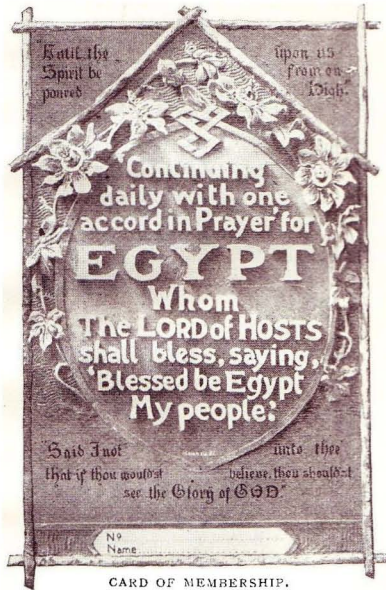


Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

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



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Hymn.

“ It passeth knowledge, that dear love of Thine
My Jesus, Saviour : yet this soul of mine
Would of Thy love, in all its breadth and length,
Its height, and depth, its everlasting strength,
Know more and more.

It passeth telling that dear love of Thine
My Jesus, Saviour; yet these lips of mine
Would fain proclaim to sinners far and near,
A love which can remove all guilty fear,
And love beget.

It passeth praises, that dear love of Thine,
My Jesus, Saviour; yet this heart of mine
Would sing that love so full, so rich, so free,
Which brings a rebel sinner, such as me
Nigh unto God.

But though I cannot sing, or tell, or know
The fulness of Thy love, while here below,
My empty vessel I may freely bring;
O Thou Who art of love the living spring,
My vessel fill.

I am an empty vessel—not one thought
Or look of love I ever to Thee brought;
Yet I may come, and come again to Thee,
With this, the empty sinner's only plea,
“ Thou lovest me ! ”

Oh, fill me, Jesus Saviour, with Thy love,
Lead, lead me to the living fount above;
Thither may I in simple faith draw nigh
And never to another fountain fly,
But unto Thee.

And when my Jesus face to face I see,
When at His lofty throne I bow the knee,
Then of His love in all its breadth and length,
Its height and depth its everlasting strength,
My soul shall sing.”

This beautiful hymn has been set to special music. Publishers, Messrs.
Morgan & Scott, 12, Paternoster Buildings, London, E.C.



**"ALMA,"
FOR WHOM CHRIST DIED.**

"Blessed be Egypt."

VOL. XIV.

JANUARY, 1914.

No. 57.

Editorial.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."—1 JOHN ii. 28.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—2 PETER iii. 14.

The year 1914, upon which we are now entering, is marked out by earnest prophetic students as one fraught with events of importance. We know it is another milestone on the road, and that all around us things are trembling in the balance. Uncertainty is writ largely everywhere. We may well ask ourselves, what are our orders at this crisis of the world's history? And the answer comes to us from our unfailing guide: *"Abide in Him."* *"Be found of Him in peace, without spot, and blameless."* *"They shall not be ashamed that wait for Me."*

We have printed in this number a remarkable article that recently appeared in *"The Egyptian Gazette"* on France and Syria. The interest of the article is contained in the concluding paragraphs, in which the early possession of Palestine by the Jews is foreshadowed. Will it come this year? And would such an event mark the closing in of the times of the Gentiles, and the making up of the number of Christ's Church? We know not, but whatever happens the characteristic of Christians should be quiet preparedness, that that day should not overtake us as a thief in the night.

Another insistent message comes to us, *"Work while it is called day, for the night cometh when no man can work."* And here our urgent duty with regard to the Nile Mission Press is manifest. We need to strengthen every department, and multiply the output an hundredfold. We earnestly hope that in our next number we may be able to tell of the final settlement of the question of new premises, and that we may shortly enter into possession of "our own sure dwelling." But this is only the fresh starting point. From the base of operations we need to extend the work far and wide. To this end we ask that all our readers will take the work afresh to heart, and join with us in our forward movement. Papers relating to the whole matter will be issued separately.

An interesting article on Sunday Schools in Egypt is given us by Mitri Dewairy Effendi. He tells of an effort that has been going on for the last three years in the native Evangelical Church to bring home to every teacher the main purpose of the Sunday School, viz., to lead each child to Christ. It has had the effect of bringing fresh hope and faith to the teachers themselves, and already encouraging results among the children are evident. Some forty or fifty children from the Sunday School in one place recently asked to be admitted to church fellowship, and numbers of them have declared their desire to become workers for God. At present there are very few books or papers suitable for children in Arabic, and we feel the need of a children's department with its own secretary being added to the Nile Mission Press work.

The Tent Mission will be going on again in Cairo this winter in another quarter of the city. News of this will be given in our next number, and in the meantime prayer is asked that it may continue to be a place of the ingathering of souls to Christ's Kingdom. The desire of the workers is, that the whole of Cairo may be reached with the Gospel message. By planting the tent first in one centre, and then in another, and by gathering together a working band of converts in every part who will seek to win others, the work may be done. The meetings are all in English, but the conversations following on the meetings are held in many different languages, chiefly Arabic.

The prayer cycle for 1914 contains a few fresh names. But these need to be greatly increased if the work grows in proportion to the opportunities. Men and women are wanted to occupy the still empty places. Will anyone at home hear the call of Mohammedans in Egypt—the voiceless call of the unknown danger of losing eternal life? The time may be so short wherein to heed the call, and the people die so fast.

The Nile Mission Press.

*"For unto us a Child is born
Of the increase of His Government and Peace there shall be
no frontier."*—ISAIAH ix. 6, 7.

*"Upon this rock I will build my Church; and the gates of
hell shall not prevail against it."*—MATTHEW xvi. 18.

THANK God there is no "frontier" to the Kingdom of Christ. An earthly kingdom has barriers and restrictions which must not be tampered with. Not so the Kingdom of Christ. It ever presses on to new conquests. Every barrier must go down before Him eventually. His command is still unfulfilled that the Gospel be preached to every creature. May the New Year see a great forward movement.

The above verse is particularly suitable at the present crisis in the Moslem world. The need for extension is urgent. Writing of extension reminds us we have to thank God, this quarter, for one who signs herself "Extension"; one who has seen the vision of present day opportunities, and has not only sent us a gift of £50, but promises another on certain conditions. We are thankful that these conditions have been already fulfilled.

We wish also to thank God and two of His stewards for their gifts, which have enabled us to send free literature to many parts of the Moslem world

The purchase of our own premises will soon be an accomplished fact.

We hope to open a small book Depot at Port Said. Negotiations are now proceeding. Will friends pray for a suitable man to take charge?

Mr. Upson's visits to the various colporteurs have been most helpful. His Report will be read with interest. One new feature deserves notice. It is the arrest of a colporteur on the ground of selling books on the railway. Such sales have, in the past, been somewhat of a happy hunting ground for the men. We feel, therefore, we must pray that the authorities may not hinder the work along these lines.

We are glad at the Home end to be able to have new local secretaries, one at Woking, and the other at Crosby, near Liverpool. Will our friends in those districts kindly send their gifts through the local agency, and thus encourage the ladies who have so kindly agreed to act for us?

Our Stamp Department is now established. Numerous gifts of stamps have been received during the past quarter, all of which have been acknowledged, save two, which came anonymously. We take this opportunity to thank our helpers. The success of the Department can only be maintained as friends of the Nile Mission Press continue to send parcels of stamps. Readers of our Magazine, who reside abroad, can materially help by sending the stamps of the country in which they live. We should also be glad if friends would tell stamp collectors that we now have stamps for sale. The Rev. E. W. Godfrey, 28, Victoria Street, Newark-on-Trent, who has the work in hand, will gladly send sheets and books of stamps on approval. Every penny thus earned goes to the work of the Mission. This is a further opportunity for some to help.

May we call the attention of our readers, once again, to our quarterly Review, "The Moslem World." The current issue should give great encouragement to those interested in the fight with Islam. Everyone who reads there Dr. Zwemer's article on "The Dying Forces of Islam," or Rev. W. H. T. Gairdner's capital Editorial, but must thank God and take courage. The cry of the young Sheikh, Mohammed el 'Attar, "Where is Islam?" mentioned by Dr. Zwemer, is truly pathetic. May he soon find rest in Christ. Again, one's heart kindles anew as one reads what that veteran, the Rev. Dr. Andrew Watson, writes in his "Our Only Gospel." After fifty-two years of missionary experience in Egypt, he points out among other things that, in some quarters, the change that has taken place in the West with reference to Islam is so great that Islam is now regarded as a religion worthy

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to be compared with the Christian religion and the Jewish faith. He says, however, that his opinion is that, "the missionary should always regard Islam as a false religion, and its followers in need of a Saviour able to save them from the power, the condemnation and the corruption of sin. Any other attitude will not comport with the revelation of our Scriptures, which we consider to be the foundation of our holy faith and the standard of our duty."

How refreshing to read in these days such words from one who has been, all the way through, on our Cairo Committee. The Nile Mission Press stands for such foundation truths. "Islam is undoubtedly crumbling," as another writer has recently put it, but it is here we have to be careful. There must be no compromise. We must remember our weapons are not carnal. The sword of the Spirit is the Word of God. We must use no other blade. We hear a great deal these days of comparative religions and their uses in leading men to Christ. Compare Buddha with Confucius, or Confucius with Mohammed if you will. The Lord Jesus is incomparable. His teaching is unique. As Faber writes, "Jesus is God"—that suffices. The blood of His Cross is still the only way back to God. May we never despise our birthright.

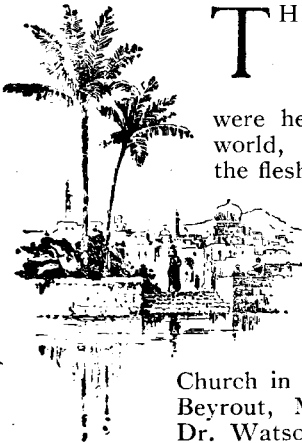
"Jesus is God! Alas! they say
On earth the numbers grow,
Who His divinity blaspheme
To their unfailing woe.
And yet what is the single end
Of this life's mortal span,
Except to glorify the God
Who for our sakes was Man?"

Faber.

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

QUARTERLY REPORT.



THE Mohammedan Feast is just over. As our readers know, this is the conclusion of the ceremonies of the Pilgrimage to Mecca. Last Sunday, the 9th, rejoicings were held in every part of the Mohammedan world, and the usual sacrifices were offered, the flesh of the animals slaughtered being afterwards divided up for distribution to the poorer Moslems.

It was observed in many places as a Day of Prayer, for which a Call had been sent out by the Lucknow Conference Continuation Committee. Special prayer was made at the Ezbekieh Church in Cairo by Dr. Zwemer, Dr. Hoskins, of Beyrout, Mr. Macallum, of Constantinople, and Dr. Watson, of Cairo.

The Feast Khutba.

A year ago we were fortunate to receive a special donation of £15 towards the production and expenses of distribution of 20,000 "Sacrifice" Khutbas. These were distributed in all lands, although we found in the end that the actual number only came to about 15,000. There was just a little money left over, and that was put towards the distribution this year. Having no special funds for the purpose this time, we were obliged to do the best we could locally. With a little saved from last year, and a little taken from our General Fund, we have been able to get distributed by willing helpers of all missions in every land (to whom we are greatly indebted) some nine or ten thousand Khutbas. As our readers know, this Khutba specially deals with the question of sacrifice, and how the idea was obtained by the Moslems, and the opportunity is taken to preach Christ as the Perfect Sacrifice for the sin of the whole world.

There has not yet been time to get news concerning incidents of the circulation. Might I take this opportunity of appealing to any friends in Mohammedan lands to send me such incidents if at all possible, as it is extremely difficult to fulfil the requests of those who ask us for incidents of the work.

Printing Department.

The work has gone on about as usual in this department, except that the publications for our own work increase in number. There is not a great deal of difference in the statistics.

By this time we had fondly hoped to be able to chronicle the acquisition of our new premises, but at the moment of writing negotiations are still proceeding, though through other hands than at first. We are comforted by the reflection that "Let patience have her perfect work" is, after all, a divine precept, and that our Heavenly Father knows what is best for us.

I am sorry to say that Mr. Gentles is not over strong these days. There is always a great deal to worry and perplex him. He would, I know, be very grateful for the prayers of friends for daily strength.

Literature Committee.

The Lucknow Conference Literature Committee, of which I am Secretary, was meeting here last week, and those who were specially praying for it will be glad to know that resolutions were passed drawing the attention of Boards and Societies to work among Moslems in many lands. Among the languages suggested as important for such literature were French and also Russian, owing to the importance of these languages as a means for reaching the Moslems, especially with regard to the number of pilgrims on the Trans-Siberian Railway. These matters do not only concern the Nile Mission Press as such, for there were many other societies represented; but as there were friends and helpers who were specially praying for this meeting, we feel it is only right to tell them what a very interesting time was spent. The meeting was held here from 9 a.m. to 7 p.m., and as the Constantinople representative turned up after the meeting was over, having been unavoidably delayed on the way, an additional meeting was held

on the Monday night from 8 to 10 p.m. Needless to say, we need continued prayer that the new movements suggested to the Boards and Societies shall have God's special blessing resting upon them, and produce real spiritual result.

Sheikh Abdullah.

Friends who have been praying for this worker will be interested to know that we have not yet been able to chronicle the conversion of his wife, for whom we are praying. Certainly she has gone back somewhat, due to the fact that they have now a house in a strictly Mohammedan quarter, being very near to his work. The Mohammedan surroundings have been a hindrance to her, but when we move from this district we hope that it will take them away to another quarter of the town, as they will be lodging somewhere near to our premises.

He was very greatly encouraged by a paragraph translated to him from the "C.M.S. Gazette" about the Rev. J. A. Ogunbiyi, who came to Cairo to study Arabic, and went back to his Church at Lagos; himself a native clergyman and a Moslem convert of some years standing, he has lately baptized his own mother, who had remained a bigoted Moslem for many years after her son became a minister. Sheikh Abdullah was very struck by this, and feels that if Mr. Ogunbiyi's prayers were answered for his mother, then there is good hope for Sheikh Abdullah's own wife yet.

Literature for Boys.

We have been very delighted to receive a visit from Miss Trotter and Miss Haworth among others. Miss Trotter's great idea, as our readers know, is to get out literature for Moslem boys. A subject which came up at the recent Literature Committee was that of the possibility of advising some Missions to get out something along the lines of a "Boy's Own Paper." Of course, it is not at all certain that they will decide to do this, because the Committee of various missionaries appointed for the purpose have first to consider (a) the advisability, (b) the feasibility of the project; but it is encouraging to know that it was taken up heartily, and will all help to assure Miss Trotter that her visit has been well worth while.

We have just published a simple little tract, called "The Story of the Spider," which is an adaptation of our old "Spider and the Fly," well-known to every English child. This has been commented upon by native workers as a remarkable instance of a parable being "an earthly story with a heavenly meaning."

Our Post Box.

From China:—

"At this late date I am writing to acknowledge the receipt of the literature which you sent me last February. It was duly received, and we have used a great deal of it, and have handed some over to the Y.M.C.A., as they have some intercourse with the Mohammedans in the city. It has gotten into two mosques here. A young Mohammedan has recently been baptized here. We have given him some of your literature to distribute among

his friends. He seems to be very earnest, and will probably be able to reach some of the higher class—his own class."

Aden :—

"You might like to know that I got a good number of Khutbas sent to Adna. Adna is almost entirely Moslem, I believe. It is under King Menelik. The people there liked them so much. In a good many places in Abyssinia the people do not seem to be so bigoted."

Chili :—

A most interesting specimen of an Arabic weekly paper, called *Al-Murshid*, has been received from Santiago, Chile. Now if the Syrians there, Moslem or Christian, can run a regular paper in their own native tongue, what could they not do with Christian literature for Christians, obtained from the Beyrout Press, or that specially for Moslems, from the Nile Mission Press? These things make us wake up!

Tripoli—Barbary :—

"I was speaking to Mr. D—— of the help I had found "Christ in all the Scriptures" as a text-book for Bible readings with converts."

Another Conversion from Islam.

In the early part of this year, when we were needing extra help, among others taken on was a Muslim named _____, who had come from Palestine. He began at once to attend our Bible Class, and sat in the front row, and struck me as being very attentive. Special prayer was made for the man, and we believed he showed signs of ultimately coming out for God. When I left, in July, he was dismissed through slackness of work. Attempts to procure other work for him failed. In September he began work again, but in the meantime had kept on attending the Bible Class. One Saturday he attended the monthly converts' meeting, and gave in his name to the C.M.S. as a candidate for baptism, and he is now under instruction. He came up into my room at mid-day, and we read John ix.: "One thing I know; whereas I was blind, now I see." We knelt down, and he offered prayer, telling the Lord that he wished to follow and serve Him, and to learn more of the truth. Will friends pray, not only that our Muslims may be converted, but that one remaining Syrian, a smart young fellow who knows four languages, a nominal Christian, may get an experimental knowledge of conversion to God?

Skander's Wedding.

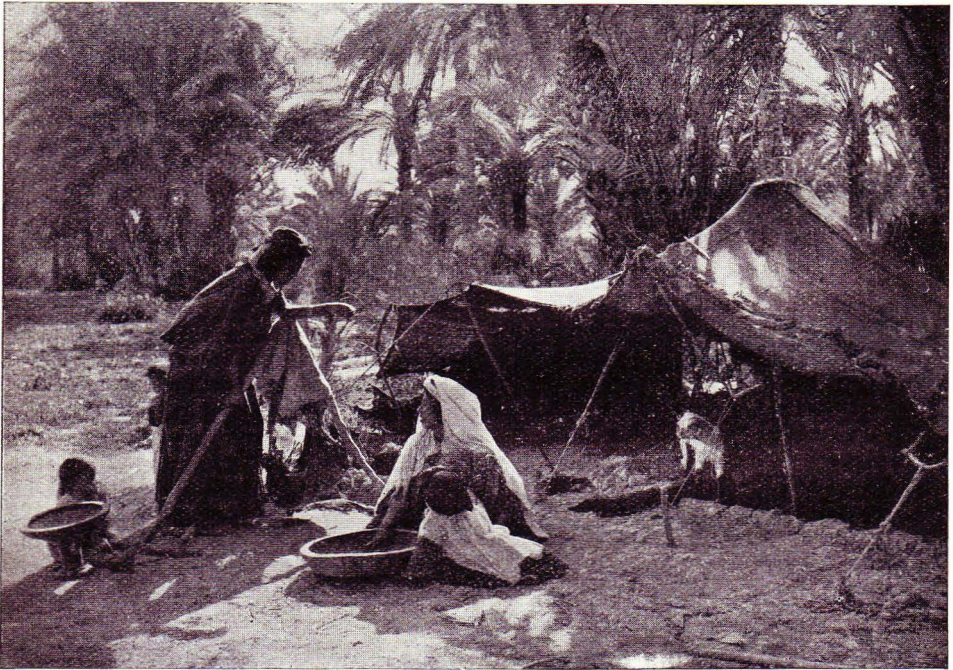
In the winter of 1911 our friend first left Islam and came to Christ. He was baptized at the American Mission on the last day of March, 1912, and from the beginning was quite bold in his confession, but we have felt for some time that his life would be more satisfactory if he had a little of home life, so that he need not spend his evenings in the native cafés, where he could learn nothing but evil, and consequently no one would be able to make

him stupid the next morning. We have seen that he has been very stupid through the effect of late hours.

For some time he was wanting to be married, but the utmost difficulty was experienced in finding a suitable wife for him. Those at home would not realise how loth Coptic Christians are to let a daughter marry a Moslem convert.

After some time a young lady was found who belonged to a Coptic Catholic family, who was willing to become a Protestant; and owing to special circumstances, her family made no objection.

The marriage took place on the 27th of September. There was something very impressive in witnessing the settling down for life of a man who had left all for Christ, and had been beaten in consequence, and had known what it was to be reviled, homeless, etc. (see 2 Cor. vi. 4-10), and we were greatly delighted to



THE WANDERING TRIBES.

know that the bride and bridegroom attended the service next morning at the Mission Church, and when we get our own premises, and are consequently situated nearer the city, it will be suitable opportunity for them to move away from her relatives and also out of a Moslem quarter altogether.

Publishing.

Most of our publications this quarter are reprints, with the exception of two remarkable things on which a word must be said.

"*The Clear Mirror*" is a strong book to preach the Gospel to the Moslems, but it is in the form of a story, and is by the

author of "Sweet First Fruits," who is still alive and hard at work. Many of our readers might perhaps do worse than spend time in praying for this noble worker, who for so many years has been writing books which could not be produced in Syria. We are glad to be able to produce this one here. It is a book of 300 pages, and has already begun to circulate very well.

"*Did Christ Die Voluntarily?*" As related elsewhere, we printed specially for the Beni Suef Conference a reply to a tract which is an imitation of one of our Khutbas, written by a Moham-medan, trying to prove from the Scriptures (a) Jesus was not divine; (b) if He died at all, it was because He was seized, and was not able to run away. Consequently there was no atonement, no sacrificial death. It was felt that our reply was not sufficient, so Sheikh Abdullah and myself took up the matter, and an important pamphlet was got out. A member of our Publication Committee, who read it before publication, said, "we had got the *heart of the Gospel*." This is not only being circulated in Arabic all over the country, but we have translated it to English, in order to assist those who wish to translate it to other languages. Copies can be had for 2d. from us, or from Mr. Oliver, at Tunbridge Wells. It is hoped that it will soon be translated into many languages.

Work Among Pilgrims.

Dr. Zwemer writes:—

"I met both men, and took B——, of the C.M.S., with me at my own expense. Both of the men were looking well, and had already done good work. After prayers with them on Sunday we began on Monday. I went with our Joint Colportage man and canvassed the city and the cafés for pilgrims, showing him what my methods are, and we had good results. In the afternoon I went out with the British and Foreign Bible Society man, and in the evening we had a meeting together. They are now going to work together."

My own report is as follows:—

"Before getting very far on my journey from Cairo I discovered in one of the second-class carriages three pilgrims just starting for Mecca, and one man going to see them off. They were easily recognised by their old boxes containing methylated spirit, to make coffee in the desert on the way to Mecca, their big shepherd sandals and the water-skins, made out of goat-skin, to carry water from Jiddah for use on the journey. They became very friendly indeed. One of them, who had been to Mecca several times, read about two-thirds of a Khutba on "sacrifice," but he found there was too much Gospel in it, so he politely handed it back after a time.

"Later on I found a very useful opportunity in the third-class carriages, which were all crammed with pilgrims and their impedimenta, which is in reality a very great impediment to those wishing to walk along the railway carriage. One Moslem Sheikh from Morocco, who had brought with him his wife and child and brother, bought a tract very graciously, and then held out to me a shilling with his hand turned under, as though he

were tipping an attendant. I then gave him several more and some change, and he took it back in the same dignified manner. One man said he had not seen a holy Gospel, so I promised to get him a copy as soon as we got out. Another one bought some tracts, yet another one received some free of charge. Several were very interested in Dr. Zwemer's '99 Names of God.' There was one man, however, who went about whispering to the others not to read what they had bought or received. He seemed the only evil genius in the whole assembly. Among those engaged in this work were the E.G.M. missionaries, who showed us much kindness, and Rev. W. L. McClenahan (American Mission).

