicuous. He stood

ready to contribute time, money, prayer, sympathy and personal service to the work of carrying the Gospel to the Moslem world. He had resolved to seal his devotion to his Master's Great Commission by consecrating his life to the service of missions to Moslems. The leadings of Providence and of his own heart's sympathy were directing his steps towards China, that he might labour for the evangelisation of Chinese Moslems.

To make his service more efficient, he resolved to make special preparation for that work in Cairo. In the midst of this period of preparation he was laid low by an attack of meningitis, and after a short illness, died. Possessing as he did unusual gifts, to which his faithfulness in cultivation and training and his spirit of devotion and consecration added immeasurably, we had hoped that through this life, in which Christ dwelt so manifestly and fully, the will of God for the evangelisation of the Moslem world was to find some marked realisation. And though he is now removed from service here on earth, we hold fast to the faith that the influences of his life are to be related imperishably to the holy task which he has set before him.

" What though he standeth at no earthly altar,
Yet in white raiment on the golden floor,
Where love is perfect and no footsteps falter,
He serveth as a priest for evermore."

As members of the New York Auxiliary we extend to the sorely bereaved mother and family the assurance of our prayers in their behalf, and of our fellowship with them in their great sorrow.

We would also express our gratitude to God for the rich blessing that is ours in the memory of Mr. Borden's consecrated life, and his fellowship with us in the service of Christ."

To the relatives these brethren leave behind " for a season " our heartfelt sympathies and prayers are extended.

We trust that the effect of God's chastening hand may be seen in more abundant fruit in the days to come.

Dr. Zwemer.

In reviewing the various events which have happened in the past year, without doubt the chief feature has been the coming to Cairo of the Rev. Dr. and Mrs. S. M. Zwemer, who, with their family, arrived there in September last year. The Doctor at once threw himself in his usual whole-hearted way into all the schemes and work of the Press. Amid all his many and varied occupations, as well as editing " The Moslem World," he has found time to write six pamphlets, which have been issued by the Nile Mission Press, and, when circulated, found a ready acceptance amongst Moslems.

Joint Colportage Committee.

The thought which has been in the minds of the various members of the several societies in Egypt of having an amalgamation with reference to the Colporteurs of those societies, is now an accomplished fact. The American U.P. Mission, the C.M.S., and the Nile Mission Press have joined forces, while the Egypt General Mission have agreed to be represented and give the benefit of their counsel. The Committee consists of two representatives from each of the first three named societies, and one from the Egypt General Mission.

The scheme was inaugurated by a very successful conference, held by kind permission of the Egypt General Mission at their headquarters at Zeitoun, from the 18th to 21st November, 1912. There were 46 Colporteurs from the various Missions, including those of two Bible societies working in Egypt, present. There was real spiritual blessing, and the results of that conference were felt to be far-reaching.

Work among the Pilgrims.

This branch of work was duly started, although not as early as we should have wished, but, as a matter of fact, we distributed to the Pilgrims on their way back *from* Mecca, although we hope to do so another year on their way *to* Mecca.

Georgy, the colporteur who attempted this work for about a month this year, received some rough handling on one occasion, and some of his books were torn up. They threatened to do all sorts of things to him, and as he wrote to say, "One occasion I was arrested in Zaqaziq, but your prayers got me out of it. On another occasion elsewhere, and again I got off. The Lord Who delivered me out of two calamities, could, I knew, easily deliver me from the third." So it proved.

Mr. W. G. Russell.

A long-felt need was met when Mr. W. G. Russell, of Sheffield, went out to join the work. He is a trained stenographer, and gives a considerable amount of time to helping the Superintendent with his large correspondence and book-keeping. It is hoped he may be able to develop the bookselling in the near future.

Fraulein Elisabet Franke.

God has also sent help in the Women's Literature Department of the work. Mr. Upson spoke of the commencement of this last year at the Annual Meeting.

Just before the closing of the year's work the Executive Committee had an application from Fraulein Elisabet Franke, formerly Home Secretary to Pastor Lohmann's Mission, Freienwalde a/Oder. Fraulein Franke has already done several months' study in Cairo under the expert guidance of the Rev. W. H. T. Gairdner (C.M.S.). She will be supported by the Deutscher Frauen-Missions-Bund.

Additions to Executive Committee.

The following lady and gentlemen have joined the Executive Committee since the last report was issued:—

Miss A. M. Hodgkin, Reigate.
 Rev. H. U. Weitbrecht, Ph.D., D.D., London.
 Rev. C. R. Watson, D.D., Philadelphia.
 Mr. Delavan L. Pierson, New York.

New Premises in Cairo.

God has graciously been pleased to send in two special gifts towards the proposed new premises in Cairo. These both came to us through our New York Committee, and have now placed us in a position to buy. At the present time negotiations are still in progress for a site with a three-storied building already on it, which it is felt locally can be adapted to our needs. There are, however, several important points still to be settled before it will be purchased.

The Outlook.

But what of the future?

Two strongholds of Islam are crumbling. First the old adage, "Verily the Arabic language will never be Christianised," can no longer be quoted, for it is becoming more and more evident to the thinking Moslem that it is being captured for Christ. Secondly, the political power of Islam is broken. The fall of Adrianople must inevitably mean open doors, and, fight as they may to retain their cherished dream of Moslem supremacy, a new era has dawned, before which these old habits of thought must give way. The opportunity of reaching Moslems to-day by means of the printed page is unprecedented. If it is true that Christian literature for Moslems is the strategic method of reaching them, then we need to double, nay, do tenfold more in the coming year to accept the wonderful openings God is giving us.

Testimonies from all sides reach us stating both the effectiveness of our literature, and willingness of Moslems everywhere to read it. We appeal, therefore, to all our subscribers and those into whose hands this report may come to help us to do it as strongly and quickly as the position demands.

Proposed Book Depôt.

The Committee is specially anxious to open a Book Depôt at Port Said. A little over £50 is in hand for this object. Another £150 will be necessary ere they can accomplish this fresh enterprise.

Finance.

In considering the subject of the Society's financial position, the Committee is thankful to be able to state that the receipts, both for the General Fund and also the Building Fund, have been greater than any year previously.

In 1911-12 the total receipts for the General Fund amounted to £1,205 12s. 10d. Those for 1912-13 reached £1,430 15s. 1d. Without doubt this increase was due to special meetings held in Tunbridge Wells and Blackheath, at both of which Dr. Zwemer spoke with tremendous force. The Committee earnestly hope that these gifts may again be forthcoming in the present year, as it was mainly owing to this fact that they felt able to send out Mr. Russell to the field. His support will be just as much needed in future.

There was an increase of £330 6s. 6d. on the receipts in the Building Fund. The Committee made a special effort to

raise £1,000, but their expectations were not realised in England. A similar effort was made by the New York Committee, and their supporters rallied round them wonderfully. They were able to transmit to Cairo over £6,000 towards this fund.

The Executive Committee further appeal to their supporters to obtain fresh openings for the Secretary, Mr. Oliver, to tell of the work. Any opening, however small, would be gratefully accepted, so that the story of "What God hath wrought" should be told to increasing circles of Christian people.

They feel also the constant need of systematic prayer. Leaflets containing requests for Praise and Prayer are sent out free from the Office, at 16, Southfield Road, Tunbridge Wells, each month; they strongly urge the necessity of fresh workers by prayer being linked on to the work. They will be glad if any hear God's call to this service, which they feel to be of vital importance, and an application for these leaflets will at once be attended to.

Their Quarterly Review, "The Moslem World," edited by Dr. Zwemer, has now been running since 1911. It is warmly welcomed in missionary circles. The need, however, is that the circulation should be largely increased. In the days when there are a multiplicity of magazines it is possible that time may not be found in the homelands for the study of such a Review. But there is another side to the question. The missionaries, those who can afford to pay for it, are finding it of immense value to them in their work. In its pages are discussed many of the problems which make the Moslem so hard to evangelise. Therefore if any would like to send free copies to missionaries abroad, the price is 4/- per annum, post free, to any part, payable in advance; the Secretary will be glad to forward it on their behalf to missionaries unable to pay for it themselves.

Finally, the Executive wish to record their grateful thanks to the Christian Literature Society for India for use of their committee room, and also as publishers, on their behalf, of "The Moslem World" Review.

To the Rev. G. Patterson, their Chairman, for all the thought and labour he has given in the varied matters which from time to time have come up for solution.

To the Local Committees in Cairo, which consist of members of the various Missionary Societies stationed in Cairo, who, in the midst of all their busy life, yet find time to consider local problems and advise the Executive Committee.

Especially to our New York Auxiliary for their prayer and self-sacrificing effort which has borne such abundant fruit in the past year.

To the lady who gave £3,000 towards the Building Fund, and to the anonymous donor of £1,400 towards the same object. Both these gifts came through the New York Committee.

To all the Local Secretaries and subscribers, and last, but not least, to that increasing band of faithful friends, who, through their unwearied intercessions, are helping to break up the fallow ground of Islam, and enabling the Nile Mission Press to scatter the seed of Eternal Life.

The following fuller reports will be found interesting and instructive:—

PRINTING DEPARTMENT.

The progress made by this Department is best shown by the following table:—

1905-6	-	-	-	-	-	4½	million pages.
1906-7	-	-	-	-	-	5¾	"
1907-8	-	-	-	-	-	7¾	"
1908-9	-	-	-	-	-	8	"
1909-10	-	-	-	-	-	9	"
1910-11	-	-	-	-	-	10½	"
1911-12	-	-	-	-	-	11½	"
1912-13	-	-	-	-	over	13	"

Both Mr. Gentles (Master Printer) and Mr. Baker, his Assistant, state that they can praise God for many answers to prayer in the work of the past year.

PUBLICATION DEPARTMENT.

Mr. Upson left for furlough in April, 1912, which meant that there was less direct publishing work than would have been the case if he had been in Cairo.

His report contains the following information:—

In addition to reprints of publications, the following *new* books and tracts were brought out:

1,000	English Pamphlet, "Behâi Sect."
2,000	Arabic Pamphlet, "Behâi Sect."
300	"Directory to Workers among Moslems" (English).
3,000	"Husn-el-Ijaz."
1,000	"Fact and Features of Our Lord's Return" (Rev. Hubert Brooke).
750	English Pamphlet "Story of Ishmael."
1,500	"Christ in all the Scriptures."
3,000	"Sweet First Fruits."
750	Annual Reports.
1,000	Descriptive Guide to our Publications (English).
2,000	"Bible-Searching Calendar."
4,000	Arabic Texts, in books.
3,000	"Names of God."
2,000	Zwemer's Lecture.
2,000	"Bible Lessons" (with R.T.S. pictures).
5,000	"Sermon on the Mount" (vowelled).
5,000	"Al-Kindy" (for Bible Lands' Missions Aid Society).
2,000	"'Alam ul-'lâm" (by author of "Sweet First Fruits").
2,000	Dr. Zwemer's "Hal min Taqaddum."
10,000	Temperance Tract.
2,000	"True Story of a Jewish Convert."

Some of the reprints were done in considerably larger quantities than before, while the Story-Parables were done (singly) in editions of 5,000 each. Twenty thousand of the Khutba upon "Sacrifice" were prepared during August, and some 17,000 of these were sent out for free distribution in readiness for 20th November.

How simple it seems to write down the above figures, but have the majority of our readers the slightest idea of the work to be done in criticising and altering the M.S., and then in correcting the proofs?

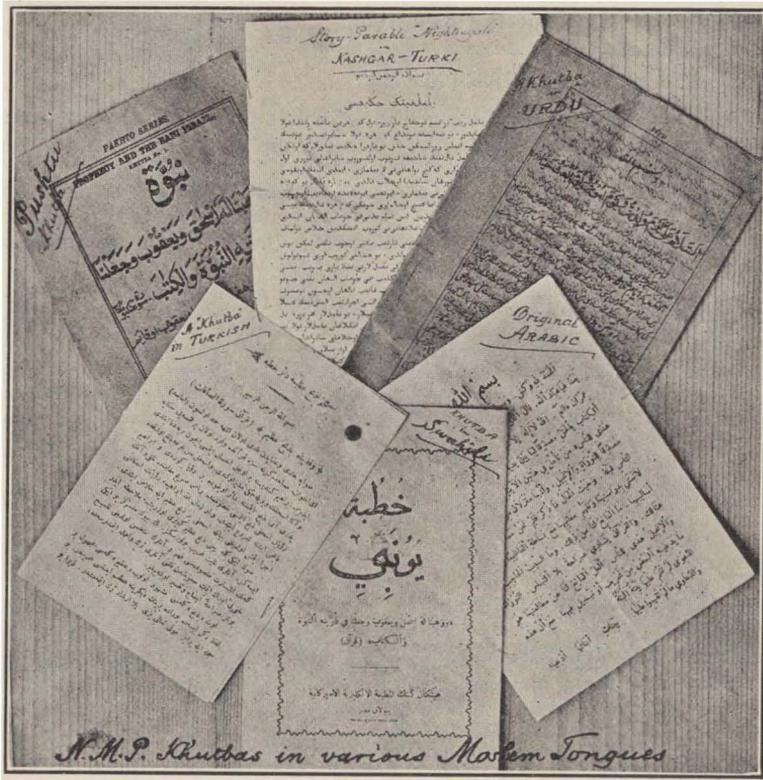
The books have been sent to various lands somewhat similar to those of days gone by, except that through the kindness of

one friend on a single occasion we were dispatching nearly 100 kilos to Central and South China and Chinese Turkestan.

Some of the literature has now reached Brazil, where they are taking up the question of reaching the Moslems who have settled in their midst.

As to our Khutbas, the languages in which some or all are now obtainable are as follows: Arabic, English, Turkish, Sindhi, Urdu, Pushtu, Kashgar-Turki, Malay, Swahili, and Chinese, and Pastor Lohmann has asked permission to translate them into a Kurdish dialect.

The following are extracts from some of the letters sent from distant lands.



"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 the people. Many of their Sheikhs and the more intelligent of the people frequent our reading-room in Tarsus."

From Algeria:—

"Kindly oblige by forwarding, per post, the Arabic edition of 'Christ in all the Scriptures,' which I shall be most thankful to procure for a seeker who is looking for Christ in Genesis, etc. Although a Kabyle Moslem he has a good knowledge of Arabic."

From Samarkand, in Russian Turkestan (close to Bokhara), we have received the following:—

"As to the Arabic tracts I shall order them as soon as my stay and work here will be made clear to me. I shall send the "Public Confession of Faith in Christ" translated, to some Mullahs I know. The Lord further your work."

A native pastor in Upper Egypt wrote:—

"We are grateful for your valuable offer of Khutbas for the Day of Sacrifice, and I am very pleased to inform you that our Church has formed a special committee for evangelising the Moslems, which meets to pray for them every Saturday evening. During the past six months we have distributed 300 of your Khutbas, with the result that some individual Moslems have been influenced and have asked to receive a Bible, which we gladly gave them, free of charge, while others of them have begun attending our Church services occasionally. Kindly make me a grant of 300 free Khutbas for the Day of Sacrifice."

The Rev. Jos. H. Linton wrote in the "C.M.S. Review," February, 1913.

"The writer has found translations of the Parables, published by the Nile Mission Press, very acceptable, even among the unconverted: . . . there would seem to be a great field for the extension of such instruction by the Parables for the comparatively illiterate."

Increase of Circulation.

We are delighted to be able to chronicle an increase of 60 per cent. in the number of copies distributed. Four out of every five copies were bought and paid for by individuals, while the odd fifth (17,650) were practically all paid for by special donations.

The classified summaries of distribution of books and tracts for the past four years are as follows:—

	1909-10	1910-11	1911-12	1912-13
Colporteurs - - -	10,999	15,500	15,938	19,593
Wholesale - - -	3,994	10,093	10,085	12,348
Nett (Books, etc.) -	2,538	3,148	4,023	4,795
„ (Khutbas) - - -	—	23,446	13,644	29,689
Gratis - - - - -	1,782	5,026	8,993	17,650
Total	19,313	57,213	52,683	84,075

Colportage.

Each colporteur under the new scheme has a regular district from Alexandria to Assuan.

These men are not evangelists in the sense of being preachers. Our aim is that the men should be saved and Spirit-filled; and, secondly, that they should learn to do personal work for the Lord, and not be like ordinary commercial book-sellers. The following incidents from their reports explain the work better than any words of ours can do:—

One writes:—

"I gave the pamphlet on 'Beautiful Names of God' to three Moslems. They read it much and they were very pleased

with it, because it was not controversial like some books. I discussed also with them about its texts illustrating the Names of God, and they were very glad to hear what I had to say."

The following recent incident shows the difficulties faced by the Colporteur.

"After I had distributed the whole day in one of the villages I began to search for a lodging-place, and met the chief man from the same village. He asked me several questions about my religion; I gave an answer to every question. When he saw I considered Christianity better than Mohammedanism he was very angry and caught my hand and told me that if I came to lodge in his village, he would make it warm for me. So, after what he told me I deemed it better to go hungry and without a bed for the night, as, if I had stayed in his village, he would have molested me."

The offence of the Cross has not ceased!

Another one is rather more encouraged. He says:—

"Some time ago I sold two pamphlets to two Mohammedans, and after they had read a page or two they ran after me and catching me by the throat, said, 'Give us our money back.' The people assembled together to see what was the matter, and I took the opportunity of telling them how Christ had suffered and died on the Cross for us all. The two who had pursued me were then evidently shy, and I heard no more from them as to wanting their money back. The remainder were touched, and said, 'We ought to read Christian books, for are they not a nation like ourselves? They have their Bible and we have our Qurân.'"

Another writes:—

I went to A., where I visited the American School and showed the books to some Coptic pupils. There was a Moslem pupil among them, and I offered to him the book "Alam ul-A'lâm." Afterwards he began to ask me about the three-fold secret, the humanity, the power and the resurrection of Christ. I replied to him with proofs from the Holy Bible and from the Qurân, till I convinced him. We ask God to bless His word to the men who heard, especially to that Moslem.

The Colporteur who reports the following unusual incident has himself (a Copt) been upon pilgrimage to Jerusalem:—

This week I was very glad because the Moslems showed no fanaticism, and some of them bought my books with pleasure. While I was going in a great hurry on my way, suddenly I heard a man shouting for me to stop. "Show me your books," he said, and when he saw them he bought four books to the value of nine piastres, among which was "The Sweet Story of Jesus." He told me he was a Mohammedan, but bought these books for the reason that he loved Jesus Christ. Every year he went to Jerusalem to visit His tomb and the other sights there, and if I would ask him any question (to test his knowledge of the city) he would reply to me. Upon hearing this I was struck with astonishment, and I praised the Lord Jesus Christ.

The writer of the following is more of an evangelist than a colporteur:—

The past Sunday was a day of pleasure in D., where the meeting was between Moslems and Copts. It lasted from 8 p.m. till 11 p.m., and we found that when we have confessed the Saviour, Jesus Christ, the power of the Holy Spirit is always with us. They were all listening with ears and hearts. On Tuesday there was a great meeting in S. At the end of that day the priest of the Coptic Church and myself had many an argument. The Moslems were very glad of my reply, which they took to their friends. For that reason I went to S., all the week, to see the result of my sermon, and I became glad because the discussions were uninterrupted every day. I thank God, Who moved the tongues of the Moslems to carry His words to those who call themselves Christians!

Translation of a letter actually received.

After salutations,—“I thank God Who sends teachers to instruct the ignorant, and I was glad to see D., your colporteur. Having had much intercourse with some of the Christians, I was wishing to receive instruction as to the character of the Messiah, when one day I was sitting in my shop, and behold this man passed, crying aloud, ‘Religious books to give life to souls.’ I called him, and he entered my shop, and discussed for two hours. . . . He related the whole story of what happened from the Creation down to the Ascension of Christ, and explained to me why Christ bore all His suffering. He then gave me one or two tracts, and made me promise to go to a Gospel Meeting with him.

Now, what I want is to investigate the two religions in order to find the truth and the way of salvation.”

(Signed) SAYID MOHAMMED.

The handwriting was that of the colporteur, who said that he had written the substance of what the Mohammedan enquirer, who signed it himself, had expressed to him.

We did with this letter what we do with all similar cases, that is to say, we passed it to the nearest ordained missionary, that the writer, if a true enquirer, might receive a course of instruction with a view to baptism. The missionary to whom we sent it replied to say that he would be delighted to help the man, but added some pregnant remarks to the effect that owing to recent interest in the Gospel, he was now individually interviewing at frequent intervals no less than twenty-five Moslems. What he wanted to know was—How is their head-knowledge of Christ to become *heart-knowledge*. In other words: **Who would take up the burden of prayer for these seeking souls, pray for them till they were given the missing sense of sin, pray them into the Kingdom, and pray on after that for them to be KEPT by the Holy Spirit's Power?**

Another case which came under Dr. Zwemer's special notice was that of a Moslem, who begged him to scatter our book, “The Narrative of Qurānic Discussions,” as widely as possible amongst his brethren, as it had convinced him of the truth of Christianity.

The foregoing show how the Word is finding an entrance in various places, and furthermore, that it is being studied.

Without doubt there are many others who secretly are receiving blessing from the books, but whose fear of persecution keeps them from an outward profession of faith.

"The Moslem World" Review.

Dr. Zwemer has written as follows concerning the quarterly magazine:—

"The friends of the Nile Mission Press and its work know that in addition to the messages that are sent out in Arabic for Moslem readers, the Press is also responsible for the publishing of the quarterly magazine, 'The Moslem World.'

"The object of the Nile Mission Press is to reach Moslems with the Gospel not only in Egypt, but throughout all lands, and the quarterly serves as a forum for the exchange of thought among widely-scattered workers, and binds together in a common fellowship of faith those who are working for the evangelisation of Islam. As editor my task has been made easy by the cordial response both from missionaries and living leaders of thought on Islam, so that I have always had a splendid supply of good material. We are also indebted to the kind co-operation on special lines of each of the associate editors, and, not least, to those who through their labour of love are doing editorial work in London. We cordially welcome the candid criticism of all the readers of the magazine and suggestions for its improvement. Enlargement and the opening of new departments in the quarterly, however, will only be possible when our list of subscribers is largely increased. There is still a small deficit annually to be met by personal solicitation, and if those who have found the magazine at all helpful would secure other subscribers we would be grateful.

"One of the encouragements in this editorial task is to hear of articles translated from 'The Moslem World' for Moslem or Christian readers in other lands and languages. No one need hesitate to use the magazine to this end, if due credit is given to the publishers."

Comment upon the above is needless. The Executive Committee endorse the need of increasing the number of subscribers. They trust their supporters in Great Britain will stand by them in this matter as the friends in America have done, and thus place the Review in a strong financial position.

The Nile Mission Press, Statement of Accounts.

For Year ending March 31st, 1913.