"The time passed very quickly. When we got outside the Passport Office we found a lot of pilgrims with whom I had travelled down in the morning, and my friend who had wanted a New Testament was there. I procured for him a copy from Joshua, the B.F.B.S. colporteur, and this man bought it from me. Before I could leave the spot, however, having stopped to buy a pair of Mecca sandals, he came to me and begged me to take it back, even if we did not return the money, for he said, 'I would have been glad to have it myself, but these men around me tell me that I will not be allowed to take it into the Hejáz.' As a matter of fact, if we had been alone we might have done a lot with him, but he was not proof against the people around him.

"On our way to another town, after the distribution was over, we found a few pilgrims going by way of Syria, and again the colporteur sold about two shillings worth of tracts. Here again we met a personification of evil, a man who called himself a Syrian Bey, who went to everybody that bought a book and told them that they were not on any account to read it. As before, it was not the pilgrims who objected, but the non-pilgrims who interfered. After a time this man came into my carriage, and very hypocritically begged to be given some tracts, as he would like to read; but the colporteur said he was the evil spirit who had upset the work among the pilgrims, and he had said that all our books were infidel. So I very gently informed the honourable gentleman that though our books were infidel, it was the greatest infidelity to distribute infidelity gratuitously, and if he wanted to get our books he must pay for them. This silenced him, and kept him from further interfering."

Colportage.

We are near to the close of the first year's working. As soon as the men have sent in their November reports the year will end, as we began on the 1st of December, 1912. Almost £500 worth of books will have been sold, which represents a very large number of copies, as they are mostly small things, the average of each copy working out at very little more than one piastre (2½d.). It will be seen from that, that though there are some fairly expensive books, yet a vast amount of evangelistic literature is being circulated in cheap form.

Inspection.—As Director of the men it has been my privilege to make two or three tours of inspection during the last three months. One was at Beni Suef Conference, and as far as Minya;

then, after work among the pilgrims at Suez, the colporteur and I went on to Port Said, and then travelled through the Sharqiya Province, investigating at every station across to Mit Ghamr as to how far the colporteur had visited that district. (As very little had been done there, we are now rectifying it by sending a fresh man). Then through Zifta, where one saw the "Alleghany" just starting off for its winter season, and was able to bid God-speed to the earnest workers; then to Tanta and Cairo. The third occasion one was hunting for an absentee about Bacos and Alexandria; then into the Gharbiya Province for the Sunday at the colporteur's Church; thence on to Menufiya Province, where Dr. Harpur (C.M.S.) is carrying on successful work at Ashmun. Arrangements are now being made for a longer visit to Upper Egypt.

Appeal.—The Joint Colportage Committee have requested me to make an earnest appeal in the pages of "Blessed be Egypt" for some friends at home to take up the matter of leather bags for the colporteurs. They need a bag which will be strong and not wear out, because we spend so much money on buying cheap ones which will not stand the weight of heavy books. Then there should be a good leather strap across the man's shoulder. The B.F.B.S. have a very good one, which costs, I believe, about £1 5s. a bag. Probably a donation of £2 10s. would supply two of our most needy men with such bags. £5 would supply four men. Some eight or nine are needed just now.

A Few Colporteurs' Reports (translated).

No. 1.—When I was leaving for N—— I was accompanied by a Moslem. I desired to speak to him about the Lord Jesus Christ; so I asked him, "What is your name?" "Abdur-Rahim," was his reply. I asked him if he knew what his name meant, and as he did not I explained to him that Ar-Rahim means "the Merciful One"; then I showed to him what the mercy and compassion of God is, and how He pitied us, and gave His Beloved Son for us. These words made him glad.

No. 2.—It happened that I discussed with one of the Sheikhs of Islam at D——, but I have not found any difficult argument like that at M——, where Moslems were every time present to argue with me. When I had finished one meeting I began another; till they called me the preacher of the country. I gave a special address, at which there were many Moslems and Christians of the town. I became very glad, for the Moslems had accepted me with all peace, and they asked me to pay a visit to that town in order to have just a simple discussion. May the blessing of God accompany me.

No. 3.—I arrived on the 24th, and began to sell books to the pilgrims. Some young men saw me during my work, and they brought me a tract, which I send you. This is a very bad thing, and I want you to pray about it.*

This is hard work, and I am tired of carrying the saddle-bag full of books. I am in need of a bag, and will you allow me P.T. 5 a day for native hotel charge. I am not able to get anywhere at less than that. I am going out with Dr. Zwemer on Monday and Tuesday.

*The tract enclosed was a sort of poem written by El-Maligi about an incident at a meeting at Zeitoun.

No. 4.—I am writing to you to-day from the deck of the American Mission dahabiya, and I cannot describe the great joy in visiting the villages with Dr. Phillips, the American missionary, and the success of the work, for in some of the villages that we have visited have been some Moslem Sheikhs attending the preaching, and they also are pleased. To-night we shall be in a village named S.— when we hope to hold a service, and then I hope to go to I—. After a day I shall leave and go to Aswan, so as to reach the boundary of Egypt. Please go on remembering me in your prayers, and send me some more books.

Some Subjects for Praise and Prayer.

Praise. (1) For the unusual amount of Christian literature for Muslims being circulated just now.

(2) For the acts of kindness shown us from time to time by the American Presbyterian Mission, Beyrout Press. Let us thank God for the cordiality of our mutual relations.

(3) For the kind co-operation of the American Mission, the C.M.S., and the smaller missions in Egypt. "All one in Christ Jesus."

(4) For the appreciative remarks concerning the Cairo Study Centre.

Prayer. (1) For more spiritual "fire" in our publications, whether Arabic or English, and, consequently, *more souls for the Master's Kingdom.*

(2) For the movement for provision of Boys' Literature.

(3) For physical strength for the workers.

(4) For suitable premises for us!

ARTHUR T. UPSON,
Superintendent.

15th November, 1913.

STATISTICS OF PRINTING DEPARTMENT.

AUGUST TO OCTOBER, 1913.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	22,456	593,068
(2). <i>Publication Dept. Work</i> —		
The Clear Mirror—Religious Story	2,000	632,000
Prophecies of the Old Testament	2,000	40,000
Dr. Motu's Lectures	2,000	112,000
Khutba—Mercy and Justice	5,000	40,000
A Strange Dream	2,000	24,000
Reply to Mahabbat al-Masih	10,000	120,000
Sacrifice Khutba	10,000	80,000
Did Christ Die Voluntarily?	5,000	120,000
	38,000	1,168,000
(3). <i>Books for other Missions</i> —	17,420	681,700
(4). <i>Various</i> (including some commercial work)—		183,254
GRAND TOTAL OF PAGES		<u>2,626,022</u>

Statistics of Distribution.

(Of Books and Tracts during the same three months).

	AUGUST.	SEPTEMBER.	OCTOBER.	TOTAL COPIES.
Colportage	1,447	2,353	3,613	7,413
Wholesale	1,404	3,311	6,341	11,056
Nett	1,580	5,583	2,534	9,697
Gratis	780	2,784	5,252	8,816
	<u>5,211</u>	<u>14,031</u>	<u>17,740</u>	<u>36,982</u>

Grand Total
of Copies.

The Second Sunday School Conference in Lower Egypt.



BELIEVING that the Sunday School of to-day is the Church of to-morrow, the Delta Presbytery, in accordance with the Nile Synod regulations, formed a Committee in 1911 to carry on the work in its special sphere. The Committee was to study the needs and opportunities, and very particularly visited the forty Sunday Schools in the Delta Presbytery, where they discussed many ways and methods with every teacher. Having finished their visits they found the necessity of holding a Conference in Cairo, to which they required every Sunday School to send at least one delegate. It was held on November 17th, 1911, and more than 60 delegates attended. The result was that some of the Sunday Schools formed classes for the teachers.

Rally-day.

In the year 1912 the Committee proclaimed Nov. 17th as a common day for children's Rally in every Sunday School. They planned a programme of service, and sent it to every Church and Sunday School. The reports were encouraging, and many letters from the pastors, evangelists, and teachers pointed to the greater interest they began to take in Sabbath School work. We were told that the morning service on that Sabbath was replaced by the children's service in a very simple language understood by the children. All the pupils of the evangelical day schools and some of the other schools, Christians and Moslems, attended that service, and were greatly benefited and helped by it.

Local Conferences.—The Greatest Aim.

After three years' study, visits and experience the Committee came to the conclusion that many teachers have not yet realised that the paramount aim of the Sunday School is the conversion of children. Some of them, of course, realised it, but did not know the way to attain it. They were not well informed as to the peculiarities of child nature. Some of them were doing their work just because they were required and expected to do it. And some of them, thank God, were working under the conviction

that they were preparing good men and good women for the future Church and State. Very few indeed have realised that the child can be won just now to Christ.

Having gathered all these findings and much other useful information, the Committee decided to hold four Conferences in the four great centres of Lower Egypt—Alexandria, Tanta, Zagazig, and Cairo—during the four Saturdays of November, 1913.

Our Keynote.

The programme was planned for the purpose of arousing the teachers to make such efforts for the conversion of children, therefore, the keynote of all the talks to be discussed in the Conference was, "The Child for Christ." To help the teachers to realise this supreme aim, the Committee appointed some of them to speak about the preparation of the teacher mentally, spiritually, and practically. Some of them were asked to speak about how to make the child a preacher. The principal subject was, "The Conversion of the Child." This fact was burned into the very being of nearly every person present. Many a teacher, both men and women, confessed very humbly their negligence in the past of this great aim of the Sunday School, and promised publicly and very solemnly that they would henceforward lay it to heart and pray and work for it.

Rally-day.

The Conference was held in every centre on one Saturday of November to secure the presence of every teacher, and not interrupt the work of the daily schools. On every Sabbath, the next day of the Conference, a children's service was held in every centre, instead of the usual morning service. The Churches were crowded more than usual, and all attended voluntarily and joyfully. It was proved very useful even to the grown-up people. Many asked very urgently that such a service might be held once every month because of its peculiarities and attractiveness.

What After?

What do we expect? During the month of November more than 200 teachers from more than 50 schools, whose pupils are more than 3,000 in number, met together in the four important centres of the Delta, and discussed their problems meditatively and prayerfully. What shall we expect after that? Our great hope and expectation is that every one of them—man and woman—will have returned to his and her pupils with another spirit and new inspiration for winning the child to Christ. The Committee desires to follow up the movement, and correspond with the teachers every now and then, encouraging them to press toward the mark! Will every reader of these lines help our teachers and pupils by prayer?

METRY S. DEWAIRY,

San Stefano (Egypt).

Syria's Future.

From the "Egyptian Gazette," Wednesday, December 3rd, 1913.

IT is obvious that all these parades of fleets, which Alexandria has been and still is enjoying, are not solely due to a desire on the part of the Powers to give their sailors a change of air. Nor is it to be interpreted simply and solely to that magic term "prestige." The word was known years ago, and its signification fully grasped centuries before now, so there is no reason that the European had of a sudden discovered that it was necessary to gain "prestige" by sending big fleets to the waters of the Levant. The fleets are in the Eastern Mediterranean for a definite purpose, and not owing to any extraordinary coincidence.

One of the reasons given for the French fleet's presence in this part of the world is said to be French ambitions in regard to Syria, and in view of the close geographical and commercial relations between Egypt and Syria it is necessary to grasp the French point of view in regard to this matter. Sir Harry Johnston, in the course of an article contributed to the "Westminster Gazette" on this subject, observes that these ambitions, without a great stretch of imagination, date from the Crusades, when French-speaking soldiers of fortune established themselves as princes at Jerusalem, Tyre, and Edessa. They were renewed very vividly by the invasion of Napoleon Bonaparte in 1799, and by the share which France took under Louis Philippe in backing the policy and the conquests of Mohamed Ali and Ibrahim Pasha; and still more by Napoleon III.'s intervention in 1860 to protect the Christian population of the Lebanon. Such events as these contributed to establish the French language as the most convenient form of *lingua franca* in Syria. French Roman Catholic missionaries at Beyrout vigorously maintained the sentimental interests of France in Syria, and despatched many a young Syrian to receive higher education in France. A remarkable exodus of male Syrians—Mohammedan and Christian—commenced about thirty-five years ago, an exodus instigated by the very natural desire to see the world, make money, and then return to Syria to settle down as land proprietors. This movement extended as far afield as Haiti, West Africa, East Africa, Marseilles, Algeria, and Egypt; and one of the results was the awakening intelligence of this long brutalised land, and a renewal of its sympathies with France more than with any other European country, despite the magnetism of Lord Cromer (who in his time powerfully affected the renaissance of Syria) and the splendid educational work of the American missionaries. France obtained years ago the first concessions for carriage roads, and later for railways, in Syria and Palestine. Twelve months back, when the first great victories of the Balkan Confederation seemed likely to lead to the dissolution of the Turkish Empire in Asia as well as in Europe, the French Government made clearly known its intentions with regard to Syria becoming a French sphere of influence. This ambition has recently received (if the October newspapers are correctly informed) the implicit recognition of the German Government; apparently earlier still it had secured some degree of acceptance from the British Cabinet.

The region of Syria over which (as delimited by other ambitions) France may aspire to exercise some kind of control would have an area of about 100,000 square miles, and a present population scarcely reaching to $3\frac{1}{2}$ millions, but it will probably include the important towns or sites—important sentimentally and historically to-day, and still more by their population to-morrow—of Damascus, Beyrout, Tripoli, Latakia, Antioch, Hamah, Tadmor, and Homs; and a desert area between Syria and the middle Euphrates, inhabited by about 200,000 Arabs. But the area of "French" Syria, though it has been shockingly devastated and depopulated since it came under Turkish rule at the beginning of the sixteenth century, contains the wherewithal to become one of the wealthiest and most densely populated countries in the world. Properly dealt with, as the French have dealt with the springs and streams of Algeria, the surface water-supply may suffice by irrigation to bring the whole of the region under cultivation, the cultivation ranging from the plants of temperate Europe to those of the tropical zone. These advantages are now clearly perceived in France, but the French appetite for "Imperial" expansion being nearly as large as our own, French writers do not place any bounds to their geographical limits of Syria but the frontiers of the German concession on the north and of British control in Egypt on the south. They are apt to picture some day a French garrison within sight of Sinai; and it is in this extreme development of their ambitions that they may encounter opposition. In short, whilst they have more or less received the consent of the Great Powers to their exercising exclusive influence over the government of Syria, it is doubtful if they have obtained a similar consent to extend that influence over Palestine and Midian. The question of Palestine may become one of very heated discussion, in which sentiment would play a considerable part. The Christianity of North America and Western Europe is of a sufficiently detached and catholic nature to attach little political importance to the geographical birthplace of a religion which is on its way to becoming the one dominant religion of the world. But a hundred millions of Russians are still, as it were, in the dark ages of Christianity, and their feeling for the holy places of their faith is akin to that of the Mohammedan for Mecca and Medina. Many Russians would urge the Russian Government to put into word-form what is from time to time almost an actuality, a Russian protectorate over the Holy Land. Such a step as this would bring Russia into very sharp collision with Germany, Austria, Italy, and Britain, and would be most unpopular in France. Russia's sphere of influence in the Turkish Empire will probably be limited to Armenia and part of the Black Sea coast of Asia Minor, the expansive future of Russia lying in the direction of Central Asia and North-west Persia. What, then, is to become of Palestine? For even if the theory of a Turkish Empire be maintained out of motives of diplomatic decency, it is abundantly clear that the Turkish Empire in Asia and Africa is being divided into spheres of influence, in each of which one European Power will act alone. And the division is virtually complete, with the exception of Palestine, Midian, and Turkish Arabia. (The last-named will certainly develop in course of time into a confederation of self-governing Arab States, with

or without the ascendancy of the Sultan. Sir H. Johnston thinks that the land of Midian and Palestine should become once more a Jewish State, a region in which the Jews, though by no means the only race, would be the governing and educating element. At any rate, they could be trusted to govern the affairs of the Holy Land in such a way as not to offend any one of the hundred sects which profess the Christian religion, with a hundred-and-one unnecessary excrescences of myth, dogma, and ritual. When the ambitions of Zionism are realised—and if they are to be realised the Zionists must put some energy into their propaganda—it will be found that the reinstated Jew, restored once more to the dignity of nationalism, will greatly influence Arabia, and perhaps serve as the reconciling element which may once more bring back the kindred Semitic peoples—whom hitherto religion alone has alienated—into complete community of thought and action with the rest of the civilised world.

Moslems in Cyprus.



CYPRUS having been from early days associated with Egypt, I may perhaps be allowed to say a few words about the Moslems in Cyprus to the readers of "Blessed be Egypt."

The Moslem invasion of the Mediterranean countries in the seventh century included Cyprus; and the whole island, once known for its many Christian churches, became a Moslem province, although many of the Christians remained true to their faith. Like the Copts in Egypt, these Christians fared hardly at the hands of their new masters. It is interesting to English readers that Christianity should have been reintroduced through the accident of the English fleet having been wrecked upon the island, which was conquered by Richard Lion-hearted, whose marriage with Berengaria of Navarre was celebrated here upon St. Pancras Day, 1191, in Larnaca. He later sold it to the nominal kings of Jerusalem, the Lusignan family, who were succeeded by the Venetians. The predominance of the Roman faith led to much oppression, as the islanders belonged to the Greek Orthodox Church. When the Turks, after 379 years, reconquered Cyprus for Islam, the Greek Church regained, in a measure, her old rights and position. Though churches and convents were frequently destroyed by the Moslem rulers, nevertheless the Orthodox Church revived under their government. In the year 1878 Cyprus was occupied by England, with the permission of Turkey.

The advent of English rule brought advantage to all creeds. Justice was given to all equally, and to each religious body the undisturbed right of following its precepts. The result is, that there is to-day no village which has not rebuilt its church or mosque, which is a sure sign of a healthy religious condition. Hand in hand with this goes the desire for education; whereas at the time of the occupation one could scarcely find one man in a village who could read and write, every village has now its school, either Christian or Moslem, in some cases both, although

education is not compulsory. The money for the support of these elementary schools is raised by a special "school tax," which is applied only to the support of the school which represents the faith of the taxed. In the year 1912-13 the Government granted the sum of £6,200 to elementary schools; of this sum £4,770 was given to Greek Christian schools, £1,340 to Moslem schools, and £90 to other Christian schools.

Over 33,000 Greek Christian children, and over 8,000 Moslem children of both sexes are attending school now. These numbers do not include the boys and girls who are attending schools of higher education for both Christians and Moslems. From the educational point of view the islanders are well provided for, and to-day all enjoy religious liberty and freedom of worship.

One may regret, from the Christian standpoint, that England does not allow any missionary work in the island, for have we not the command to go into all the world and make disciples? and is not Cyprus the place which can boast of the first Christian governor in the world's history? However, if we look at the attitude of the English Government in this matter, so dear to the heart of the Christian, from another point of view, we may perhaps understand the wisdom of this step. Cyprus is a small island. The large majority of its inhabitants, about 215,000, belong to the Greek Orthodox Church; there are about 56,000 Moslems, and about 3,000 of various other Christian denominations, including Armenians, Maronites, Roman Catholics and others. These people have to live together in a small place, and as the Greeks had to suffer so much in the past from their foreign rulers and alien forms of Christianity, any proselytizing among them might have disastrous consequences to the peace of the island. For the same reason missionary work among the Moslems, in which we are interested, is prohibited by the authorities, and thus an impossibility.

Can anything be done for the Moslems without causing disturbance or dissatisfaction?

We cannot send missionaries to Cyprus, and yet I believe it is possible to influence the Moslems in the interest of Christianity.

There are in Cyprus 397 members of the Church of England, according to the census of 1911. What our Christianity is worth is shown by the life we lead, not merely by the way we talk. There is nothing which makes greater impression upon outsiders than consistency of life. If our life is based upon the Christian principles of brotherly love, charity, kindness, humility and temperance, others will soon take note of us, and will enquire into the reasons, and find that we "have been with Jesus."

If the 397 members of the Church of England would live up to their high privileges, there would be in this island 397 missionaries of the right kind, who would soon, by their character, convince others of the beauty of the Christian life. But, alas, the temptations are great, and many, especially when away from home, do not live up to the privileges of our faith. We forget that we are examples, good or bad, to others, and in a sense are the leaders of those in the midst of whom we have come to live. The gaining over of those 54,428 Moslems to Christianity rests mainly with the 397 members of the Church of England who are living here; not by any aggressive policy, but by a consistent following

in the path of Him Who laid down His life for us that we might be saved. But there is something else which should not be forgotten, and that is the prayer at home for the people in this island, whether Christian or Moslem, that the Christians may, by the grace of God, live up to their responsibilities and privileges, and that the Moslems may see and take notice that their life and teaching are in harmony, and thus be led to enquire into the secret of the Christian life, and be brought to Him, Who receiveth all.

REV. DR. H. H. SPOER.

Troödos, Cyprus.

The Wonderful Pathway.



LONG ago there lived two boys in a district among the mountains. The elder was born in the castle among the rocks above, and the younger in a hut among the pastures below.

The young prince Si Hassan was a splendid lad, strong and beautiful, and he knew not the sight of fear.

I know not what drew out his heart to little Omar down in the village, but so it was, that he noticed him among all the other little goatherds, and he sought to have him often up at the Castle, where

he would tell him stories of wonderful things, and show him much that the other boys had never seen.

And Omar loved the Prince, and had in his heart to serve him when he should be a grown man.

And it came to pass one day, when they were together in the Castle, Si Hassan said to Omar: "See here, oh my brother, to-day I will show thee something that no one else knows, of all the comrades in the country round"; and with that he took down a key and opened a little door in the wall of the room, and this led into another room, and yet another, till at last they came to a door that seemed to open into darkness.

But Si Hassan took up a lantern that stood by it, and struck a light, and said to Omar, "Follow me, and keep close on my steps." And as they shut the door behind them Omar looked around, and found they were in a cave, whose walls were hung with stones that glittered in the lamplight like jewels, and though all was dark it was full of strange beauty. And Si Hassan led him further and further, till he felt as if he were in a dream.

There was a noise of water, and as they went on, the path grew very narrow, and mounted rapidly, with the rock on one side, and a steep bank that descended on the other side to the stream that ran below. And sometimes, when a turn in the path came, they had to swing themselves from crag to crag, but always there was Si Hassan, with his strong arm, to draw him along, and Omar went, half frightened, half delighted, after his guide, wondering how the matter would end.

And after a long time there came the glimmer of a faint light, as of day-dawn, and it grew brighter with every step: and at last, as they went round a corner, came another surprise. The daylight was streaming **through** some juniper bushes that grew over the cave's mouth, and as they pushed them aside, Omar found that they were on the face of a cliff high up on the mountain side, and far below ran a river, and beyond was a sunny land of hills and plains as far as the eye could travel. For they had come right through the mountain on which they lived, to the valleys that lay behind, which Omar had never seen, though he knew that the possessions of Si Hassan's house extended far that way. And when at last they turned to go back, and the castle was reached again, and then his hut in the prickly pear hedge, he asked himself still whether he waked or slept: and he hid all in his heart and kept it there.

And soon after this the days of his visiting at the Castle ended, for his father died, and he was sent off to work at the farm of some of his cousins, away off in his own valley. And these cousins had been poisoned in mind against the Prince by false reports, and would never allow him to go back to the Castle, and though Si Hassan often thought of his little friend of long ago, and asked of his welfare and sent him messages, the messages never reached him, and he concluded Si Hassan had forgotten him.