Receipts.	£	s.	d.	£	s.	d.
To Balance at Bank, 1st April, 1912—						
Current Account... ..	146	5	0			
Building Fund	712	4	7			
				858	9	7
„ Donations and Subscriptions—						
Received by Hon. Treasurer ...	1036	4	9			
„ „ Hon. Treasurer,						
Scotland	101	13	3			
„ „ Hon. Treasurer,						
U.S.A.	197	12	11			
„ „ Hon. Treasurer,						
Victoria (Aus.)... ..	23	16	6			
„ Received for Magazines, “Blessed be Egypt”	51	13	9			
„ Sales of Literature and Prayer Cycles	19	13	11			
				1430	15	1
„ Donations for Building Fund ...	396	19	9			
„ „ „ Colporteurs	91	0	0			
				487	19	9
„ Bank Interest—						
Current Account	3	0	6			
Building Fund	26	5	1			
				29	5	7
				£2806	10	0

Payments.	£	s.	d.	£	s.	d.
By Office Rent and Secretary's Salary				246	0	0
„ Cash Transferred to Cairo... ..	770	7	4			
„ Passage Money and Expenses of Workers on Furlough	115	2	0			
„ Insurance of Plant, &c., in Cairo ...	6	8	10			
„ Machinery and Freight to Cairo ...	7	15	3			
„ Transfer to “Fairhaven” Home ...	5	0	0			
„ „ „ “Moslem World” A/c.	90	0	0			
				994	13	5
„ Printing Magazines, “Blessed be Egypt”	66	4	0			
„ Printing, Stationery, Advertising, &c.	38	14	2			
„ Postages	51	5	9			
„ Travelling and Office Expenses ...	42	8	1			
„ Typist's Salary	28	19	0			
„ Hire of Hall and Expenses Annual Meeting	4	19	6			
„ Prayer Cycles	11	1	6			
„ Bank Charges	0	17	10			
„ Transfer from Building Account to Current Account	5	0	0			
				249	9	10
„ Balance at Bank, 31st March, 1913—						
Current Account	185	11	4			
Building Fund	1130	9	5			
				1316	0	9
„ Cash in hand					0	6
				£2806	10	0

BLESSED BE EGYPT.

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.*

The Annual Report of the New York Committee is printed below :—

ANNUAL REPORT OF THE NEW YORK COMMITTEE
OF THE
NILE MISSION PRESS

For the year ending March 31st, 1913.

The work of the Committee has grown the past year by leaps and bounds, and it is with real joy we recognise God's blessing and guidance in this corner of effort for His great Moslem world.

As this is a *first* annual report, perhaps it might be interesting to note the origin of the Committee back in November, 1910, when it was just a circle of seven, met to pray for the needs of the Moslem world, the influence and upbuilding of the Nile Mission Press, and Dr. Zwemer's work at Cairo.

At the next meeting, in January, 1911, Mr. Delavan L. Pierson accepted the Chairmanship, Mrs. Olcott was named for Treasurer, and Mrs. Montgomery for Secretary.

The Committee decided upon the raising of funds and publicity of the work through the "printed page" as definite objectives for their existence.

Four members were added to the Committee, making eleven April 1st, 1912, and during this past year seven more have accepted for service, making eighteen in all.

In October Dr. Watson and Mr. Pierson were elected members of the Executive Board of the London Committee, that they might officially represent the American auxiliaries and their interests.

During the year three regular meetings were held at the home of Mrs. Olcott, New York, and three parlour meetings; two in the summer, at Twilight Park, and Quogue respectively, and were addressed by Dr. Zwemer; and one at Mrs. Olcott's in January, addressed by Dr. Jas. L. Barton, Dr. Chas. R. Watson, and Mrs. Benjamin W. Labarree.

All were intensely interesting, and were the means of inspiring many to study the Moslem problem more carefully, and to help the agencies at work financially.

The speakers at two of the regular meetings were Rev. Robert Labarree, of Urumia, Persia, and Prof. Robert I. McClenahan, of Egypt. They both emphasised the need of Christian literature and the output of the Nile Press as of the greatest value to both the Moslems it seeks to reach and the workers in the various fields.

A large quantity of literature has been distributed by members of the Committee, especially by Mrs. Olcott, which included sample copies of the "The Moslem World" quarterly, "Blessed be Egypt," leaflets in the interest of the Press, tracts, prayer cycles, circulars, advertising the quarterly, Dr. Speer's address on the claims of Islam, Dr. Zwemer's summer address, "The Tale of Three Cities," and his letter of appeal for the new premises at Cairo.

After Dr. Zwemer had looked over the Cairo work he sent reports of conditions and needs which recommended a new building and adequate equipment for the Press if it was to grow

and make good in the larger opportunity before it. His vision extends to the heart of Africa and into every other Moslem land which *can be reached* by the "printed page," if the necessary co-operation can be obtained.

Accordingly, Dr. Zwemer and Miss Van Sommer immediately set out to find suitable property with or without buildings. Several letters came, giving costs, plans and descriptions of two sites for the consideration of the American Committee.

The first house, the Russian Embassy on the Shoubra Road, proved upon examination to be unfit for the strain the machinery would entail.

After some weeks another and better site was found, being more central in location. The property runs through from road to road, and has two buildings. If the whole could be purchased it would allow of growth; if not, the half with the building of twenty rooms, would answer their purpose admirably.

This property was to be sold at auction, February 19th, so there came an appeal for a special effort to be made by the American Committee to raise the \$10,000 necessary.

It was only a few days after that date (the auction failed to take place) the \$10,000 was in the Treasurer's hands, and upon receipt of a cable a few weeks later "to please remit" we were able to send \$29,000 towards \$35,000 required, which difference London had been asked to raise.

At this writing, nothing further than a cable of acknowledgment has been received. The purchasing of real estate in the East seems a very slow process.

Dr. Zwemer reports most encouragingly of all his work at Cairo. The Training School, the progress of the Press in all its branches, and the Sunday evening services, with an attendance of three to five hundred, largely English, but many Moslems among them.

"The Moslem World" quarterly shows a gain of 230 new subscribers (American) during the year, but still more are needed to make the magazine self-supporting.

The year 1912 closed showing a deficit of £90, due to the larger complimentary issue and the expensive frontispiece of Henry Martyn.

The Committee had printed for distribution 1,000 copies of Dr. Zwemer's address, "Tales of Three Cities," 1,000 copies of the Cairo letter, and 1,000 pyramid leaflet, "Four Ways to Help."

On March 17th, Dr Zwemer and Mr. Hooper, of the English Bible Society, went to Jiddah with the purpose of investigating that field as another centre for work. Being the seaport for Mecca, it would seem to be another strategic move.

Two Prayer Circles have been maintained through the winter, one at Mrs. Borden's, on Mondays, at noon; the other at Mrs. Montgomery's, on Fridays, 11-30 a.m. They have proved a large blessing to those who have attended, and we believe have been some of the power behind the year's results.

Respectfully submitted,

FLORENCE E. MONTGOMERY,

Secretary.

Statement of Accounts overleaf.

From October 15th, 1910, to March 31st, 1913.

RECEIPTS.	EXPENDITURES.
To Subscriptions to "Moslem World" and deficit ... \$906.16	By remittances to London... \$2223.06
„ Subscription to "Blessed be Egypt" 3.90	„ „ „ Cairo ... 29000.00
„ Annual Subscriptions ... 465 00	„ Balance on hand ... 25.00
„ Donations 758.00	
„ New Premises 29115.00	
\$31248.06	\$31248.06

The Cent Mission in Cairo.

"Because of his importunity."—LUKE XI. 8.

"To the end that they ought always to pray and not to faint. . . . She came oft unto Him. . . . His own elect which cry to Him day and night."—LUKE XVIII. 1-8.

"Continuing steadfastly in prayer."—ROM. XII. 12.

"Watching therein with thanksgiving."—COL. IV. 2.

"He prayed fervently . . . he prayed again."—JAS. V. 17, 18.

THE tremendous importance of reaching the goal in our prayers, of getting through to real victory! How the Lord impressed it on His disciples; how Paul pleaded with the churches, the Romans, Ephesians, Colossians, and Thessalonians to this end, and how the enemy fights to prevent it, to cause slackness, a loosening of our grip, an easing-off just at the critical moment. If ever we felt the fellowship of the Saints in any conflict we have felt it during these days. "Egypt is very near when I am on my knees," writes one dear friend, and surely she is but voicing the experience of many who are right in the midst of the pitched battle that is going on in Cairo. We write to encourage you to take hold afresh, and to press the battle up to the gates. Praise God we have seen a measure of victory; every day during the past month at the afternoon and evening meetings souls have been dealt with; no day has gone past without seeing some brought to decision. The meetings have continued small, but always fruitful; and always just as many remaining to be talked to as our little band of workers is able to deal with. Better only a dozen present and five of them brought to decision, than five hundred and only one, or a thousand and no soul touched.

But oh! the land that remains to be possessed! God has given us the vision of this CITY moved by His mighty power, of a spirit of conviction coming upon the people; a great awakening amongst the dead Christians that will bring life into the dead Churches and set them on fire for God; a great trembling amongst the sinners, a disgust at sin, a new longing after God

and holiness. Something that will set the whole city in a commotion, and compel men to think, to feel, to cry out:—"What must we do to be saved?" Our God is able to do this. Already, here and there, we have seen a going in the tops of the trees. One Moslem woman in a distant quarter of the city refused to send her child to a Christian school, saying that she had heard that a tent had been erected in Cairo to make all the Moslems Christians! The people are speaking about it. A native worker met a Moslem tinsmith on the train lately, and as he spoke to him of Christ crucified for his sins the man burst into tears. He said he had left his house that morning with an awful burden of conviction resting upon him. No one had spoken to him, no one had dealt with him; surely God is hearing the cry going up from many hearts that a spirit of conviction will come upon Cairo. Pray on, dear friends, encompass this city with prayer and the shout of triumphant faith, and we shall yet see the walls of darkness go down flat and a mighty victory won for our King.

The young Jew mentioned in our last letter came through a testing time. He was dismissed by his employer because he would not deny Christ; we united with him in definite prayer that God would keep him in that Jewish establishment as a witness, and within twenty-four hours the man sent for him and appointed him to a better post than he had had before. He has gone on faithfully testifying, and the other night he had ten young Jews, his fellow-employees, in his house and preached the Gospel to them for three hours. He has also helped in dealing with souls, in French and Italian, in the tent.

A Greek schoolmaster came to the Lord at one of the meetings. He turned up next day enquiring about deliverance from the power of sin, and God met him again very definitely. He has been so keen since to deal with others, and bring them to the tent; a few days after his own conversion he had been the means of leading four souls to Christ from amongst the Greeks.

Two dear young fellows from one of the Government schools decided for Christ; next day they turned up bringing five of their comrades to be dealt with. They are all Orthodox Copts from the same place in Upper Egypt. The five came out brightly on the Lord's side. They had a friend, a postmaster in a village near Cairo; they wrote to him about what was happening in the tent. He came up last Sunday to see for himself, received Christ as his Saviour, and went back rejoicing. Then they brought another young man from one of the banks in their town who happened to be in Cairo on holiday. He was blessedly converted, and is returning to the upper country to live for God. It has been a sight to make the angels weep for joy to see the anxiety of these lads to get the others saved, and to hear them pleading with God in prayer around them whilst they were being dealt with.

A young Moslem began coming to the tent last month, he was very bigoted and very bad. He was just full of argument against Christianity. One night we put the Gospel before him clearly and definitely, and pleaded with him to yield to Christ. The Spirit of God was evidently dealing with him, and as we talked to him the others gathered round and prayed aloud in English and Arabic for his salvation. The assurance came that

prayer was answered; but he refused to yield, and scoffed at the idea of becoming a Christian. About midnight he rose and left us. We were tempted to doubt, but the verse that came to us was, "Except ye *see* signs and wonders ye will not believe." No sleep visited his eyes that night, however; he sat and pondered over a Gospel he had received, and thought of the prayers and the words he had heard. In the morning he came, a broken soul, to the tent; and next day, weeping like a child, he received Christ as his Saviour, confessing his sin and hatred of the Gospel. Pray much for this dear lad, he is still at school and dependent on his people, and it is very difficult for him to confess openly. Many other Moslems have heard the Gospel in the tent. One night we had seven sheikhs from the Azhar University present. One of them, who is coming regularly, has professed faith in Christ, and has been helping us to deal with others. The Azhar is a strategic point in this city. A real work of the Spirit in the Azhar would touch the religious life of Cairo and set it in a blaze. We are in touch with five of the students there now who have confessed their faith in Christ as the Son of God, and their Saviour.

Some British soldiers have decided, and backsliders have been restored. One afternoon saw a fierce conflict for the soul of one man; for three hours on end his comrades and some of us pleaded and prayed around him. He was in the very depths of despair, broken and weeping over his sins, but could not, or would not, yield to Christ. Just when it seemed most hopeless, he gave in, and is now rejoicing.

Another night it was an English groom employed by one of the native princes. He had been converted during the tent meetings at Ramlah in 1910, but had got mixed up with an ungodly crew in Cairo, being a champion boxer and gymnast. Praise God he has made a clean sweep of everything, and his shining face is now a joy to behold. He says the devil had given him a knock-out blow and was "counting time" on him," but the Lord has lifted him up and now the fight is going the other way.

Another memorable conflict was over a poor drunken Coptic carpenter, who had been at one time a power for God, preaching the Gospel boldly in the streets. He did not believe that it was possible for the Lord to save him; he had no desire to come, no feeling in his heart. How our native brothers pleaded for that soul, what weeping and wrestling with God! Then inch by inch we gained ground, until at last, after eleven o'clock, with a shout, the power of Satan was broken, and glorious deliverance came.

Beloved friends, pray for these souls, pray for many others neither time nor space permit us to mention, that they may stand fast in the Lord, that they may go on to know Him, that they may become warriors in His service. He needs apostles among the Jews, the Greeks, the Moslems, the Italians, the French, the Copts, the British in this great city.

Pray still that Satan may be bound and rendered powerless through the mighty work that was finished on Calvary. That souls may be brought to the tent with prepared hearts. That all needed strength may be given us during these hot days to deal with them. That we may be definitely led regarding any fresh

move He would have us take, a launching *farther out* into the deep if that is His will. Yea, that looking unto the promise of God, we waver not through unbelief, but wax strong through faith, being fully assured that what He has promised He is able to perform.

J. GORDON LOGAN,
JENNIE B. LOGAN,
T. D. ELY,
A. W. BRADLEY,
W. L. MCCLENAHAN.

"God is not unrighteous to forget. . . Be not sluggish, but followers of them who through faith and patience inherit the promises."—HEB. VI. 10 and 12.

IT is due to our prayer helpers in this conflict to give another short report of the Lord's working. We closed the tent on the 21st May a little earlier than we had intended, but with both Rev. W. L. McClenahan and Mr. A. W. Bradley laid aside by sickness, the work became somewhat heavy for our little band. Praise God, the last meetings were among the best, both as to numbers and results. All sorts of people have heard the Gospel message—from the high official's son, to a poor blind Koran reciter, who cried to the Lord Jesus to save him from his sins.

Some of the young converts have been so bright, and they have given us much valuable help in bringing others to the tent, and in helping us to deal with them. One dear fellow, a student in one of the secondary schools, listened attentively to the personal dealing for some time, and then asked the Lord to enable him to bring two souls to Christ each day, and certainly his prayer was answered in a wonderful way, and it was a beautiful sight to see him bringing souls into the meeting, praying for them during the address, and then leading them to Christ at the after-meeting.

One young Syrian boy was converted, and in his new-found joy went to his home and told what great things the Lord had done for him. He pleaded with his father and brother to accompany him to the tent, where they both yielded to Christ. On the morning of the spring holiday his mother wished him to go out with her for a walk, and he besought her to get converted before they left the house, as something might happen to her in the street and she would be lost. So there and then she knelt down and cried to the Lord to save her.

An official in the Post Office who has gone on splendidly since the day he decided, gathered all his relatives together in the house, such a crowd of them, in order that they might be dealt with about the new birth.

One day a Moslem Omdeh (head of a village), who has been in touch with Christian teachers for some years, came to the tent and was led to decision for Christ. A few days later his young brother, who was in a Government school in Cairo, also came out very brightly. They returned shortly afterwards to their village in the Delta, and a letter has reached us from the brother telling how they meet every morning to read in God's Word and

to pray together. A missionary who visited the village lately writes to say that one of the Coptic Christians there had mentioned to him in the course of conversation that the Omdeh's attitude had entirely changed since his return from Cairo. Pray much for these two in the difficult path they have to tread.

The young Moslem mentioned in our last letter has had to pass through the fire since. His elder brother beat him and kept him practically a prisoner in the house for a week or two. He brought sheikhs to prove to him the fallacy of Christianity. The



SOME OF THE YOUNG MEN WHO WERE CONVERTED IN THE TENT,
WHO ARE GOING OUT NOW, TO WORK FOR CHRIST.

lad seems to hold fast to his faith at heart, but is unhappy over the non-confession with his mouth. He is very, very much in need of our prayers.

We had a few testimony meetings towards the close of the Mission and an all-day of prayer out at Zeitoun. It was good to hear of the Lord's dealings with some. At one meeting a British soldier gave a ringing testimony about deliverance from Satan's power and sin's dominion; afterwards a railway clerk

remained behind, and, when asked what we could do for him, said, "I want what that soldier has got." Praise the Lord, He has no favourites, and soon this young Copt was rejoicing in the same salvation that the soldier had. Next day he was back, very happy, and not long afterwards I heard him pleading with some Moslems and explaining to them the truths of the Gospel. Another railway employee, who had been a bad character and came to the Lord at one of the early meetings, was asked later what his experience was. He said, in broken English: "I was crossing Kasr en Nil bridge to *recreate* when I was handed a card of the meetings, and was asked to come to the tent, and there I received *Christmas* into my heart." He told me how the Lord had kept him from the drink ever since.

In one Government school alone about twenty of the students decided, some of them are really keen. They are now scattering to different parts of Egypt. One writes that he had been asked to preach in a Church in the Fayoum and requesting prayer; others are making arrangements to carry on a campaign in the villages around their houses in Upper Egypt, and offered to pay the expenses of an evangelist to help them. There is no reason why this work should ever come to an end.

Among those who came to the tent was Maligi, the author of "A Wonderful Question for the People of the Cross," and his nephew, Hassan. The latter was dealt with at several meetings, a most bigoted Moslem. On the closing night he came up smiling and saying that now his heart was at rest. He was asked if he had found rest in Christ. "Oh no!" he said, "My heart is at rest because the tent is coming down to-morrow." The devil also is glad to see it go; but he need not be allowed to keep his goods in peace in Cairo; the most powerful weapon that has been wielded in these meetings has been fervent, believing, persevering prayer, and that can continue until his power is broken, and the city is visited by widespread revival. Even after the meetings closed we were brought into touch with seeking souls. A railway inspector and his wife came to our flat in Cairo with their daughter, asking us to anoint her for healing. God met them very definitely, and all three decided for Christ. The same morning three Coptic women were visited in their home and gave themselves to Him, and one of our number had the joy of leading a Syrian woman to the Lord in the train en route for Alexandria and home. Tent or no tent, if we are out after souls we shall get them; but it means very definite, loving personal dealing, with a lot of prayer, and a close walk with God behind it all.

Will you ask the Lord that we may have clear guidance regarding any further use He would have us make of the Tent in Cairo or elsewhere in Egypt during the coming winter?

J. GORDON LOGAN.

A HOME FOR MISSIONARIES' CHILDREN.

Two ladies of great experience and love for children are starting a little Home for Missionaries' Children at The Cottage, West Mersea-on-Sea, Essex.

The Heart of the Mohammedan Woman.

By MRS. BENJAMIN W. LABAREE.



WE sat in the apartment of a Mohammedan princess, not in her grand reception room, where she had usually entertained us, but in the more familiar sitting-room upstairs. With our feet cosily tucked under the handsome quilt that covered the pan of charcoals, we sat on comfortable cushions on the floor, and listened while she told us of her severe illness, of how she was going to Russia to see a specialist, and of her awful fear lest she should soon become blind. Suddenly she exclaimed, "Will you pray for me? Your hearts are good and pure, and God will hear you. He would not listen to me, for my heart is impure and bad."

It was a longing cry from the heart of a Mohammedan woman, a heart which she felt to be utterly unworthy of addressing her Maker, but a heart that reached out with intense desire to a Divine Power, and to those who could put her in touch with that Power.

Do you ask me to tell you something about the heart of the Mohammedan woman? Listen, then, and try to realize first what a *suffering heart* it is. Why should it not be sad and sorrowful, when one of the holy books says, "The threshold of the house weeps forty days whenever a girl is born"? Unwelcomed, considered inferior to her brothers and father and husband, and surrounded by so much in her religion and circumstances that simply means degradation and humiliation—who can blame her if her heart is not happy and care-free? The very physical trials which come to her because she is a Mohammedan woman add greatly to her suffering. The Koran itself allows a man to beat his wife, though with the distinction that he must not beat her as he would a slave.

In Moslem lands there are no institutions for the care of the insane, the crippled, and others who are helpless, except such as have been introduced through missionaries or in imitation of their example. There came once to our dispensary in Urumia an old woman with a girl of sixteen or seventeen who was deaf, dumb and blind. She appealed for help to the physician, and to her deep sorrow found there was nothing that could be done to cure the girl. In despair the old grandmother asked, "What can I do? Must I kill her?" The lady physician talked to them lovingly and sent them away. They came again and again, but nothing could be done to effect a cure. Some years after the doctor had returned from her furlough a woman arrived on dispensary morning whose face seemed familiar. She brought a girl of about twelve who was deaf and dumb, and something about the case caused the doctor to look more closely and to ask, "Were you not here once before with another grand-

daughter? What has become of her?" With the tears streaming down her face, the poor old woman answered, "I had to poison her. There was nothing else to be done."

It is not only a sorrowful heart that the Moslem woman carries, but it is a *heart full of fear*, full of suspicion, dread, and horror. We can scarcely realise how many things have to be avoided in order not to bring the "Evil eye" upon her, nor how real and terrible is the suffering on the part of those subjected to these superstitious fears. If, for instance, someone in the room sneezes once, it is sure to bring misfortune; two sneezes are all right, and it took me some time to learn when in company with my Mohammedan friends to invent a second sneeze when it did not come naturally!

There is the fear that hangs over the young girl as she is sent out from her father's home to an unknown husband, an unknown mother-in-law, and the absolutely unknown future. The little, shrinking girl, after a question has been asked by a priest outside the curtain or a window, and some old woman has answered for her, must sit, silent and almost motionless through the long festivities, awaiting the moment when her husband comes into the room where she has been placed, lifts the veil, and looks at her. In some regions she knows full well that if he does not like her appearance, he may spit in her face and send her back to her father. Even when this does not occur, she knows that if she fails to bear him a son, if her health or her beauty is lost, he may at a word divorce her, or may bring in another wife who will take the first place in his affections.

There is horrible, grinding fear all the time, and these women look into our faces and say, "Do you mean to say that your husband cannot divorce you?" "No, it is against the law of our religion." "Oh, that must be a good religion!" exclaimed a woman once, after such a question and answer, although but a few moments before she had been mourning that I was not a Mohammedan, and thus could have no hope of Heaven.

You will not be surprised to find the heart of the Mohammedan woman is a very *jealous heart* when you learn something of her home-life. Never can I forget the scenes in some of the homes visited in Persia, where there were two or three wives of the same man, and the superior wife, the one in special favour, would receive her callers, and do all the honours of the home, while some older woman, who had borne children to her husband, and had at one time been the head of that home, was not even allowed to sit in our presence. These conditions very often result in the poisoning of some favoured wife by others, or in inflicting some terrible injury upon each other. The results are disastrous, not only to those who are injured, but in the reaction upon the hearts of those whose jealousy drives them to desperate deeds.

Do you wonder that we must speak of an *impure heart* after we have visited these Moslem homes? It would be impossible for me to try to describe to you the sin and impurity of thought, word and deed which were revealed to us who were trying to take something of the light of Christ into Mohammedan homes. Once as a man suddenly came into the room, and the women who were not of the household cowered away in the corner and pulled their

chudders over their faces, the incident led to conversation, and I cannot forget how one woman exclaimed, "It is all right for you to see and be seen. Your hearts are pure, and ours are not."

Not only do we find a sorrowful heart, a heart full of fear and jealousy and impurity, but it is a *hungry heart* as well. One day a Mohammedan woman, the sister of a high ecclesiastic, called on us with her daughter, daughter-in-law, several children, and a number of servants. It was a call of curiosity, and one of the most uncomfortable I have ever received. They refused to drink our pussy-willow water, because anything wet belonging to a Christian defiles one so much more quickly than something dry; a few felt obliged to drink our tea, but hurried home to rinse their mouths from its unholy contamination. They found fault with us, and what we said and did, and it was with no pleasant anticipations that we started out to return their call. No one received us at the gate, nor at the threshold of the house. In the ante-room we had to pick our way around one of the daughters, who was ostentatiously saying her prayers towards Mecca. The atmosphere of the large reception room was absolutely icy; and though the proper refreshments were served with all due ceremony, our remarks and questions were answered with monosyllables or not at all. Suddenly one of the missionary ladies overheard the old grandmother asking, "How do these people pray?" Shouting across the large room, she told of how we go to our Heavenly Father with all that concerns us, of family prayer, and secret prayer; and then we were electrified, as our hostess asked, "Did you bring the Book? Will you read us something?" Next day they said to a mutual friend of ours, "Those women seemed so free and happy, while we—we are just like animals caged in."

Yes, they are hungry for something bigger and better, and as we see how many of them use the opportunities they have, we realize that we are dealing with *responsive hearts*. See how they are responding in various Mohammedan lands—Turkey, Egypt, Persia, where changes are taking place with startling rapidity. It seems strange indeed to read of the "New Woman in Persia," and to hear that in 1912 the American School in Teheran enrolled more than 160 Persian girls alone, while there are said to be seventy schools for girls in that city—schools that have sprung up suddenly in response to the eager demands for education and enlightenment for women. At the closing exercises of the mission school for little Moslem girls in Urumia, the mothers, older sisters and neighbours sat listening in wonder and delight as the children told Bible stories, sang Christian hymns, recited their lessons in various languages, and displayed their needlework. One mother was overheard to whisper to another, "We are like animals, but just see what our daughters are going to be!"

Many a *grateful heart* have I found among my Mohammedan friends, a heart that tried in some way to express warm appreciation for love and sympathy and help. A woman who had accepted Christ as her Saviour came one day with her young daughter, whose wailing, sickly baby was improperly nourished, and who was forced by her mother-in-law to keep it quiet at night with doses of opium. After I had shown them how to prepare

the baby's milk, and had given them a much-prized American medicine bottle as a nursing bottle, the grandmother exclaimed, "Jesus Christ told us to take all our troubles to Him. We bring ours to you, and you help us!"

People ask us in this Christian land in tones of doubt if it is possible for a Mohammedan to become a Christian. Yes, indeed, for we have to deal with a *heart capable of receiving Christ*. Let me introduce you to my friend R., who had, marvellous to say, learned to read, and was married to a renegade Christian. He proved to be so superior to any of the husbands of her friends, that after his death she could never be persuaded to marry again, lest a Mohammedan husband should not measure up to his excellencies. One of her missionary neighbours became acquainted with R., and after some effort prevailed on her to read the New Testament. However, as she insisted on beginning at the Book of Revelation, and was unable to understand all its contents, she declared the Koran to be far superior to the Bible. After a while, however, she began to study the Gospels, and there she found Jesus Christ, and learned to reverence and to love Him. After finishing the New Testament she was with difficulty persuaded to read the Old Testament, for she did not want to stop reading about Christ. But soon she came with a shining face to say she had found Him in the story of the creation. The Book of Leviticus thrilled her deeply. She came to say how she had been comparing it with the Book of Hebrews, and the matter seemed to her like this: Leviticus was like a person who had a great, terrible debt (it is the chronic condition for a Persian to be in debt, which rolls up at ten, twenty, sixty, or a hundred per cent. of interest), and was trying to pay half a cent. at a time, while Hebrews showed how Christ paid it once for all!

Could any of us have explained the matter more satisfactorily?

One day Miss Van Duzee learned of an old Mohammedan woman lying sick, her eyesight gone, and so she began to call on her regularly, and to read her some of the beautiful Bible stories. Slowly the woman began to understand the "good news" through the glorious simplicity of those Gospel words, and when one day the reading was about the "many mansions," it really seemed as though a new light had burst in on that darkened soul. The next week, when Miss Van Duzee made her call, the woman was too weak for conversation or reading, but she drew her visitor down by the bedside and whispered, "I am going, and when I get there I am going to sweep out a mansion and have it ready for you when you come!" And the next week, when Miss Van Duzee called, she learned that her old friend had died, calling for forgiveness on the Christ Who had died innocently for her sins.

Oh, as we think of these sinful, sorrowing, hungry, responsive hearts of the more than one hundred million Mohammedan women and girls, may *our* hearts be stirred by the love of Christ to an eager response until each one of them has learned that for her there is a mansion waiting in the home above!



The Egypt General Mission.

A BRIEF SURVEY.



GREAT change is coming over Egypt, as over all Mohammedan lands. The breakdown of the Ottoman power has had a profound effect. Mohammedans, instead of proudly disdaining Christianity, are now afraid of it. I speak here not of the fear of the armies of Christendom, but of the arguments in favour of Christ's claims. While a vestige of temporal power remained to them they shut their eyes to these, but the events of the last year, and especially of the last few months, have brought them to believe that the hand of God is against them, and therefore their proud confidence in Islam is broken. They are no longer "spoiling for a fight" with the upholders of the Christian faith, they are now afraid of being convinced.

This attitude is especially noticeable in the towns, though no doubt as profound an effect has been produced amongst the country people, but the extent of it is not so easily ascertainable.

God works in many ways. He has His strong wind, His earthquake and His fire, His Hazael, His Jehu, and His Elisha. These are His instruments to destroy the false, but His destructive work is constructive in purpose. In order that His still small voice may be heard, His "thoughts of peace and not of evil, to give . . . an expected end."

This still small voice must be speaking to many Egyptian hearts now. It is a day of great opportunity, and we, of the Egypt General Mission, thank God that we are in this place of great privilege at this time. We feel, however, how utterly inadequate we are in ourselves to overtake this great work. We want very considerable reinforcements if we are at all worthily to cope with the great possibilities that we foresee. At the same time we plead with God's intercessors to pray that we who are here may be so strengthened with might in the inner man that we may know the spiritual fulfilment of the promise: "One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you."

Our work is now carried on from five principal centres—Zeitoun, Shebin-el-Kanâter, Belbeis, Ismailia, and Suez.

Zeitoun is the secretarial centre of the mission, but we strive to reduce to a minimum the routine work of organization, so that Mr. Logan, our Field Secretary, is not confined to these duties. With Mrs. Logan, he runs a dispensary and evangelistic work in Matarieh (the On or Heliopolis of Scripture); evangelistic work in modern Heliopolis, a work which we trust will greatly develop with the certain development of this, Cairo's latest and most up-to-date suburb; also Sunday services and a weekly prayer meeting in the girls' school in Zeitoun. These activities have been somewhat in abeyance during this winter. Mr. and Mrs. Logan having put their strength into a Tent campaign in the heart of Cairo, which has proved very fruitful in the ingathering of souls. Zeitoun is also the editorial centre for the Arabic monthly magazine, "Beshair-es-Salaam," a magazine specially adapted for the presentation of the Gospel to Mohammedans. Close to Zeitoun station we have a second house, which accom-

modates, on the ground floor, a girls' school, and above a hostel for ladies who are receiving their language course at the Cairo Study Centre. Miss Langford and Miss Hoghton are responsible for the school, and for developing work amongst women in Zeitoun and Matarieh; they get a certain amount of help from the Misses Clinch, Lepper and Piercy, as does also Mr. Logan in the dispensary, in the time that they can spare from their studies. We should not omit to mention the quiet, steady work of our evangelist, Ishaq Boulos, and his wife, both of whom are converts from Islam of many years standing.

At Shebin-el-Kanâter the principal work now is that of hospital and dispensary, and the consequent evangelistic work in ward, waiting room, and the homes and villages of the patients. The men's ward has only been open since the beginning of the year, and the light against ignorance, prejudice and misconception has so far been a most trying one, and a great strain to the staff. Just as confidence was beginning to be gained, our one doctor on the active list, Dr. Payne, had his hands poisoned whilst operating. Though serious consequences were, happily, warded off, no operations will be possible until the affected fingers are quite healed. This apparent set-back to the hospital work, though hard to bear for those whose hearts were set on winning through all prejudice and opposition and gaining the confidence of the people, has really given the workers a very much needed rest. Our Father makes no mistakes. Miss Liblik, who is in charge of the nursing, has also her second year's language course to get through, so that the strain of these months has been extra hard upon her. She is assisted in the nursing by Miss Mickhin, who, unfortunately, contracted diphtheria, which, happily, was detected early, and has proved a mild case. It was her furlough year, but she has been very desirous of delaying it a year for the sake of the hospital. This illness has decided us that she must not delay her furlough, so she will be leaving for home very shortly, Miss Piercy taking her place in the meantime. Miss Jameson has charge of the dispensing, and also with Mrs. Liggins is developing evangelistic work amongst women. They have had great encouragement in this work. Simaan Hanein, the evangelist, has more open doors for preaching than he can enter; in the dispensary waiting room, the hospital ward, market and other Sunday meetings, personal interviews in his house, and visiting in the surrounding villages. Mr. Hayes has just been stationed at Shebin to help in this latter most important work. Mr. and Dr. Ruby Steel, with their little one, are at present in Scotland on furlough.

In Belbeis all attempts of the Government, Provincial Council, and private schools to make our boys' school close down have failed, and it is in a more flourishing condition to-day than ever. In regard to these boys' schools, we heard only a few days ago a very interesting testimony from an old Shebin-el-Kanâter schoolboy. He said to one of our number words to this effect: "You do not know what your school did for us boys; you do not know the great difference between boys that were in your school and those of our companions who were in Mohammedan schools. I can say that all the boys that were in your school in my time are doing well and behaving well, whereas that can be

said of few of the boys from the other schools." The girls' school in Belbeis, after the usual stiff fight to establish it, seems now to be prospering, and the ladies, Miss Reimer and Miss Perkins, and Miss Pim (before she went on furlough) get excellent opportunities of visiting the women, both in Belbeis and in the surrounding villages; but they are still finding it very uphill work to get the women to take advantage of regular meetings. A dispensary, conducted by Mrs. Bradley, gives an opportunity of ministering both to body and soul. Mr. Bradley, Mr. King, and Rustem Wasif, the evangelist, have a wide field round Belbeis, and encouraging meetings in the town, especially on market days. Recently larger meetings were held in a tent. Dr. Zwemer, who addressed two of these meetings, said it was a revelation to him, the gathering together of such a large crowd of Moslems, and being able to address them so freely on the merits of Christianity as compared to Islam.

Mr. and Mrs. Porter, Miss Rowe, and Miss Channing are stationed at Ismailia, where we have our largest boys' school and a girls' school which has passed through its initial difficulties, and is now full of promise. It must not be forgotten that all these schools are direct evangelistic agencies, and have this great advantage, that they combine evangelism with systematic teaching in the Word of God. Mr. Porter is trying, single-handed, to carry on regular meetings for Moslems in Ismailia and Suez, a boys' school and a dispensary at Tel-el-Kebir, and occasional visits to other important Mohammedan centres; he is badly in need of a colleague in this work.

At Suez, God continues to bless the efforts of our sisters, Miss King and Miss Whitehead in the girls' school and work among women. Miss Cohen is also temporarily at Suez in place of Miss Palmer, who is at home on furlough. The girls love their school, and several show real signs of a change of heart. Our sisters have recently had some remarkable answers to prayer, in receiving the means to furnish and prepare quarters for boarders, without drawing on the general funds of the Mission. This has been an earnest to them of God's blessing on this greatly needed effort.

There is scarcely one of our stations which is not in urgent need of reinforcements if the merely present opportunities are to be overtaken. The certain possibilities of the near future, and the crying needs of vast districts untouched, make us look forward with misgiving even to the time of preparation that would be necessary for reinforcements. But we look with most misgiving at the state of the Church at home, which has allowed the canker of self-indulgence to eat into its very heart, so that it has been too blind to foresee and prepare for this day of opportunity. Just at this great critical period of the history of Mohammedanism the life of the Christian Church at home is in many ways retrogressive. That God will provide in this time of great need we do not doubt in the least. But we fear for our beloved home-land that it will lose its position of great privilege, and cease to be one of the chief light centres of the world, and that it will be said to her: "Go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be trodden down; and I will lay it waste." GEORGE SWAN.

GEORGE SWAN.

The Call of a College Man's Transformed Life.

BY HIS FRIEND, HENRY W. FROST.



AT Cairo, Egypt, on April 9th, after a two-weeks' struggle against the disease of cerebro-spinal meningitis, Wm. Whiting Borden fell asleep in Christ. The news of his death was cabled home to America: it was repeated by cable to England and China: it was published with headlines and accompanying portrait by the daily press: it is being commented upon sorrowfully by the religious press: it was spoken of in prayers and sermons by prominent pastors, it was made the occasion of memorial services in Cairo, Princeton, New Haven, Chicago, Philadelphia, and New York, and it has cast hearts into mourning in the four quarters of the earth.

Moreover, these tidings of death have affected many different classes of persons. My little nine-year-old boy—who speaks of his friend tenderly as "Billy"—wonders why Jesus took him home when he loved him so much. His mother's maid—who lived beside him for seventeen years, and describes him as the "purest, truest and tenderest man" she ever knew—goes about her work with tear-dimmed eyes. His school, college and seminary companions speak of him with hushed tones of voice, and wonder when they shall see his like again. A well-known secretary of a prominent mission board declares that "he was a man among a million." An equally well-known seminary professor writes: "Dear, dear William—beloved and longed for." Grey-haired ministers mourn as if they had lost a son. And already not a few friends are saying that a book must be written which will tell the story of the life spent out and now laid down.

Sitting here in William Borden's room in his home in New York City, in the chair in which he so often sat, before the desk where he so long wrote and studied, surrounded by the books which indicate his educational attainments and missionary tastes, in the place made hallowed by his presence and devotions, and also by the last sacred experiences of his more intimate farewell to friends, sister and mother as he turned outward upon a path from which he was never to return, I ask myself how it is that this life, which stood at but the threshold of its service, has become so widely known and so universally and deeply mourned. Had he died "an old man and full of years," we should easily understand. But he died at twenty-five, not much beyond boyhood, and—as some of us thought of him in spite of dignified presence—still a lad! All this is an unusual experience, and the explanation of it must be unusual. How may we explain?

I find its solution close at hand. There lies before me on Borden's desk James H. McConkey's book, "The Threefold

Secret of the Holy Spirit," and it bears unconscious testimony to the owner's life. The copy is tastefully bound in buff paper, and, of course, it was originally intact and clean. But now it is torn and soiled both without and within. Evidently it has seen many journeys, for it used to be a frequent companion in travel, and it has seen much use, for it has been carefully and repeatedly read. And upon the first page certain words are underscored—a way our dear friend had with all his best-loved books—which are these: "The supreme human condition of the fullness of the Spirit is a life wholly surrendered to God to do His will." The thought thus expressed had pierced William Borden's heart and had taken possession of his life. He had seen, young as he was, both the duty and privilege of a Christian, he had made the great decision and had paid the price of a surrendered will, and he belonged wholly to Christ. Hence Christ owned him, controlled him, blessed him, used him. And those whose hearts were true, young and old, rich and poor, humble and high, looked on, wondering, admiring, loving. It is thus that it has come to pass that there is a "grievous mourning" amongst us, for a young prince has fallen in Israel who was sorely needed in waging the battles of the Lord; and hence, not one heart only, but many hearts, are crying out, "Dear William—beloved and longed for!"

But the question needs further answering. What was, in fuller detail, this life which William Borden lived that proved so beautiful and winsome? There must have been uncommon characteristics about it, even as compared with those lives equally dedicated to God, to have produced such uncommon results. For our souls' sake it is well that we should know these. It is difficult to analyze spiritual things, especially in connection with a complex personality, but I would like to make the attempt.

It was a natural life. Some one has said that every Christian needs two conversions: first from the natural to the supernatural, and second from the supernatural back to the natural. But it was not so in William Borden's case, for, though he was thoroughly converted to the supernatural, he was never converted away from the natural. From first to last he remained as God had made him, not trying to be anyone else, however distinguished that one might be, and not thinking that sanctification meant cant or morbidness or denial of the pure and wholesome pleasures of life. Strong of body, he loved to live. In school, university and seminary he played as other men played, only more vigorously than the average man, and more successfully. I once asked him what exercise he enjoyed most in the university, and he answered at once, "Wrestling." Football, baseball, tennis, and golf had their attractions for him, and he was a skilful yachtsman. In common life he ate heartily, he talked energetically, he argued loyally. In his devotional life he prayed as simply as a child, and he preached in chapel, in mission, or on the street without the least degree of affectation, as a man speaks to a man.

It was a dedicated life. William's mother had early brought him under holy influences. Her personal influence over him was profound, and it ever increased as the years went on. Also, it was a great day for him when the mother put her boy in the Hill School at Pottstown, and under the influence of Mrs. John Meigs

there, for William often testified—as many another young man has done—that the impression which that consecrated life made upon him was deep and lasting. And other great days followed when the mother brought under her roof and into the circle of the family life, godly laymen, ministers, professors, and missionaries. By all of these means young Borden saw God more and more clearly. He learned that the Christ-life was the reasonable life, and that it alone was perfect and good. Gently, therefore, but surely and positively, he yielded to Christ's claims. Thus the day came in England, after hearing a sermon by Dr. Torrey upon the "Baptism of the Spirit," that he yielded, with glad and whole-hearted surrender, his whole being to his Saviour Lord. From henceforth he could in true and large measure declare, "To me to live is Christ!"

It was a life of stewardship. From the day William Borden surrendered to Christ he held all that he had as belonging to his Saviour-King. And, as we must count such things in life, he had much to give. The newspapers have exaggerated his wealth, but it remains true that on coming of age he found himself a millionaire. This wealth, however, he did not count his own. His attitude was not that of possessing his money and giving the Lord a tenth. He held the ten-tenths as belonging to God, and what he used for himself he used as His steward. Hence he gave freely, generously, always all of his interest and sometimes part of his principal. And this he did thoughtfully and prayerfully. His cheque-book would reveal tender kindnesses innumerable, and a far-reaching liberality that was unimagined. And no one ever received a gift from him who felt that it was spoiled by an accompanying patronage. It was not simply a stewardship generously fulfilled; it was that better stewardship that did not let the left hand know what the right hand did, and that ennoble not only the giver, but also the recipient.

It was a life of faith. William Borden was not emotional. He was the opposite of this. Some persons, because he had the ruggedness of strength, thought that he lacked sentiment. Indeed, he himself was tempted to bemoan his spiritual indifference. But he never allowed this supposed lack of emotion to affect his actions. He believed in the God of the Word and in the Word of God. So he searched the Scriptures carefully, prayerfully, and often cried out: "Lord, what wilt Thou have me to do?" And when he had found the commandment he obeyed it. This practise of obedience *irrespective of feeling* was what urged him forward. It took him from school to university, and from university to seminary, with Christian service ever in view. It led him in vacation days and in the midst of summer heat to associate himself with the National Bible Institute of New York City, and to preach on the city streets. It constrained him to offer himself to the China Inland Mission for service in China, to turn his face toward Cairo in order to prepare for work among the Mohammedans by the study of Arabic, and to hold it as the hope and ambition of his life to serve in the far-distant province of Kan-suh. With him *the obedience of faith was better than the sacrifice of feeling*. Daily, hourly, he walked by faith and not by sight; and thus he knew much of the victory which overcomes the world.

It was a life with a vision. Borden had had the privilege, after leaving the Hill School and before entering Yale, of journeying around the world in company with the Rev. Walter Erdman, now of Korea. That journey had opened his eyes. He saw that America was not all; indeed, that it was comparatively a small part. He discerned that heathenism was black, foul, revolting; that the so-called "Light of Asia" was a myth and a deceit, and that men afar as near needed Jesus Christ. And he never forgot what he saw. Thereafter, whether in play or study, in relaxation or service, he was always looking beyond, outward, to the great masses who needed Christ and himself. This was the explanation of what was a seemingly unnatural element in his life, as evidenced, for instance, when he determined to sail for Cairo just before Christmas instead of just after that day. The constraint, born of a compelling vision, was upon him, and led him to press eagerly forward. By faith he saw the regnant Christ, and in remembrance he saw men far away in all their pitiable need. An esteemed friend asked him just before he left for Cairo why he was purposing to throw his life away in foreign service. He answered simply, but firmly: "You have never seen heathenism!"

It was a life of steadfastness. From the time of his decision to be a foreign missionary he never wavered in purpose or pursuit. He had exceptional advantages as compared with many young men, having money to use for the carrying out of his designs. But this fact does not explain all, for many of his companions who were equally fortunate did not show any such steadfastness of life. The power of perseverance was within, and it kept him single-eyed and sure-footed. He saw his goal, and he ran straight for it without wavering. This led to more than self-control; it made him a man of self-imposed law. He scheduled his life, and lived accordingly. There was a time for sleep, a time for waking, a time for prayer, a time for Bible study, a time for general study, a time for recreation, and a time for social intercourse. He owned a "Big Ben" clock, and there was a covenant between himself and it. I have seen him in the evening, in the midst of engaging and enticing company, glance at the time, and then courteously but resolutely force himself away to room, bed, and sleep. He needed much sleep, for he was not as strong as he appeared, and his eye was on the next morning when he purposed to keep the "morning watch." Thus it was in all things. By God's grace he was not a slave to life; he was the master of it, being master of himself. And so it was that he persistently pursued his ideals, and realized many of them. Through one event and another he went forward, going farther and farther on, and higher and higher up. It would be wholly just to put upon his tomb the Spirit's words: "Steady, until the going down of the sun."