But it came to pass, when ten years were gone, it was told Si Hassan that one wished to speak with him. And when the visitor entered, Si Hassan knew at once that it was Omar, though he had grown into a tall lad of the age of seventeen. And he bade him be seated: but he saw that he was trembling and white as he sank on the divan, and that there was a stain of blood on his sleeve. And Si Hassan spoke and said—"It is thou at last, O my little brother, and thou art grown to be a man. What aileth thee? Welcome in that thou art come."

And Omar had only one word to say, and it was this—"O Si Hassan, I am come that thou mayest save me. I have seen nothing of thee all these years, but thou wast in truth a brother to me in the time past: be a brother now." And Si Hassan answered and said: "Verily I am thy brother, now and always: tell me thy trouble.

And Omar answered: "One is even now at my heels who seeks my life; he is an enemy of my father's house, and I have let myself get under his hand by my own folly and heedlessness, and when I would get free from him this morning he struck me and wounded me, and he has sworn by a great oath that next time his knife shall go through my heart. He knows that I have fled here for hiding, and he will be in wait for me from the moment I go back out of that courtyard door. O my brother, I know not how thou canst help me, but my help lies in thee."

And Si Hassan thought a moment only, and then he answered, "O Omar, dost thou remember the day when I showed thee that dark passage through the mountain, wilt thou come with me through it again? Thine enemy knows nothing of it, and he will wait for thee in vain until thou art far away. Down in that valley and beyond thou wilt find thy way by this ring, by which I pledge thee to my service; thou canst show it to one after

another whose names I will tell thee, who will help thee on thy journey, till thou dost come to the greater Castle where my home is now, and where thine enemy will never dare to follow thee. There I will meet with thee again, in the hour that God wills. Wilt thou come?"

And the Prince needed not to wait for an answer, for it shone in the eyes of Omar while he was yet speaking, and he with his own hands washed and bound Omar's wounded arm. And Omar rose up and followed Si Hassan, and behold the dream of his boyhood returned once more; there was the last door, and there was the lantern of long ago, and there, as the door opened, was the cave that was dark, and yet glittering with lights like diamonds. Only now, as he followed close on the steps of the Prince, it was not in curiosity that he followed, but with the sense of wonderful relief that the door was shut on his enemy, and that he had escaped with his life. The path was long and dark and slippery and dangerous, and as of old it needed the strong arm of his deliverer again and again to bring him round the difficult corners, and he helped him all the more tenderly for his wound. But at length once more there came the glimmer of light from afar, and then the last turning, where sun and air and blue sky and far distances broke through the juniper bushes. And now he could see somewhat that on that day of his boyhood he had not noticed—how that a tiny narrow way led down the face of the cliff, so faint and so narrow that no one could see it from afar. And down that winding path the Prince went with him, into the oleanders of the river bed; and there he gave him the ring that was the pledge that henceforth he belonged to him and to his service. And Omar bowed low before him to receive it, and Si Hassan watched him as he went on his way with a look of joy and love. For his little brother of long ago had come back to him, to be his faithful vassal to his life's end.

I think, O thou who readeest, that thou dost know this story's meaning. It may be that long ago thou didst go to the schools of the Massihine, and didst learn to know something of the Prince of Heaven, Who is our Lord the Christ. And this was because He had chosen thee out from the many thousands of thy fellows, who have heard nothing of Him, and know Him not. And it may be in that time of the past thou didst learn a little of what it meant to follow Him, and didst get a glimpse of the beauty of His Kingdom. But in those days thou didst never come to Him to be saved, for thou didst not know thy danger.

But now, O brother, thou art grown past thy days of childhood, and though thou hast remembered something of its teaching, the greater part has faded away. And the temptations of life have come upon thee like a flood, and thou hast got under the hand of Satan, thine enemy, who is following thee, seeking thine eternal ruin, and already he has wounded thee sorely with the wounds of sin.

There remains to thee but one way of escape. Go to thy Brother, Christ the Lord. He is wise enough and strong enough to save thee. Throw thyself on Him. By His death for the sin of the world He has opened a door of escape that those around thee know not of. It may be He will have to lead thee through a dark and lonely cave-passage, but His hand will be there to

hold thee up, and His leading will bring thee into a wonderful light beyond. And in the light of that new land into which He brings thee, He will give thee the seal that thou art His: and His people will recognize that token, and help thee in the way that leads to the great city of Heaven, where His Home is now, and where thou shalt serve Him for ever. Only be brave and fear not, and turn not back. "Seek ye the Lord while He may be found: call ye upon Him while He is near."

But it may be that until to-day thou hast heard but the name of our Lord the Christ, and dost understand but little of the meaning of the story. Only thus far dost thou understand, that thou hast let thyself get under the power of Satan, and that peace and joy are far from thee. And though thou knowest not our Lord Christ, He knows thee, and would help thee, for in the days when He was on the earth He came to be the brother of every man, and He knows all the temptations that are round thee, and can make thee a way of escape. And if thou wilt enquire after Him of us, the Massihine, and wilt call to Him, where He is now, exalted at the right hand of God, to be a Prince and a Saviour, He will welcome thee, and bring thee into light and liberty, where thou mayest serve Him evermore. Amen.



The Vatican Missions in East Europe.*

THE Reformed Churches conduct relatively few missions among the Christians of Turkey; and the Anglican Church in particular disclaims any idea of "converting" Oriental Christians of the Orthodox Greek rite. Not so the Latin Church, which claims for its Popes at Rome jurisdiction over all Christians everywhere. For it, the metropolitans and Patriarchs of the great historic Sees of Alexandria, Antioch, Ephesus, Constantinople are schismatics, because, in spite of the many misfortunes that have overtaken them, they still adhere to the ancient idea of Christendom as a confederation of Churches on equal terms. Accordingly the Vatican keeps up in Palestine, in Syria, in Asia Minor, and Turkey-in-Europe, a vast machinery of missions, religious houses, and printing presses, all destined to bring the claims of Rome before the Eastern Churches, and win them over to the view that, without submission to the infallible Pope, there is no hope of salvation. A glance at the list of publications of the "Propaganda Fide" reveals how deeply the authorities of Rome are inspired with these hopes and aims. No attempt indeed, is made to force the Latin rite and language upon Oriental converts, nor even to insist upon the discipline of celibacy for their parochial clergy. The Greek Euchologion, or prayer book, printed at Rome for the use of Greek converts, does not show a line of difference from similar volumes issued from the orthodox presses of Athens and Constantinople. Little else is demanded than a recognition of the Bishop of Rome as supreme head of the Ecumenical Church.

* Reprinted from "The Egyptian Gazette."

Now the Greeks, Servians, Montenegrins, and Bulgarians are adherents of the so-called Orthodox rite; and so it is of interest to consider how their triumph over the Turk will affect the Roman propaganda, and to ask whether it will not, so to speak, alter the balance of the Churches.

When the Italians first went to war with the Turks, Cardinal Vanutelli, on the occasion of an aristocratic Roman wedding, went out of his way to hail the campaign as a new crusade; and he was right in so far as the Italian conquest of Tripoli and Cyrenaica may promote the security, though not perhaps the efficacy, of Latin missionaries, male and female, in that particular tract of North Africa. But if the Cardinal could have foreseen that Italian aggression in Tripoli was to lead to a war of liberation in the Balkans, his tone, instead of being one of jubilation, would have been one of misgiving and distress. He would, with his great knowledge of the East, have foreseen that the resurrection of the Balkan States means the resurrection of the Orthodox Church in Turkey, and the extinction of Vatican missions. Austria claims to be the protectress of Catholic missions in Albania; and the highly-coloured tales of nuns outraged and murdered, and of monks martyred by Servian and Montenegrin troops, of which the Vienna Press was so full at the end of March, are merely an indication of how bitterly the Roman ecclesiastics dread and resent the turn of events.

Their apprehensions are voiced in a recent number (February 20th, 1913) of the "Etudes des Pères de la Campagne de Jésus," by a Jesuit missionary at Constantinople, who is contributing to that journal a series of letters on "The Powers and Turkey." After reviewing the political results of the war, he turns (p. 377) to its religious aspects, with the remark that these furnish an outlook which is far from bright. Over and above the privileges accorded to all strangers in Turkey, Catholic missions and enterprises, he assures us, still employ a great many favours and exemptions of their own, which they will hardly be able to retain when territories hitherto Turkish pass under other laws. More than that, the Roman propaganda meets with less difficulty and opposition in Turkey than in orthodox countries, in which it is let and hindered by petty acts of molestation on the part of Governments, and where such oppressive measures are almost always due to the instigation of the schismatics whom it is sought to convert. In themselves the Turkish authorities would not be hostile to a proselytism which in no way affects them; for they merely look on it as a third party that takes no interest in such quarrels. And for that reason it is always possible in this matter, as in others, for the foreigner to get in the end what he wants.

What follows from the pen of this writer is important as a statement of the inner mind of the Catholic Church with regard to the victories of the Balkan Allies:—

"Quite other is the situation in an orthodox country. Here in the struggle between schism and the Catholic Church the Government is at once judge and plaintiff; and our propaganda is confronted with almost insurmountable difficulties. Those who have followed the ministry first in Turkey and then in Greece can hardly fail to recognize the difference. I could cite a very

highly authoritative witness, if I were not afraid of being indiscreet. But, apart from that, the facts are notorious and public. One knows, for example, that in Servia Catholicism is practically proscribed, and that there are no other chapels than those of the Legations. When, in order to facilitate the return of the Greeks to unity, the Court of Rome authorized the establishment of a Catholic rite 'purely employing Greek,' employing the Greek language and ancient Byzantine liturgies (which, by consequence, are common to them and to the schismatics), it was only in Turkey that this rite was able to secure adherents. There are at present a certain number of congregations in Thrace and Asia Minor, and since last year a bishop in Constantinople. But access is absolutely forbidden in the Hellenic kingdom to a priest of the 'purely Greek' rite.

"Such was the situation in the past. Will it be modified after the war? With all my heart I wish it may be; nevertheless, I fear much that we must not be in any hurry to assert it will be so. There has been more or less talk about certain official declarations in which people thought they could detect a real spirit of liberalism. I am thinking in particular of the promises made to an interviewer by one of the Bulgarian Ministers, who authorized their being published. No doubt he could do so with impunity, for his promises pledged him to nothing. Yes, he guaranteed the liberty of Catholics, and undertook, if need be, to open negotiations with the Sovereign Pontiff for the establishment of new dioceses in the conquered territories. All that was nice enough. But on one point he kept absolute silence: what, namely, would be the Government's attitude towards schismatics who might show an inclination to pass over to Catholicism? Of that not the least hint. And yet, by the admission of all, it is a point of capital importance, inasmuch as it is one of the *raison d'être* of our Catholic missions. In short, here in Constantinople, the opinion is unanimous (I do not know that one could find a single dissentient) among the Superiors of Religious Orders that have missions in the territories fallen into the hands of the Allies; and it is summed up in the following declaration made by one of them: 'With the Greeks, our works are in great peril, with the Bulgarians they are stopped for many a long day!'

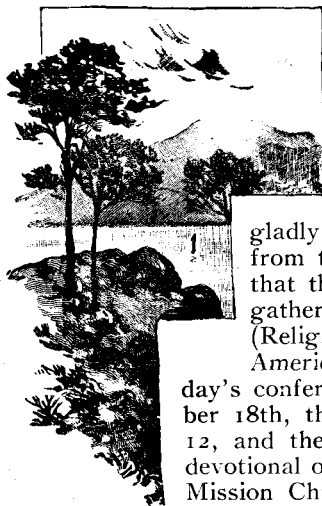
"If we look at things as a whole, the present victory of the Allies, regarded from a religious standpoint, is clearly seen to be a victory of the Cross, but of the orthodox Cross. It is to orthodoxy, and to orthodoxy almost exclusively, that the profit will accrue, at least in these countries. It will lead, I fear, to an increase of the prestige of orthodoxy, to an intensification of that schismatic pride, that intransigent insolence (*morgue*) which have been the true reason of schism in the past, and will perhaps tend, in the future, to render the separation of the Churches deeper than ever. From this point of view, the results of this victory may make themselves felt beyond the limits of the territory conquered, may strengthen Slavism, and all the Russian schism therewith; strengthen Hellenism, and with it the Greek schism.

"And yet, someone may insist, of two evils ought we not to prefer the lesser? Is not even the reduced Christianity of the Orthodox Church superior to Islamism? Surely, then, the

driving back of the latter compensates, and more than compensates, the progress of the former?"

Christians, says the "Westminster Gazette," with a real love of their religion would surely ejaculate Yes, in answer to these questions. Not so the anonymous Jesuit whom we cite. He deprecates our attaching too much weight to the relative superiority, however incontestable, of Greek Orthodoxy over Mohammedanism. The latter he allows to be, in theory, an advance for the negro who adopts it, in so far as it marks a transition from fetishism to monotheism; and yet, in its final outcome, he says, it constitutes a disaster for its black recipients. It brings them, indeed, nearer to the frontiers of truth than they were before; yet incapacitates them for finally transcending that limit. He hints, in conclusion, that Eastern Christianity interposes, like Islamism, a final barrier between its adherents and the larger truth.

Among the Colporteurs.



THE time having come round for a fresh visitation of our Joint Colportage Committee-men, the writer left Cairo on Monday evening, November 17th.

Beni Suef Conference.—There being no general conference for the colporteurs this year, we most gladly accepted a suggestion which came from the Rev. C. C. Adams, of Beni Suef, that the men of his large district should be gathered together; namely, the J.C.C. men (Religious-book colporteurs), and also the American Bible Society's men. This one day's conference took place on Tuesday, November 18th, the morning session lasting from 8 to 12, and the afternoon from 2 to 5-30. After a devotional opening, the native pastor of Beni Suef Mission Church gave a call to Personal Christianity and a Personal Gospel, and then half an hour was spent in prayer and meditation. The

writer then spoke upon being filled with the Holy Spirit as the only way of maintaining the spiritual life; then Mr. Adams upon "The Colporteur and His Bible." After every address there was ample time for prayer, etc. A generous lunch was provided for the men, who numbered seven, four of these being from the A.B.S., and three the J.C.C. Then there were the pastor, Stephanos Eff. and myself, and Mikhail Eff. Bakhît, the agent of the A.B.S. In the afternoon session the main subjects were, firstly, "Discouraging Features and Difficulties and How to Overcome Them." Then we took up "Encouraging Aspects," "Signs of Success," and so on. Finally, the writer gave some practical instructions, and Mr. Adams closed the conference. The colporteurs present were from the Fayum, Giza, Beni Suef,

and Minya provinces, and it is felt that this system of *local* conferences of one day only is a great saving in expense and has special features of usefulness.

Fashn.—Sami, the colporteur of this district, who had been at the conference, went on with me next day to Fashn. This is a large town of some 14,000 people, the head of a district. The teacher of the Evangelical School came to ask how he could be helped to keep the pledge he had taken at Asyut College, which was to give his life to the service of Christ. The colporteur, he and I went into a field and had prayer together. After going about the town, Sami took me to see his room. Imagine a room of about eight feet by six, with one bed lengthways on the floor and another crossways, occupied by these two lads, for they are not much more, one the colporteur, and the other the school-teacher. Fortunately, I think they agree fairly well, as there certainly is no space in their room to fall out with one another. Sami will, doubtless, after a time, be able to push on and get better accommodation than he has at present. It was a pleasure to visit Dr. Hanson, to be able to thank him for the kind medical assistance given gratis.

Maghagha.—Here we found an old friend, Sheikh Abdullah Ar-Ramli, who is known in that district as a Christian convert from Islam. He is one of the fruits of the C.M.S. work. While waiting we were shown over the Coptic school, and a number of the teachers being gathered together that afternoon, a discussion arose with one of the Sheikhs as to the Moslem Feast of Sacrifice, and in what way we could say that it had reference to Abraham's sacrifice, and therefore indirectly pointed to Christ. Here I received a very welcome invitation to preach next night in the Coptic Church at Fant. Such invitations being seldom given to a Protestant, it was felt to be a special opportunity.

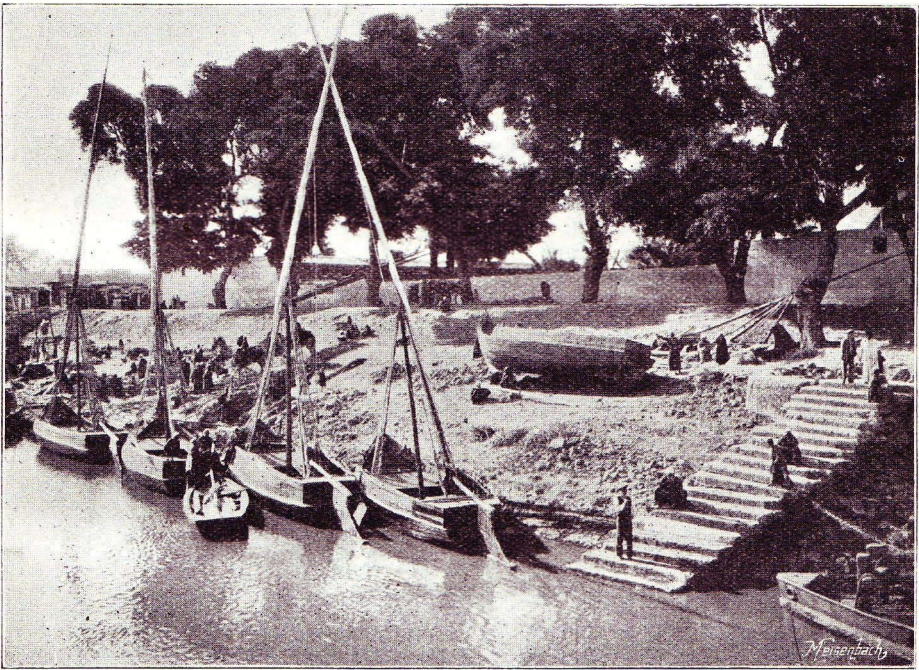
Al-Kom Al-Akhdar.—The colporteur accompanied me to Pastor Wasif's Church, where we are getting to be fairly well known. Mikhail Eff. Bakhit, who also was visiting his Bible colporteurs, accompanied us. I think I have remarked before what a fine Church they have there, and this year it has been plastered, and therefore very much improved. Many people were out in the fields, but in spite of that about 200 men and 50 women turned up for a week-evening service. Exceeding close attention was paid to the message, which was a plea for instant acceptance of Christ.

Maghagha.—The next day we were able to find a suitable young man as a new colporteur. He seems to be spiritually-minded, and we hope that he will do well, for he is apparently smart as well as spiritual. On returning from the Nile Bank I found telegrams had been sent about in various directions for me. It was then mid-day, and one had to decide hastily and go down to Cairo the same evening. There was, however, time to inspect the pupils of the Coptic school above referred to, and an opportunity was made to address a few words to each of the separate classes.

How interesting it was to hear testimony given to the influence of Sheikh Abdullah Ar-Ramli in that district. It seems that he preaches in one Church or another most nights of the week, and, as he is eloquent, he attracts a great deal of attention.

It is interesting to note the Finger of God in comparatively small matters. I had arranged with Sami to go and visit his home at Garabí'a, but, owing to accepting the invitation to Fant, that was postponed. Now, Garabí'a is an un-get-at-able place on the other side of the river, and, had I gone, I should have received no telegram whatever to go down to Cairo; so, although we were very disappointed at having to give up the Fant plan, yet one felt that God's hand was in it.

Back to Cairo.—I travelled part of the way with Mr. Penings, who was collecting funds for his very deserving orphanage



AT THE FERRY.

work. It was very interesting to me to notice what happened after he had placed a few of our Khutbas on the seat and left the carriage—how eagerly they were snatched up by the people and proudly carried off. A discussion arising in the carriage with some of the effendis, I produced one or two of Dr. Zwemer's series. One native gentleman, who proved to be an Inspector of the Ministry of Justice, congratulated me very heartily upon them, and said the proper way for a foreigner to introduce a strange religion is to assimilate it as closely as possible to the thoughts and feelings of the people of the country. "This is exactly what you have done with this Zwemer series. It is very clever; but all the same," he said, "I see that you start on the

circumference and then go round and round until you hit the very spot you are aiming at." He referred, of course, to the Gospel messages wrapped up in them.

Journey resumed.—I returned again next morning, and looked out for the colporteur at Wasta station, who should have been on the platform, but he was away in one of the villages. At Minya my bag was taken charge of by the station clerk, who read the name upon it, and immediately became very friendly, as he had heard so much of us through our literature.

Manhari.—This Christian village is well known to many missionaries, although it is a short distance from Abu Kerkâs station. I had expected to meet colporteur Beyamîn Tânius here, but as he also is a new man, and is apparently not up to the simple custom of collecting his correspondence from the Post Office, he failed to keep the appointment I had made. I preached on the Saturday night an invitation to the people to accept the Saviour. There were about 200 men and 100 women present—not bad for a week-night gathering in a fellaheen village, needless to say, quite unlighted. It is surprising to see how eager the people are.

Sunday.—An interesting service was held this morning. We had about 250 men and 100 women. This congregation of 350 seemed to be expected, for their pastor informed me that they had 350 members. Many of them, of course, are poor. In the evening we went round to visit the sick, and I wished that it were possible either to photograph a sick room or to take time to give a word picture. Try to imagine a low doorway, an inner courtyard, corresponding to an entrance or hall, which accommodates a camel, a couple of donkeys and a few other animals, and then, either there or in the room opening out of it, a bare place, the walls of which are, of course, of sun-dried bricks, such as the Children of Israel made, with absolutely no glass to the windows, or it may be open to the sky. On what appears to be a bundle of rags in the corner (it may be just a piece of native matting perhaps) we find some poor sick woman lying, very often in the darkness, to save the cost of a lamp. A word in season at such a time seems to be gratefully accepted.

Asyût.—The next morning I went on to Asyût, to settle up colportage matters with our old friend Salib. He is now practically blind. His trouble has been coming on for years, but it is nearly at a climax now. President McClenahan, who showed me most kind hospitality, has given him a shop underneath the new College. We were able to square up the affairs, and leave some of the old books with him to sell. The colporteur of the Akhmîm district was sent for, and he came down specially to see me there. At one time we had thought he would not be able to stay on, but lately he seems to have got more spiritually blessing, and certainly has become a little more diligent. On the Tuesday I was delighted to have the opportunity of speaking to the colporteurs of the American Bible Society, who very kindly invited our two men to their meeting. Altogether there were seven colporteurs present. I spoke first on practical subjects, such as "How to sell, and how not to sell," and so on, and then afterwards gave

a spiritual address to the men upon the " Birth and Culture of Spiritual Life."

The Rev. W. W. Cash, of the C.M.S., Minûf, happening to be in the town at the time, I was able to take tea with him at Dr. Hajj's house. The result was that he kindly promised to arrange a similar district conference for colporteurs, by that meaning British and Foreign Bible Society's men and J.C.C. men, at Minûf, for the west side of the Delta. This was indeed good news.

I made several attempts to find Hanna, the ex-colporteur, but he had gone to Minya. Many visits were paid in Asyût, and much colportage work done, also an apparently suitable man for Port Said was interviewed.

Mallawi.—Mr. Cash and I travelled down together. Our objects were somewhat different: he was going to some of the Copts; I was going to the Evangelical Church. Colporteur Yaqûb met me here, and I put him through a little cross-examination similar to that of some of the other colporteurs. For instance, "' God so loved the world,' etc.—Where is that?" He promptly replied, " John iii. 16." One or two other questions being equally readily answered, I then asked him, " This is a faithful saying, and worthy of all acceptation," etc., and was quite pleased to find that he answered as promptly. The pastor was a little surprised, but I explained it by saying, " You see, our friend Yaqûb has been with the ' Brethrén,' and they certainly do go in for studying the Word. Yaqûb then told his story, as follows:—

He said: " I was born a Mohammedan at Akhmîm, and lived there until I was twenty-five. As I am now fifty-five, that is thirty years ago. The place in which I was working had a number of Moslem workmen, but our foreman was a Christian, and he sometimes used to talk to us. After a time we searched for the truth, and then gradually believed in Christ. At last we decided to take a stand. Seven of us, Mohammedans, left Akhmîm, but were not all baptized at one time. We went to Asyût, where Dr. Hogg was then head, and two were baptized at one time, and the other five at a different time. That is now thirty years ago; by the Grace of God, He has kept me until now. One of the seven is Ishaq, the evangelist of the E.G.M."

Though a week-night service, we got about one hundred men and forty ladies, and again the Gospel was preached as faithfully as one was able to do. After breakfast next morning I was asked to address about ninety women at the Mothers' Meeting in the Church. I told them how my mother gave her *only child* to the Lord for the preaching of the Gospel in foreign lands some sixteen years ago, and how she had been greatly blessed for her single act of surrender. As I told them of her recent serious illnesses, and the distance separating us, tears were in some of the women's eyes, and we felt that the message had gone home.

In this town we found an old friend who had been to the Converts' Conference. He is not only a converted Mohammedan, but has married a Christian woman, and has children. He is in business for himself as a shoemaker, and we were told that he does very fairly good work. He also owns the modest little house

that he lives in. This is encouraging to those who are working and praying for "Self-support for converts from Islam."

Hor.—Taking the "Bone-shaker" Line from Roda, we passed through fields almost entirely filled with sugar cane, the enemy of the Upper Egypt train attendants, for the fibre, after having the sweet juice sucked out of it, is thrown upon the floor of the carriages. Roda is the centre of this industry.

Alighting at a little wayside halt, we took donkeys for half an hour, and then our friends were, as usual, somewhat delayed in providing our mid-day meal. However, we eventually got dinner at about a quarter to four. Then the respected pastor, the Rev. Bulus Mikhail, called upon me to explain that he had a marriage in the country that night, so he could not be present at the service in the Church.

A Colporteur's House.—I wish you could see the house that Yaqûb has built for himself. As usual, there is an open entrance for a donkey or anything or anybody, and then a place open to the sky, where the good house-wife does her cooking. How uncomfortable they must be in the fairly cold winter, after the great heat of Upper Egypt in the summer. Up some rickety stairs, which appear more or less unsafe, across a plank, laid over the open space, and you are on the lower roof, which is covered with brushwood, which is nothing more nor less than the dried wood of the little cotton-trees, very similar in appearance to an English faggot, and, of course, is used for firewood for cooking in the winter. Then, on the upper part of the roof, he has put an additional room, not even of sun-burnt bricks, but simply of plaster, being in this case our universal friend,—Nile mud! The walls are not exactly straight, I suppose this does not matter much. The poor old fellow was saying that he hopes some day to be able to get a roof on the room. It is only covered at present with faggots. I said, "Do you get any rain in the winter?" "Yes," he said, "once or twice, not more." "Then what will you do?" "Oh, just put on more faggots." I could not help being thankful that I was not to occupy the room that night!

At the service we had about 150 men and women, and again the Gospel was preached. There was quite a little dispute among the members as to who should sleep, who should sup, and who should breakfast me. Eventually they agreed to do one part each.

Just as I was about ready to get into bed twelve men tried to squeeze into the room of the house in which I was to sleep. As they showed no signs of going, we read John iii., and gave a little talk on the new birth, and offered prayer. The men being safely gone, I made an outer ridge of Keating's all around me, committed myself to the Lord's keeping, and slept like a top.

Next morning our host made a fire in the brazier, and then made us coffee over the brazier, with the result that the smoke from the faggots got into the coffee. A friend coming in to take me off to breakfast, my host seized me. Now, as he was a burly man, it was no joke to be seized by him, but the only ground of complaint against me was that he was afraid that I was going

to slip off out of his house without having family prayers first! (I had thought he was coming with me).

Minya.—Our old friend Hanna, the ex-colporteur, met me on the platform. We are hoping to get him back, probably to the Southern portion of Asyût province, but the Minya man failed again. I was told that he had not been to the Post Office for his letters.

Mowadda.—Here Sami, the Fashn colporteur, was waiting for me. After half an hour's donkey ride we got into the bed of the Nile. It is so low this year that one can go anything from 50 to 100 yards straight from the river bank to the water without getting one's feet wet. Consequently, the ferry could not get close up. No end of trouble was found in getting the donkeys on board. One poor thing would not go, so they had to tie a cord round it and pull it up. It got its feet under it, and it was with great difficulty that we got it on. It is nearly as much trouble to get the animals off as to get them on, for they dislike jumping into the water, as they cannot see how deep it is. One saw a horse trembling all over at the prospect of having to jump into the water, but eventually the poor thing was got out. How I longed to be able to snapshot each of us while being carried ashore upon the ferryman's shoulders.

Garabi'a.—This is a fellahéen village of some three or four thousand souls, not only across the Nile, but right out towards the edge of everything. Seldom has one seen people so eager to hear more of the Gospel. The little Evangelical Church there (American Mission) has a membership of about 70. The Evangelist in charge has lately died, and his son has been appointed in his stead. Everywhere we went we found someone to pray with; here a man who had been suspended from membership, there a man who knew nothing of the new birth, and so on. The colporteur took me to his aunt and uncle, who thought that colportage was a "dirty business" for anyone to engage in. We were able to show them that service for God can never be dirty. The Gospel was preached that night in the Church, and we had from 130 to 150 present. The next day we left the house at 9.25, caught the 12 train at the station, and arrived home at Zeitoun at 5-20 p.m., tired but happy.

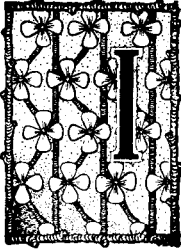
Looking Back.—On looking back one feels what opportunities there are for such work, and how much more interest is being shown by pastors and people than before. It is well worth the trouble, for the twelve days' expenses worked out at less than £2 10s., that being largely due to the fact that nothing whatever had been expended on sleeping accommodation, kind hospitality having been given all the time.

A Fresh Difficulty.—On arrival home one is met with the news that the colporteur who came from Akhmîm, and was prayed with at Asyût on Tuesday, was almost immediately arrested on a charge of having committed the crime (?) of selling books in a railway carriage! The men have always done this, and one did not know that it was forbidden. Evidently someone is trying to prevent our work in this way. Will friends at home take up this

matter and pray it through, just *pray it through*? It is possible that we may get *more* instead of less from it! May the enemy once again find that he has outwitted himself! Only pray, and pray that the staff of colporteurs may pray!

ARTHUR T. UPSON.

1st December, 1913.



What A Christian Woman Can Do.

IN the last issue of "Blessed be Egypt" we were describing what a Moslem woman did; so it is fitting on this occasion to speak of what a *Christian* woman has done. It may not be generally known to our readers that there is in Cairo at the present moment an excellent magazine, entitled "Al-Jins al-Latif" (The Fair Sex). This is now over five years old, having been originated in July, 1908.

Those acquainted with work in the East know that there are, especially in the present day, many magazines which take advantage of the comparative liberty, and which bud, blossom, do, or do not bear fruit, and die—all in the course of a year or two; so that a magazine which lasts five years is generally well esteemed.

The enterprising editor is a married lady, Mrs. Malaka Saad. She edits it from her own house near the Faggala, Cairo. It is surprising to see how one of our Oriental sisters can be wife and mother, and yet find time to edit a magazine and be troubled with all the incidental worries of publishing, collecting subscriptions, etc.

The magazine is of royal octavo size, the size common to most magazines and reviews in Egypt. Usually the editress gives us on the first page a photograph of some notable woman and the work she is doing in the world to-day. Unfortunately, to my mind, this month she has included the picture of one of the Suffragettes. Possibly this may alienate from her a little of the interest felt by others. Still, this may not be the case. Then there are articles upon the Management of the Home, the Laws of Hygiene, the Secret of the Backwardness of many Eastern Women, etc., etc.

Most interesting of all is the series of patterns given away every month. Sometimes these are cut-out patterns for making garments; sometimes they are just "transfers" for working fancy patterns.

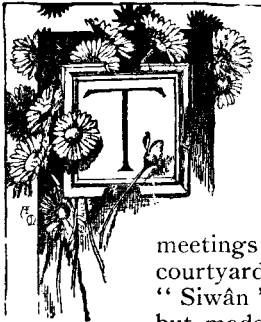
The Objects of the Magazine.—I copy the following from the first number:—

1. The elevation of the Eastern woman, preparing her by all ethical means to become some day equal to her Western sister.

2. To teach her her relative position with regard to man, and man's position with regard to her.
3. To teach her her duty as an active member of society.
4. To guide her to the great responsibility she bears to her native land, her country, her home, her family, her children, and her husband.
5. To assist her gradually to abolish all the bad customs found among women in the East.
6. Innocent recreation for woman's mind by means of simple stories, etc.

All the above are very admirable as far as they go. I feel that we should all wish success to this Eastern sister who has led the way in this pioneer undertaking. I shall be only too delighted to be entrusted by many readers with the price of the annual subscription to this Arabic magazine. It is P.T. 40 a year in Egypt, and 13 francs abroad. Subscriptions may be sent to me at the Nile Mission Press, Cairo.

ARTHUR T. UPSON.



Beni Suef Prayer Conference.

THIS was held from the 9th to 11th of September, 1913. For some time previously there had been preparatory articles in "*Al Huda*" (weekly organ of American Mission), and a good deal of spiritual interest was aroused. The meetings were not held in the Church, but in the courtyard between it and the road. A native "*Siwân*" was erected. This is a sort of marquee, but made of sections, each about two yards square and interlaced the one with the other in marquee fashion. These marquees are most interesting from the inside, because they are gaily decorated with coloured patterns. One wished to have been able to photograph the inside during the time of the meeting.

Beni Suef is the capital of a province, a town of perhaps 30,000 people, and is about 90 miles south of Cairo. It is often called "Upper" Egypt, but more technically "Middle" Egypt.

There were special reasons why it was important this year to hold the Conference at Beni Suef. The Protestant Church there is not in such a strong condition as some places; for instance, Minya or Asyut. The subject chosen was "True Christianity in its Various Aspects, and they told us that the Christians at Beni Suef had seen but little of real, vigorous Christianity. A prominent Copt of the town had been converted to Islam about a year before, and his public conversion, or, as we would say, apostacy, caused excitement all over Egypt. He has been very generous with funds towards the support of Islam and the issuing of propaganda.

A deputation had come lately from the pastor at Beni Suef to ask us to get out a reply to a tract in imitation of our Khutbas. This was called "The Love of Christ," and was written by a Mohammedan to Christians, on the supposition that they wished to follow Jesus. It tried to prove that (a) Jesus was not divine; (b) that if He died at all, it was because He was seized, and was unable to run away. Consequently there was no atonement, no sacrificial death. A reply to this was got out and sold at the Beni Suef Conference; about 1,200 copies being purchased for free distribution.

The Addresses.

These were mostly given by native pastors, upon such subjects as "True Christianity in the Family," "True Christianity and Temptation," "True Christianity and Prayer," etc. But Dr. Hunt gave a series of valuable Bible Readings upon the First Epistle of John. These were continued morning by morning, and were entitled "Fellowship with God." In the evenings of the days special evangelistic and other addresses were given, one by Dr. Zwemer, one by the Rev. W. H. T. Gairdner, and the third was to have been given by Dr. Finney, who was, unfortunately, ill.

The J.C.C. Stall.

There being now no American Mission Book-shop at Beni Suef, the colporteur of that district received instructions to be present during the days of the Convention to have a book-stall. The Director went himself to superintend matters. This was not as expensive as might seem, because there were other colporteurs further south to be visited. Not only so; anyone can see the importance of making a start at a "Convention book-stall." We had a good stock of all the books offered by the united colporteurs, as well as the Bibles and Testaments carried by the American Bible Society's men.

Results.

It is perhaps not becoming to think too much of *visible results*, for, after all, it is a matter between the soul and God. Suffice it to say that the visitors who came from as far south as Aswan and the borders of the Sudan, and as far north as Alexandria, testified to receiving much blessing. We were told afterwards that Mr. Gairdner's words about hypocrisy went deep; and we also heard of a relative of the apostate to Islam who received help. Certainly many of the native Christians could say the same as one who bought four shilling's worth of books for himself: he said, "I need your help in matters such as this, for here, in Beni Suef I am in controversy with the Moslems by night and day, and want help from those who are on Christ's side." The addresses were afterwards published in *Al-Huda*, and found greatly helpful to a wider constituency.

A. T. U.

An All-Egypt Conference.



T the summer meeting of the American Mission at Ramleh it was recommended that a Committee be appointed to seek the co-operation of all the Missions in Egypt in inviting Dr. John R. Mott, as representing the Edinburgh Continuation Committee, to hold a Conference similar to those recently held in India, China and Japan, some time in the near future. The hope is that this Conference will lead to a closer correlation and the increased efficiency of all the agencies now working for the evangelization of Egypt and the Egyptian Sudan. The Committee is in correspondence with Dr. Mott and other missionary leaders, and has already secured the hearty co-operation of the other Missions in Egypt. This preliminary notice is intended as a special call for prayer. If the proposed Conference is to produce results commensurate with the present-day opportunities in Egypt, and really bind together all the Missions to a common task, with a common faith and in a common love, all preparation for the Conference must be in the spirit of intercession. Let us pray for each other and for the leaders in this enterprise, for the Committee that shall be appointed, that they may prepare the programme with wisdom, and that the results of the Conference may be spiritual and abiding.

Doubtless this Conference will consider such topics as were considered in Japan: the Occupation of the whole Field; the Egyptian Evangelical Church; Christian Leadership in Egypt; the Training of Missionaries; Education; Christian Literature, and the Neglected Bedouin Population. May we not hope that this Conference, like those held in the Far East, will be strategic in its conceptions and plans, and will result in the launching of an evangelistic campaign which will reach out to every village in Egypt.

S. M. ZWEMER.

Consolation.

God is good, I know;
 And tho' in this bad soil a time we grow
 Crooked and ugly, all the end of things
 Must be in beauty. Love can work no ill;
 And tho' we see the shadow of its wings
 Only at times, shall we not trust it still?
 So e'en for the dead I will not bind
 My soul to grief; death cannot long divide,
 For is it not as tho' the rose that climbed
 My garden wall, had bloomed the other side?
 Death doth hide, but not divide;
 Thou art but on Christ's other side—
 Thou art with Christ, and Christ with me;
 In Christ united still are we!

ALICE CARY.

Medical Missionary Association of Turkey.

CONFERENCE, JERUSALEM, AUGUST, 1913.



LEFT TO RIGHT.

Standing.—Dr. Ussher (Van), Dr. Brigstocke (Salt), Dr. Manasseh (Brumana), Dr. Atkinson (Kharpoot), Dr. Ribbings (Bethlehem), Dr. Gaskoin Wright (Nablous), Dr. Adams (Beyrout), Dr. Thwaites (Jerusalem), Dr. Ward (Beyrout).

Sitting. Dr. Ethel Griffiths (Nablous), Dr. Corbett (Jerusalem), Dr. Mary Wilson (Hebron), Dr. Much (not a missionary but in Jerusalem for special work on Tuberculosis), Dr. Mackinnon (Damascus), chairman of Conference, Dr. Mühlens (not a missionary—specialist on Malaria at the International Health Bureau, Jerusalem), Mrs. Ward (wife of Dr. Ward—acted as secretary to Conference).

In front.—Dr. Scott (Damascus), Dr. Masterman (Jerusalem), Dr. A. G. Payne (Shebin-el-Kanäter, Egypt).

"Prayer-Meeting Hill."

COURTLAND MYERS.

THE famous old Hindoo woman Julia rehearsed to me one night in Nellore, India, that remarkable prayer experience on "Prayer-Meeting Hill," when Dr. Jowett and his wife took her and another servant with them for that memorable sunrise meeting. Before daybreak they ascended the hill above Ongolo to ask God to save the Lone Star Mission and the lost souls of India. The work had apparently failed; the money had failed; the faithful few had held on believingly and courageously, and now at last the only help was in God. This Hindoo saint, nearly one hundred years of age, mingled her description with her tears as she told of that most important and thrilling moment of her life. They all prayed and they all believed. They talked and then they prayed again. They wrestled before heaven's throne and in the face of a heathen world, like Elijah on Carmel. At last the day dawned, and the gray streaks were crossing the eastern sky. Just as the sun arose above the horizon Dr. Jowett arose out of the darkness and seemed to see a great light. He lifted his hand heavenward and turned his tear-stained face towards the great heart of love. He declared that his vision saw the cactus field below transformed into a church and mission buildings. His faith grasped and gripped the great fact. He claimed the promise, and challenged God to answer a prayer which was entirely for His own glory and the salvation of men. To-day on that very cactus field stands the Christian church with the largest membership of any church on earth—20,000 members—and if it had not been divided in the years by necessity there would now be 50,000 members—the greatest miracle of the modern missionary world. The money came immediately and clearly from the hand of God. The man came immediately and clearly from the call of God, for Dr. Clough was God's choice. On that very field, almost abandoned, he baptized 10,000 in one year, 2,222 in one day. Prayer-Meeting Hill moved the throne of God and made the world to tremble. The battlements of heaven must have been crowded to watch these many workings of a prayer for His glory. This is the privilege and possibility for every man who can speak to God "in His name."

—From "Real Prayer."

A Special Evangelistic Campaign

IN CONNECTION WITH THE EGYPT GENERAL MISSION, IN BELBEIS, EGYPT.

IN this, the oldest station connected with the above Mission, God has been burdening our hearts with the thought that the time has come for a determined effort to reap that for which we have been sowing for the past 14 years, *viz.*, a harvest of souls.

Through the agency of schools, medical work, itineration, and evangelistic meetings, we have laid a foundation for a spiritual structure, and we purpose (D.V.) to make a combined endeavour to take men and women alive through prayer and the proclamation of the glorious old Gospel which has always been the medicine for perishing souls.

It was here that Mohammedanism first planted its firm foothold in Egypt, and I have heard it said all over this country that this is one of the worst and most bigoted towns in the land.

Six months ago the municipality had electric light laid on, and ere another six months passes it is our keen desire (and undoubtedly His) that the Light of God should shine into hundreds, if not thousands, of hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ to those who sit bound in Satanic darkness here.

From 15th to 25th April, 1914, we have decided (D.V.) to concentrate for ten days, giving ourselves steadfastly to prayer and the preaching of the Word. This special Campaign will be preceded by a Conference of all our native workers, male and female, to be held at Zeitoun, from Good Friday to Easter Monday 10th to 13th—inclusive. We feel that we need, and must have, the co-operation of God's praying people in this endeavour. Will you, in the Name of the Lord Who died and revived, give yourself to intercession, pleading Isaiah 64th chapter, for an opened Heaven, and for a work to be begun and continued by God's gracious Spirit which shall redound to His glory? Our confidence is implicit in a whole Bible—a full Atonement—and a present Saviour.

In the Name of God help us and stir up and set your heart to seek the Lord until your life and ours is aflame with desire to see the Near East emancipated through Him Who said, "**All things whatsoever ye pray and ask for believe that ye have received them, and ye shall have them.**"

I append the list of our permanent workers and those who hope to be with us in this fight, so that you may daily remember us all before the Throne of His grace and glory.

Yours in His infinite love,

W. BRADLEY.

Permanent workers :—

Miss REIMER, Miss PIM, Miss PERKINS.
Mr. H. E. E. HAYES.
Mr. and Mrs. BRADLEY.

Names of fellow-workers hoping to assist us :—

Mr. and Mrs. J. GORDON LOGAN.
Mrs. LIGGINS, Miss PALMER.
Messrs. A. Y. STEEL and DOUGLAS D. PORTER.

The Nile Mission Press.

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A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

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

The Quarterly Paper of the Nile Mission Press.

SPRING NUMBER—APRIL, 1914.

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LOOKING BACK AND LOOKING FORWARD. A VAN SOMMER.

THE NILE MISSION PRESS. A. T. UPSON.

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Hymn.

“Lord Thou hast been our refuge from one generation to another.”

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Beneath the shadow of Thy Throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

Amen.



NILE MISSION PRESS. NEW PREMISES IN CAIRO.

“Blessed be Egypt.”

VOL. XIV.

APRIL, 1914.

No. 58.

Editorial.

“O Lord, Thou hast been our dwelling place throughout all generations.”—PSALM XC.

“My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”—ISAIAH XXXII. 18.

Our hearts are full of thanksgiving to God, in that He has fulfilled His promise to us and answered our prayer for the Nile Mission Press. He has given it a sure dwelling, and we look to Him to bless and prosper the work that He has established.

The house that has been bought for a permanent home for this Mission Press is situated in the heart of Cairo, and is conveniently placed for both Missions working there, the American United Presbyterian Mission and the Church Missionary Society. From this headquarters of the work we look forward to continued supplies being sent out, not only to Egypt, but to the farthest boundaries of the Moslem world—supplies of the printed words containing the message of life, through Jesus Christ our Lord. We want it to become the base of operations for the whole campaign, the continually flowing source of water for thirsty souls. And to this end we ask for prayer at this crisis of its history, that the Lord will Himself take renewed possession of the instrument offered to His hand. That He will raise up writers, and work with the words that are printed, using them to awaken the conscience and open the eyes of those who as yet know Him not. There is very much to be done to prepare the house before all is complete, and for this we ask the sympathetic co-operation of our friends. We look to have all in working order within the next few months.

The news of our first Book Depôt being opened at Port Said is a reminder to care for the branches of the work as well as the root. The extracts that are given from the first Colportage Report in this magazine are most encouraging, as describing the extension of book distribution throughout Egypt. It will be well if we could reach out further still to the island of Cyprus and the coasts of the Red Sea. Our heartfelt thanks are given to those friends at home who have supported colporteurs, and we should greatly value the same help from a larger number. A colporteur might be adopted by one place, or group of friends, or one subscriber alone. The Colportage Committee is a united effort by several Missions in Egypt who have asked Mr. Upson to undertake the supervision of their men together with those sent out from the Nile Mission Press. Their report explains their plan of united work.

The chapter entitled “His Faithfulness” is from a little book recently published, called “Lacked ye Anything?” which

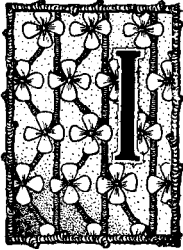
gives a brief sketch of the origin and progress of the Egypt General Mission. God has used this story to encourage others. It has been brought out with the hope of bringing glory to Him "*Who abideth faithful.*" In looking back over the past years of answered prayer we would fain, like the leper, turn and fall at Jesus' feet, and with our voice glorify God. We know that all that has happened has come of Him, and we would offer the sacrifice of praise and thanksgiving to Him alone.

When first the Nile Mission Press was started, the 2nd May was appointed as a day of thanksgiving and prayer on its behalf. Now that we are making a fresh start in its new home we ask all our friends to specially remember it in thanksgiving and intercession, either alone or unitedly, on Tuesday, May 12th, 1914, the day we quit our old premises and enter the new.