It was a life of good judgment. William Borden had been signally honoured for one so young. He was a director of the Moody Bible Institute of Chicago, a director of the National Bible Institute of New York City, and a council member of the China Inland Mission. In these various organizations he sat and counselled with men much his senior in years. And yet the disparity of age was seldom noticed. There was an equality of mind which

made him one with those with whom he was associated. None could help noticing the freshness of thought and the enthusiasm of spirit that were the characteristics of his youth; and all rejoiced in these. But these were not the signs of immature judgment. When he spoke it was discovered that he was thinking carefully and broadly. He was a constant illustration of the fact that it is no vain thing for a man—even a young man—to fulfil the Apostle's injunction: "If any of you lack wisdom, let him ask of God." Christ, through the study of the Word and through prayer, was made unto him "wisdom." His advice, therefore, was sought for by not a few, who in the average case would have gone to the man of more years. And he seldom failed to help. If he did fail, because of inexperience, his eagerness to be of assistance made him a greater help than the average man would have been, though more wise through more experience. For one so vigorous in mind he was very teachable. And being teachable, he was easily taught. Thus he learned and matured beyond his years and fellows. It was the story of Joseph over again, mentally and otherwise: "The Lord was with Joseph, and he was a prosperous man."

It was a life of love. Some thought, as I have said, that Borden lacked sentiment. And there was some apparent reason for the assumption. He had lived to the age of twenty-five, and was without engagement or acknowledged attachment. Moreover, he calmly and deliberately put thoughts of a married life resolutely aside. One reason why he liked the China Inland Mission was that it required its candidates to go to the field single, and to remain thus while first studying the language; that is, for about two years; and he willingly purposed to fulfil this condition. In addition, as said, he was not emotional, and hence he found it difficult to show his feelings, or even to speak of them. But the person who concluded for any or all of these reasons that William Borden did not love knew little about him or about love. As for his personal experience, love was sacred, and lay deep within his heart a hidden and sealed fountain; and as for love, according to God's own estimate of it, it is made up of obedience and service rather than of aught besides.

Moreover, few persons knew Borden well enough to judge whether he did or did not express the love which was within. He certainly did not wear his heart upon his sleeve, and hence it was not seen in public places. But some of us saw him more intimately, under the shadow of his mother's roof and in the sacred circle of his mother's family. And those of us who saw that sight will never forget the manly tenderness of all his life. His mother once said to a friend: "Since my husband's death he has been to me more of a husband than a son." And the sister at home, who saw most of him, adored him. Friends claved to him in loyal friendship as only those do who have found a friend indeed. And men of low estate revered him, young as he was, because of his self-sacrificing service in their behalf.

The Yale-Hope Mission in New Haven, established by his money and his personal efforts, is a monument to the love of Christ in his heart which would not let men go, and which loved the loveless into loveliness. To this mission he gave thousands of dollars, and, in the midst of university toil, unnumbered nights

of self-abnegating service. I once asked an English friend what had impressed him most in all that he had seen in America. I expected him to speak of our big buildings or the like, but I received this answer: "The sight of William Borden, on his knees in Yale-Hope Mission, with his arm around a bum!"

And as for William Borden's love for Christ, it possessed him, constrained him, led him away from all that men of his sort hold dear, forward, outward, to Cairo and to death. For if ever a man could truly repeat Count Zinzendorf's well-known saying, it was beloved William Borden: "I have but one passion; it is He, it is He!" For Christ he lived, and for Christ he died. And greater love hath no man than this, that a man lay down his life for his Friend.

And so William Borden went from faith to faith, from strength to strength, and from glory to glory. And thus he has finished his course with joy. For him henceforth there is laid up a crown of righteousness which the righteous Judge will give him in that day. For he loved Christ's appearing, and he will not be ashamed before Him at His coming. All, therefore, is well with him. But beyond his new-made grave are the ten millions of Christless Mohammedans in China who are still unreached. And all is not well with them. Who then will follow William Borden, and go where he sought to lead? This is the questioning call of his life and death. And God and men wait for a reply.

Philadelphia.

A Sojourn at the Fayoum in Egypt.

THIS is not the typical but the literal Egypt,—a land filled with Egyptians, Arabs, and a little of everybody else. For this sojourn we have to thank God and Brother and Sister Glenn, who met our party at the steamer and have conducted us to their Mission at Sennores, Fayoum, Egypt.

Our escaping the storm,—our journey, our stops at Alexandria and Cairo, the meetings in the train,—passing the Pyramids, and a sight of the land of Goshen, and all the other wonders of this picturesque, afflicted land, were a part of the "exceedingly abundantly"—our inheritance.

We had a great many native women here to visit us yesterday, quite thirty at one time. Our host and hostess are kindness itself, and many are the delightful refreshing times of prayer we have together. Several have been saved in the Convention here, and for the first time in my life I have seen native Egyptians, the descendants of the old Pharaohs, filled with the Holy Spirit.

We hope to leave Port Said for India on the 19th; three of the party stay here, seven and one half tickets go on to India. They are diligently studying Hindee, but thank God for being here for a time.

In coming we passed the place where it is thought that Moses' little ark floated. The weather is very nice now—they have had no rain for over five years; of course the Nile waters the country. This is the home of the date palm, which is the

principal food of the country. One is seldom out of sight of the desert, and Fayoum itself is a large Oasis. If it were not for the plague of flies, fleas, gnats,—awful sore eyes among the people, and the diseases of Egypt,—the place would be ideal; but as it is, one sees heartrending sights. This country is very thickly inhabited, the population being 1,000 to the square mile. These people love to have guests, and will go to no end of trouble to entertain them. Our services have been well attended, and the blessing of the Lord has rested upon them. Here are a few of the testimonies of converts in last Sunday morning's meeting.

Moosa Hanna : " I was bad ; I am known to all of you that I was bad and wicked, and used to smoke bhang, and opium and cigarettes, and drink strong liquors and cognac. I was also a robber and an adulterer, and all the people were afraid of me ; but the Lord saved me in these meetings six years ago, and since then I am trying to get other people saved."



" PENTECOST BAND."

Missionaries of the Fayoum Mission, and 5 on their way to India.

Yanni Masoud : " I came from Upper Egypt one month ago, I attended a meeting in Fayoum, and I heard that there was to be a Convention in Sennores, so I came. The first night it was a blessed meeting to me, and on Saturday I went to the Mission House, and the Missionaries prayed with me, and a great blessing came on me. If you all had been there blessing would have come upon you all."

Sadeek : " I was a monk in Libyan desert : I went there to flee away from sin, but it was there that I learned sin. I learned many sins. Then I got tired of living in that way, and left them against their protest, and came home to live. They came after me and took away my monk's clothes ; but hallelujah, to-day I have got saved " (taking out his tobacco he handed it over).

Fahem Ayad : " Since I left the work until to-day I did not find any rest or happiness ; I professed religion in order to ease

my conscience. At last I came to the Convention at Sennores, and the Missionaries prayed with me and I got saved. After I heard Sister Cowherd preaching last night, it put me under conviction so that I could not sleep, and I came early this morning and they prayed with me."

Nagib: "As the soldier fights for his home, so I must be faithful and fight for my Lord."

Sadik: "Brother Glenn said we are all travelling to eternity, but have we got tickets for Heaven?"

Two brothers who had had a quarrel, Fahim Dass and Khalil Dass: "We both were sinners and mean and bad, but as we asked pardon of one another and prayed, the Lord saved us."

KITTIE WOOD,
Kumara Kulasinghe.

Beni Suef Conference for preaching to the Moslems.



The Synod and the Question.

THE Synod of the Nile has taken lately a great interest in preaching to the Moslems. It organised a Committee of its best men, and advised its five Presbyteries to organise a Committee in each for the same purpose. These five Committees roused the interest of the whole Egyptian Church to take hold of this blessed movement. Now you find many a sub-committee scattered here and there in the congregations praying and working for our Moslem brothers and sisters, whose bones are of our bones and flesh of our flesh. Many a worker and member promised, in a public meeting at the annual Prayer Conference, two years ago, that every one of them would pray for and speak to one Moslem at least in every month during the twelve months of the year. Those who promised to do so met after twelve months in Minia, in May, 1912. Their number was increased by those who joined in the work.

Second Conference.

On May 5, 1913, the Conference met for the second time in Beni Suef (about 100 miles south of Cairo). A large tent was erected in the court of the church, and more than 300 persons were sitting very solemnly waiting to hear the Word of Life. Mr. G. Swan, the editor of "Bashair-es-Salam," gave a fine talk on the religion of the common Moslem people in Egypt. He said that most of the Moslems in Egypt were Soofis. The Soofi Moslem Methodist is a man yearning to have the vision of God. We must fulfill his desires, and lead him to the true vision of God in Jesus Christ.

Another speaker, Pastor Sadik, spoke on the attitude of the Church towards this important question. He said that the

Church is not neutral. Neutrality is enmity. It is not a defending church. Christ expects His Church to be a militant Church. We must fight boldly till Christ will have dominion of all. This can be done by preaching the Word, by prayer, by Christian love, and by moral courage.

Morning Meeting.

On the next day, early in the morning, we held a meeting in the church specially for the workers. The Rev. Dr. Kruidenier spoke of the message of the Seventy. A season of earnest prayers followed.

An opportunity was offered to the workers to tell their experience during the last year. It appears to the ordinary observer that the work of the Church among the Moslems is very slow and small in quality and quantity. One thought it was not more than holding public meetings in the churches, where able speakers, such as Dr Zwemer and others, gave splendid talks, but when the workers began to tell their experience it was very amazing. They told of many converts and seekers after the truth in different ranks of society, such as lawyers, judges, learned men (Sheikhs), and common people.

One of the seekers after truth said to one of the workers: "I have accepted Christ as my Saviour before I read the Gospel. I have studied the Koran very carefully. I found it places Jesus higher than Mohammed and all the other prophets."

Another said: "I read the Gospel and found that it is the only book which speaks to the soul, because it is the only living book."

A Converted Soofi.

Sheikh Abdalla Abdelfadi, a converted old Moslem student of Al Azhar University, gave a very fine talk on how we become Moslems to the Moslem to win him to Christ. He said: "We are not infidels. The Koran allows the Moslem to marry the Christian girl and eat the Christian sacrifices—because the Christians are considered the owners of the Scriptures. If we want to win the heart of the Moslem we must preach to him in Moslem terms.

The Afternoon Meeting.

Pastor Moward, from Assiout, spoke on how do we prepare ourselves for preaching to Moslems. He mentioned many essential things, such as: (1) Study your Bible on your knees and have your Moslem brother study it with you; (2) Conquer yourself before you hope to conquer the Moslem; (3) Be filled with the spirit of love to your Moslem brother; (4) Invite him to come to church and see; (5) Know the value of personal work; (6) Last of all, and not least of all, use the strongest weapon in this holy war, *i.e.*, Prayer.

Evening Meeting.

This meeting was the climax. More than four hundred persons came early to the tent. There were about fifty Moslems or more. Many of them were of high rank in society and in

important positions in the Government. Dr. Zwemer was in the chair. His subject was "The Five Christian Fundamentals." He compared them with the Moslem fundamentals, which are: Testimony, prayer, alms, fasting, and pilgrimage. He explained to the hearers very clearly the superiority of the Christian way of practising these fundamentals to the Moslem way. His arguments were to the point, and logical. His way of expression was attractive and pleasing. He allowed his hearers to ask him whatever they liked. A lawyer asked him if he believed in Mohammed as a prophet. He said, in a very convincing way, that he, as a Christian, believes the Scriptures. At the last chapter of Revelation it is written, "If any man shall add unto these things God shall add unto him the plagues that are written in this book." There was a discussion in a very good spirit till very late in the evening. The opportunity is offered now to the Church to give the heavenly message to those who are sitting in darkness. The Moslem mind is open, and he was never more accessible, more responsive, and less resisting.

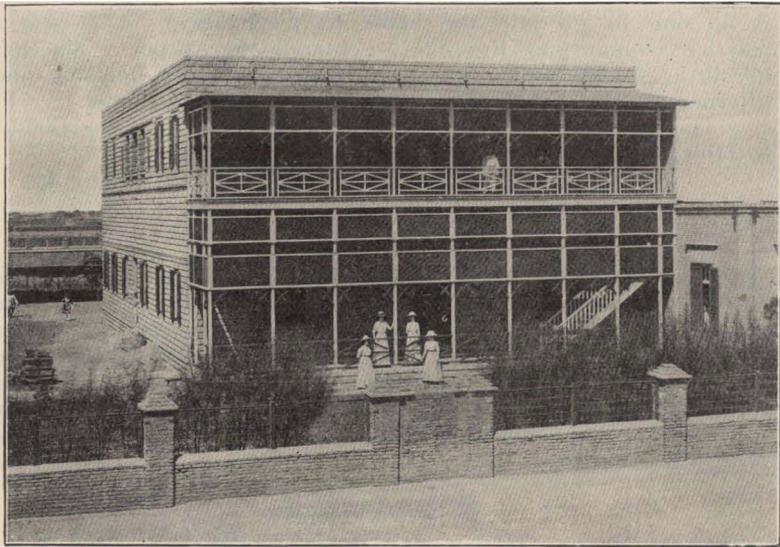
It is our privilege and our blessing. Let us take this question before the throne of mercy and plead for the salvation of our dear brothers and sisters, the Moslems.

METRY S. DEWAIRY,
San Stefano, Egypt.

American Mission Girls' School at Khartoum North.

SOME one has said "It is a great thing to save a soul, but it is a far greater thing to save a soul plus a life." This is truly the purpose of the Mission schools.

Six years ago work began on the Girls' School building at Khartoum North. It was in the midst of the desert—the only bit of green was a forlorn desert shrub. A year later the boarding and day school were opened, and the first seeds planted. This spring the blossoming of some tiny palm trees seemed to presage a time of fruitage in the lives of the girls. We have had about one hundred girls during the past year, forty of whom were boarders. Over half of the girls are Moslems, but they take a deep interest in the Bible lessons, and each day's work begins and ends with a Bible verse repeated in concert. This year the verses deal with Christ as a Saviour, and with His gracious invitation to those who come. Last year a prayer meeting was started for Christian girls. The attendance was voluntary, yet a number of Moslem girls attended. Often some girl led the meeting, and again the head teacher took charge. This year it has become a communicants' class, and several Moslem girls have asked for baptism. Through the earnest prayerful work of the teacher these girls are being grounded in the faith. They are told that confession may mean persecution, but they have set their faces, and we pray that they may not be confounded.

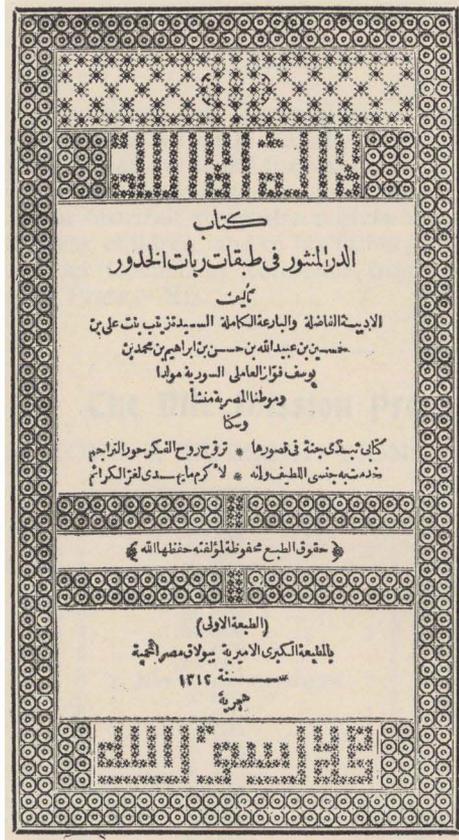


AMERICAN MISSION GIRLS' BOARDING SCHOOL, KHARTOUM NORTH.

By nature the girls seem extremely selfish. They do not abound in the grace of giving. Last fall they asked that they might take a collection for their little meeting. Very few of the girls have any spending money, so they were given some plain sewing to do for friends, and the proceeds—not a tenth, but all—they have given to their little meeting.



GROUP OF GIRLS.



ARABIC DECORATIVE ART.

This is a particularly neatly worked frontispiece of a clever book by a Moslem woman, "Ad-Durr al-Manthûr," described in Mr. Upson's article on page 136. The second row of stars forms the Arabic words "No deity but Allah," and those at the foot spell "Muhammad is the Apostle of Allah."

“Blessed be Egypt.”

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Editorial.

“That ye may be filled with the knowledge of His will, in all wisdom, and spiritual understanding.”—COL. I. 9.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”—COL. I. 27.

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.”—COL. II. 2.

“Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ. . . . That I may make it manifest.”—COL. IV. 3, 4.

There is no greater longing in the missionary's heart, than to know how to put into words the hidden mysteries of the God-head; into words quick and powerful with the Spirit of God, that carry conviction to the hearer. St. Paul besought his friends to pray for him, that he might make manifest the mystery of Christ.

As all the workers in Egypt gather back again after their summer holidays, those who pray for them may well take upon their hearts this same prayer—that a door of utterance may be given them to speak the mystery of Christ. The knowledge of Christ is an inward spiritual revelation, awakening belief and impelling confession. It comes from God; but He has told us that it pleases Him to work through the foolishness of preaching. Let us, then, unitedly and alone, pray with intent purpose for this one thing—that all missionaries in Egypt, being knit together in love, may have full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ.

And we would ask also that none may speak with an uncertain sound, but from the depths of an adamant strength of conviction, that comes from the spiritual study of the written Word of God, by those indwelt by the Spirit of the living Christ, the Word who from the beginning was with God, and was God.

Two Reports which are printed in this number are of great interest, for they mark the commencement of movements which may have far-reaching consequences. One is the Report of the Commission on Mohammedan Childhood, read before the Sunday School Convention at Zurich. The legend inscribed by another

writer had a familiar ring about it, and yet sounded a new note—*"The Evangelization of the world through the children of this generation."* When we read the Report concerning the children of Islam, they still seem to be so untouched, so helpless, so appealing in their ignorance, that we can only look expectantly heavenward, waiting for Divine direction what to do.

More than one guiding hand points to the Mission Press. Tens of thousands of children in Egypt are being taught to read. We earnestly trust that a children's department of this work may be formed without delay, and that the children of Christian lands and Christian homes may take up with enthusiasm the evangelization of Moslem children, through the printed page. It might prove a Mission field of their own amongst those touched by the Children's Special Service Mission. A plea for the boys, by Miss Trotter, will find an echo in many hearts.

The second report of great interest is the account of the first year's work of the Study Centre in Cairo, and the syllabus for the second year, now commencing. The study of Arabic, the study of Islam, and the way to meet Islam with the Bible, will prove a magnet to draw together those who want to become "able ministers of the New Testament" to the Moslems. The course of study is open to both men and women.

The after results of the recent war will be felt in the opening wide of hitherto untouched and fast closed doors to the words of life, and to the living messenger. We feel the urgent need of powerful spirit-taught writers for every class of reader, educated and uneducated, men, boys, women, and girls. Will not some to whom God has given a literary talent in the homelands devote their lives to this work?

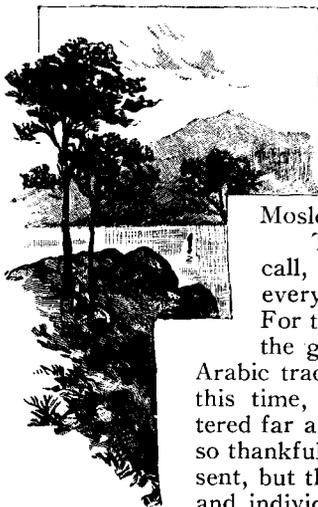
The old Mohammedan prophecy, found in the Museum at Berlin, and translated into German by a friend of the Sudan Pioneer Mission, is deeply interesting, as showing that the Moslem students of prophecy are expecting the same events to happen that we too are expecting. They may have learnt from some of the prophetic writings of our early Fathers. One striking paragraph referring to Adrianople (Rum), and then to Constantinople (Stambul), shows us that the fall of those two cities is looked upon by them as certain to come to pass. The incarnate Satan, or Antichrist, the warfare in Palestine, the coming of a Deliverer, all are foretold in ancient days, and we too look for their fulfilment.

Possibly advantage might be taken of this old prophecy to turn their attention to the Books of Daniel and of Revelation, and the foretelling of the Coming of Christ. We are drawing to the close of an eventful year to the Mohammedans. God grant that the New Year may bring healing and life to many amongst them; and that we may be ready with the oil and wine of the good Samaritan, not passing by on the other side.

The Nile Mission Press.

" As for Mohammed, he is the Light of the World, and the Koran is the candle pointing to him." " By faith in him, there is atonement for sin and forgiveness of iniquities, well-being in this world, and in the next." " The art is, that the excellence of Mohammed surpasses all utterance, even as also does the power of God."—(Chinese Mullah's written statements).

" The gift of God is eternal life, through Jesus Christ our Lord." " Neither is there salvation in any other; for there is none other name under heaven given among men, whereby ye must be saved."—(Rom. vi. 23; Acts iv. 12).



THE above constitute the call of the spiritual need and claims of the Moslem millions in China, as they have been represented to us. " So accessible to the Good Tidings, and to a marked degree free from the intense bigotry and deplorable fanaticism met with in Moslem Countries."

The Nile Mission Press has heard that call, and its literature has been sent into every Province of that wonderful Empire. For this we thank God. A recent letter gives the good news that another good supply of Arabic tracts has been received there, and will by this time, doubtless, have once more been scattered far and wide. Our friend writes: " Shall be so thankful for your prayers that none may be mis- sent, but that all may go forth to the very centres, and individuals, for whom the Lord has gracious purposes of blessing. You will rejoice to hear that more missionaries are now testifying among the Chinese Mohammedans. Recent tidings from several Provinces report definite efforts being made to reach this long-neglected class. Several workers ask prayer for individual Moslems who are coming to the Gospel Halls, and for some who seem really determined to follow the Lord Jesus Christ at all costs."

Let us not forget, therefore, the Chinese Moslems in our intercessions. May God enable us to pray on and believe to see God's power and love working among them.

We hear also of advance in Nepal and in South America, where our books are being used. It is most encouraging, and we should not forget to praise God for these newly-opened doors, as well as pray for results.