Looking back and looking forward.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. Whoso is wise, and shall observe these things, he shall understand the lovingkindness of the Lord."

—PSALM 107.



It came as a surprise to us the other day, when taking up the very first number of "Blessed be Egypt" (October, 1899), to find the thought put forward tentatively, and it may be timidly, that something more might be done to reach the Moslems through books and papers. A little later we find another attempt. One of the experienced missionaries was asked to write a paper on the subject. He counselled a proposal being made to organise some work of the sort, and we found later that his words made an impression, but no step was taken. Then another missionary was asked to write a paper on the point. He boldly advocated the formation of an Arabic Tract Society. Still there was no response, and nothing was done. Before any action was finally taken, consultations were held with many missionaries, and inquiry was made as to why more attention was not given to this branch of mission work. The reply was the same from each mission, viz., that when funds were low the publication work was always the first to be dropped. Of late years funds had very often been low, hence the fact that little had been done. The leaders of the different missions deplored this, but said it was out of their power to help it. Schools and Hospitals could not be temporarily dropped, but literary work could always stand over. Consequently it was often left for a future day.

Another and still more cogent reason was that the trouble involved in bringing out every publication was so great that, being very busy men, few missionaries could undertake it. This was illustrated by the late Rev. F. Adeney, Secretary of the C.M.S. in Egypt, by his description of what occurred when

the Rev. Douglas Thornton brought out an Arabic copy of the Prayer Book. He made all his corrections in the proof with red ink; but even so, he found it needful to stand over the printer and examine the sheets as they came out, to see if his corrections had been attended to, and he generally found that they had not. Anyone who is used to the carefulness of English printers will understand this difficulty. The outcome of these investigations was a growing conviction that in order to bring an Arabic missionary Christian literature into being, it needed a separate undertaking—separate funds which could be used for nothing else, and separate workers to undertake the trouble. Six months later another effort was made. This time the concrete suggestion was brought forward to establish a Mission Press. A typed letter containing this proposal, dated April 4th, 1901, was sent to about a dozen friends. A prompt response was made from two of them, who sent the gift of £50 towards it. The die was cast. This money was felt to be God's message to go forward. From that time on, whether through printed letter, or personal conversation, or more public appeal in religious papers, the project grew. Having no one of influence to back it up, the work at first was hard. But later, one and another friend joined hands, and gradually a little knot of workers drew together, with steady determination to bring the Nile Mission Press to pass. Again and again a day of prayer was appointed, in which agreement with each other was made to have earnest intercession, alone or unitedly, that God would bring it into being. Our thoughts go back to those friends who stood by us in those days of struggle and anxiety. Mr. Blackwood, of Edinburgh; his sister, Miss Emma Blackwood; Dr. St. Clair Tisdall; the Rev. George Patterson, afterwards our Chairman; Mr. Percy Allen, now our Treasurer; and a few others. But for their faithfulness we could never have won through. The day came when, discouraged and doubtful, some advocated giving up; but God was strong on our behalf, and afresh the resolution was affirmed to carry it through and establish the Mission Press in Cairo. Within a few weeks of this decision, help was sent by an unknown friend from the other side of the world, adding £1,000 to the £1,250 we had in hand. There was enough to begin. We agreed that there should be no debt. We would go forward with what we had, and not run in advance of supplies. Workers were sent out, and premises were taken on the 3rd of February, 1905.

The purpose of the Nile Mission Press was, and is, to print large quantities of papers and books containing the message of salvation through the Lord Jesus: His power to save from sin: His love for sinful men. The Moslems do not know Him. We want to tell them. We had observed that nearly every convert attributed his first drawing towards Christ to have been through some Christian book or tract having been put into his hand. It seemed to us that when one particular weapon has been tried, and has proved effectual, that same weapon should become our means of concentrated attack, or, to use a more peaceful simile, that we should sow good seed beside all waters, trusting the Lord of the Harvest to cause it to take root and grow.

For the first few years the Mission Press was chiefly used by the missionaries, to print their publications for them, and the

main good of this was that it made it easier for them to bring out their magazines or papers, because the trouble of it was undertaken for them. But later we have brought out increasingly books and papers of our own, that is, published as well as printed by the Nile Mission Press, and sold very cheaply. These have gradually found their way to every part of the Moslem world, from China in the far East to South America in the far West, from Russia in the North to the Cape of Good Hope in the South. And now we have an entrance into those lands which were once hermetically sealed against Christ and His Gospel. In Turkey (Constantinople), Asia Minor, Persia, Arabia, we have an open door, and not only so, but the message contained in the books is discussed in some of the Moslem public newspapers. They are beginning to know about Christ.

Our workers have toiled unceasingly in Cairo for nine years. Mr. Upson has a rare knowledge of Arabic, which makes him greatly valued by the missionaries. Mr. Gentles has held on with dogged determination when many men would have given up. And all the time the output of the Mission has crept gradually up at the rate of about a million more pages every year. We began with between four and five million pages; we now print from twelve to thirteen million pages in the year.

One great difficulty was that we have been all the time in hired premises, and have worked under very unfavourable conditions. We began to put by a sum of money towards a building fund, in the hope that some day we might have our own site and house. But the fund grew slowly, and the end looked a long way off.

Then, into our midst, God sent Dr. Samuel M. Zwemer, of Arabia, as a messenger of good cheer, to be a comrade and fellow-soldier in the fight. He brought, as it were, a whirlwind with him, and everything began to fly, that had before dragged heavily. He belonged to America, and friends from the other side of the Atlantic, with boundless generosity, began to pour in their gifts, and also to take a true, deep interest in the work itself, for which we owe them a deep debt of gratitude. Enough money was given to make it possible to buy our own sure dwelling for £8,500. We had about £1,500 from England, and the remainder, by far the largest part, from America.

And this brings us to our picture. The frontispiece shows the front view of the new home of the Nile Mission Press. It is situated in one of the main streets, with four shops on the ground floor, and four flats above. The main purpose of the undertaking, the Mission Press itself, could not be accommodated in the building; but there was sufficient ground in the rear, to build a machine and case room large enough for the work. The repairs and furnishing and equipment of the whole place will take about £1,000. We ask our friends *in England* to help us with these needs. They will not suffer the Nile Mission Press to lack its final fitting for the work, we are sure. God, Who has carried us through so many and great difficulties, will not fail us now, nor suffer us to fail. It could never have been done but for Him. We asked Him to do this thing for us, to give us "our own sure dwelling," that we might see the Press established on a safe foundation, and He has done it, so that from this time onward we might cease

to think of these things, and give ourselves solely to the work itself. May the Lord our Master take possession of this large stone house in Sharia Manakh, Cairo, and make it His own, teaching us to use it for Him, and delivering us from every evil thing. Satan has tried to hinder again and again, and to mar the work. May we ever hold fast the shield of faith wherewith we shall be able to quench all the power of the adversary.

We feel the need at this crisis of united prayer. Our lease in the Boulac Road, Cairo, is up in May. We ought to move into our new quarters in April. Will those who care for Egypt, or for Moslems, or for us, take a little time frequently to pray for the Mission Press just now? Will they interest others in praying for it, so that the Lord may be glorified in all needs being supplied, and the move being quietly and quickly accomplished.

Dr. Zwemer, as Chairman of our Committee, and Mr. Upson and Mr. Gentles and Mr. Russell will still be all engaged in the work; and with the larger premises and increased responsibilities and opportunities, a colleague for Mr. Upson is urgently required, together, with, at all times, an efficient staff of native helpers. For all these things we ask for prayer, intense and real and continuing: prayer with heartfelt thanksgiving for the lovingkindness of the Lord, now, and in all the days to come.

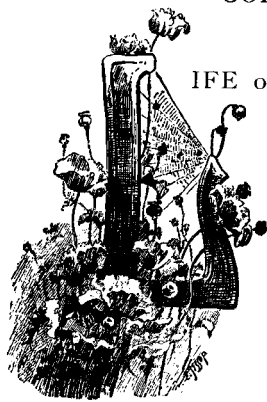
ANNIE VAN SOMMER.

*Donations may be sent in to the Secretary of the Nile Mission Press,
J. L. Oliver, 16, Southfield Road, Tunbridge Wells.*

The Nile Mission Press.

For we would not have you ignorant of our trouble . . . that we were pressed out of measure: . . . But we had the sentence of death in ourselves, that we should not trust in ourselves, but in "GOD WHO RAISETH THE DEAD."

—2 COR. I. 9 and 10.



LIFE out of death! This is the great keynote of entrance into the Kingdom of Christ. It is also that of continuance therein. It was the path the Master trod. If we have taken service with Him it is our pathway also. "Service," said Dr. Schofield, of China, "is not doing a great deal, but following the Master, and the world and half-hearted Christians do not like this." "There is plenty of 'doing' in the world, BUT "if any man serve Me, let him follow Me." We must not look for a easy pathway. Conflict is ever the lot of those who, in union with Christ, seek to bring life and liberty to dead souls. Gethsemane—Calvary—Death, on the one hand; but Resurrection Life—Ascension Life—Victory on the other. If this be true of the individual believer, it is equally true in seeking

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to bring others out of darkness into "His marvellous light." Pressure and soul conflict is the path for delivering others. So we are finding it in Egypt just now. Never has there been such persistency of attack! We invite our readers, as the Apostle said, to share with us. There is only one way of victory. It is not in ourselves it will be found, but in "God, Who raiseth the dead." We need to present each difficulty as it arises to the God Who can raise the dead. We need to learn to sink down in that difficulty to the place of death, and trust that He will yet deliver us. Can He fail? Never! His word precludes it, experience also. He never fails. May we prove Him anew in all difficulties. Our friends will read elsewhere in our issue something of our present conflict. We would remind them that as Islam gives way the strain upon those in authority increases. Pray that while "death worketh in-us," life may work in Moslems everywhere.

Since our last issue God has given very blessed times in meetings in Scotland and the West of England. New places have been visited and new friends made. We are glad to be able to record that regular prayer centres at Woking, Great Crosby and Clifton have been formed. Notices of these gatherings can be obtained from the local secretaries in each place. We had one very touching incident while in Edinburgh. After one of the meetings a letter was received enclosing 15s. The lady who sent it explained that God had called her only son into His presence last Christmas Eve. He was quite a young boy, but had learnt the habit of self-sacrifice. The 15s. was the saving of his pennies for Foreign Mission work, which God had evidently laid upon his heart. Several times his father and mother had thought of withdrawing the sum from the bank after the child's death, but had always been checked. When, however, they heard of the need in the Moslem world, and the sad neglect of the Church of Christ regarding it, both felt at once that this was the object for which God meant the laddie's money to be given. We felt it to be a peculiarly sacred gift, and would ask prayer that God would use to the full this "cruse of precious ointment."

The Prayer Cycle for Egypt has now been issued. We wish to say how sorry we are that it has been delayed, and that many of our friends have evidently thought we had forgotten to send their copies. This was not the case, however. The delay has been unavoidable through illness at the beginning of the year. We hoped to have been able to announce the date of our Annual Meeting in this number, and that we might have had Dr. Zwemer with us. This we now find is impossible. Notices will therefore be sent round later.

We are increasingly feeling the need of more prayer help behind the work both at home and abroad. A weekly prayer meeting is always held at the office in Tunbridge Wells every Friday at 3-15 p.m. We take this opportunity of giving a most cordial and renewed invitation to this meeting. We feel sure it would prove to others, what it has proved in the past to the faithful few who have helped us, a real stimulus to faith.

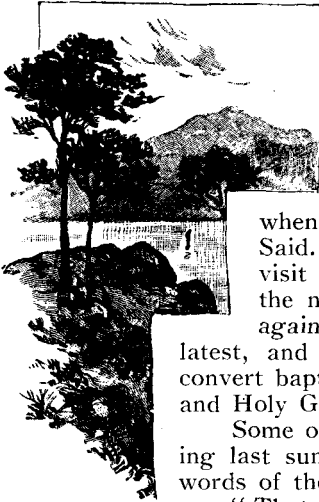
We have once more to thank our friends in America for their continued help and liberality to the work, as well as for their sustained prayer on behalf of the work in Egypt.

We do indeed thank our God for His faithfulness in giving us our own building at this time, and would ask our friends to help us "by faith" more and more as the days slip away, to go in and possess for Him.

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

QUARTERLY REPORT.



IN our last Report we asked for prayer for more "fire" in our publications, and we believe that that prayer has been answered; for never have we experienced so many attacks in so short a time, more particularly perhaps since the first of January, when we opened our bookshop at Port Said. Officials have been requested to visit us, almost daily attacks have been in the newspapers, not against us alone, but against all forms of mission work, and the latest, and hardest of all, is that at least one convert baptized in the Name of the Father, Son and Holy Ghost has publicly gone back to Islam.

Some of our readers were present at a meeting last summer in which we prayed, using the words of the Litany:

"That it may please Thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up them that fall, and finally to beat down Satan under our feet."

If we believe that prayer was answered, now is the time to retain strong faith, for the very man whom we mentioned as having fallen and been restored once more seems now to have fallen deeper than ever, and to have rejected Christ in toto.

"Al-Afkar," of the 16th February, contains a column and a half bearing the name of Mohammed Sulimân, known to us as Skander. In it he gives the credit of his re-conversion to Islam to a certain Sheikh Al-Maligy, one of the greatest enemies of mission work in Egypt. He even quotes words I used in the Bible Class on Wednesday evenings, and says that this was taking advantage of his own ignorance of the religion of Islam. He omits to mention that he has been baptized, but he does mention that he was married, though he lies when he says that we forced marriage upon him, for, as our readers already know, it was only at his own most earnest re-iterated request.

This sad event caused tension and strain, but we believe that those who have hitherto prayed us through will continue to do so.

Our Property.

Our hearts are full of thanksgiving to God and of gratitude to the friends who both gave and helped us by their prayers. The property was sold to us by auction on the 21st January, and on the 31st we received notice that it was duly confirmed by the

Mixed Tribunal. We are so glad to have been able to pay for it. Such would not have been possible but through the large sums of money received from friends in America. A photograph of the building will be shown in this issue of our magazine, and it will interest our friends to know something of our proposed allocation. Three shops are being let upon the ground floor in order to raise funds towards the upkeep, and the fourth one will be the mission bookshop. Behind it will be the reading-room and colportage depôt, inside which we hope to have a room to accommodate at least two colporteurs who may happen to be visiting Cairo. Farther on is a small printing shop and cashier's office, with stores for papers and materials.

In the garden behind we are just erecting a large building of one storey only, to contain compositors' room and machine room.

The first floor of the main building contains one flat let to an old gentleman and his wife, who have been living on the premises for nearly thirty years, and who made special request that they should not be turned out in their old days. The other half will be the publishing offices, and consists of rooms occupied by (a) Superintendent, (b) Assistant Missionary, (c) Clerk's office and translators, (d) Chairman and Board Room, (e) Assistants for Women's and for Children's Literature, (f) part of the Hall may be used as J.C.C. Book Store.

The top floor contains one suite of rooms already wanted for the work, and the other one will be occupied by the Superintendent, as it has been felt well that he should live on the spot.

Friends at home may think we have been a long time in acquiring these premises, but if they only knew the difficulties that we have met with, and the unsatisfactory people we have had to deal with, some of whom have been actually working for us or professing to do so, they would see that their overcoming prayers have conquered in the end.

Printing Department.

The loss of the man above mentioned, and still more his irregular habits before his final departure, have been a worry to Mr. Gentles, the Master Printer, who, under the happiest of circumstances has no easy task in attempting to turn out good work with a comparatively poor staff.

On reference to the statistics it will be found that we have printed 300,000 pages more this quarter, owing to the fact that larger books have been done for the Publication Department.

Some of our readers will be interested to know that Mr. and Mrs. Gentles' two daughters have safely arrived in Cairo. We hope that they will not feel the heat too much as the summer weather comes on.

We are sorry that Mr. F. A. Baker, Mr. Gentles' Assistant, does not see his way to renew his agreement, but thank him for his earnest work, and wish him success, as he returns to the "old country."

Our Letter Box.

From Northern Nigeria:—

"Of course, your notice came too late to apply for Khutbas for the Big Feast, but it set us praying, and resulted in over a

hundred cards, with St. John i. 29 in local writing, being given to readers along the line of our stations from Wushishi to Karu."

From Syria:—

"Please let me know when you issue any new matter. I am pleased to tell you that your tracts are the most satisfactory I have yet used in my work here among all creeds."

From Morocco:—

"The night has been very long and very dark in Morocco, but the dawn is at hand. I have recently been astonished at the eagerness of learned men to get a tract. I sent for only 100 of those specially prepared for circulation before the ram-feast. I could have used hundreds of them. This is a new thing in this land. Men are craving for reading material in a way I have not seen before. May we, His servants, have strength and wisdom to deal with the new conditions."

From Galilee, Palestine:—

"Very many thanks for the parcel of tracts and books you have sent me to use for Moslems. I appreciate very much the grant."

From Tunisia:—

"Thank you for the Feast Khutbas duly received before the Feast. Accept our sincere thanks. Several have been given away, and met with a ready reception. They will prove valuable in our work, as all the Khutbas, which by their attractive form arouse the interest of even fanatical Moslems, who would not accept a tract in another form, and have paved the way in some cases for the giving of the Scriptures."

From Rabat, Morocco:—

"Thanks for your copy of the 'Twice Born Turk.' I lent it one of the young officials at the Custom House, and he came to me this evening and said, 'Have you read that book?' 'No,' I replied, 'I have not.' 'Well,' was his answer, 'I have read it with interest. I have long been convinced that good Christian literature, which causes the intelligent Moslem to think, is what is required to cause him to read the Old and New Testaments.'"

Bronxville, N.Y., U.S.A.:—

"The Khutbas for Moslems are fine. I have enjoyed reading the copy I have. May they indeed cut the bars which separate Moslems from Christians, and so help the coming of our Lord's Kingdom."

From Shebin-el-Kanâter, Egypt:—

"I forgot to acknowledge receipt of parcel of tracts last month and to thank you for them—they are very acceptable."

From Damascus:—

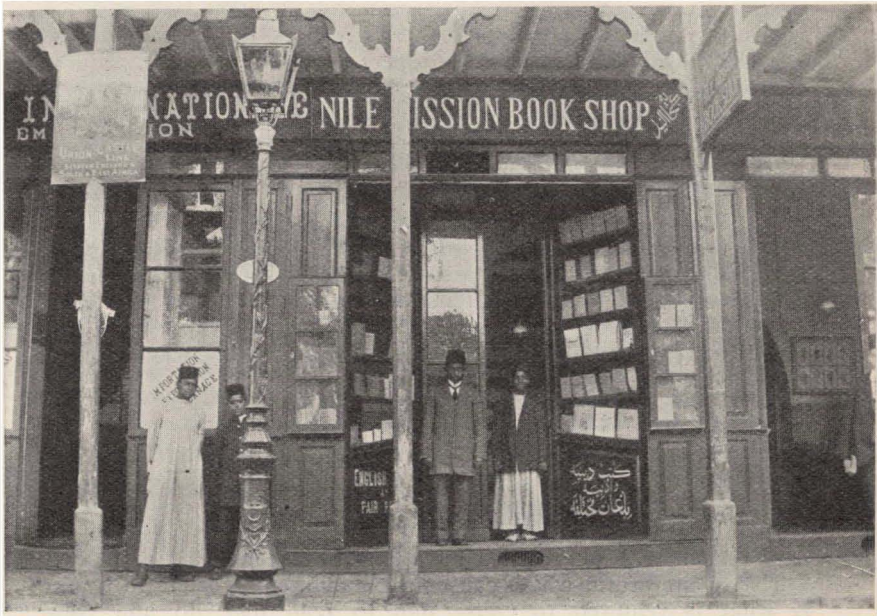
"A short time ago I received a gratis packet of literature. Many thanks. I have heard that the 'Nightingale' was much appreciated."

From Muscat, Arabia:—

"The registered parcel of books from your Press, sent me free by the kindness of a friend, was received to-day. I desire to thank you, and through you the donor for these books."

Port Said.

We are happy to announce that the mission bookshop at Port Said was duly opened on the 21st January. We have not only our own 140 publications in stock, but also those of the American Mission, Cairo, and the C.M.S., also a good number of the publications of the American Press, Beyrout, and the R.T.S., Beyrout, while the English section comprises the devotional books of the R.T.S., some of Morgan and Scott's, Chris-



PORT SAID BOOK SHOP.

tian Literature Society for India, Marshall's, etc., with a small selection of dictionaries and other books often asked for by Christian workers.

Among the difficulties met with has been that of finding a suitable lad as assistant to the shop-keeper, one who could go round the town selling books, and also visit the port as visitors land from the steamers. We were disappointed many times, but at last have sent round the best that we could get.

When it is remembered that something like six or seven thousand steamers stop at Port Said during the year, and that more than half of the passengers always come ashore to avoid the extreme unpleasantness of coaling there, we ought to be able to sell a good number of clean, pure books in the English language, as well as in Arabic, etc.

It will greatly interest our readers to know that this very shop was originally discovered by Mr. Locke, of the Sailors' Rest, and he began work there twenty-eight years ago. It was then taken over by the B.F.B.S. and the R.T.S., and remained in their service something like twenty years, the Bible Society only removing in order to occupy its handsome new premises. We are glad to know it has already been the birthplace for souls. May it be so again.

A secret society of Moslems has already been formed in Port Said, having the express aim of taking action with the Government officials and others, and by them, or any other means, to get us turned out of the town. The Public Security Officer actually visited the shop, but nothing has come of the visit except that the demand for certain books has very greatly increased, so that “He maketh the wrath of man to praise Him,” at any rate it should lead to the further extension of His Kingdom. We are glad to reproduce a photograph of the shop, and will our readers in other lands who have occasion to call at Port Said kindly pay a visit to 18, Place de Lesseps, the square with the garden, quite close to the port.

One of the main difficulties we have to face is that of insufficient circulation of books. Many mission bookshops sell a comparatively small proportion of religious books and tracts, but we have the set purpose, with God's help, of *hawking the books* round the town and neighbourhood of the port. In order to do this a licence has had to be obtained for the boy assistant, and a great deal of red-tape has had to be overcome, and we are told that any day this week the thing may be granted. Now we have been nearly two months trying to get this thing fixed up, and in the meantime our expenses are running on. It is perfectly true that lasting work requires to be built up from small beginnings, and we hope that friends will remember this, and pray that we may have sufficient funds to build on. It is not only a question of making the Port Said bookshop pay, but it is still more a question of can we, or can we not, hold this new little outpost for the Lord Jesus Christ?

Publishing Work.

Several of the tracts and books brought out this time have been reprints, but a few are new. Among the latter are “The Black Stone” and “Al-Kiswa” (The Holy Carpet); these being two of Dr. Zwemer's admirable series, introducing Christianity to the Moslem by comparison and analogy.

“The Twice Born Turk” is doing good work, and appears practically unanswerable to certain Sheikhs who are trying to stop it; in fact, we are even being told that it is on the “Black List,” or “boycotted,” or “made contraband.” Such is not the case. These books are being sold without let or hindrance by Diemers on their railway bookstalls all over the country, in addition to the American Mission bookshops and by the united colporteurs. It is true that a local official at Mansura did seize two copies. One of these was sent to Al-Azhar. They found, however, that nothing could be done in the matter, and so turned the guns upon another part of the fort, saying that “Ma'leysh, it's all the same,

if it was not 'Twice Born Turk' it was 'Alamul-A'lâm,' and if it was not that it was something else—in any case, they are a bad lot of people to publish these books at all!" An official came to see us about the second book mentioned, and he received such a "passive resistance" as he has not yet been able to overcome. In the meantime the work is going forward, the books are being sold, and those that were objected to are in greater demand than ever.

"Jesus is Coming" is a translation of a well-known book by Dr. W. E. Blackstone. It is published at the author's expense. As we have a considerable stock in cloth boards, etc., we were very glad to receive orders for the same just as this report was going to press.

Colportage.

Our remarks will necessarily be few on this subject, as extracts from the First Annual Report are given elsewhere. Suffice it to say that the work is going forward. There are changes from time to time, as we are trying to get rid of at least one lazy man up country and to get someone else in his place.

Through the building and other important work now going on in Cairo, one had to make the Spring journey in the Winter. The writer left on the 2nd February, and returned on the 16th. During that time there were many opportunities for preaching; in fact, more doors than could be entered. It was hard to have to refuse some; in fact, with one case that I had to leave to get back to Cairo on Monday morning the pastor grumbled, saying that his lot was always that of refusal, but it could not be helped. At Aswân I was enabled to speak six times. On two of these occasions it was a well-received evangelistic address in the Orthodox Coptic Church.

Subjects for Praise and Prayer.

(a) Praise.

1. That we have our own premises at last, and have been able to make satisfactory commencement of removal.
2. That the strong opposition to our new work at Port Said seems to be breaking down.

(b) Prayer.

1. Do "pray us through" in the matter of the attacks being made in the vernacular papers upon mission work in Egypt.
2. Do pray for us during April and May—building, furnishing, moving machinery, and a hundred and one things, besides keeping the ordinary work going as far as possible.

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press,
25th February, 1914.

STATISTICS OF PRINTING DONE.
NOVEMBER, 1913, TO JANUARY, 1914.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	23,577	589,326
(2). <i>Publication Dept. Work</i> —		
Names of Christ (Reprint)	3,000	60,000
Christ in the Psalms (Reprint)	1,000	124,000
Sweet Story of Jesus (Reprint)	1,500	222,000
Al-Kiswa	3,000	36,000
Hal Min Taqaddum	3,000	84,000
Jesus is coming (on behalf of W.E.B.)	2,000	404,000
The Spider	3,000	36,000
The Black Stone	2,000	16,000
Twice Born Turk (Arabic)	2,000	496,000
Did Christ Die Voluntarily?	1,000	28,000
Names of God (Reprint)	3,000	60,000
Riches that Fail Not (Reprint)	2,000	348,000
	26,500	1,974,000
(3). <i>Books for other Missions</i> —	8,400	148,600
(4). <i>Various</i> (including some commercial work)—		233,524
GRAND TOTAL OF PAGES ...		<u>2,948,450</u>

Distribution of Books.
(during same three months).

	NOVEMBER.	DECEMBER.	JANUARY.	TOTAL COPIES.
Colportage	3,365	2,545	2,763	8,673
Wholesale	5,462	2,616	611	8,689
Nett	3,438	1,542	1,197	6,177
Gratis	2,205	121	136	2,462
GRAND TOTAL OF COPIES ...				<u>26,001</u>

Egypt General Mission.

An Interdenominational Mission, founded in 1897, for the purpose of helping in the Evangelisation of Egypt and the Sudan, aiming specially at reaching the Moslems with the simple Gospel of the Lord Jesus Christ.



LACKED YE ANYTHING?" *Published by the Egypt General Mission, 10, Drayton Park, High-bury, N. Strong paper, 1/-; cloth boards, 1/6, post free.* This little volume gives a short story of the Egypt General Mission. It describes the going forth to Egypt of the first seven volunteers,

and the subsequent gradual growth of the work. Interdenominational in character, and therefore without the valuable support of any one Church, this band of missionaries ventured out in faith on the promises of God. The book tells of how they fared, and what has been the outcome. Much has been omitted in the brief

EGYPT
MISSION
BAND.



THE
FIRST
SEVEN,
1897.

Mr. J. Martin Cleaver. Mr. F. Cooney. Mr. Elias Thompson.
Mr. George Swan. Mr. J. Gordon Logan. Mr. T. E. Swan. Mr. Wm. Bradley.

narrative. At one time the Mission consisted exclusively of men. Even the marriage of one or two of its members failed to awaken willingness to admit women to share in their enterprise. Little was done for the women of Egyptian villages at that time. The missionaries of other societies were concentrated in towns, and it was not even thought safe for English women to live and work in the villages. Meanwhile another generation of Moslem women were quickly passing away. At home a little band of Christian women, who knew these things, gave themselves to prayer, that the door might be opened to them also, and that women workers might be sent out with the message of life to Egyptian women.

Our second illustration shows the answer to these prayers. God has sent out the women, and opened the door to them also. The sphere of work that has fallen to this Mission has been in the Egyptian Delta. But they are prepared to go further and occupy more ground, if this seems to be the way that God leads them. Even in the small compass of their work so far there are beginnings of each branch of missionary enterprise. Schools, Medical Work, a Hospital, Evangelistic and Literary efforts. A group of native Christians are gradually being gathered round them as fellow-workers. We have added here the last chapter of "*Lacked ye Anything?*" which bears the title, "*His Faithfulness.*" The story of how the earthly needs have been met may bring hope and courage to others, and it awakens our own deep heart thanksgivings to the Lord.

CHAPTER VIII.

HIS FAITHFULNESS.

One of the simple principles which we believe God gave us at the inception of the work was that it should be carried on in faith. No attempt was made to define what this meant or to expound its content. We believed we had been called of God to go forth to Egypt in childlike dependence on Him for the supply of all our needs. We believed further that His provision would always be found alongside His plan, and at the back of our minds there was the conviction that the whole Church would be enriched, not by our faith but by His faithfulness. We had no one behind us but a few praying friends. We could therefore make full proof of the reality of God's promises in regard to temporal supplies. It was quite clear to us that going into debt would be inconsistent with the Word of God. We could not therefore guarantee any fixed support, but we could undertake to use faithfully what He sent in, taking this as His provision for our need. As the work has grown the situation has become more complex, but the principle remains the same. We are not the agents of a Committee in England, but members of a Mission in Egypt, each pledged to look to the Lord direct for the supply of every need, and all bound together as a family, conscious of the responsibility of the family relationship. This is at any rate the ideal we have set before us, and in spite of many failures we are still seeking to realise the ideal.

We are well aware that there are much more important matters in the working of a Missionary Society than finance, and

the exercise of faith in God is by no means limited to the question of supply. We are also only too ready to admit that the expression a "*Faith Mission*" is liable to be grievously misunderstood. It seems to imply that faith is the peculiar monopoly of the Mission we represent, and rather suggests that other Missions, whose methods of working are different, are lacking in this essential qualification for any missionary work. These implications are far from our thoughts. All we desire to convey by the expression is a method of working, to which we have been specially called of God, a method whereby the missionaries themselves agree to assume the responsibility which generally falls on the Home Board or denomination, and which therefore brings them directly and specially into dependence upon God Himself for the supply of their daily needs.

We propose in this chapter to set out a few facts, gathered from the practical experiences of the past fifteen years, which will serve to confirm the truth that God is the Living One, the Hearer and Answerer of prayer. We put on record these experiences for the enrichment of the whole Church, and for the strengthening of the faith of those who have from the first day until now been our fellow-helpers by prayer.

Since the beginning of the work to 31st December, 1912, the Lord has sent in to us the sum of £40,331 1s. 6d. While we have from time to time received some large gifts, most precious answers to prayer, the bulk of our support has come in small amounts, many of them representing much sacrifice. The Lord Jesus Himself puts at the head of all subscription lists the sum of "two mites, which make a farthing." He still sits over against the Treasury, and He has noted many such gifts as they passed into our hands. For example, one, a 6d., from a little sick boy, whose father was praying with Him about the needs of the Mission. Kneeling by the bedside, the father had prayed that the Lord would send in money for the work, which was then in great need. When he had finished there was a pause, during which the boy's hand stole under his pillow, and producing a 6d. which was being treasured up towards the purchase of some much-desired toy, he handed it over to his father for the Mission, and then he felt free to pray for himself. Precious money, and still more precious prayer!

Or take another illustration. There came to hand one morning a letter, enclosing a Postal Order for 2s. 6d. from a poor woman in the Midlands, who had read of the work in Egypt, and was moved by the Spirit to send this sum, which represented, as she wrote, "more than a tenth of all I possess in the world."

Or again. After a meeting in a little Mission Hall in a very poor district of Belfast, a woman came up to us, and with tears in her eyes begged us to accept 6d. for the work. "I am a poor woman," she said, "and can't give you much, *but I know how to prevail.*" She was only a mill hand, but how her words thrilled us! Who can place a value on such a gift?

Canning Town lies to the east of the great metropolis. It is dockland, and its people are mostly engaged in dock work. At the best the work is precarious, but at the time of which we write things were in a bad way, and the pinch of short supplies was being keenly felt. One of our boxes had found its way into a

little Mission Hall, whose congregation consisted mostly of poor women. The record of that box for one year reads as follows:—

1	Half Sovereign	...	...	10	0
2	Shillings	...	...	2	0
3	Sixpences	...	...	1	6
143	Pennies	...	...	11	11
901	Half-pennies	...	...	1	17 6½
1118	Farthings	...	...	1	3 3½
<hr/>					
2168	Coins		Total	£4	6 3
<hr/>				<hr/>	

We have only to be reminded of the fact that amongst these people the purchase of a farthing's worth of coal is not an infrequent operation to understand something of the real value of such an offering.

Then, too, how frequently we have been cheered by anonymous gifts coming just as we have been making known our needs to the Lord. We can only find space to mention two. The first came to us in 1904, while we were waiting on the Lord for funds for the outfits and passages of two new workers who had been accepted for the field. "Please use enclosed £50 for Miss ——'s outfit for Egypt, from two who are interested, also the remainder of the draft enclosed for ——, from another friend." The letter contained a draft for £100.

On 7th June, 1911, a registered letter arrived at the Mission House, which on being opened was found to contain a £50 Bank of England note. The accompanying letter simply read: "My God shall supply all your need according to His riches in glory by Christ Jesus." From that day to this we have not the remotest idea who the donor was; all we know for certain is that he or she was indeed moved of the Lord to send the gift, which came with a blessed reminder to our hearts that He Who cares for the sparrows was thinking of us.

Of direct answers to prayer, which can only be explained by postulating a God Who hears and answers, we have had very many. Before, however, recounting some of them, may we remind you that to step out in faith on the promises of God is one thing, a most important and necessary thing, it is true, but it is only the initial act which leads to a *walk* of faith. Further, this walk of faith never becomes a walk by sight. And, still further, God invariably puts to the test any attitude we take up in regard to Him. Indeed we may say that until it is put to the test the position is only a theoretical one. Having stepped out, then, on the promises of God, we may expect Him as our Father to bring us into situations where we are entirely shut up to Him for deliverance, where faith will be tested, not with a view to breaking, but strengthening it. Whether we are out on what is known as the "Faith Principle" or not, the Lord deals with His children as with sons, and puts them into the fire in order that He may make them more efficient instruments for His service; but in a Faith Mission it is so much easier for the Lord to apply the test on the financial side, and it is also so much the more obvious when one can put into terms of concrete cash the deliver-

EGYPT GENERAL MISSION. CHRISTMAS, 1913.

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(Top) First Row.—Dr. Payne, Miss Channing, Miss Perkins, Miss Burton, Miss Rowe, Mr. Logan.

Second Row.—Mrs. Logan, Miss Langford, Miss Pim, Miss Liblik, Miss Piercy, Miss Reimer, Mr. Grace.



Third Row.—Mr. Bradley, Miss Whitehead, Miss King, Mrs. Bradley, Miss Jameson, Miss Lepper, Mrs. Liggins, Mr. King, Mr. Steel.

Fourth Row.—Mr. Hayes, Mrs. George Swan and David, Miss Palmer, Stephen Bradley, Miss Clinch, Miss Inwood, Miss Hoghton, Miss Mickhin, Mrs. Steel and Raymond.

Fifth Row.—Mr. Porter, Barbara, Martin, and Douglas Swan, Mrs. Porter, Keith, and Helen.

“BLESSED BE EGYPT.”

ance. We do not, however, for a moment wish it to be understood that we would limit the training and discipline of the Lord to these material things. In His dealings with Israel in the wilderness, the supply of water and manna, of clothes and shoes that waxed not old, touched the imagination of the people even more than the subtler deliverances in other realms. Like Israel, we can truly say that in spite of many tests of faith, in spite of many difficult situations, from which there seemed to be no way out, we have never lacked a sufficient supply of such things as are necessary for life and service. We have often seen the bottom of the *barrel* of meal, but never an end of the meal itself.

Towards the end of December a few years ago we were in urgent need of £100 to close the year, and much prayer was made without apparently any result. On the 31st we wrote to one of our Council members resident in Ireland in regard to the position, and closing thus: "Keep praying that we may *rejoice* in hope. He has never failed us yet." On the 4th of January a lady came into his office to ask if the Mission were in need of money, explaining that the Lord had told her a week before to bring him £100 for the work. After receiving the cheque he read her our letter, which was lying on his desk. The gift was so manifestly intended by the Lord as part of the December remittance that we cabled it at once to the field, so that the need of December was fully met, and the sum we asked for provided without any appeal save to the Living God.

We cannot fail to notice in connection with this case the fact that the Lord had *in purpose* already made provision for our need by distinctly moving one of His stewards to send us the required sum. A delay of a week in obeying His command caused some confusion, which leads us to reflect upon the possibility of God's plan being frustrated by the disobedience or neglect of His own children. It is difficult to say how far God has, in His infinite wisdom, allowed Himself to be dependent on the obedience of His own creatures, but the obvious lesson for us is the duty of prompt obedience to the whispers of His Spirit. We would surely find many instances of the most delicate touches of His loving care were we continually waiting with open ear at the posts of His door.

Some years ago the opposition to our work in Belbeis became very keen, and we had received notice to quit from the landlord of our premises. We had secured a piece of ground in the village, with a view to building a Mission House as soon as the Lord sent in the funds; but at this time there was nothing in hand, and after a fruitless search for other premises we were beginning to fear that we were literally going to be turned out of the place. Much prayer was however being made that the Lord would provide us with what He saw best for the work. At this juncture a dear friend from England was visiting our stations. Staying at Belbeis, he became acquainted with the situation, and, moved by the Spirit of God, he offered us £600 to build a house, as his own personal memorial to Elias Thompson, whom he had known. Thus, before the notice to quit had expired, we were duly installed in our own house, which has been as a light in that dark place even since. There was a singular sequel also to this incident. At the time he promised the money, our friend did not quite

know how he was going to put his hand on the cash, but before leaving Egypt he received a communication from home that, owing to a mistake in the balance sheet of his firm, he ought to have been credited with £600 more. The money was accordingly already at hand unknown to him when he dedicated it to the Lord. "*How unsearchable are His ways!*"

We have had some remarkable experiences of *timely* gifts also. Take this one for example. In the month of June, 1908, we had written, as our custom was, by the Friday mail, which would arrive nearest the end of the month, enclosing the remittance, all we had in hand, but quite inadequate to supply the need. As there was yet time to get another letter out by the Tuesday mail, we arranged to send a further cheque *if more money* came in. We were much in prayer about the matter, but Tuesday came with only £2 6s. od. additional in, so we dictated our letter to the field regretting our inability to send anything more, and expressing the hope that in some other way the Lord would answer prayer. In the middle of the day the post brought two letters, one from Queensland and the other from Sydney. The first contained a draft for £150 and the other £12, so that we were able to add a postscript to our letter sending all they needed. Now that letter from Queensland had been coming for six weeks. Who timed it to arrive just at that critical moment? Coincidence! The word is too long and the calculation on the basis of probabilities too difficult. GOD! This is simple and satisfying.

Or take a still later case. We were once more deeply concerned owing to the shortness of funds, and as is inevitable we were driven to our knees in prayer. So pressed were we that two of us set apart an evening for specially waiting upon God. The burden was very heavy when we got down. However, as time went on the promises of the Word seemed to become real, and with the entrance of the promises there was an exit of the burdens, till our mouths were literally filled with laughter. It seemed as though we were enabled by faith to lay hold on them, so that they became real as though actually in possession. In the course of prayer one of these present was led to remind the Lord that on one occasion He had met the need of His disciples by means of a coin in a fish's mouth. "Lord," he continued, "Thou hast still fish at Thy disposal. Thou couldest supply our need in this way just now, for Thou art the same." Arising from our knees about nine o'clock we were taking leave of one another in the hall when the last post arrived. Picking up the letters in a casual way we opened the first. It contained a cheque for £120 with an advice from Reuter's agency that they had been instructed by their Sydney correspondents to transmit it to us. The money had come not in a fish's mouth, but by submarine cable 14,000 miles, reaching our hands just at that special moment. And the other side of the story, when we got to know it months later, was just as remarkable, for when the question of remitting came up before our brethren in Australia it was laid down upon their hearts to depart from their usual custom of remitting by post, which would have reached us six weeks later, and to cable the money, one of those present paying the extra expense out of his own pocket that the money might reach us at once. It is not the sense of relief which these gifts bring,

although it is very real and blessed, but the sense of His immanence, which is so precious. He is real; He hears prayer; He answers; He is tenderly careful. These are the abiding fruits of such experiences. And it well worth all the suffering to get this new assurance.

These are only some illustrations of His dealings with us during the past fifteen years. We have not space to put on record the story of the £300 He sent us for the purchase of the ground at Zeitoun in October, 1909, or the wonderful gift of £800 towards the Shebin Hospital that same year, or the £500 a few weeks ago (September, 1912), and many other "direct answers" no less precious. But we cannot close this chapter without reference to the gift of the new Mission House. In December, 1909, the Home Council were to consider the question of new headquarters. The lease of the Randolph Road house was drawing to an end, and after some discussion a sub-committee was appointed to go into the question of new premises and report later, and it was agreed that we should in the meantime make it a matter of earnest prayer that the Lord might give us a place of our own. In less than four weeks a letter was received from our dear friend, Mrs. Baxter, offering us as a free gift the freehold house and Hall, 10, Drayton Park, Highbury, London, N., providing ample accommodation for the office work of the Mission, and also a home for our workers while on furlough. Thus was our prayer answered. In three months we were in possession of our new premises, and ere the dedication services on 2nd June were over all the cost of altering and repairs had been fully met.

We have already said that the Lord has again and again put the principle, upon which we stepped out in 1897, to the test. In many ways the tests have grown in intensity. After all, for seven young unmarried men to take a risk of this sort does not seem very striking, but now with thirty-four European Missionaries and eight children other problems have entered, making the situation much more complicated from the human standpoint. But we thank God that when we accept a principle from Him, He accepts a responsibility for us which covers every implication of the original step. And up to this present He has fully justified our confidence.

And, further, we would place on record our testimony to the rich blessing we have all received through the very tests themselves. The "afterward" has indeed been fruitful, although the present may have seemed to be not joyous but grievous. As an illustration of this we may put before you some recent experiences arising out of a series of heavy trials. These were written practically in the midst of the fire, and before the wonderful deliverances had come. They were received in answer to an enquiry as to how the Lord had met the need of *the individual*. We have hitherto only dealt with the Mission as a whole, but could the history of the individual members be written, it would disclose still more remarkable tokens of the Lord's tender care.

One young worker writes:—"I could tell you wondrous stories about His tenderness in my first year out here, but I am afraid what He has given for the solitude would not do for the public; but you should know it has been grand and good to trust

Him; and when on the 1st inst. the news came that there are no allowances, a holy curiosity came upon me to see what the next way of surprising us would be, and I could only praise Him for this new test and chance of proving Him. His special help has always come in the very moment of need, and in this way He sent me within this year about £25, which always covered the current expenses and my extras. We all, I am sure, know how you feel in such times of straitness, and we try to strengthen your hands then, asking Him not to let you feel too much for us. *We are not to be pitied, but to be envied* for all the privilege of learning new lessons, and He wants us to be without carefulness. 'Mine it is to serve Him with a perfect heart.'

Another writes:—"I have enjoyed all that I have needed, and have lacked no good thing. There have been times when I was brought to the last millieme [farthing], but before the coffer has been quite empty something has been sent to replenish the diminishing store." And after telling how various sums, amounting to £14, had come to him from friends ignorant of his need, for the purpose of enabling him to have a good holiday, he adds, "His times of testing always precede blessing, and I hope my life is growing richer by the experience through which I pass."

"I cannot tell you how wonderfully every need has been supplied. We have *never* wanted, and have never doubted Phil. iv. 19," writes a third. And a fourth says: "It is absolutely true that one has lacked no good thing. . . . At the little prayer gathering which we held when we received the news of no allowances, I am sure I had one of the most lovely times in the realisation of the Lord's nearness that I have ever had, and now once again we are safely supplied till the end of the month. Hallelujah! 'The Son of Man hath not where to lay His head' comes home to one very forcibly, and makes one realise how in this matter, as in all others, 'He went a little farther' (Matt. xxvi. 39), and I still feel my own great need is not more money, but a closer fellowship with Him."

These testimonies might be multiplied by the number of those who have, in obedience to the call of God, gone forth trusting Him, but they are sufficient for our purpose, viz., to bear witness to the faithfulness of God.

"THE HEAVENS SHALL PRAISE
THY WONDERS, O LORD; THY
FAITHFULNESS ALSO IN THE
CONGREGATION OF THE SAINTS."

"LACKED YE ANYTHING?"

"NOTHING!"



From the First Annual Report of the Nile Valley Joint Colportage Committee.

MEMBERS OF THE COMMITTEE.

Prof. C. S. Bell, Chairman; Rev. John Giffen, D.D., American Mission.
 Rev. W. H. T. Gairdner, Hon. Secretary; Rev. W. Wilson Cash, Church Missionary Society.
 Rev. S. M. Zwemer, D.D.; Mr. Arthur T. Upson, Nile Mission Press.
 Mr. J. Gordon Logan, Egypt General Mission.

Director of the Scheme:—Arthur T. Upson.



Presenting the First Annual Report of the United Colportage Work (religious books) in the Nile Valley, we cannot do better than quote from the first paragraph of our Articles of Agreement:—

PURPOSE OF AGREEMENT.

"It is recognised by all that the present system of colportage management is not properly economical of missionary time, energy, or funds. The constant overlapping of territory, the lack of sufficient men to enable each Society to have a good man in each district, the tremendous pressure of work upon missionaries preventing the efficient oversight needed to successfully prosecute the work, the continual irritation among the colporteurs concerning comparative salary terms, prices of books, commission rates, etc., etc., the impossibility of concentrated, centralised, united effort on the part of the Societies—these are some of the evils of the existing system of management. With a view to obviating these difficulties, to centralise the control, to make possible the most efficient oversight, to take advantage of present opportunities, and make the printed page the power throughout the land that it might be in the conversion of Moslems and the edification of Christians—for these reasons we hereby subscribe to the following Articles."

This was written a year ago, and thereupon the Joint Colportage Committee was organised. Mr. Arthur T. Upson, the Superintendent of the Nile Mission Press, was asked to become Director of this united scheme, and his Executive Committee has gratuitously loaned his services, for which we return our thanks, as also for free storage and other assistance.