Rev. J. Anthony Wood (Warden of St. John's College, Lahore), gave us a splendid testimony at our Annual Meeting, in the course of his address, as follows: " We are grateful to the Nile Mission Press for what they have done. We are very grateful to them for the work which they are enabling us to do. God has put in that city of Cairo some of His very choicest and best of workers, and their influence is being blessed not only in Egypt—it is being blessed there very richly—but it is spreading in ever-widening circles, and it comes to us in India, too, and it brings to

us those admirable little tracts which are cast in such a sympathetic form that they at once appeal to the Mohamemdan mind, more especially to the man of older education. . . . Now good logic does not in itself convert men—that belongs to God's Holy Spirit—but the presentation of truth in such a form as shall be immediately sympathetic to the line of thought along which a mind moves, commends it to the attention of those who are educated. The power which drives a sword home is in the swordman's arm, but if the edge is put on the sword it will go all the deeper. It is our duty and privilege to do something to put sharp swords in the hands of those who are waging the fight for God, in the form of such tracts as the "Khutbas," which will bring home a message of incalculable value to those who greatly need it."

Mr. George C. Shane, of Philadelphia, was recently asked to estimate the influence of the Nile Mission Press, as he had seen it in Egypt. Among other things he stated: "The influence of this (The Nile Mission Press) is one of the greatest I saw in Egypt; one of the greatest I know anywhere in the world. The possibilities of it are tremendous, and anything that I would write you as to my estimate of the influence would be scarcely more than a suggestion of these possibilities. The locating of the Nile Mission Press at Cairo was a strategic move, and the influence of that work will be felt not only at Cairo, the centre of the language (Arabic), but all through Egypt and the whole Moslem world."

If they teach anything, these statements indicate what a wonderful opportunity God has given us to use for Him. We need to pray more, to work more, to give more.

The autumn work is starting, the workers are gathering once again in Cairo, and are expecting great things in the near future. We in the home lands must do our part. Will not some friends open their Drawing-rooms for the purpose of letting others know how the work is growing, and thus needing fresh support? Funds are still needed for the furtherance of the Building Scheme.

In the August number of *The Missionary Review of the World* is an article which treats with the difference between regarding Missions as a "Charity," or as a "debt." We too often do the former, and give accordingly. Not so the Apostle. He recognized that he was a "debtor both to Greeks and Barbarians" (Rom. i. 14-15). May God so unfold to us our indebtedness to the Moslem world, that we awake from our lethargy and cheerfully set out to pay our debt, whether of prayer, or effort, or monetary sacrifice.

And finally, "Whatsoever thy hand findeth to do, do it with thy might."

JOHN L. OLIVER,

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

QUARTERLY REPORT.



SUMMER again! Warm though it may be, summer days are not unwelcome, for we have proved by past experience that we get less calls, consequently less interruptions. There are also less committee meetings. Altogether, one is the better able to "peg away" at publishing work.

All the same, do we realise that the summer brings its own difficulties. Miss Franke had to go to Germany, and since that time several members of our staff have been very worn out, our friend Sheikh Abdullah being particularly so. For some days at a time he has only just been able to read proofs; literary work, which requires a very clear brain, being quite beyond him.

We are rejoiced to hear from the Continent that Dr. Zwemer has made good progress (and done much work!). He is expected to arrive on September 1st.

In this connection may we remark what a boon Fairhaven has always been to us, always refreshing to us, and always spiritually stimulating.

Bible Class.

This has gone on uninterruptedly throughout the summer, one of our staff, himself a convert, having given an address every week, as the Superintendent was away in England for the London Conference. (Although only thirteen days were spent in England, yet, allowing for the time spent on the passage, it was the 22nd July when one arrived in Cairo. These five weeks' meetings had to be provided for).

Just before leaving Egypt we had a great answer to prayer. A convert from Islam, who had given his heart to the Lord Jesus Christ some year and a half before, and had been baptized as a Church member, had got slack for some time, and had been coming to work late. We felt that we could not any longer overlook it. When we reasoned with him about his lateness and about his heaviness on coming to work, due, as we thought, to a relapse back to opium, although we were never able to prove this, he expressed his determined desire to leave us. We did our best to keep him here on account of his Church fellowship, but he determined to go to Alexandria. It was very heart-breaking at the time, because it seemed that once he got back to his old Moslem companions it would go hard with him. Sheikh Abdullah, particularly, was very distressed, but we pointed out to him John v. 39: "That which He (the Father) hath given to me . . . I will raise it up at the last day." He was very struck with this, and said that he had not before noticed it.

A week later the Sheikh went for his short change to Alexandria, as he was so sadly in need. After a day or two there he found that the convert in question had had a thrashing given to him by his fellow-Moslems. This seemed to have brought him to his senses, and our friend took the opportunity of getting him to the station, and brought him back to Cairo, arriving a day or two before I left for England. We were very greatly relieved at this, and took as the subject for that evening "The Prodigal Son." Nothing was said to show to what prodigal we were referring, but as soon as the opportunity for prayer came, the convert in question hardly waited for us to kneel down, but broke forth in urgent prayer, "O Lord, I am the prodigal, I have come back to my Father."

Needless to say, he still needs earnest prayer. We had hoped before this time to chronicle his marriage, but it will have to be postponed for a short time longer.

Publishing Work.

Our readers may be interested to see a list of MSS. and articles which was drawn up at the beginning of August. We are still hoping to get through this programme by September.

"Jesus is Coming."—250 pp. Arabic for revision.

"Strange Dream."—A tract in MS. for publication.

"Cruse of Precious Ointment."—To translate Dr. Tisdall's pamphlet to Arabic.

"Abundant Life."—For "publisher's reader."

"Mahabbat al-Masih" (Reply to it).—For consideration.

Commentary on Galatians.—To express an opinion on this.

"Amir Aly's Vision."—100 pp. MS. for correction.

"Mizân ul-Haqq."—A little more done to this.

Glossary of Arabic words for "Twice Born Turk."

Review of an Arabic book to be written.

Quarterly Report for "Blessed be Egypt."

"The Moslem Christ."—To discuss this Arabic adaptation with Dr. Zwemer.

The above list shows the varied nature of the publications. It also reminds one how essential it is, as far as possible, to withdraw from merely routine work. Thank God, one is able to do so to a larger extent than formerly, being blessed with capable assistants, but during the month of August there were several members of the staff away at once. Others were sick, and altogether it was rather difficult to get through the work.

"*The Twice Born Turk*."—We would like to call attention to the fact that the MS. of Sheikh Abdullah's "Reminiscences," which we have translated to English, under the title of "The Twice Born Turk," has been accepted for publication by the editor of the "Missionary Review of the World." It will appear in nine issues, commencing with October of this year. It is so interesting that we feel that it will be well worth while to subscribe to Mr. Pierson's magazine for this serial alone.*

Our Letter Box.

The following are some of the encouraging letters recently received:—

From Brazil:—

"I find there are many Moslems among the Syrians here, and a number of Christians so-called. One of the latter, convicted of murder in a brawl between these two sects, has been converted in the prison. He is so very bright. He is not the real culprit, and may get off later. We are scattering the literature, and I hope to be able to furnish you with the account later of some results."

From Morocco:—

"I thank you for the parcel of Arabic tracts sent me just before the Great Feast. I was able to distribute them freely in F——."

From a recent visitor to Egypt:—

"I thought it might interest you to know that I have distributed the little 'For You' booklets at all sorts of places on

* The address is Messrs. Funk and Wagnalls, 354-360 Fourth Avenue, New York City, U.S.A., and the subscription is 2½ dollars in America and 12/- abroad.

my journey to Khartoum and Kosti, and everywhere they were received with pleasure and gratitude. How much one hopes and prays that they may be read and prove useful."

From England:—

"I think you have heard of Mr. —'s thankfulness that he can get N.M.P. tracts for the Syrians in Brazil. He wrote: 'We can reach them in no other way than by those books.'"

Lately I met a missionary from the — Mission at D—, to whom Mr. Oliver gave some N.M.P. tracts during her last furlough. She took them out with her, had them translated into Nepaulese, and told me they were finding their way all over Nepaul."

From Zanzibar:—

"I should like to think that already some leaflets have been used in the advance of the Kingdom of Christ. Curiously enough, shortly after receiving your books, I encountered a 'rally' of Swahilis, gathered together to read—somewhat perfunctorily, I thought—portions of the Qurân."

"The long thirty feet grass mat was spread, and two lines of natives were seated facing each other. A box of copies of portions of the Qurân furnished a limited number of them with the means of reviving their knowledge of the Qurân, and the rest waited.

"Their astonishment must have been great, and was expressed in the tones of one seeming leader when I offered some copies of the Khutba series.

"May much blessing rest on your efforts and all similar means used to extend the Kingdom of our Lord."

From Constantinople:—

We do not feel free to publicly quote all that we hear from the capital of the Turkish Empire, but there is no doubt that very great interest indeed has been aroused. The Khutbas published in Turkish were replied to in the principal religious paper. We sent an Arabic letter in answer to their objections, and that was inserted. We have just received a translation of their counter-reply, and guidance is needed as to the next step.

Printing Department.

The quarterly statistics will be found on another page. The figures are slightly less than those of the same period last year, for two reasons:—(1) That the number was unduly swollen by doing large quantities of winter Sunday School Lessons during the summer. (2) This year the Sunday School Lessons are being done by a native Church member.

As a set-off against that, our own publications have greatly increased. We are thankful to report that the circulation is also greatly going up; were it not so we would have to call "halt," for it is evident that in a well-managed literature depôt the "into-stock" must not greatly exceed that of the "out-of-stock." Of course, this does not allow for entirely new publications. Some of our publications, however, are leaflets, therefore take up very much less room than if they were all bound books.

Mr. Baker has been spending three weeks at Fairhaven, and has just returned invigorated. Mr. Gentles, with wife and child, went down last Saturday.

We are thankful to notice that the efforts put forth by the printing staff during the summer appear to have been successful, for there is certainly an improvement in the Arabic printing. We may say here that when asked by visitors and customers as to whether we are busy, we invariably answer that we are, thanks to the work sent in by the Publication Department, but it should be fully understood that we are practically never too busy to take in other missionaries' work, for the simple reason that our own is usually able to stand by a little when the requirement for self-support necessitates the getting of more work at short notice.

Colportage.

This has been going very fairly well all the summer, the experiences of this month being a temporary exception, for it is the Mohammedan fast of Ramadan, and as it draws to a close the men who have been endeavouring to fast from 3.30 a.m. to 6.40 p.m., and are unfortunately obliged to keep on their business, become noticeably cross-grained. Another thing is that they are saving up for the great feast immediately after, and also that, as prices go up during the Ramadan month, naturally the colporteurs find it difficult to sell their books.

One of the most spiritually-minded men—Salib of Assiut—has applied to be given a post in connection with the college. His eyesight has been for a long time unsatisfactory, and to travel, as our rules require him to do, means a very great deal of torture to his poor eyes. One can only sympathise and hope for the best for him.

One difficulty about the colportage just now is that we are not able to circulate anything like the number of Beirut books that we would like, this being simply due to the fact that when the three missions combined, they pooled their own publications and also agreed to share a third of the deficit; as the men's sales meet their salaries, the deficit consists of office expenses and expenses of visitation.

Now the question is how much more than this are we able to do. We ought to purchase from Beirut for various reasons; not the least being that that literature is extremely suitable for the upbuilding of the Christian life of the Protestant Church members of Upper Egypt, but we are sorely needing (I imagine I can speak for each of the three missions) special donations to the colportage scheme, viewing this not as a book-selling matter, but as an *evangelistic agency*. In the last issue, which formed the Annual Report, we gave a number of extracts from the men's letters. Here is one more:—

"The chief news for this week is that peace has taken place between Christians and Moslems, and most of the fanaticism has been put aside, and Moslems accepted the argumentative books, especially at F—, where a Mohammedan, called M—, a merchant of F—, purchased from me 'Essay on Islam,' 'Story of Joseph,' and 'Patience is the Key of Belief.' Besides this, three Moslems purchased from me some books, among which was 'Merits and Defects of Islam.' May God bless our work."

We are very much hoping again this year to distribute among the pilgrims at Suez, but this time we are proposing that

one or two should co-operate with Mr. Porter, of the Egypt General Mission, so that the colporteurs should not be left without a European colleague on the spot each week. The prayers of our readers are asked for this effort. It will not be altogether over by the time this appears in print.

Some Subjects for Praise and Prayer.

1. Praise for increased strength given to Dr. Zwemer, Miss Franke, and other members of our staff.
2. Praise for answer to the prayers of our friends in connection with the Conference in London on July 1st.
3. Special prayer is requested for those in charge of the publishing of our Khutbas in Constantinople, in view of the (polite) criticisms which appear in the local papers.
4. Pray for more funds for Colportage (see above).
5. Special prayer for the movement for providing women's literature (see article on separate page).

ARTHUR T. UPSON,
Superintendent.

26th August, 1913.

STATISTICS OF PRINTING DEPARTMENT.
APRIL TO JULY, 1913.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	28,680	774,318
(2). <i>Publication Dept. Work</i> —		
N.T. with Notes for Moslems	2,000	488,000
Transliteration Guide	250	10,000
Christ in Islam	3,000	186,000
Mutarahât (New Edition with Notes)	2,000	336,000
English Khutba—"Birth of the Prophet"	1,000	8,000
Incontrovertible Truths	3,000	132,000
Arabic Khutba—"Birth of the Prophet"	5,000	40,000
Arabic Khutba—"Line of Prophecy"	5,000	40,000
Story of Joseph—(from Qurân and Bible)	3,000	168,000
Annual Report	2,000	56,000
99 Names of Christ	3,000	60,000
What think ye of Christ? (Folder)	5,000	30,000
Victory or Defeat	2,000	154,000
Three Blind Men	5,000	60,000
Moslems and Christians	5,000	40,000
How shall we know Him?	5,000	200,000
Day of Judgment	2,000	40,000
The Throne Verse	3,000	36,000
Conversion—What is it? (Dr. Gillett Cory)	5,000	140,000
	61,250	2,224,000
(3). <i>Books for other Missions</i> —	26,680	907,420
(4). <i>Various</i> (including some commercial work)—		247,615
		4,153,353
GRAND TOTAL OF PAGES ...		4,153,353

Statistics of Distribution.

(Of Books and Tracts during the same four months).

	APRIL.	MAY.	JUNE.	JULY.	TOTAL.
Colportage	2,376	2,961	2,787	3,794	11,918
Wholesale	1,604	7,192	1,205	1,360	11,361
Nett	6,770	8,762	1,571	1,847	18,950
Gratis	1,329	843	1,596	95	3,863
	GRAND TOTAL OF COPIES ..				<u>46,092</u>

What Moslem Women can do.

THE Eastern woman being so much kept in the background, it is not generally known whether she is really capable or not. It is, of course, quite misleading and unfair to say that, because the "fellah" woman is stupid and ignorant, therefore the Moslem woman, as a whole, is incapable. One does not need to be a Pierre Loti, or even one of his admirers, to discover, after a certain amount of residence in the East, that many of our Eastern sisters have very great capacity for learning.

Readers of M. Loti's book will have become aware of the degree of culture reached by the Turkish lady, but this is, to a large extent, within the harim, whereas there are some in other lands whose deeds require a wider sphere to display them.

Among these is the talented daughter of the Inspector of Arabic in the Egyptian Ministry of Education, who has, for some years, written under a well-known non-de-plume.

Another one is the editor of the book which lies before us. It is a thick quarto volume of 550 pages, entitled *Ad-Durr al-Manthûr*.* It was published nineteen years ago, and seems to have been written two years before that time. It was brought out at the Government Press at Bulac, Cairo.

The authoress, who styles herself a Syrian by birth, but an Egyptian by long residence, has given a most remarkable series of sketches of famous women. We have here something like 500 short biographies. It might have been thought she would write only of her own people. It were far more likely that she would do as many do, that is, would become so enamoured of the West as to forget the East altogether. Not so, Sayida Zainab Fawâz, the talented authoress, has treated of women in all ages and in all lands; but although she ranges from Hagar, the mother of Ishmael (the reason for whose inclusion is obvious) to Mary, Queen of Scots, and then from the Queen of Sheba to Florence Nightingale, and from A'isha, the wife of Mohammed, to Queens Elizabeth and Victoria—yet she has them all clearly classified under their initial letters.

It would open the eyes of many students of Arabic literature to read pages 294 to 306. Another A'isha wrote a *Qasida* (Arabic poem), so arranged that every line contains a different specimen of the chief rules in rhetoric. It seems impossible to believe that this was all done by a woman, even although a man had entered the same field before her.

* The beautiful title page of this book is reproduced as our frontispiece for this issue of *Blessed be Egypt*. It is well worth examination.

Those who would be in the forefront of a movement for providing women's literature will find it incumbent upon them to read what literature has already been written *by* women and *for* women, and, in this remarkable instance, entirely *about* women!

Miss Franke has not, at the moment of writing, arrived back in Cairo, but I am sure she will join me in an appeal to the women of Germany, England and America to take up the matter. We have prayed for workers, now let us pray for funds. Had we discovered that we had to do with women of the mental calibre of the Congolese, for example, we might have made an appeal along that line. Had it been a matter of standing the deadly climate of West Africa, we could have asked for prayer in that way. Surely, seeing that we are discovering good material which has to be extracted and re-made for our Lord and Saviour, we can ask for the prayers of spiritually-minded intellectual women to enable us to reach our equally able Oriental sisters.

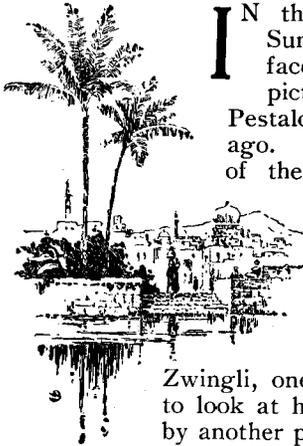
ARTHUR T. UPSON.

"I was poor yesterday,
 But not to-day;
 For Jesus came this morning
 And took the poor away.
 And He left the legacy,
 He promised long ago:
 So peace, and joy, and love,
 Through all my being flow.

I was tired yesterday,
 But not to-day.
 I can run and not be weary,
 This blessed way,
 For I have His strength to stay me,
 With His might my feet are shod.
 I can find a resting place
 In the promises of God.

A servant yesterday,
 A child to-day:
 A loved one of His household,
 Bearing His name always.
 Do you know this blessed difference,
 Do you long for this better way?
 He will come to you, as He came to me,
 With the joy of an endless day."

Literature for Moslem Boys.



IN the "Tonhalle" of Zurich, where the Sunday School Convention gathered, there faced us, from the left side of the organ, a pictured reproduction of the statue of Pestalozzi, the educational reformer of long ago. That statue was the visualized ideal of the Convention; the ripened wisdom of the teachers; the gentle guiding hand; the eager stepping forward of the lad beside him, with head uplifted and eyes looking out and beyond—all showed us the child-question of the day, as it should be.

The pendant to the right was Zwingli, one more of Zurich's heroes. But I used to look at him with a longing to get him replaced by another picture, showing the child-question as we see it in the dark lands.

The contrast group I should have liked to put there, is a photograph taken in Kabilia; to the left stands a tall white figure, with outstretched arm—a travelling preacher of Islam. And sitting in front, looking up at him with eagerness, reverence, assent on every face, are a score of native boys. One of them might have been the original of the little fellow on Pestalozzi's monument; the expression, the features even, are strangely alike.

And instead of being led into the light, they are being led into the darkness, with a flicker of a will o' the-wisp of imitation truth to lure them on. Instead of bread they are being given a stone—a scorpion, rather, for bitter poison lies in the message of their teacher, poison against all that we hold most dear. The mystery of the Holy Incarnation, and the story of the Precious Death of the Son of God, are put before them only as heresies to be abjured and trampled on.

And it is no fancy picture; it is a statement of what is going on throughout the Moslem countries. In the one land of Algeria there are well over half a million boys between the ages of five and fourteen—all shepherdless, all starving in soul, but for the inappreciable number in touch with the Mission Stations: and that is only one country's tally.

They are the very same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

What is to be done for them, these our little brothers, for whom Christ died? How can we obey His command, "Give ye them to eat"? It is not even as if they were massed in the great towns; it is the few, comparatively, that are to be found there, and the worst representatives, as we town missionaries know to



PESTALOZZI.

our cost. The bulk of them is scattered in villages and hamlets, and roving tent-settlements, far and wide.

Yet even away in those inland districts, the ploughshare (as Mr. Inwood puts it) of civilization is driving, and we may follow, if we will, with the seed basket. The lads are learning to read, now, by the hundred thousand, throughout the Moslem world, and the provision for their awakening powers, as far as Christianity goes, is nil.* In England and America every stage, from babyhood to adolescence, is catered for; in the house of Islam, for minds as eager, "nothing is prepared"; and these impressionable years run out to waste as far as we are concerned—not wasted by the Moslem teacher, as that photograph shows. Is this good strategy? Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their priceless chances, into tough Moslem manhood, unchallenged for Him?

The greatest hope of winning them for that Kingdom, seems to be through the Printing-press and its distributors.