Plan of Work. After a Spiritual Conference at Zeitûn there was tackled the rather difficult problem of co-ordinating the men of three different Societies. Some districts had no colporteur, others had men from two different Societies, and so on; but a happy arrangement was made with every man, and although a few of those who met with us on that first day are no longer with us, having proved unsuitable or having found the work too strenuous under the new system of inspection, yet many of the old ones are still with us. One has been a colporteur in the Nile Valley for eleven years, another for four or five years, and so on; while our friend Sahîb, who has been a colporteur in the Assiut district for about seven years, is still there but, owing to increasing blindness, he cannot itinerate, so he has been fixed up with a book-shop at the new American College.

Herewith a list of the men and their districts as follows :—

<i>Colporteur.</i>	<i>Residence.</i>	<i>District.</i>	<i>Local Overseer.</i>
Butros Tadros, -	Alexandria, -	Alexandria to Rosetta, -	Mikhail Eff. Bakhit.
Daif Gayid, -	Damanhur, -	Behera Province, -	Prof. C. S. Bell.
Yaqub Sawa, -	Shabās, -	Gharbiya province, -	Rev. J. H. Boyd.
Mittiyās Girgis, -	Tanta, -	Tanta city, -	"
Yaqub Traufelis, -	Mansura, -	Daqabliya province, -	Rev. S. A. Work, {Rev. S. G. Hart.
Amin Girgis, -	Zagazig, -	Sharqiya province and Suez, -	{Mr. D. Porter.
Rafāil Marqus, -	Benha, -	Qalyubiya, -	Rev. R. W. Walker.
Maqār Hanna, -	Shebin al-Kom, -	Menufiya, -	Rev. W. W. Cash.
	Cairo, -	Cairo City, -	Stephanos Eff.
	"	Giza province, -	Rev. Dr. Alexander.
Atiya Mikhail, -	Sinuris, -	Fayum province, -	{Dr. Askren.
Matta Honain, -	Wasta, -	Beni Suef, etc., -	{Rev. Shenuda Hanna.
Sami Hanna, -	Fasūn, -	Biba to Beni Mazar, -	Rev. C. C. Adams.
Benyamin Tanius	Minya, -	Kolusna to Abu perqās, -	Rev. Wasif Filibbus.
Yaqub Abdul-Mesih,	Hor, -	Assiut province (N.), -	Rev. Abdul-Shahid.
Ishāq Honain, -	Mod'a, -	" (S.), -	Rev. W. Reed.
Tanago Mikhail, -	Akhmim, -	Girga province, -	"
Bulus Malati, -	Qūs, -	Luxor and Assuan, -	{Dr. "Philips."
			{Rev. J. Enderlin.

Work of Others.—It should be clearly understood that there are also working in the Nile Valley two more excellent Societies—The British and Foreign Bible Society occupies the Delta, and the American Bible Society has Upper Egypt; but under a special arrangement entered into about a dozen years ago, the Bible colporteur does not carry any religious books whatever, nor the religious book colporteur any Bibles, because the Directors of the two Bible Societies felt that it was best, from many points of view, for their men to specialise in their own work. It will be understood that this Joint Colportage Committee only affects the men of the American Mission, Church Missionary Society, and the Nile Mission Press who were actually selling religious books before the arrangements of this year.

Needless to say, we are all working on the happiest of terms. Mikhail Eff. Bakhit, the Agent of the American Bible Society in Egypt, has rendered us not a little service in looking after some of our men in Upper Egypt, and the British and Foreign Bible Society has been equally kind in the Delta, and more particularly in Port Said itself.

The number of visits paid to villages during the year amounted to 2,362.

Number of books, etc., distributed during the year, 32,400 copies.

Some Special Efforts.—We have sometimes been able to commission a man to accompany an American missionary in the *dahabiya* on the Upper Nile for a short time, and much good has been done in the visitation of local churches and in the circulation of books for Moslems. Colporteur Būlus writes as follows :—

I am writing to you to-day from the deck of the American mission *dahabiya*, and I cannot describe the joy in visiting the villages with Dr. Philips, the American missionary, and the success of the work, for in some of the villages we have visited there have been some Moslem sheikhs attending the preaching, and they also are pleased. To-night we shall be in a village named S., where we hope to hold a service, and then I hope to go to Assuan, so as to reach the boundary of Egypt. Please go on remembering me in your prayers, and send me some more books.

The S.S. "Alleghany," upon the canals and rivers in Lower Egypt, has also had a little attention in this way. On two occa-

sions a man has been told-off for a short time, but the difficulty is that upon the smaller canals in the fellaheen villages where a medical missionary can do such excellent work, a very small percentage of people are able to read, and still less able to purchase, so the colporteur usually says that he wants to get away from the boat and visit the larger centres.

Fairs have had some attention. A good deal of literature has been distributed at *maulids* (colloquially pronounced “ Mûlid ”). A maulid was originally the birthday of a saint, and out of that has sprung a regular country fair. This is very often a centre of fanaticism, but occasionally there are very suitable opportunities. There are also *Coptic* maulids. At one of them, Mar Girgis, near Naga Hamadi, where the Upper Egypt railway line crosses the Nile, one of our men attended four or five days in the early part of November. Mar Girgis means Saint George—equally honoured in this “ Merrie England ” and in his own Eastern land. This colporteur wrote:—

My friend the Evangelist and I spent several days at Mar Girgis fair, and I was on the go all day selling. We had a good number of little gatherings at which my uncle preached and I distributed books. We sold a good deal of literature, and, in any case, we feel that we gave a Gospel message among the hundreds of people.

Mecca Pilgrims.—Our colporteur, Mittiâs, was commissioned for specially interesting, though difficult, work among the Mecca pilgrims under the superintendence of missionaries of the E.G.M., etc. He says:—

I am surprised, for I had not expected to sell anything like this amount. My sales for one week came to P.T. 145 (£1 10s. od.). Between 3-30 and 5-30 one afternoon I sold seven shillings’ worth of small tracts, mostly to pilgrims. I was once cursed; that was in the earlier part of the time when the convert came down from Cairo with Dr. Zwemer. I found the pilgrims buying more than the towns-people. The work prospered very much by the help of the Lord Jesus.

The colporteurs are pleased to report such incidents as the following one, though of necessity much of their work consists of monotonous offering of books for sale:—

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 threefold secret, the humanity, the power, and the resurrection of Christ. I replied to him with proofs from the 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 a 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 felt that a man was shouting for me until I heard him, so I stopped. “ 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 praised the Lord Jesus Christ.

A quiet message to Moslems.

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.

Some Later Reports.—From Upper Egypt. Shows the advance made by a colporteur who, a year ago, was afraid of Moslems.

I was at D. yesterday and went to the German Mission, and when they said S. was on the other side of the river, I took a boat and joined him. Together we went to the village and then returned to the east shore. We there parted. In the village that I went to there was a Moslem sheikh called S., and we discussed spiritual matters together. A friend then took some books, such as "Christ in Islam," to give them to Sheikh S., and we stayed till the afternoon talking with him. May the Lord bless this work among the Moslems.

Some abuse and some encouragement.

We get plenty of abuse from the Moslems, especially some officials at the provincial town of X. I went to the telegraph office and offered a book and got nothing but blame in return. There is, however, another man that they call Dr. —. He is a Moslem, and he buys books from me, as also another Moslem of the Sanitary Department. So you will see from this that some Moslems wish our books and some refuse and revile us. We ask blessing from God, Who said, "Blessed be Egypt, My people."

This one is glad to report a change.

I am pleased to see these days a change in the attitude of the Moslems. Before they were very much opposed; now they come and sit down by the side of a Christian and some come forward to a colporteur of religious books. Once I was at one of the stations and a Mohammedan who appeared to be one of the country-people asked me what books I had. I showed them to him, and he bought several. He then paid the price, and I said to him, "I beg you to read these books, not with your eyes and with your tongue only, but with your mind and heart, for these are only signposts to lead you into the right path to the only Saviour." He replied, "I was brought up among Christian Evangelical Societies. If it had not been for the love I bear to them you would not have found me buying these books."

This explains itself.

In answer to your question as to whether I have my time for private prayer, it is the first thing I do on rising from

sleep in the morning, and the last thing before I go to sleep at night.

On Saturday I was distributing at the police station at F. when one of the officers called me, and then asked me how Jesus could be the Son of God.

I answered him as well as I was able to do, and he seemed pleased with my answer.

Medical Assistance.—The Committee would like to express their very grateful thanks to the following medical men who are kindly giving their services gratuitously where needed. Most of them have had several visits already paid to them by the colporteurs:—Dr. Henry, American Mission, Assiut; Dr. Hanson (Ind.), Fashn; Dr. Askren (Ind.), Fayum; Dr. Lasbrey, C.M.S., Old Cairo; Dr. Harpur, C.M.S., Ashmún; Dr. Payne, E.G.M., Shebin-el-Kanáter; Dr. Pollock, American Mission, Delta; Dr. Grant, American Mission, Tanta. There is no doubt that the assistance so cheerfully rendered by these medical mission workers is a very great factor in the success of our Colportage work.

Inspection.—This would be much better called visiting, for when the Director visited the men he was not received by them as an official inspector, but rather as a kindly friend come to pay a friendly visit. In all, some ten journeys were undertaken. Some of these, however, were of but two days' duration, and the longest, namely that in January last, only took a fortnight. He has been assisted in this work by Stephânos Eff., who visited one or two of the men on two occasions. These visits have included (a) General investigation of the men's method of work; (2) of their surroundings and home-life, which is often hardly worthy of the name; (c) the visitation of some of the villages in company with them; (d) generally a public service in the Evangelical Church, by which they get an opportunity of hearing either a personal call to salvation by belief in Christ, or a talk upon the cultivation of the spiritual life. In many places the colporteur has acted as host and everything, the visitor eating and sleeping with him or with some near friends. These experiences have been very interesting, especially in some of the fellaheen villages, somewhat un-get-at-able, as, for example, Shabbâs-Omêr, Hôr, and Garabí'a. During the year Mr. Upson travelled 3,200 miles on these journeys between Alexandria and Luxor, and Stephanos Eff. about 300 miles. Space does not permit us to quote any of the many interesting incidents and experiences en route.

This visiting has not cost as much as might have been expected, for a very great deal of kindness has been met with in the way of hospitality, both on the part of American and English missionaries on the one hand, and of native pastors on the other. Often the pastors have arranged week-night or Sunday services, and invariably there have been good congregations. Hardly anything but good can result from such visits, though the main point kept in view is the edification of the colporteur.

The other Colportage Societies in this land are spending much more upon colportage than we, namely, the Bible Societies, who esteem the distribution of books to individuals the most important means of evangelising a country. When it is remembered, as we have said above, that our men have distributed over

thirty-two thousand copies, not wholesale and not gratis, but by small *retail sales*, some idea may be formed of the large amount of useful work done.

Our Aims.—We would like to mention, as much for our own remembrance as for others, that we are aiming at (1) The distinct conversion to God, and participation in Church membership and Holy Communion, of every colporteur; (2) to encourage them to study the Word more for themselves; (3) to get them to read more of the books that they sell in order to train them in simple witness-bearing for the Master; (4) to endeavour to get them to have greater love for the Mohammedans around them; (5) to teach them to rely upon the Source of Spiritual Power, namely, the Holy Spirit of God; (6) to train each man to be not only an active soul-winner, but a sort of informal Church-agent, to link on to his own pastor's Church those whom he has been the means of leading to Christ.

This sounds a very great ideal; God only knows how far we are from it at present, but, as old Herbert says, "He that aimeth at the sky shooteth higher than he that only means a tree!"

Spiritual Conferences.—We are hoping more and more to develop Conferences for the men. We are very greatly indebted to the E.G.M. for arranging the first one at Zeitûn, in November, 1912; there were present forty-six colporteurs along with about forty school teachers. On future occasions, perhaps, it may be best to have the colporteurs alone.

As it did not seem possible to have a full Conference this winter, Mr. Adams, of Beni Suef, very kindly arranged a district one for the colporteurs of the provinces of Giza, Fayum, and Minya. Then, when the American Bible Society were having an annual one at Assiut for the Assiut and Girga districts, they kindly asked our local men to join them. A little later on it is hoped to hold one at Minûf, by kind invitation of Rev. W. W. Cash, of the C.M.S., for the colporteurs of the West side of the Delta. In each of these cases the Bible Societies' and our own religious-book men meet and worship side by side.

Relations to Churches.—Pastors, missionaries, and other workers are becoming increasingly friendly. One opens his house, another his Church, one encourages the men by buying literature, another gives him medical attention, and so on. We respect Church and Mission comity, and our plan for so doing is a very simple one, for we hand over any inquirer to the nearest ordained missionary. The following is an actual case in point:—

Translation of a letter actually received from a Moslem:—

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), S. M.

As in similar cases, this letter was passed to the nearest ordained missionary, that the writer, if a true inquirer, 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?*

Appeal.—In closing we would draw attention to the fact that in the provincial capitals of Damanhur, Shebin al-Kom, Fayum, Minya, Suhag, there is not a single book-shop which can, in any sense, be called a depository of the religious books published by the Missions in Egypt. The American Mission Book Department has some very good book-shops in the other cities, but they have recently given up one at Beni Suef, and it is not impossible that the same thing might happen elsewhere.

What has to take the place of these book-shops? The answer is—The Colportage System. But the Colportage Committee cannot fulfil all the obligations upon them, and *adequately* cope with such important spiritual work, unless supported by the earnest prayers of their home-workers, and also by very material grants from their various societies.

In this hope we send forth our report, commending it to the generosity of our friends and hoping for the blessing of Him Who said, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6).

Turkey in Arabia.

From "The Times," Wednesday, August 20th, 1913.



HE world has been so engrossed in the great drama of the Balkan Peninsula that it has paid small heed to the little conflicts fought in the last two or three months in Arabia. For centuries Arabia has been to a great extent left isolated, an unknown land round which the main currents of human history have swept without penetration. It lies, a huge sea-girt peninsula, midway between three great continents; its shores are laved by ocean highways; but though tens of thousands of voyagers stare listlessly every year at its bare and mysterious coasts, less is known about Arabia than was known in Assyria

in the days of Asurbanipal. Yet from behind its burning sand-hills we sometimes catch faint echoes of distant strife. Stories reach the bazaars of Bombay and Cairo of strange fights between mail-clad warriors, of armies still contending with bows and arrows, of moonlight battles, of siege and sortie, and attack and surprise. They have little to do with the broad trend of modern events, but are not uninfluenced thereby, as recent occurrences have shown. When the Bulgarians drove back the Turkish Army to the narrow defences of Constantinople, men said that a new and regenerated Turkish Empire might be reared in Asia Minor. The few who knew the truth agreed, but doubted whether the Turks would be able wholly to maintain their very uncertain hold upon the outskirts of Arabia. Peace was scarcely signed before the news came that the Arabs were up in the heart of the peninsula. Theirs was no great organized revolt. No serried array of trained battalions marched along the desert routes. The fighting has been between small clouds of undisciplined horsemen on the one side, and handfuls of ragged Turkish soldiery on the other. But by last month the Arabs had swept the Turks out of Eastern Arabia, the dubious "conquests" of Midhat Pasha had crumbled into nothing, and the eastern pathways to the Holy Cities now lie at the mercy of victorious Arab chieftains. Had there been no Balkan War at all such a change might still have been wrought. The Turkish claim to dominate Arabia has always been very imperfectly vindicated. When more than a century ago the Wahabi schismatics arose and carried fire and sword far and wide, sacked Mecca and Kerbela, and even menaced Damascus, it was not the Turks who broke the Wahabi movement. The work was done for them by Mehemet Ali, Pasha of Egypt, and his sons; and since the great Egyptian invasion the Crescent flag has won few glories in Arabia. Even the Hedjaz route has only been kept comparatively safe by heavy bribes to the Beduin, and the new railway to Medina is often threatened. There has been one protracted revolt in the province of Asir, south of Mecca, and another and a greater rebellion in Yemen. Both are still unsubdued, and against both the Turks have wasted their strength in vain. Their position in Arabia grows weaker, and the spectacle of their beaten soldiery scrambling aboard a British steamer in the Persian Gulf is but one of many significant symptoms.

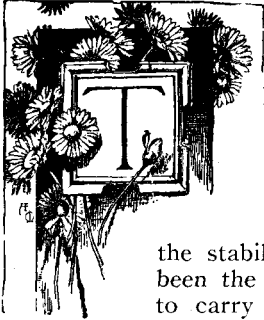
The renaissance of Arab power in its present form dates from little more than ten years ago. Its real creator was Sheikh Mubarak, of Koweit, the redoubtable old statesman and warrior whose influence extends over much of Arabia, though he has never sought territory which was not his birthright. After the Egyptians compassed the downfall of the Wahabi dynasty of the Bin Sauds, the control of Central Arabia passed into the hands of the family of the Bin Rashids, who made their capital at Hail, in the heart of the peninsula, and ruled there for seventy years. They were strong and fearless, but when the present century dawned a Bin Rashid was established at Hail whose ambitions exceeded his strength. He proclaimed himself "King of Arabia," and began by marching to the Persian Gulf and menacing Koweit. The fiery Mubarak sallied forth from his seaport capital, fell upon the "King," and smote him hip and thigh, chased his army half-

way across Arabia, and seized his city of Hail. Mubarak's only object was chastisement, and he did not aspire to govern Nejd; but while he was returning to the coast disaster overtook him. Bin Rashid rallied his followers, and surprised Mubarak's forces when they were traversing a rocky defile one moonlight night. The end of the adventure was that the survivors reached Koweit riding three on a horse. Mubarak was undaunted. He summoned some scions of the fallen house of Bin Saud, fed them and sheltered them, found them money and arms, and sent them forth into the desert to recover their lost kingdom. Bin Rashid had two capitals, Hail in the north, and Riadh in the south. A younger Bin Saud moved towards Riadh, gathering followers as he went, until he was riding at the head of 3,000 men. He halted secretly at some villages near Riadh, and then rode forward in the darkness to the sleeping city with fifty daring horsemen.

That was ten years ago, and those fifty horsemen decided the fate of Arabia. By a stratagem they induced the captain of the guard to open the city gate, and galloping through the streets they quickly slew Ben Rashid's governor. By dawn the rest of their followers had entered, and the Wahabi dynasty ruled once more. Bin Rashid held Hail for three years longer, but Bin Saud at length decisively defeated him in the district of Kasim, midway between the two cities. The Arab chronicles of the final battle are quaint. Bin Saud's emirs wanted to attack at dawn. "Not so," said Bin Saud. "You know my hatred of bloodshed. If we attack at night Bin Rashid may think victory will be ours, and he may take to horse and camel, and we shall not see so much as an undervest." This prudent and unusual theory of strategy was not justified in the event, for Bin Rashid stood his ground, and at dawn the battle was raging. Bin Saud's fighting orders were very simple. His men were "not to fire until they were sure of every arrow finding its lodgment in the breasts of the enemy," and they were then "to go in with the naked edge of the sword." These tactics were completely successful. Bin Rashid was slain, pierced by three arrows, one of which pinned his thigh to his horse. Bin Saud became master of Nejd and all Central Arabia, and the sequel has just been seen in the realization of his long-cherished dream of driving back the Turks to the desolate beaches of the Persian Gulf. His triumph does not appear to signify a revival of the true Wahabi spirit, but is apparently only temporal in character. It does not portend a new Jihad, for never again will the world see a swift outpouring of Islamic forces from the sands of Arabia. The Beduin are drawing together, but they are not united enough for wars of conquest, or zealous enough for a new crusade of militant proselytism. Their renewal of strength may mean, however, very much to the Turks. In all good faith the friends of Turkey may well advise her to make terms with Bin Saud, who is believed to be not indisposed to parley with the Sultan with a respectful obeisance. The infrequent oases of El Hasa are of no value to Turkey, while cordial relations of the potentate of Nejd may be extremely advantageous. The one great concern of Turkey in Arabia is to retain control of the Holy Cities, in order to preserve her prestige. She will best fulfil her object by coming to an understanding with Bin Saud. She should, moreover, cease

to pour troops in Yemen, and should establish friendly relations with the Imam of Sana on the basis of suzerainty. The separate revolt in the province of Asir ought to be capable of similar adjustment. Turkey would thus be relieved of an intolerable drain of men and money, would lose no territorial rights which are at present undisputed, and would be free to turn her attention to the vital tasks which still await her in Asia Minor.

VI. The Moslem World.*



From "*The International Review of Missions*," by kind permission.

The Balkan War.

THE treaty of London, signed on May 30th, by which Turkey surrendered her possessions in Europe with the exception of a strip south-east of a line from Enos to Midia, seemed to mark an epoch in the history of Islam. So severe a blow to the stability and prestige of the power which has been the main political bulwark of Islam appeared to carry with it far-reaching consequences for a religion in which force is a dominant conception and powerful argument. Within a few weeks, however, dissension among the Balkan allies, leading to a second war, gave Turkey the opportunity of recovering part of the lost territory, and by the treaty of Constantinople between Turkey and Bulgaria, signed on September 29th, Dimotika, Adrianople and Kirk Kilisse remain in the possession of the Turks. Though peace has been signed, the outlook in the Balkans remains uncertain and gloomy. In Turkey the recent successes have tended to awaken extravagant hopes. Meantime the Government is confronted with the insistent problems of the reforms long overdue in Armenia, and the desire of the Arabic-speaking population for greater independence, while it is exposed to the ambitions and intrigues of European Powers, which desire to secure their proper share of the spoils if the fabric of the Turkish Empire should dissolve.

Effect of the War.

In the last number of this Review President Bliss dealt with the effects of the Balkan war on the progress of Christianity among Moslems.† He showed by quotations from the Turkish press that defeat has led to serious self-criticism and a new attitude towards western ideas. A spirit of deep dissatisfaction and of enquiry is manifesting itself not only in Turkey, but throughout the Moslem world. This has led in many places to the opening of new doors to missionary effort. Reports from the Turkish Empire show that in spite of the unsettlement of the war, missionary colleges and schools have never been so full.‡ On the other hand, the war has awakened throughout the Moslem world a feeling of intense bitterness and indignation and a desire to unite all followers of the Prophet in resistance to the aggress-

* Work among Moslems in India, China, Malaysia and Africa (except the countries on the Mediterranean) is dealt with under these countries. See pp. 21, 28-9, 33-4, 52-3, 59.

† IRM., 1913 (Oct.), pp. 643-56.

‡ *The Orient*, 1913 (Sept. 24), pp. 5, 6.

sions of Christendom. In the arresting words of President Bliss, Christianity emerges from the Balkan war "more discredited than ever in the eyes of a Moslem." The participation of missionaries in Red Cross work, and in ministering to the needs of the wounded and refugees,* has been a manifestation of the Christian spirit that has not been without its influence on many individual Moslems. But these efforts have been too isolated to modify in any considerable degree the broad impression left on the mind of the Moslem world. The events and currents of the past year are a fresh and bitter reminder that Christendom has placed a veil between Christ and the Moslem peoples, and that the Church has done but little to take away the reproach.

Missionary Work in Turkey.