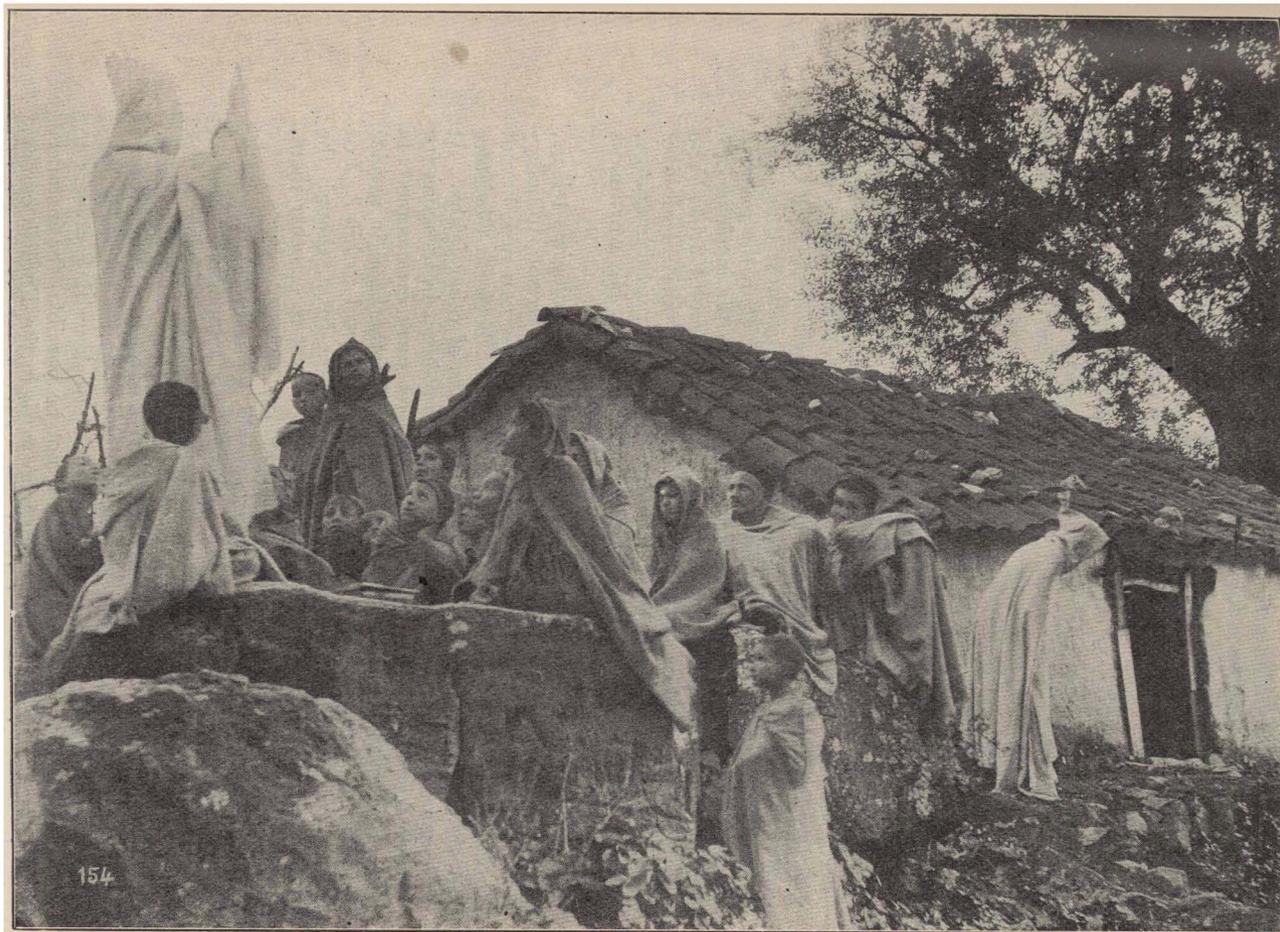
I have a vision—or is it only a dream, to be dis-illusioned by wiser people? A vision of the day when we shall have colporteurs for the boys, each of them a man with the boy-objective before him, the boy hearts for his realm to conquer; a man who would study boy-nature, and lay himself out for it, that he "might by all means save some." He would get a knot of them round him outside the village, and give them bicycle rides, or set them to run races for sweets, till he had got into comradeship, and then tell them stories or show them pictures, and note who could read the best, and who was captain of the gang, and who showed most response, and then give to a carefully chosen few, papers to read to the others when he is gone. A man like that would have a network of friends among the lads all over the land; when a breath of the Spirit comes, they might in after years "rise upon their feet, an exceeding great army."

I know this leaves out of count the adverse currents; parents and native teachers may well intervene and confiscate. On the other hand, with the growth of Western influence, much is allowed to pass with a philosophic "it is decreed"—and among the younger fathers are many who are proud that their little sons and their acquirements should be noticed, and will probably do nothing to raise the wind. And should it be raised, it will only serve as an advertisement, and it is pretty sure that those who have not "eaten the stick," as they graphically express it, will be back again to see the sequel through, next time!

All this is premature as far as action goes; but it is none too early to prepare for some such aggressive advance in the future. It would be folly to start any such plan without a good supply of material. Material is needed, and that of all sorts; as it was said at Zurich, "from the simplest card that would catch the eye of a waif on the street, or on a wall, to a child's illustrated story of the Bible."

Shall we look at the scope of the matter? To begin with, we need something more "to the occasion," as the old Quakers used to phrase it, than a bold translation of European books; and yet

* In Egypt, the American Mission bring out a Magazine in Arabic for children, and the Beyrout Mission Press has issued many translations of English stories into Arabic, but none of these are chiefly intended for Moslems.



MOSLEM BOYS LISTENING TO A MARABOUT
(An itinerating preacher and story teller).

in outline, we can follow the needs of the boys of our homelands, for God "hath made of one blood all nations of men."

Pictures come first, for the very small people in the curiosity stage, and remain an attraction long after. And then there must be stories of adventure for the "juniors" of eight and nine and onwards; I know a visitor-missionary who was remembered years after as "the one who told that story about the lion"! And even creatures of that size, if you hint at an underlying meaning, will seize on it and work it out with no need of elaboration from your side.

Next comes the age of hero-worship, where it is not so much imagination that is to the fore, as the crying out of the growing nature for all that is strong and manly—for something to follow, someone to whom to be loyal; the very age when Islam is bound to tighten its grasp, for it is the embodiment of forcefulness, and holds out a leader who, whatever else he was, or was not, was strong.

Force used for ambition, for revenge, for self-indulgence, these are the husks that Islam offers, to feed the craving for a hero. And we, with our heritage of wonderful life-records from all the past, are we going to leave them to their husks? "Give the boy the right hero, and you have done the greatest thing you can do for him." And our aim must go higher than the good in place of the bad—through everything should run the inspiring fire of those whose hearts have been won by the personal Christ, Who have enthroned Him as the Hero worthy of all loyalty, of all love. Each of the Old Testament stories could be told in vivid language; and focussed on some aspect of His power to save, His worthiness to lead.

Then comes the era when new fibres, so physiologists tell us, begin to knit the brain cells, and the lad wants to reason, to understand, to compare; and something more didactic can now be put in—facts to help him in drawing the contrast between Christian ideals and aims and achievements, and those of other faiths. At the same time comes the longing of the boy-heart in its teens for brotherhood; the "gang-spirit" is only its surface outcome. Is there not a chance for showing him what brotherhood in service can do? some sort of scout-law that would appeal to him? For altruism does lie there, and chivalry, in latent form, though the atmosphere of a Moslem home has done its best to smother them, by inculcating selfishness from babyhood upward.

Another dream of the future would be a boys' magazine, where all the above would come in, with temperance, purity, physical culture, bits of natural history, and scores of other topics—anything specially striking, to be reprinted in leaflet form. How many such magazines does Christendom possess? Could not different lands and Missions combine in one for Islam?

We need combination, and we need fresh writing powers to be laid at Christ's Feet. Would it not be possible, for instance, for some of the University men who work in the English camps, to give a vacation now and then to one of the nearer Moslem fields, and study local colour and environment, and get hold of a boy-loving missionary; and then, through English or French, come in touch with the lads themselves, striving for a glimpse at their

mentality and “make up,” and use the next vacation in writing for them? I can think of no better investment for God’s Kingdom than those weeks would be!

For in these strong young lives—and here lies the intensity of the matter’s importance—in these lives lie our hope for the future. In almost all the dark lands it is the young men who have been the first to catch the light; and we are coming to see that in those of Islam the same spirit-law holds good. Boys who went unnoticed through the Sunday Schools of long ago, some even who were their bane, have returned as enquirers, bringing their wives and their babies along with them, and are beginning to stand out, illuminated with the daybreak.

The time is short; while we wait the present generation of boyhood will be swept past our reach, without a hand held out to it in its wild temptations and its infinite possibilities.

“I have compassion,” said the Master, when He saw the hungry crowd of five thousand long ago. May it not be that with that same heart of tender pity He is looking out over His twenty million Moslem lads in their soul-dearth; and looking back at us to see whether there is any bit of store, no matter how wholly inadequate, that we can bring Him for them. Let us “go and see,” too—whether it is a gift for planning and writing, or money for printing, or time for praying it all through to its uttermost of blessing. If He has called for our fellowship, that is enough; He needs us only to be there in all lowliness as a fulcrum for His lever. “He Himself knew what He would do.”



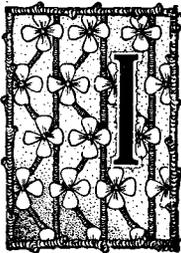
World’s Seventh Sunday School Convention, Zurich, Switzerland, July 8—15, 1913.

Report Commission No. 6.—MOHAMMEDAN LANDS.

Chairman : BISHOP J. C. HARTZELL, D.D., LL.D.

Secretary : REV. SAMUEL M. ZWEMER, D.D.

MOHAMMEDAN CHILDHOOD.



It is fitting that the Seventh Convention of the World’s Sunday School Association should study the present conditions, needs and opportunities of Sunday School work among all people, on every Continent; and, when that survey is completed, well may we remember Livingstone’s great watchword: “The end of the geographical feat is only the beginning of the missionary enterprise.” Here we have

a great principle. Exploration, discovery, and survey, must always precede conquest.

The Moslem World a Unit.

Why a Commission on Mohammedan Lands, of the special study of Mohammedan Childhood, when the studies of other Commissions include all sections of the World, where the followers of Mahomet are found? There are two reasons, either one alone, and certainly both of which together, justify such a Commission. The first is logical and rests upon the unity of the Moslem World, which presents a solidarity of organization, methods and spirit unparalleled or approached by any other organized world force against the Christian Church. It is inter-continental, inter-national and inter-racial, and yet distinct and well defined in the midst of nations and races and religious forces. This unity is most remarkable, knowing no geographical lines, with its one political administration and racial characteristics. This world unity is distinguished by intellectual force, and by social and religious ties, characterized by their elasticity and tenacity, and by their prominence and power. The secular press recognizes this unity, and four reviews in French, German, Russian and English, deal month by month with the Moslem World as a unit, in its political, social and religious development and disintegration. The same is true of the students of comparative religions, and of the Christian Church in its councils and conferences. Moslems themselves respect no other religion but their own, and think only of unified plans and methods for propagating their faith. Because the Moslem world is a unit as indicated, we face a problem of which all the factors can be co-ordinated, related and unified among many races and in many lands. The character of the difficulties is the same, and the conditions that obtain are largely similar, and the lines of approach identical, from Morocco to Peking.

Christian Neglect of the Moslem, and Moslem Childhood.

One other reason for this Commission will be named—a reason not only logical, but from the Christian standpoint forceful, beyond all words to express. That reason is the persistent and calamitous neglect of the Christian Church toward the Moslem world, including its helpless childhood. The Moslem world includes over 200,000,000, or one-eighth of the earth's population. That means one-eighth of the world's childhood. We have had through other Commissions surveys of the marvellous development of Sunday School work in Europe, Asia, South Africa, and South America, and the world statistics tell of the increasing millions of youth enrolled. But how sadly meagre the representation of Moslem childhood, even in lands occupied by great missionary movements; as, for example, Africa, India, Malaysia and China, in each of which Moslem children are numbered by millions.

The Sunday School has had a comparatively long history in Continental Europe and South Africa, and even in India, Japan and Latin America. It has only begun to exert its influence in some Moslem lands, and in most of these lands it is unknown. The unoccupied mission fields of the world to-day are largely Mohammedan. The neglected classes and sections of the occupied fields are in many cases Mohammedan. It is no exaggeration

tion to state that Moslem childhood has had a pitifully small share hitherto in the ministry of the Sabbath School.

The reports of the Edinburgh World Conference confirm the testimony given at Cairo, 1906, and Lucknow, 1911, that Moslem lands need to be set forth by themselves because of their unity, and because there is no other single missionary problem so large, so baffling, so urgent, and so utterly impossible of solution in human strength alone. To emphasize this fact we pause at the very outset of our report to lay on the hearts of all those who hear it, the burden of the *unoccupied lands* under the shadow and yoke of Islam, from which our Commission could gather no information, because there are no missionary correspondents. How full of pathos are the words of Miss Von Mayer, who writes from Samarkand: "I shall gather information as to numbers, education, and mortality of children here, but I cannot contribute to the conference anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere, comes into contact with Christianity." What she says of Bokhara and Khiva is true also of Chinese Turkestan, of the nomad tribes in the deserts of Cobi and Mongolia, of all Afghan children, of those in Central and Western Arabia, the extreme south of Persia, and most of Baluchistan. Add to this the unoccupied areas of Moslem population in Africa—Morocco, the southern half of Algeria, Tripoli, the Atlas Riff country, the uncounted thousands of the Sahara districts, the millions of Nigeria and the Sudan, and the thousands in British, French and Italian Somaliland—and we face a problem of unreachèd and utterly neglected childhood which this Convention must lay upon its heart, as it rests upon the heart of God. *The total number of children in these wholly unoccupied areas is not less than 40,000,000, untouched by any Christian influences.*

. . . From every part of the Mohammedan world, with one or two notable exceptions, the reports of the physical and social evils that rest on Moslem childhood as a hereditary curse are sad beyond description.

Physical Conditions.

Infant motality is enormous, due to ignorance, superstitious practices, vice, and early marriage. In Algeria it is said to be 60 per cent., in Sierra Leone 50 per cent., in Egypt 75 per cent., in Turkey 50 per cent., in Morocco over 75 per cent., while from Palestine we hear that the mortality among Moslem children is so high that it is a common thing for a man to say that he has had twenty-four children, and only three or four living. In many of these lands the statistics are necessarily estimates, but they are estimates by missionary physicians and those best acquainted with the situation. In Egypt, where infant mortality is terrible, we have government statistics, which, if anything, underestimate the real conditions. In the year 1911, 74,415 children were born; in that same year 22,516, or nearly one-third, died less than twelve years old. Epidemics are frequent and deadly among Moslem children because of lack of all hygiene. Rev. G. F. White, of Marsovan, speaking of infant mortality, says: "The children die like flies. The weaklings all perish, and only the

hardy survive." Dr. Hoskins, of Beirut, speaks of the neglect in regard to isolating contagious diseases, which the Mohammedan doctrine of fate forbids. In consequence, smallpox, ophthalmia, and all childhood diseases are specially virulent.

Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood. . . .

The physical condition of Moslem childhood generally is well summed up by a missionary physician of more than twenty years' experience in Persia, who writes: "There are more childhood diseases here than in any place of which I know. There are no quarantine regulations against epidemics, and no government system of vaccination. Sore and weak eyes and skin diseases are very common. The Mohammedan system of public hot baths in great tanks, where the water is very seldom changed, and to which sick people are habitually brought, spreads disease, and endangers the life of weak and sick children. In the city the drinking water flows in open ways through the middle of the streets, exposed to filth, and where the women wash their clothes. In general it may be said that the children are frail and undersized, and were it not for the splendid climate and clear, dry air few would survive the unsanitary conditions. As it is, the majority of children die. It is estimated that the mortality is 85 per cent. Another estimate states that only one child out of ten reaches the age of twenty, though this may be rather an extreme opinion."

Where Western civilization and Christian influence are exerting their power the picture is not so dark. President Bliss writes from Beirut: "The Moslems of Syria are a clean race; parents bring their children without hesitation to our hospitals, and little by little hygienic laws are being observed." Yet he states that the general conditions of children judged by Christian standards, is deplorable.

Demoralising Environment.

If Moslem children are thus handicapped, and come into the world with the curse of Islam already resting upon them, the social conditions in which they live are calculated to augment these evils. All our correspondents, without exception, speak of early marriages, divorce, and immoral environment as causing unspeakable suffering and woe. In Syria, we are told, girls are married at twelve, and are grandmothers at twenty-five. Close confinement of Moslem girls to the house begins as early as the age of eight or nine. It is not conceivable that a child can grow up pure-minded in the atmosphere of a Moslem home. The conditions in Tunis are not exceptional. Mr. Cooksey says: "Foul language, lying, treachery and intrigue is their common life. Small boys curse and strike their mothers, who glory in this manliness, and immorality, including Sodomy, is very rife among the adolescent." Children are precocious in all that is evil; and physical as well as moral conditions are most unfavourable to any purity of thought or conduct, because from earliest childhood they are familiarized with degrading conversation. In many parts of the Moslem world this precocity for evil is also due to scanty clothing and improper housing of children. Rev. Mr.

Jessup writes from Persia: "In well-to-do houses the boys and girls are separated when little children, and are relegated to the men's and women's apartments respectively, where, in the company of their elders, they are exposed to coarse and impure language and degrading suggestions. Among the poorer people all the family occupy one room; and sleep around a common Persian heating arrangement, and childhood innocence and ignorance of evil are alike impossible. Girls may be married at nine, and often are when ten, twelve or thirteen. On the other hand, the children seem bright and happy and are loved. Though at times cruelly treated, they are more often harmed through ignorance than ill-will." From Algeria Dr. Frease writes: "The conditions of Moslem childhood are deplorable. It is scarcely conceivable that a Moslem child can grow up pure-minded."

In speaking of the intellectual, moral and spiritual conditions of Moslem childhood, it must be remembered at the outset that education in Moslem lands always signifies *religious* education. The Koran is the basis of all intellectual and moral training, and Mohammed the prophet is made the ideal of character.

We gather from our reports that in most lands Moslem children are fairly intelligent; some correspondents even speak of extreme nimbleness of mind, finding expression in overweening pride and vanity. Where the Koran is taught in parrot-like fashion, the result is only to train the memory without a training of the heart or judgment, or even of the intelligence! The Koran is, in the Arabic, utterly unintelligible to the children of many lands, besides, being in classic Arabic, is not understood by the masses among the Moslem people. The religious primers published for the use of boys and girls, even in Egypt, contain matters concerning which every boy and girl should be in ignorance, and, generally speaking, all Moslem religious literature is unfit for the mind of a child. We are not surprised, therefore, to hear from every part of the Moslem world testimony of the sad results of such intellectual and moral training as Islam can boast. Mr. Purdon writes: "In Tunis the child is taught to lie, is encouraged to use obscene and profane language in play, because it sounds amusing, educated to despise all non-Moslem people, although left at liberty to absorb every form of wickedness from the West offered in French literature or public entertainments. Judged by Christian standards, the condition of Moslem children in Tunisia is nocent rather than innocent, even tending to degradation." Miss Banks, of Morocco, writes: "Outwardly Moslem children are polite generally, and have apparently good dispositions, but they are allowed, or taught, to lie, curse, give way to passion and pride. Moslems inculcate reverence for religion and fortitude; tiny children of six sometimes fasting all day. A well-bred Moslem boy in Casablanca is often an example to nominal Christian boys in these matters." The testimony from Egypt is that there is no real home life, no desire even to instill principles of right and wrong, or to educate the conscience; that there is early acquaintance with unnatural crime, little of filial piety, although there is a slavish subjection to parents without real lack of reverence, and generally an absolute lack of reticence before children on subjects concerning which it is a shame even to speak.

Similar conditions prevail in Turkey. The great bulk of the child population grows up in ignorance. There is no opportunity for the poor in the villages, and the Moslem method of Koran education, one correspondent writes: "Is splendidly adapted to develop narrow, intolerant, unthinking fanatics." Dr. Cantine, of Busrah, while pointing out the advantages of early memorizing the fundamentals of their faith and practice, says: "Moslem children are unhappy, not because of lack of love, but from lack of knowledge of what is best for them, and lack of wisdom on the part of their parents in using what little knowledge they have." When we remember the condition of our Moslem sisters, the motherhood of Islam, we are not surprised to learn from Palestine and Persia, from Nigeria and Java, that children grow up neglected, untrained, uncontrolled, and that the atmosphere of their home life is often so foul that it is no wonder they have foul minds and fouler tongues. "It is not a shame," says Dr. Webb, of Nablous, "for a Moslem mother to engage in the most filthy and polluting conversation before her young children, and when she has taught them to curse their own father, she praises them for their cleverness."

Intellectual Ability.

Regarding intellectual ability the testimony is that while both boys and girls begin life, to a degree wide awake and intelligent, this intelligence markedly diminishes as they grow out of childhood, probably due to the inherited influence of early marriages, and also to the methods of education. They learn to read by rote, but no encouragement is given to form the reading habit or to independent thinking. In India Moslem children are generally backward intellectually, and are so classed by the Indian Government. From South India we hear that "by Government order all Moslem children are admitted into Government and private schools at one-half the regular fees for others."

The statistics of illiteracy in all Moslem lands are alarming. The masses still care nothing for the education of girls, and only a small per cent. of Moslem boys have the opportunity to attend primary schools. On the other hand, there are some hopeful signs of intellectual revival in this respect. Dr. Wherry writes that the Moslems in India are awakening to the need of general education for both boys and girls. The same is true of Egypt, Persia and Turkey, but until the Moslem method of education is changed, we cannot hope for better results morally or even intellectually. As Dr. Hoskins writes from Syria: "We can learn from Moslems how not to do it. Moslem children are dirty, diseased, untrained, knowing altogether too much for their years of things veiled in Christian lands. They are inferior to even the most ignorant Christians. The boys are given to nameless vices, therefore they are unclean and stunted intellectually. Moslem parents are kind to their children, but also teach them to swear and curse in fun. A little later they curse in earnest, and then ignorant parents resort to great cruelty. These are the general conditions. On the other hand, there are good families where parental discipline is of the highest order, though the relations of parents and children have never anything of comradeship."

Information from Chinese Turkestan is typical of conditions in all Central Asia. A Swedish missionary writes from Kashgar: "Many of the children, both boys and girls, are sent to the Mohammedan day school, but the girls are taken away when they reach the age of eight or nine. The boys remain longer. In the schools they begin by learning the Koran, as in other Moslem lands, but as it is in Arabic they do not understand it at all, and the teacher does not try to explain it. On account of this mode of teaching, very few children on leaving school can read, and still fewer can write. They very soon forget what they have learned. In the cities of Kashgar, New Kashgar, Yangi Hissar and Yarkand, the area directly occupied by missions, with a population of approximately 400,000, there are from 2,000 to 3,000 students in the higher schools. Perhaps about 5 per cent. of the population can read, and during eighteen years in this country I have met with five or six women who could read an ordinary book. Any one who can read and write is highly respected and looked up to by the common people. What is said above about the education of the children, applies to the well-to-do and the masses. The parents, although they have an intense love for their children, have no idea whatever of bringing them up, judged by our Christian standards. They run perfectly wild, no attention is paid to cleanliness; they learn all the evil things they see in their homes and in the streets, and are applauded as being clever when they use bad words. It is really a wonder they are so amenable to teaching and rules when they come under the influence of the Mission.

Lack of Child Literature.

A correspondent in Palestine calls attention to the lack of children's literature. This undoubtedly is one of the chief reasons for the backward condition, intellectual and moral, in the Mohammedan world. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ, told in garbled form, there is nothing in it to attract children. Pictures and music, although increasingly winning their way among Moslem children, must do so over against religious prohibition, according to the letter of the law. The contents of a children's primer on religion, by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled "What a boy and girl ought *not* to know." It treats of ceremonial purity for men and for women, and the washings and lustrations necessary for certain natural functions. There are also sections on marriage, divorce and kindred topics, as well as on prayer, observance of the feast days, the conduct of a funeral, almsgiving, fasting, and the pilgrimage to Mecca. The last

part of the book teaches children how they may repeat the names of God and His attributes after the manner of the dervish orders, and so receive spiritual blessing. Text-books in daily use in El Azhar, the great Moslem University in Cairo, have indecent passages which forbid their publication in English.

One can well imagine the result of such primary education. We must add to this that the literature accessible to children who can read is nearly all of it of such a nature that without expurgating passages it would be unfit for translation. This holds true not only of stories like the Arabian Nights and fireside poetry, but of the Lives of Mohammed and of Moslem saints. Very little has yet been done by Moslems to meet this need of children's literature. Over sixty Arabic newspapers and periodicals are published in Cairo, yet not one of them is for children. The Bible Societies and missionary organizations have, however, done a great deal in this direction.

Illiteracy and Superstition.

. . . Superstition prevails everywhere among the illiterate, and its harmful effects are evident on every hand. Spirits (Ginn), witches, the evil eye, the use of amulets and talismans, and every sort of quackery based on these beliefs, are part of the every-day environment of a Moslem child.

MISSIONARY CONTACT WITH MOSLEM CHILDHOOD.

We now turn to a consideration of the question, how far has missionary enterprise come in contact with this problem, and more particularly how far Moslem childhood is being reached through the Sunday School.

Difficulties of Access.

It is evident from all the reports which we have received that even where missionary organizations exist, and are carrying on work in Moslem lands, the Moslem population (and this includes the children) are difficult of access. One missionary writes from Morocco that 90 per cent. of the children of the common people are accessible; another from Algeria that the poorest are most easily reached; and still another, from German East Africa, says they are as accessible as heathen children when out of their schools and away from the influence of their teachers. But the majority of our correspondents report conditions quite the contrary. In Tunisia, we are told, Moslem children are hardly accessible at all, the parents being very careful to keep them away from the Christian missionary, and that French law forbids interference with the Moslem religion. From the same country another states that Moslem children are practically inaccessible. "Financial difficulties alone sometimes force Moslems to permit their children to remain under Christian influence." From Turkey and Arabia the missionaries write that there is the greatest difficulty in getting Moslem children to attend Christian schools, and that the children are prevented from associating with mission workers. "In the villayet of Angora they are practically inaccessible. Ignorance and prejudice on the part of parents must be overcome before we can reach them."

The intolerant spirit of Islam is a great barrier between the Moslem child and those who desire to help him. Kindness is frequently interpreted as arising from fear, and Moslem children, as well as their parents, are so apt to consider Christians their inferiors in every way. This inaccessibility seems to apply especially to the girls. From India, North Africa and Arabia we have reports that are discouraging in their unanimity. "Girls seem to be practically inaccessible in this district." Among the upper classes they are shut in, and among both rich and poor, early marriage is a bar to religious as well as to secular education. In Malaysia and the Malay Peninsula, as well as in India and in Egypt, children are more accessible, and we might sum up these apparently conflicting testimonies in the statement of Dr. Young, of Aden, that "Moslem children are completely accessible for ordinary intercourse, but whenever one begins to teach Christianity a barrier is raised by parents or teachers, and the child is removed." Nevertheless, there are indications everywhere that this spirit of opposition and fanaticism is waning.

This is notably so in the Ottoman Empire, as it was a year ago. "The Orient," a religious journal published in Constantinople, says:—

The Sunday School movement in the Ottoman Empire has attained respectable dimensions, and now enrolls more than forty thousand persons, in over four hundred schools. Three quarters of these are under the general supervision of the American Board. It is fair, however, to inquire whether these schools are so far satisfactory that any movement toward reforming the management of them would be out of place. Certain patent facts indicate that there is room for improvement. Some of our evangelical churches report no Sunday School at all; in others the attendance at Sunday School falls far below what the size of the congregation would indicate. From many a school comes the cry that teachers are sadly lacking; and in many the lesson is conducted by the minister from the platform as a running exposition, with no attempt at even a catechetical method, to say nothing of requiring or expecting any previous preparation of the lesson by the scholars. The Publication Department at Constantinople has for years issued a booklet of lesson helps which is sold far below cost, but the greatest difficulty is experienced in securing its circulation or use. Previously this lesson-book was published in Greek as well as in Armenian and Turkish; but the call for it among Greek-speaking communities was so infinitesimal that for several years none has been issued, and there has been no protest from those communities. In the vast majority of the four hundred schools, the scholars use no text-book but the Bible; this would be very satisfactory if we could believe they used the Bible to any considerable degree, or with any great success. And again, the matter of proper grading in the schools needs much attention. Often the same lesson is being taught in the same person to those of all ages from five to fifty. This is surely not the meaning of receiving the Kingdom of God as a little child. Perhaps the impetus received at the Zurich Convention may help the Turkey delegates to introduce better methods and those that shall be more effective for this country.

Christian Work in Day Schools.

It is encouraging to note that work for Moslem children in leading them to Christ is not limited to the Sunday School as such. There is scarcely a day school throughout the fields under consideration which has not some proportion of Moslem children. And it is undoubtedly true, as one correspondent from Nablous, Palestine, points out, that these day schools are like a five day in the week Sunday School, where more religious instruction is given on each of these five days to the Moslem child than in the ordinary Sunday School of Christian lands. This

may account for the fact that so little is being done in direct Sunday School work, for when parents know that the children are to come for definite religious teaching in the Church, on the Lord's Day, they may not give them permission, but the same objection is not raised when the children receive religious instruction as part of the curriculum of a general education. The number of Moslem children attending mission boarding and day schools, both for girls and boys, is largely on the increase. Especially is this true in Turkey, Egypt, Palestine, India and Persia. As long as Christianity is associated in the mind, either with idolatrous practices found in some of the Oriental Churches, or with the political aggressions and diplomatic deceits as represented by Christians from abroad, we cannot be surprised at this spirit of aloofness which hinders work among them. When workers among Moslems win the confidence of the people and their love through the ministry of friendship, this bigotry, due to ignorance, wears away, and opportunities open for instructing the children. . . .

From India the reports are exceedingly encouraging. Miss Williams, of Delhi, reports: "We might teach any number by going to their homes. We have a day school of forty-six girls, who have daily Bible lessons"; while Dr. Wherry states, from his wide experience throughout the whole of the Punjab, that "in many places Moslems prefer to send their children to mission schools rather than to government schools where no religious instruction is given." Bishop Warne, of India, gives the same encouraging outlook.

These testimonies might be multiplied to show that there are gleams of light penetrating this world darkness. In considering the direct contact of the Sunday School and the day school with Moslem childhood, it would be a mistake to forget that, after all, the Sunday School in Moslem lands is only a little candle burning in the night. There are other indirect methods of contact with Moslem childhood, which are preparing the way for the Sunday School, and in many ways are its substitute. Then there are hundreds of thousands of Moslem children who come in contact with vital Christianity through the splendid ministrations of medical missionaries, the doctor and the nurse, the evangelist, the Christian servant, and in scores of hospitals and dispensaries. Then the missionary home in all these lands is also like a city set on a hill that cannot be hid, and the silent, pervasive influence of Christian home life has a powerful effect upon those who come in contact with it. We must add to this also the increasing circulation of literature suitable for childhood, as well as for Moslem manhood and womanhood. This plan offers large possibilities for Sunday School methods. Rev. Percy Smith, of Constantine, North Africa, is translating the stories of the Bible into simple Arabic rhymes. These are very popular among Moslem youth. Illustrated Bible stories, picture cards, Old Testament stories of our Lord Jesus Christ, booklets, and temperance tracts—all these, although in many cases provided for adult readers, are reaching Moslem childhood. The American Press at Beirut, the Nile Mission Press at Cairo, the Methodist Episcopal Press at Lucknow, the Baptist Missionary Press at Calcutta, and that of the American Board at Constantinople, are among the most

efficient forces of the Kingdom for the enlightenment and redemption of Mohammedan childhood. The statistics of illiteracy might indicate that literature does not have a large field, but this is a question not of missionary statistics but of missionary dynamics. The children who *can* read are the future leaders, and their number is steadily increasing. The problem is to bring these forces of the Christian press in more vital contact with the needs and opportunities of Moslem youth, both in the preparation of suitable literature and in its much wider circulation. Most important of all is the work of the Bible societies through the Missionary Boards in all Moslem lands. Bible portions, beautifully printed, attractively bound, and presenting an irresistible appeal, are being circulated by hundreds of thousands of copies every year, and statistics would show that perhaps one-third of these sales are to children. In some of the mountain villages of Oman Arabi, the Proverbs of Solomon and Genesis are being used as text-books. The testimony of all our correspondents is therefore unanimous as to the value of Christian literature, and presents a plea for its translation into the languages of mission fields. This literature must be made as attractive as possible, and put in the languages understood by the people. There is need of great haste in this matter. Already books and periodicals of a non-Christian, and often of an anti-Christian or corrupting character—translations of the worst products of the European market, are being offered for sale.

The Native Evangelical Church.

Lastly, the Native Evangelical Church is the most vital factor of all in reaching neglected Mohammedan childhood. These communities of Christians, with higher social and moral standards wherever organized, have been as a light in the darkness, and as the very salt of the earth amid corruption and degradation. Take the Nile Valley as an illustration of what is true in larger or smaller degree in Turkey, Persia, Palestine, Java, India, and even those lands where the Evangelical Church is just springing into existence. In Egypt the American Mission has 98 native pastors, 509 school teachers, 83 colporteurs and workers among women, 76 organized native congregations, with a membership of 11,464, and representing a Protestant community of over 33,000. Surely the unconscious influence, not to speak of the conscious effort, of all these humble disciples, is telling in the problem of Moslem evangelization.

Moslem Methods of Religious Training.

The questionnaires sent out also asked what we could learn as Christians from Moslem methods of religious training. In other words, does the Mohammedan world offer any lessons for the Zurich Sunday School Convention? Most of our correspondents are emphatic in stating that little or nothing is worthy of imitation. A missionary from Tunis says: "We should take the opposite course. To copy them would produce a class of bigots knowing the letter of Scripture and nothing of the Lord." Although it is true that the mediæval system of learning by rote has little pedagogic value, there are one or two things we may well bear in mind and lay to heart. We should aim in our Sunday

School work to reach every fibre of the lives of our children with the spirit of Christ, in the same intense method as the Moslems use to charge them with Islam. The great value of early impressions, the the advantages of memorizing the fundamentals of the faith, reverence for the Holy Book, and bringing religion into every detail of life, are certainly elements in Moslem training that are worthy of imitation. We may add to this the testimony of the Rev. Mr. Jessup, of Tabriz, regarding the need of *positive* teaching in these days of universal doubt and criticism. "Among Moslems," he says, "not doubts and uncertainties, but absolute verities, from the Moslem standpoint, are taught and believed. The essentials of the faith are fixed in children's minds while they are young; religious zeal is stirred by teaching the defence of Islam; the whole life of the people is religious. Islam is recognized in everything, and the children grow up in an atmosphere permeated by religion. The un-religious man is at a discount. Although so much is only formal and outward, yet the effect on the child's mind is immense, and he becomes a staunch believer and a defender of the faith."

PRESENT OPPORTUNITY.

Having shown the present condition of Moslem children in its pitiful appeal for the living Christ, Who alone can right wrongs and lighten their darkness and dispel their ignorance, and having pointed out also that the missionary contact with this problem, although real, is utterly inadequate, we turn now to speak of the present day opportunity.

To-day the Appointed Time.

If the evangelization of Moslem childhood is part of the plan of God—and no thoughtful Christian man or woman can for a moment doubt this—there never was a time when this task was more urgent and more possible than it is to-day. As the Koran itself says: "Every nation has its appointed time, and when that appointed time comes they cannot hold it back an hour." There is no part of the whole world field that has seen more stupendous changes, political and social, within the last two years than has South-East Europe, North Africa, and Western Asia. Politically Islam has lost its power throughout the whole of Africa, the whole of Europe, and is losing its grip even on Asia. Where formerly all evangelistic effort carried on directly for Moslems was interdicted or suppressed by the jealousy of Moslem governors and rulers, to-day Islam has lost its sword, and the very disasters which have overtaken its rulers have chastened and subdued the hearts of Moslems everywhere. The thinking classes can see with their own eyes that the Kingdom of God is coming with power and the kingdom of Mohammed is waning. It is literally true that in what was once European Turkey, in Tripoli, in Morocco, and Persia, millions of Mohammedans have become accessible within the past twelve months who were inaccessible before. And this means also a challenge to the Sunday School and an appeal from Moslem childhood.

There have also been tremendous social changes. The Moslem world is no longer self-satisfied. Educational movements and desire for reform are found nearly everywhere, and with

an increased demand for education comes the opportunity for Sunday School effort. Alas, it has been too long true that Mohammedan children have been neglected, even in lands where other children have been gathered into the fold of Jesus Christ. The evidence for this statement is indisputable, and we may say, as was stated at the Edinburgh World Missionary Conference, that the unoccupied mission fields of the world are nearly all Moslem lands or Moslem peoples.

Turning now to definite statements regarding present-day opportunities, we quote the following:—

From Algiers comes the testimony: "If well-trained native workers and suitable literature were provided, there would be little difficulty in establishing Sunday Schools in many towns and villages, especially where there is a mixed and native population." Miss Trotter speaks of it as "a boundless field where they have begun to reap," and where there is greater need for harvesters. Another worker speaks of the opportunities in Algeria as unlimited, the only hindrance being lack of workers and means. This is also the testimony from Egypt. Dr. Giffin writes that in Egypt there are more than 200 Sunday Schools, and yet that many of them are without Moslem pupils. This may be due to lack of the right methods in reaching them, or to lack of labourers sufficient to overtake the task. In other parts of Africa, such as Sierra Leone, we hear of wide fields for aggressive Sunday School work. The children are responsive to Old Testament stories, and when the prejudice of parents is overcome they can be successfully reached. But the same correspondent tells of 5,000 Moslem children in that colony, and 250,000 in the Protectorate, who are practically untouched.

The situation in Turkey is full of promise. Rev. Dr. Barton, Secretary of the American Board, writes: "My correspondence coming from all parts of Turkey, makes it clear that this is one of the most strategic and opportune times for approaching the Moslems that we have experienced in our ninety years in that land. The one universal testimony is that they are discouraged in regard to their country, and disheartened about their religion. They are ready to talk about religion, and speak freely and most critically of the failure of Mohammedanism. They look upon the present Turkish situation as an indication of divine favour."

Dr. Bliss, of Beirut, thinks that Sunday School work must ordinarily be carried on as part of the day school work to be successful. Simply and purely as religious meetings, apart from other educational work, it will not at present meet with results. The same thing seems to be the case in Palestine, but Professor McNaughton has the vision of conditions that will soon be altered. "The opportunities for pushing Sunday School work among Moslems are at present not many, but they will be soon, and we ought to be prepared. Our greatest immediate need is properly qualified workers, and good literature would prove invaluable." In some parts of Turkey, Arabia and Syria, the opposition of bigoted government officials is complained of, so that the children are not allowed even to accept picture cards. In India the opportunity is practically unlimited. Even illiterate children, we are told, can be gathered for picture Bible study. From some countries, such as the most part of Morocco, parts

of Central Asia and of Jarva, we regret to report that Sunday School work seems hardly possible as yet, but the unanimous testimony of all missionaries to the value of Christian literature for children, and a plea for its translation in languages of the people, prove the importance of this method of reaching childhood even when organized Sunday Schools may not be possible.

METHODS OF HELP.

How can the World's Sunday School Association aid in the promotion of Sunday School ideas, organization and efficiency in Mohammedan lands? The replies to this question from various fields have voiced a universal desire for just such aids as are contemplated by this Association, in its relations to Denominational Missionary Organizations, and with Missionaries. All correspondents unite in the appeal that the whole Church be called to prayer, not only for the Moslem world, but for direction and help in reaching Moslem childhood. Another united call is for literature; first of all for the Word of God, published attractively, and in the home languages of the various peoples; then from the simplest card that would catch the eye of a waif on the street, or on the wall, to a child's illustrated story of the Bible. Great need is felt for specialists in Sunday School methods and work, either general or local, to study and plan how to overcome difficulties in reaching Moslem children. Many ask that the way may be opened so that the work can, by correspondence or otherwise, be brought to the attention of individuals or groups of Christians in the home lands, so there could be interest in, and prayer for selected boys and girls, or for definite institutions and fields.

It is impossible to express in words the full significance of this world cry. It represents the judgment and faith and heart appeal of hundreds of men and women scattered in many lands, whose all, even life itself, are given in a holy crusade for the triumph of our Lord. Their problems in relation to Moslems and Moslem childhood are the same on every Continent, from Morocco to the Philippines. The appeal is rational, inspired by the Holy Spirit, and voices the call of God.

Conclusion.

In concluding this report, it will be expected that some practical suggestions be made :

1. We wish to emphasize two things which have grown upon us day by day. First, the wisdom shown in the appointment of this Commission. It is the first distinct proposition and plan for the thorough study of the moral condition of Mohammedan childhood, and is in harmony with the thought of the World's Christian Missionary leadership, that this supreme battle between Christianity and Islam must be conducted on special and largely separate lines. The second thing is, that what has been done, as briefly outlined in this Report, is only the beginning of a vast and essential work, that should be wisely and efficiently prosecuted year by year, by one or more representatives of the World's Sunday School Association.

2. Some definite responsibility should be assumed by each one individually, some place on the map of this world-darkness

selected, where we will resolve to kindle the Light of Life, at some Moslem outpost, by founding a station, being foster parent to some boy or girl, or supporting a worker. This will count far more in the eyes of our Master than the applause of a Convention, or enthusiasm for resolutions. As the picture rises before us of this vast company of children for whom Christ died, stretching all the way from Morocco, on through Mecca and Arabia to the extreme East, where the Moros in the Philippine Islands are without Christ or hope; who, that loves his Lord, can hesitate to take his share in lifting this world burden of sorrow and need. As Dr. Robert E. Spear has said :

Our great peril to-day is that we will lose ourselves among manipulations and schemes for organisation, while we neglect the forces that create the material to be manipulated, and the life to be organized. Our great weakness everywhere is not in our leadership, or our Conventions, or our theories as to how things should be done, but in the downright, homespun unexpected work, which the good plain men alone are willing and able to do. I do not believe that the great need of the Christian enterprise at home or abroad is for high finance, or masterful manipulations, or lofty exploits with capable press agents; but, for more solid work between individual and individual, more foundation-laying in the dark, more building of solid Christian congregations and solid Christian character in persons, and quiet occupation of small areas, with such true work done as will abide the test of time and spread by the contagion of life.

3. These studies of Moslem childhood, and the attention given to them by this Convention, will have been in vain unless we are brought to realize fully the momentous fact, that the world contest between the Cross and the Crescent—between Christianity and Mohammedanism—is real and fundamental. "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies Christianity; the only one that seriously disputes the world with Christianity, and the only one that has in the past signally defeated Christianity; and the only one which in several parts of the world is to-day forestalling and gaining on Christianity."

In the presence of this supreme issue, every influence represented by this Convention, in its world relations with the Christian Church, should be utilized to awaken and co-operate in directing the thought and purpose of the followers of Christ, so that both as individuals and as members of organized Missionary Movements, there may be no lack either of wise counsel or of heroic sacrifice.

4. There is an imperative need of an immediate and effective propaganda of information and suggestion throughout Christian lands concerning the Moslem problem. Comparatively few Christian leaders are informed, much less interested. An ideal Mohammedanism, judged by its numbers, its remarkable military success through the centuries, its few fundamental truths and the unity and enthusiasm of its followers, continues to dazzle the eyes and warp the judgment of the multitude. But a new day has dawned. It is no longer possible for Islam or any other religious faith to occupy vast areas of the earth unmolested, in their perversions of fundamental truths, or false ethical teachings. Civil and religious liberty are human birthrights; and the law of our Lord—"by their fruits ye shall know them"—is the true measure

of all religious beliefs. The Koran, and the faith founded upon it, has been weighed in the balances of eternal truths, and found wanting. On the other hand, the Christian Church is awakening to the world-wide and momentous barrier, which confronts it at the beginning of the twentieth century, challenging its advance to the conquest of the world for Christ. The call is for information. What is Islam? What are the duties of the Christian Church toward it? How best can I join this new crusade, not with the sword to rescue an empty tomb, but, led by the Spirit of the living Christ, help redeem the world? These questions must be answered, and if the Crescent is to go down before the Cross, those answers must be given with wisdom and persistent faithfulness in the Christian Sunday Schools of the world.

5. The final word shall be one of faith and victory. The triumphs of Mohammedanism for centuries, especially in the extension of its territory, were by the sword. What marvellous triumphs they were? The Persian Empire destroyed, and the followers of Zoroaster made followers of Mohammed; the Roman Empire crumpled up and humiliated; and, as a climax, in the seventh century, the largest, most spiritual and aggressive half of the whole Christian Church, the half occupying North Africa—the Church of Athanasius, Cyprian and Augustine—was annihilated. For three centuries the followers of Christ were bottled up in Europe. Then came the crusades when united Christendom appealed to the sword, and for two hundred years, through fire and blood, sought to capture Jerusalem, and thus have guard over the tomb of our Lord. But this was not to be. For six long centuries more this rule of the Moslem sword was absolute in Africa and all Asia, and beginning with the capture of Constantinople, supreme in South-Eastern Europe. The swords of Sobieski at Vienna, and of Martels in France, saved the larger part of Europe from Moslem rule. The first tremendous defeat for Moslem power, was when Da Gama sailed his ships round the Cape of Good Hope, and found a route by the sea, for the wealth of the Orient to reach Europe untrammelled by the robberies and taxes of the Moslem Turk. In later times a new world has come. Oceans are highways between the Continents, while every part of the Continents themselves are accessible to all. Communications by land and air bring all people in touch for business, for education, and for social and moral influences. In this new world, races, philosophies, creeds and religions must face the infinite law of the survival of the fittest; and in this supreme test Christ and Christianity have nothing to fear. Islam appealed to the sword, and after centuries of victory by force, has lost. Its military power has gone, and its national prestige is no more. The contest now is by the peaceful methods of the Bible, the Church, the printing press and the school, inspired and led by the Spirit of God. Give to the children in the Sunday Schools of Christendom during the next fifty years, with wisdom and faithfulness, the stories, side by side, of Jesus and Mohamet, the ethics of the Bible and the Koran, and the conditions in Moslem and Christian lands, of womanhood and childhood, and home life, of society, as to intelligence and morality, and of the administration of justice among the masses; and we need have no fear. These are the methods of peace and righteousness, and, directed by the

Holy Spirit, victory for Christianity is sure. The way of victory for the Church of God can never change. That way is “*not by might or by power, but by My Spirit, saith the Lord*”: and, in that way of victory is another law, more certain and permanent than the stars. “*A little child shall lead them.*”

JOSEPH C. HARTZELL, *Chairman.*
SAMUEL M. ZWEMER, *Secretary.*

Cairo Study-Centre for Arabic, Islam, and Mohammedan Evangelisation.

REPORT OF FIRST SESSION, 1912-13.

WITH PROSPECTUS FOR SECOND SESSION, 1913-14.



HE first session of this training centre is nearly over, and with the summer examinations we shall be in a position to judge of its earliest results. At the time of writing, these examinations are still impending, so in this article we can do no more than give some account of the actual working of the Study Centre in 1912-13, with a forecast of its operations for its second session, 1913-14.

There are two classes of students, (a) recruits for the mission field, who have the right not only of attending lectures, but of having their studies superintended by those responsible for the various departments, and of being taught by the native teachers retained or trained by the Study-Centre; these latter privileges are rigidly confined to missionaries belonging to the recognised Missionary societies; (b) those who are interested enough in missions to Moslems to attend regularly the open lectures, *e.g.*, elder missionaries, Syrian and Egyptian workers, Anglo-Egyptian residents, etc. All such are formally enrolled, and in enrolling themselves undertake to follow out the courses and to attend the lectures regularly.

The following series of lectures have been given during a period of about six months between November and May:—

- (1) “Islam, its doctrines and practice,” Rev. Dr. Zwemer.
- (2) “The Moslem doctrine of God,” Rev. Dr. Zwemer.
- (3) “Koran, Hadith, and Sira in the light of modern criticism,” Rev. W. H. T. Gairdner.
- (4) “Translation, Arabic to English,” Rev. W. H. T. Gairdner.
- (5) “The Phonetics of Arabic,” Rev. W. H. T. Gairdner.

The above lectures of Dr. Zwemer were given by him in two separate classes, meeting at different parts of the city. He also gave a short course to the teachers of the American Girls’ College.

Those of the above lectures which possessed general interest have been attended by a considerable number of missionaries and non-missionaries who were not giving all their time to study like members of class (a). Much interest was displayed, and it is quite

certain that if the first year of the Study-Centre has borne no other fruit, it has at least acquainted many with the elements of the problem before Christendom, impressed them with the magnitude of Islam as a subject for study, and created a keen desire to know more, together with a salutary sense of how little was known before.

Turning to the inner circle of students, those who are giving up their whole time to study, they have numbered *nine*, of whom all except one have begun from the very beginning of Arabic. Of these one is a young Indian, a convert from Islam, preparing for work among his former co-religionists of India; and one, Mr. W. W. Borden, was preparing to work among the Moslems of China. Alas, this devoted student and most earnest missionary, after making an admirable start in Arabic and Islamicism, was carried off by a fatal illness in April. *Fiat voluntas Tua!*

The students have been taught by teachers specially engaged or trained by the Study-Centre. One or two points of novelty in connection with their courses may be noted: (1) for the first time phonetics have been definitely included in an Arabic course; to meet the requirements of the students a text-book entitled "A Phonetic Introduction to Arabic Pronunciation and Reading," was written by Rev. W. H. T. Gairdner, and duplicated copies were used by the students; (2) for the first time the radical and indeed revolutionary experiment was made of teaching the colloquial language *first* to certain students whose work is to be conducted wholly in that language in the future. Both pronunciation and grammar are taught in this method with as much seriousness and thoroughness as in the case of the classical language; but the study of the latter is withheld until the student has become acquainted with the whole structure of the colloquial, and has begun to use it with some freedom. For the use of these and other students the Rev. W. H. T. Gairdner wrote Part I. of a series of graduated conversation lessons. It is hoped that the study of the classical (which will be conducted mainly as a literary language) will be begun by such students during their second six months of study. This curriculum is of course alternative with one following the traditional lines.

Turning to the ocular demonstration of Moslem rites, customs, etc., a beginning has been made, and it is hoped greatly to develop this branch next year. Demonstrations of the salât and the zikr were witnessed by students; mûlids were visited; and historical walks among the Moslem monuments of Cairo were organised.

With the strengthening of the staff next year by the Rev. R. F. McNeile, who has been studying in Germany and Hartford, U.S.A., it is hoped further to develop the scheme of tuition.

In particular, a branch of the subject, which beyond all others comes within the purview of the Study Centre, and yet has perforce had to be comparatively neglected this year, will be developed—Methods of Moslem Evangelisation. This will include (a) Defence of Christian doctrine in view of Moslem attacks; (b) Criticism of the Moslem position; (c) The study of the Bible from the viewpoint of Moslem evangelisation; (d) Methods of evangelisation as practised in Cairo and the provinces. The organising of this supremely important branch is to be entrusted to Dr. Zwemer in view of his long and varied experience. With him will

be associated missionaries whose experience enables them to treat of the various aspects of the subject.

Library. The oriental library of the C.M.S., which was put at the disposal of the Study-Centre has been made good use of. Magazines and periodicals have also been supplied.

Language Examinations. A board of examiners is being formed consisting of (1) the language superintendent; (2) one representative of the mission whose missionaries are being examined; (3) an Egyptian Effendi; (4) an Englishman not connected with missionary work. Examinations will be half-yearly, in June and January. The holiday months are July and August.

Finance. Accommodation. As at present the services of the superintendents, and the use of lecture rooms, etc., have been lent by the several societies, and the expenses of language-teaching is about balanced by the fees charged to those who take the lessons, the expenses of the Study-Centre are inconsiderable. But already it is seen that unless the problem of house-accommodation can be tackled, the enterprise will be unable to reach its maximum of usefulness. Already Missions like the Sudan Pioneer Mission (Assouan) are unable to take more than a fractional advantage of the Study-Centre.* And this difficulty will still more be felt when students come from still further afield, as they manifestly will in the future. It becomes therefore a problem of immediate practical interest to provide two hostels for such students who do not belong to the missions working in Cairo itself. The fees of residents would go some way to meeting the cost of these hostels; but it is certain that such institutions could not be run on self-supporting lines, and, this being so, it is clear that either a fund must be raised, or an annual deficit must be guaranteed by the societies to whose interest it is that such institutions should exist in Cairo.

Looking back over the first year of the Study-Centre, we feel that a good start has been made. We are not concerned about numbers, the too rapid growth of which is not desired by us. We are more concerned to strengthen our organisation, and we have no desire to weight it with any but students who possess the fullest credentials from missionary societies, and who in the truest sense of the word mean to study. In sending out this report, our desire has been to make it perfectly clear what the Study-Centre does, and does not attempt to do. It is a Study-Centre, not a College; for its Superintendents are not professors; they are, on the contrary, exceedingly busy missionaries with serious responsibilities towards the duties entrusted to them by their Societies or Churches. They do not undertake to give many lectures, or to conduct many classes. Only a few of these can be given per week, and for the rest the work of the Superintendents consists in organising and superintending studies, and in training and organising the native instructors. Those who know how slender has been the assistance given to recruits in the past, will be best able to appreciate the magnitude of the advance by the programme of the Cairo Study-Centre even as thus restricted.

* Some members of this Mission stayed for about six weeks in Cairo in the winter, and during that time their studies were organised by the Study-Centre.

PROSPECTUS OF LECTURES FOR 1913-14.

Arabic Language.

Phonetics and Pronunciation. (Classical and Egyptian dialects).

Arabic Accidence.

Translation from Arabic.

W. H. T. GAIRDNER, B.A.

Arabic Literature.

Arabic Texts relative to Moslem Theology, etc.

R. F. MCNEILE, M.A.

The System of Islam. MEMBERS OF STAFF.*Mission Methods.*

Apologetic.

Criticism of Islam.

The Bible from viewpoint of Moslem Evangelisation.

Object-lessons in Mission Methods.

S. M. ZWEMER, D.D.

With a course for women missionaries by MISS A. Y. THOMPSON, and special courses by PRESIDENT McCLENAHAN, and missionaries engaged in village evangelistic work.

Moslem Rites and Customs. MR. G. SWAN.

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Missionsdirektor K. AXENFELD, Berlin.

All communications to be made to the Hon. Secretary, the
Rev. Dr. S. M. ZWEMER, 20 Sharia Sakakini Pasha, Cairo.

After the Cairo Tent Mission.

ZEITOUN, EGYPT, July, 1913.

"We will triumph in Thy victory, and in the Name of our God we will set up our banners."—PSA, XX. 5.

"Thanks be unto God Who ALWAYS leadeth us in triumph in Christ and maketh manifest the fragrance of His Knowledge through us in EVERY place."—2 COR. II. 14.



IT has been a continual joy during the past few weeks to hear by word of mouth or by letter from some of those who were saved during the meetings in Cairo.

One writes from a village in Upper Egypt:—
 "I am very pleased to tell you that Butros Ghali, Ibrahim, my brother, and I have made meetings for preaching three times a week. We find great encouragement. Men and children attend our meetings, the usual number being from thirty to forty, and, thank God, *many lost ones are being brought to Jesus*. It is my turn to preach to-day, and my subject is the famous words of the Apostle Paul, 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'"

He also tells of a visit paid to some of the tent converts in another village, and was greatly pleased to find the work going on steadily, led by two dear fellows, Ibrahim and Nashed Luka, and a student from the Divinity School who is with them for the summer. They have meetings in different villages, and numbers come to hear the Word. They also visit the houses, and have special services for the women. These young men are all students, and are *spending their vacation* preaching the Gospel and seeking to bring perishing souls to Christ.

A Coptic student in the Law School, who confessed, when first he came to the tent, that he was as much a Moslem as a Christian, writes:—"I do praise God, Who has saved me from my sins, and taught me the meaning of the word 'regeneration,' and made me a new creature in Christ Jesus; and I beseech Him to grant me, and others like me who are born again, *power to win our brethren*, and make them, too, understand the meaning of 'regeneration.'" This young man and two other converts spent some time with us lately, so keen and eager to learn. We told him of a medical student who had decided the week before at our Zeitoun meeting, he asked us his name, and it turned out to be his own particular chum; it was good to see them when they met.

Last week at our day of prayer another old tent friend turned up, and it was blessed to hear him pour out his soul in intercession and praise. He has come through a very testing time with little or no outside spiritual help; but he has learned to take hold of God. I do not think I ever heard a native Christian go so deep in prayer and with such brokenness of spirit. He was rejoicing in the salvation of two of his own people and earnestly labouring for the souls of others.

During June the tent was pitched at Ain Shems, near Zeitoun, for a ten days' Conference of the Student Movement

called "The Friends of the Bible." At first there was a danger of it developing into a holiday camp; but the leaders spent a night in the desert with God about it, and next day things were changed, and continued changed. A real spirit of prayer was manifested, hunger for God's Word, and longing for spiritual blessing, and, praise God, souls were definitely met. The native branch of the Y.M.C.A. followed with other ten days of meetings, and again there were some blessed testimonies to God's work in hearts and lives. We were so glad to have the tent also employing its summer holiday usefully, and our friends were very grateful for the loan of it.

We hope (D.V.) to start a mission in Zeitoun on 21st inst., and will be glad of your help in prayer that a spirit of conviction may come upon the people of this district—Zeitoun, Matarieh, Heliopolis, and Kubbeh. We have had the droppings during the past months, souls deciding for Christ almost every week; Butros, the door-keeper of the tent, told us at our prayer meeting last night of a Moslem and two Copts who had cried to God for salvation that evening in Heliopolis, but we long for the floods upon the dry ground.

J. GORDON LOGAN.

"An old Mohammedan Prophecy of the Fall of Constantinople and the last Days."

(From the Sudan Pioneer).



THE Muhammedans have certain popular religious books, which set forth what a faithful believer ought to think about the last things, and which are often read, with all reverence, in the cafés or other places where the people congregate. These are the "Ahmediye" and the "Muhamadiye." Both are written in verse, and are in simple Turkish. Where Arabic words occur they are carefully explained. The reading of them occupies about thirty or forty evenings, and when once begun they are read to the end. They have done much to affect the thought of the people. The eschatology which they contain has its origin in a third work, "Hidden Pearls," by Achmed i Bidyan (1449), who based it upon "Djifr ul Djamee," written in Arabic. He was a brother of the author of the "Muhamadiye." The following is translated from the manuscript in the Library of Berlin.

"Hear the word of the interpretation of the secrets of the Djifr, upon the signs preceding the Resurrection! The Prophet Muhammed has said:

When the Resurrection draws near, there will be ten signs of its coming; the first is the coming forward of the Beni Asfar. Afterwards the Mahdi will come. The Prophet has said: 'God, the Highest, has sent me before the Resurrection with the sword, and has appointed my nourishment in the shadow of the Haram (the holy place of Mecca). Before the resurrection a Khalif of

God will appear, when the world is filled with power and injustice. In the time when the Moslem will be in need of his coming, will he come, and he will fill the earth with righteousness, and will build up the places which are destroyed, and will make his Poor rich, through his liberality, so that no one will find any to whom he may give the Zakat (the religious alms). He will fulfil the commands of my Schariat and will give life to my traditions.’

“ But there will be much evil wrought among my people before this appearing. The Mosques will become numerous, but few will pray therein. Moreover those who pray will be without reverence. Also, in their business and trade will they not know to distinguish between what is lawful and what is unlawful. Their Koran books will be painted and beautifully decorated, and ornamented with gold, but they will not read in them, nor act according to them, and such as do accordingly will do it in hypocrisy. They will use the holy Koran as a medium of gain; and their hypocrisy will be without end. The women will ride upon horses like princes, and will rule. They will set up trees of extraordinary height. The people will follow after the world, with avarice. Those who possess knowledge, and are pious, will no man regard; but will follow after the worldly-minded. Women will lose their modesty. False religions will become numerous. The princes will do violence under the cloak of justice. The ministers will follow their own lusts. The Ulemas (highest religious official) will be immoral, and the judges take bribes. Immorality and deeds of evil and drinking of wine will be universal and public. The lowest of the people will have rule, the most despicable will hold high places, and those of understanding will be set aside. Graves will be built with domes. The Ulemas will build themselves high houses, like those of Emperors and Kings. False witnesses will be many, and will do mischief in the guise of the Just. The women will go into the bazaars, and will make purchases among the foreigners, and the Ulemas will keep silence for the sake of [keeping] their office. The women will walk in the streets like herds of cattle. Many will wear men’s clothing, and will show themselves to strangers unveiled. Men will take the possessions of the orphan, and will take no care for the weak. Princes will put untrustworthy men into high posts, and will call the unfaithful faithful. Men will wear silk clothing, which God has forbidden. Women will drink wine, men will despise the poor, and will not hear the cry of those who suffer injustice. The Judges will be immoral. The Princes will become tradesmen; the shepherds, wolves; the rulers will be light of deed, and the ministers light of mind. Knowledge and good works will be as a dream; and of Sufi-ism (monkish piety), only Tadj and Chirka (cap and mantle of the Derweesh) will remain. The tradesmen will cheat over the weighing of goods, and will sell at varying prices; to the rich they will give full weight, and to the poor too little; in trading they will lie. They will omit prayers, prevent the giving of alms, and be lovers of the world. The jurists will despise useful sciences, and busy themselves with deadly poison. Many sects, parties, and modes will be established. They will deliver different kinds of Fetwa (religious pronouncements) and

judgments according to the flesh. Friend will forsake friend, and relative will forsake relative, and they will become as strangers one to another. Many false teachers will follow one another, and they will accept the false teachings, and will pay honour to them. When people come together, their conversation will consist chiefly in gossip about others, and if one goes out from among them, they will gossip about him; and if any seek to hinder the gossip, they will not love, but hate him. The Ulemas will pass their time in the gateways of Kings. If the position of Ulemas be such, how shall it be with the laity? For this reason is it said, 'When the Ulemas err, the laity will become unbelieving.'

The Prophet said: 'A time will pass over my people, that there will remain of religion only the name, and of the Koran only the name, and of the Ulema only the remembrance. 'The Ulemas will give their whole attention only to their women. The ignorant will give themselves out as Ulemas, and give their attention only to their stomach and their purse. The good works of many will be only for the world, and their good deeds will be associated with hypocrisy. The truly pious will appear to them as a heavy atmosphere; and they will turn away from them. Their religion will be Mammon, and they will not be satisfied with little, also with much will they not be satisfied. The Prophet said, When 900 (according to Djifr 999) years are gone by after the Hejara, then is the removal permitted (another reading "hermit-life"), for in that time will men be exceedingly wicked, and they will not accept the words of the learned. Thus will the Ulemas be conquered, and the false teachers be victorious. When such deeds appear among men, God the Highest will not diminish their misfortune, and that which they regard as pleasure and enjoyment shall be to them pain in the end. Pestilence will not leave them. Modesty and decency, sympathy and blessing, shall be withheld, and every man shall be dissatisfied with his condition. There will be untimely rain, and diseases will appear which cannot be healed. Violence, hunger, eclipses of the sun and of the moon, shall multiply. When this condition increases, **THEN WILL GOD THE HIGHEST GIVE THE MIGHT OF THE WORLD TO THE UNBELIEVERS and A VIOLENT PEOPLE SHALL BE PLACED OVER THEM** (*i.e.*, the Muhammedans). Wherever they go evil shall meet them, till the Beni Asfar appear, and the Mahdi comes, then will Islam win back its power, and then shall follow the signs of the last days.'

The Prophet said: 'If these evils and murders shall appear, among my people, they shall continue till the last days, but before that, Islam shall reign from east to west.'"

The cause of the coming forward of the Beni Asfar (*i.e.*, Europeans, lit: "sons of the yellow") will be, that in that time the observation of the whole world will be directed upon Rum.* There was once a time when the Persian Kings ruled as far as Unschiravan, and the attention of the world was directed upon them, and they were called the Medes. When that hearth was quenched, the government of the world came to Chorassan, and

*The Arabic Commentators understand Rum as Adrianople, the Turkish Constantinople.

when this was at an end, to Egypt, and the attention of the whole world was directed thither.* Then the rule of the world went over to Rum.† When the before-mentioned evil deeds make their appearance, then the lordship of the world will go to the Unbelievers. (Christians.) Then will the command of God be fulfilled. The Christians will break the peace and unite themselves upon the seas. 960,000 Unbelievers will collect together and overthrow Islam.

The origin of the breaking of the peace is this. I saw it written in a book, that in the town of the Beni Asfar, at day-break when men arise, the accursed Satan will appear in the likeness of man. He will climb upon a rock, and hold a flag on high, and will call out, "Oh you people of Jesus, why do you remain still? Now is the time for you to overthrow Islam!" Men will hasten from their houses, but the accursed one will have disappeared after saying this, and people will be perplexed. Then evening will come when the herds come back to the houses, and then will the accursed one be sitting between the horns of an ox, which will go before them, and he will again utter his speech, and people will say that the ox has spoken; and they will relate these signs to their princes, and the princes will send their messengers everywhere and proclaim events. Finally, the unbelievers will unite together and attack.

But before this uniting there will be war in Morocco (*i.e.*, N. Africa), and these parts will be taken away (from Islam). After this will they come and make prisoner the families of Islam; but the people of Egypt will give much of their possessions to ransom their wives and children. Then will the unbelievers pass over to Jerusalem, and descend upon the land, and then will they come and seize upon Rum (Adrianople), and take Constantinople (Stambul), and they will pursue the armies of Islam as far as Aleppo. In Aleppo fierce war will break out, and the army of Islam will fly from Aleppo, and encamp between Aleppo and Damascus. The Beni Asfar will follow them thither, and will also encamp there. Then will an Islamic army of 70,000 men from Medina come up and encamp beside them. The Beni Asfar will see this, and will send their messengers to them, and will admonish them: "O Moslems, we have no enmity against you. We are the enemies of those who have taken our sons and our daughters into slavery; go home and remain quiet." These, the Arab armies, will divide themselves into three parts. One part will say, "They speak very reasonably; if they have no enmity towards us why shall we oppose them?" And they will turn away. God the Highest will account them faithless. The second part will say: "Whether you have enmity or not towards us, we have enmity towards you"; and they will help the Moslems and pursue the Christians, and enclose them in Constantinople; and at the cry "Allah! Allah!" the walls will fall down, and then will they enter into the town, and will occupy themselves with the booty. Then will the accursed Satan climb up into a high place, and will cry out:

* He probably refers to the Persian Bujids 995-1055, the Seljuks from Chorassan, the Fatimides 930-1170 and the Mameluks 1250-1517 who ruled after the breaking down of the Arab Khaliphates of the Omayyads and Abassides.

† The Osmauli dynasty, 1517.

"O ye Moslems, you are busying yourselves with the booty, but behold the Dedjal (Antichrist) has appeared, and will make ruin of your houses." And they will leave Constantinople and go forth. In those times will Islam be in a condition of weakness, and they will turn to God the Highest, and He will hear their prayer, and will give them the Holy Mahdi.

[*Sic.*—The third part is not accounted for.]

Review.

A SIMPLE GUIDE TO THE TRANSLITERATION AND SPELLING OF ARABIC NAMES.

Price, 2½pt. or 6½d.

BY W. H. T. GAIRDNER AND A. T. UPSON,
Nile Mission Press, Cairo.

THE Nile Mission Press has sent us the above pamphlet for review. We are glad to bring before our readers this publication, which will be useful both to those who have to do literary work in English, and to those who at times have to translate English articles and books, containing Arabic words, into that language.

Some one has said that the introduction to a book is the part which is never read. Yet the poor author, especially of scientific treatises, gives as much care to his introduction as a builder to his foundation. With the treatise before us, however, the author seems to have been obsessed by the popular estimate of an introduction. To such an extent is this so, that it appears to be the only part of the book the proof-reading of which has been neglected. The name 'Abdallah occurs three times without the diacritical mark (') before its first letter, besides other typographical errors. So certain must the authors have been that their introduction would not be read, that they have not taken any pains to make it intelligible to those non-Arabic readers who will surely form a large percentage of its users. Fancy the bewilderment of such on coming across the coined words "waslation" and "waslated"! Would not the French technical term 'liaison' have been more intelligible to our English and American editorial secretaries, who stand in dire need of such a guide in their attempts to unify the very erratic transliterations for which Arabic speaking missionaries are responsible in their MSS. for books and magazine articles.

But that last sentence of the introduction! It will make us feel small when we write India instead of El-Hind; Arabia instead of Bilâdul-'Arab; Jerusalem instead of Al-Quds; Cairo instead of Al-Qâhira; but we will nevertheless dare to go on doing so. We notice, too, that the "Simple Guide" will not 'concede' to us the privilege of writing Morocco according to 'popular usage,' we must write it Al-Maghrib Al-Aqsa.

The joining of the definite article to the first word of two in constructon, certainly obviates an enormous difficulty with regard to terminal vowels, but it has its disadvantages. Some very familiar words are thus, at first sight, almost unrecognisable, especially when 'Idghâm,' or the incorporation of one letter into the next following, occurs also.

Having said so much, we have nothing but praise for the little book itself, our only criticism being that there is **not** enough of it. It is undoubtedly a great advance on the quite unscientific volume it has been designed to replace. It ought to be quite invaluable to all editors and proof-readers who have to deal with Arabic names. It ought also to be a handbook on the desk of every Missionary to Mohammedans and Arabic speaking peoples. But we fear that even this help will not go far to cure the average man from his incorrigible carelessness in transliteration, a carelessness which accelerates the grey hairs of editorial secretaries.

This guide will most certainly have to be expanded, and we notice the authors very wisely invite criticism. This would be most usefully accomplished if users would point out what they believe to be defects in the scheme of transliteration, and make lists of words that their experience shows should be included. Such criticism would be a public service.

G. S.

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