The mission of the American Board in south-eastern Europe, and especially in Albania, has suffered severely through the war, though the work of Robert College in Constantinople, and of the American College for Girls in Scutari has been carried on without a break. The American Board is making a strenuous effort to meet the opportunity in both European and Asiatic Turkey, and has issued an appeal for the support of twenty new missionary families to be sent out this year. Two of the American Board missions in Turkey have decided during the past year to make an advance in work for Moslems, believing that the door is open for such work as never before. The visits of lady missionaries to the harems of the common people have been especially welcome. The circulation of Khutbas, or tracts issued in the form of mosque sermons, published by the Nile Mission Press in Arabic, and now translated into Turkish, has been considerable and has exerted a large influence. A further step in the equipment of missionaries for their work has been taken by the establishment of a language study centre at Marash by the Central Turkey Mission of the American Board. The reported conversion of 12,000 Pomaks or Bulgarian Moslems, who were compelled to accept Islam two and a half centuries ago, has awakened much interest, but it is alleged that their return to Christianity was effected under pressure of force.

Persia.

A slight improvement in the condition of Persia has resulted from the patrolling of some of the southern roads by the *gendarmerie* under the command of Swedish officers. But the authority of the central Government is ignored in many parts of the country, and even tribal authority is in a state of dissolution. In the north the Russian occupation has given security of travel, and has thus far been beneficial to missionary effort. It may be noted that a fresh estimate by the Teheran correspondent of the London *Times*† makes the population of the country four millions, which is very much less than had been previously supposed. In spite of the disturbed state of the country, missionary work has been carried on as usual. The disintegration of Islam and the growth of unbelief among the educated classes are proceeding at an accelerated rate, and are likely to increase with the growth of foreign influence. The Hamadan Conference referred to in last

* *The Orient*, 1913 (Feb. 12), pp. 3-4; (Feb. 19), pp. 2-4; (Oct. 15), pp. 2-3.

† Feb. 18, 1913. A well-informed missionary correspondent regards the estimate of *The Times* correspondent as too low.

year's survey is bearing fruit in an increased sense of responsibility for taking advantage of the open doors among the Moslem population, and in a growing spirit of unity and a greater unification of work and methods.*

Egypt.

In Egypt the Cairo Language School, which promises under its present strong leadership to develop into a most important centre for the training of missionaries to Moslems, has completed a successful first year. The study of phonetics has been related to Arabic sounds, and for the first time included in an Arabic course, and the revolutionary experiment has been made of teaching the colloquial before the classic language. A markedly increased readiness to listen to the Christian message is noticeable in Egypt as in other Moslem lands. There has been a considerable extension of the work of the Nile Mission Press, the number of publications circulated having increased by 60 per cent. Four-fifths of the total were paid for by the recipients. The same press has also begun the issue of portions of the New Testament with notes for Moslems. The missionary societies in Egypt have formed a joint committee to superintend the work of colportage. An important development of Christian educational work in Egypt is in prospect, the Mission Board of the American United Presbyterian Church having been authorized by the General Assembly to take the necessary steps for the establishment of a Christian university at Cairo. The proposed institution will complete the present educational work of missions, provide Egypt and North Africa with an opportunity of obtaining the highest education under Christian auspices, meet the ends of the Coptic Church, and be an evangelistic agency for reaching the higher classes of Moslem society.

Morocco.

The French administration is introducing into Morocco many material improvements, and it is expected that religious liberty will be established, and the law requiring the death of converts from Islam abolished. The attitude of the Government towards Protestant missions is still uncertain. It has given a formal assurance that British missions will continue to enjoy liberty in respect of worship and charitable work, but it is uncertain whether the permission extends to any missionaries other than those who are actually at work at the present time. It would appear that the Government will not permit the opening of new spheres of work. According to recent official returns the population of Morocco is estimated at 3,200,000, which is less than half the number generally supposed.

Increasing Study of Islam.

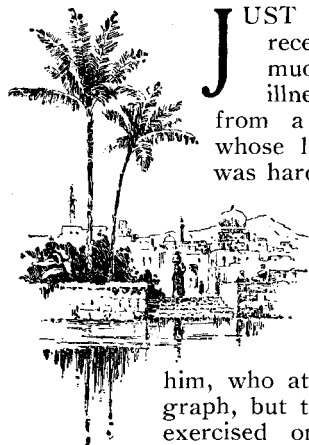
The growing interest of Europe in the problems of the Moslem world is shown by the formation in Germany of "Die Deutsche Gesellschaft für Islamkunde," and the publication under its auspices of still another journal for the study of Islam, *Die*

*It may also be noted that by an arrangement between the British and Foreign Bible Society and the American Bible Society, the distribution of Scriptures throughout Persia has been entrusted to the former society; and that the girls' school of the Presbyterian mission at Hamadan has received a large gift of \$50,000.

Welt des Islams.^{*} There are indications also that from the missionary side efforts are being made to grapple more seriously and systematically with the problem of Islam. Among these may be mentioned a special conference on missionary work for Moslems held in New York in January;† the appointment by the Conference of British Missionary Societies in June of a special committee to investigate what British societies are doing for Moslem peoples; the prominence given to the subject of work for Mohammedans at the Quadrennial Conference of Continental Missionary Societies at Bremen in April, when an address by Herr Pastor Würz, on the "Urgent Problems of Missions to Moslems," was one of the chief features of the programme;‡ a conference of missionary leaders on the Continent of Europe with Dr. Zwemer in August;§ the steady progress of the investigation of the advance and character of Islam in Africa, undertaken by the Committee on Work among Moslems appointed by the Continuation Committee of the Edinburgh Conference;|| and the completion of a series of articles in this Review, in which seven leading missionaries and students of Islam have discussed what they have found in experience to be the most vital elements in Islam and in Christianity in its contact with Moslems.¶

The Work of the C.M.S. in Egypt.

Medical Work.



JUST a year ago last February this work received a severe blow in the loss of the much-beloved Dr. Pain. He died after an illness lasting barely three days, contracted from a patient suffering the same disease, whose life Dr. Pain was trying to save. It was hard to see why such a skilled and devoted worker for God should have been thus torn from our midst; but one of the outstanding features in the C.M.S. community which attracts a newcomer's attention is the tremendous work which Dr. Pain's life is doing. There is hardly a person who knew him, who attends the Hospital and sees his photograph, but testifies to the influence which Dr. Pain exercised on him. Truly "the good men do

* In addition to the *Revue du Monde Musulman*, *Der Islam*, the *Moslem World* and the Russian *Mir Islama*. The last-named has recently changed its character and will be concerned in the future more with actual present-day movements among Moslems than with the scientific study of Islam (*Rue du Monde Musulman*, 1913 (Sept.), pp. 174-6).

† A report of the conference is included in the *Report of the Foreign Missions Conference of North America*, 1913, pp. 217-71, and has also been published separately (Foreign Missions Library, 156, Fifth Avenue, New York).

‡ *Verhandlungen der XIII. Kontinentalen Missions-Konferenz*. Bremen, 1913, pp. 86-99. The paper is also printed in the *Evangelisches Missions-Magazin*, 1913 (Heft 7), pp. 289-97.

§ *Konferenz für Mohammedaner-Mission, gehalten in Bethel bei Bielefeld, August, 1913* (16 pp. Basler Missionsbuchhandlung). This report is an important document, containing valuable suggestions with regard to missionary policy in work for Moslems.

¶ Cf. IRM., 1913 (Jan.), p. 52; (July), pp. 454-85; 1912 (Oct.), pp. 618-53.

¶ IRM., 1912 (Jan.), pp. 44-61; (April), pp. 279-93; (July), pp. 452-73; (Oct.), pp. 601-17; 1913 (Jan.), pp. 96-117; (April), pp. 305-17; (Oct.), pp. 657-73.

lives after them," and, as was said of Abel, "He, being dead, yet speaketh." Eternity alone will show the extent of the influence of this consecrated life.

A very impressive memorial service was held in the compound on February 13th last. All the Egyptians working in Hospital and Dispensary were present, besides many friends from outside. Such a service will be found, no doubt, in days to come to prove a landmark in the spiritual history of not a few.

In spite of the severe handicap of being short-handed the work was not allowed to suffer. "God removes His workers, but He carries on His work." Patients continued to flock to the Hospital. The statistics show, in almost every detail, a marked advance.

A brief summary is appended:--	1912.	1913.
Men's Hospital—In-patients	871 ...	852
Ethel Pain Memorial Hospital for Women and Children ... ..	.463 ...	525
Ankylostomiasis Patients	4,812 ...	6,356
Number of Out-patients (new cases) ...	14,062 ...	15,927
Operations performed	2,753 ...	3,338

Statistics usually call forth an apology for being dry. These statistics may be dull at first sight, but reflection for a few moments may help to make them more interesting and to call forth earnest prayer. Every unit which goes to make up these figures represents a soul for whom Christ died (any statistics of human beings do that, of course). We can go further, and remark that each person referred to has come within sound of the Gospel to a greater or lesser degree. The seed has been sown. It requires to be watered by our prayers, prayers which will tell on the lives of the Cairene and fellaheen.

These figures represent over one thousand villages, scattered through the length and breadth of Egypt. The happy plan has been embarked upon in recent times of systematically visiting old patients in their homes. Our catechists always receive a welcome from those who have had some experience of Christian love during their stay in the hospital. The knife truly finds a short cut to a man's heart, especially when love and sympathy go with it. Prayer is offered before each operation, that the patient may be blessed, and that the result of the operation may be to the patient's good and to the glory of God. This practice impresses them very much. The character of operations performed naturally varies very much, but it often happens that the influence for Christ is in inverse proportion to the severity of the case.

The "chronic," that bane of all hospitals, *qua* hospital, is obviously the most satisfactory from the point of view of Christian influence. In the winter time even the professional instincts of the doctors in charge are not tried, because in the months from September to March the fellah does not like to risk his bones on a European bedstead, he prefers the bedstead long used by his ancestors, the family oven top. Here there is no fear of his having too much air to breathe. Even in hospital we have to fall in with their wishes, and close the windows of the wards at night. There is no good gained by *forcing* them to observe even such a simple hygienic principle. The fellah is a strong-willed man, we must lead him, the way he leads his own sheep to the

field, not drive him. Of course, in all matters of discipline a firm hand is maintained, without a shadow of resentment on the part of the patients.

A leading feature of the work at Old Cairo is the treatment of Ankylostomiasis, popularly known by the name of Egyptian Anæmia. In hospital they go by neither name. We call them Thymols for convenience sake, thymol being the drug used in the treatment.

There is accommodation for 600 of these patients, male and female. The treatment is a combination of rest-cure and open-air life. All except the more advanced cases are treated out of doors, covered courtyards being provided for their shelter. The course extends over a period of twenty-one days, and in this time four doses of thymol are administered.

Some of these patients are a pitiable sight on admission. They come in poor, good-for-nothing wretches, and they leave us well set up and ready to do a good day's work. One would that Bilharziosis, the other curse of Egypt, could be treated as successfully.

Every morning and evening services are held for all the patients, Europeans and Egyptians, whether Catechists or Christian hospital workers, each taking a share. On one evening in the week a lantern service is held for the "Thymols." It is a remarkable sight to see these men in their hundreds sitting, day by day, listening to the story of God's love in Christ Jesus.

Besides this medical work in Old Cairo, dispensary work is carried on in Ashmoun by Dr. Harpur and his Syrian assistant. Dr. Harpur also visits in the villages around. When the staff is complete at Old Cairo, and the newcomers' knowledge of Arabic is adequate, we hope to extend this work in the villages.

Subject to the home Committee's sanction, we are hoping soon to open a new Ankylostomiasis Hospital at Menouf, the capital of the Menoufieh province. The Egyptian Government has kindly given us permission to do so. The latter has honoured us by imitating our methods, in establishing hospitals all over the country for the treatment of this disease.

The Evangelistic work among the women in connection with the medical mission is divided into three distinct classes. (1) Teaching in the waiting-room of the dispensary; (2) teaching the women under treatment for Egyptian anæmia; (3) following up these people in their homes as far as possible. Following up all the women in their homes is impossible, for every year there are some thousands coming for treatment. These women come not only from near by but distant places, and as Egyptian villages have no public place where women workers could stay over-night, distant places are practically cut off from our reach. Another difficulty is want of missionaries sufficient to do very extensive outside work.

The dispensary being closed on Thursday, that day is given up to outside work, when we missionaries go out to look up the out-patients. Sometimes we go by train, sometimes by tram or by donkey—occasionally by boat.

Cairo, Old Cairo and near places are easier of access, and houses in these places are visited in whatever time is left after dispensary hours are over.

In the cold weather the village people are few in number at the dispensary, but with the advent of the warm weather numbers go up rapidly, and the crowds continue till the cold comes again.

There is sometimes opposition, but on the whole the women listen gladly—often with the greatest eagerness—to teaching from the Bible. During the past year we have had no opposition among the anæmic patients, and some of them seemed to have closely grasped the fact that Christ died to save them. They learn texts by heart, and are taught a simple prayer in their own colloquial language, which they seem to appreciate. A woman has been known to teach her little brother to pray that God would heal his sickness when she went home to her village. They always welcome us gladly when we go to see them, and never forget us. Sometimes when other facts of Bible narrative have been forgotten, a woman will say—"I remember that Christ died to save me from my sins."

The Sunday School begun years ago by Miss Crowther is going on steadily. It varies with the season of the year. In the end of June when we close (for the summer heat is very great) it has usually dropped to about 30, but in the height of the season we have an attendance of nearly 150.

Once a year the children have a Christmas tree, and each girl is given a doll, the boys having toys. They are shown Bible pictures—lantern views—also. They all look forward to this with great joy, and a week ago, when they had their treat, we gave away just 180 dolls and toys. Each one gets a bag of sweets and an orange also. The children are all Moslems except a very few Copts and half-a-dozen Jews. Some of the girls are really almost women, and have been coming to school for years. The influence of this school has been very good indeed, carrying the teaching into the children's homes. We hear now and then of the practical results in their lives.

One day a little girl bought a stick of sugar cane and proffered a five millième piece in payment, expecting one millième ($\frac{1}{4}$) in return. The rascally vendor made out that she had only given him four millièmes. After a period of cross contradiction, the child said to the man, "I am told in the Sunday School to forgive my enemies, so I'll forgive you," and ran away to chew her stick.

A missionary writes: "We give away hundreds of Gospel leaflets in the course of the year, and occasionally find some one willing to buy a Gospel or a copy of the Psalms or some Old Testament book. It is the exception still to find any woman able to read. There will probably be a great improvement in this respect in the course of the next few years. At present there is much to be done in breaking down prejudice and making known the contents of our Christian Holy Books. This week, when we were in a village, the boys of the Moslem School (where the Sheikh was teaching the Koran and his pupils were doing hardly anything else but learning it off by heart) came round us, and instead of tormenting us, as they could easily have done, they listened to the story of the Good Samaritan, and then begged for my books, and when I protested that I had very few and could only give them to those who could pay for them, there were offers of farthings in all directions, and I could hardly pacify my would-be customers by promising to bring more books next time. Of

course, it still remains to be seen whether the tracts left already will arouse opposition, and we may find ourselves unable to get any entrance to that village next time we go. Prayer must be made that these eager lads may get their opportunity of finding the Truth through the Word of God."

Work in the Villages.

Reference has already been made to Dr. Harpur's work in Ashmoun.

At Menouf, where the Rev. W. W. Cash is in charge, the work has gone on steadily since its beginning in 1910, not however, without opposition both from the Moslems and also from the Copts. The former still keep up their opposition, but the Copts, who thought our work would result in the proselytising of their members, have changed and are now very good friends.

At present the staff and equipment consist of a boys' and a girls' school, two catechists, three missionaries, and an English lady teacher.

At the end of January a large room above the boys' school was opened as a church.

East from Menouf lies Shubra Zanga, where Miss Cay and Miss Lewis are carrying on their work among women. Recently Miss Cay's servant professed his faith in Jesus Christ as his Saviour. When this became known among his friends violent opposition and persecution was aroused. The boy belongs to a leading family in Shubra Zanga, and everything possible is being done to turn him away from his newly found Saviour. One of his relations remarked, "I would rather see him a thief and a liar and a murderer than a Christian." While another said, "If that boy becomes a Christian I shall shoot him, and I don't care if I am hanged for it." When he ran away from the village to avoid further trouble, he was pursued and caught and was kicked all the way back. A few days later he was enticed out into some fields on the pretext of bringing in the cattle, when he was set upon by four men. One of them tried to shoot him. The bullet just wizzed past his ear. Immediately after this episode he was accused of pulling up wheat, although it was well known who the actual perpetrator was. He was thereupon put into prison to await his trial, where he now is at the time of writing. There are thirty false witnesses ready to swear that he committed the crime.

Humanely speaking, it is difficult to see how he can escape punishment. St. Peter was released from prison as a result of prayer. Will all those who read this please pray earnestly that justice may be done? The case is fraught with many possibilities.

On one occasion after the boy had listened to a string of curses and threats heaped upon him by a relative, he turned and looked straight into Mr. Cash's face, saying, "I must obey my conscience."

Educational Work.

This branch of the work, while very essential, does not lend itself to very extensive treatment here. For all that our readers are asked to remember it very constantly in their prayers. Very rarely do those working in it receive definite encouragement, the reverse is more often the case.

The following is a list of the schools, with the briefest description of each added :—

(a) Boys.

This is situated in Old Cairo in rented premises. There are 160 boys now in the school, 12 of them are boarders. These are drawn from the upper classes. At present the teaching is purely primary, but it is proposed to start a secondary branch when circumstances permit. Without the latter promising boys have to be transferred to Government Schools.

(b) Girls' Schools.

Arranged according to locality :—		<i>Superintendent.</i>
1.	Boarding School, Bab-el-Louk, Cairo ...	Miss Bywater.
2.	Training Class, Bab-el-Louk, Cairo ...	Miss Western.
3.	Day School, Sharia Mohammed Ali, Cairo	" "
4.	" " Old Cairo ...	Miss Williams.
5.	" " Helwan ...	Miss Jackson.
6.	" " " Ezbeh (ezbeh = village)	" "
7.	" " Ashmoun ...	Mrs. Harpur.
8.	" " Menouf ...	Miss Baker.
9.	" " Shubra Zanga ...	Miss Cay.

Besides these, there are in the Soudan, Day-schools at Khartoum, Omdurman, and Atbara.

1. Boarding school with a few day scholars, has been established twenty-one years, under Miss Bywater's charge. A large proportion of the day scholars and a few of the boarders Moslems. Miss Bywater sometimes gets children of old scholars brought to her, and there are two little Moslems now in school, daughters of one old scholar, and nieces of two others who were baptized thirteen years ago. The greatest need at present is better premises, and we hope to be able to move this summer.

2. Training Class connected with above, started by the late Miss Bird, ten years ago, for training teachers. Three years' course in Arabic and English subjects, Scripture (as in all our schools in Egypt—O.T. and N.T. to all), Needlework, School Method, and practice in teaching, giving criticism lessons, etc., at end of which course a Teachers' Certificate is given. As a rule, all the students are Christians, as the object is to train teachers for mission schools. So far, most have been educated in our Boarding School, and passed up into the class, and those who have wished to work have taught in the schools of our Mission; but it is hoped that some day pupils may be sent to us to train and return from Coptic schools or missions which do not train teachers for themselves.

3. In a Moslem quarter, so that 75 per cent. are always Moslems. The numbers this year are only half what they usually are, but there has been much prayer for the school, and we see the beginnings of the answer. Two of the teachers are from our own Training Class. The children are chiefly middle-class. The school has always had to hold its own against competition, and some opposition, but this year the opposition is very determined.

4. A poorer school, but desire for education has much increased in Old Cairo, and fees received now are about four times as much as they were ten years ago. Old Cairo being a Coptic quarter, two-thirds are generally Copts, one-third Moslems. Head teacher is a Syrian from Cairo, but junior teachers' posts are almost always filled by old scholars.

5. Upper-class children, chiefly Moslems. In addition to usual

school subjects (Arabic and English), French, piano, and Kindergarten form an attraction. Egyptian children are generally spoiled, and often brought to us when the parents have brought them up so badly that they can do nothing with them; but all who have worked at Helwan will testify that the petted and pampered children of the rich are the most unruly, though at the same time affectionate and lovable. The school was started privately in 1897, and taken over by C.M.S. in 1903, Miss Jackson having been in charge from the first.

6. At a little distance from the upper-class school is a simple vernacular school for poor children, where Scripture, the Arabic three R's, and a large proportion of needlework fill the timetable (also under Miss Jackson).

7. A little school was started a few months ago close to Dr. Harpur's Dispensary. There was at the time no other girls' school in the town, but this month a Moslem school has been started, and fair means and foul are being used to cut out ours. There is plenty of room for two schools, and probably some Moslems, as well as a good many Christians, will continue to come to our school.

8. The Menouf School supplies a need in a good-sized town, and has already over sixty pupils. It has more girls of fourteen and upwards than any of our other schools.

9. The school at Shubra Zanga is still struggling against fierce opposition, and recently had to be closed owing to the persecution against Miss Cay's servant. We are so accustomed to our Moslem girls leaving and coming back after trying Moslem schools that we often say that we do not give up hope of a girl coming back to us till she is married or quite grown up. They have sometimes said, "Your school is not like other schools; there we quarrel and curse each other all day, but here you teach us to love one another." Can we not hope that when our old scholars are mothers they will choose a mission school for their children by preference, and put less hindrance in the way of their accepting the truth?

Lastly, one must mention the work for which the C.M.S. primarily exists, *i.e.*, the formation of an organised Christian Church. In addition to the evangelistic work in connection with the hospital and schools there is the systematic public preaching carried on wherever the C.M.S. has a station, which, thank God, leads to definite enquiry. And there is the consequent pastoral work among enquirers and church members. The former are put under regular instruction, and if found satisfactory are drafted into the body of Catechumens. A special form of service, drafted from an ancient Coptic order, is used when an enquirer is admitted as a Catechumen. Then again, after a further satisfactory period of instruction, he is admitted into the Church by baptism, and then again, after more instruction in the Gospel narrative and Christian doctrine, he is admitted into full Church membership at Confirmation and becomes a regular partaker of the Holy Communion.

The young church requires much prayer. While there is much to cheer, there is naturally something to cause disappointment. Above all let there be prayer for the growth of a missionary spirit among the converts, that they may take good root downwards and bear fruit upwards,

The Nile Mission Press.

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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.

The Quarterly Paper of the Nile Mission Press.

SUMMER NUMBER—JULY, 1914.

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A Parable of Spring.

"The word of the Lord came unto me saying, Jeremiah, what seest thou? And I said I see the rod of an almond tree. Then said the Lord unto me Thou hast well seen, for I watch over my word to perform it."—JER. i. 12.

The almond tree hath flowered;
It bursts upon my sight,
With inner life empowered
It blossomed in a night.

Beneath the winter's snow,
Within each hidden room
God wrought the change, and lo!
A perfect, beauteous bloom.

The glory of the spring,
The hidden, silent power
In God's own time will bring
From each dark stem a flower.

In darkened Moslem hearts
God works His purpose still,
The springtime of His love
The promise shall fulfil.

Now here a bud, now there
A single early flower
With tint and fragrance rare
Attest His secret power.

Until, at last, some morn,
With thousand blossoms rife,
The briar and the thorn
Shall open into life.

Aintab, Turkey.

ISABEL TROWBRIDGE MERRILL.

THE NEW PREMISES OF THE NILE MISSION PRESS.



LOWER PART OF MAIN BUILDING, SHEWING LITTLE BRIDGE ACROSS FROM SUPERINTENDENT'S ROOM TO ROOF OF MACHINE ROOM, WITH GROUP OF BINDERS.

“Blessed be Egypt.”

VOL. XIV.

JULY, 1914.

No. 59.

Editorial.

“No man can say that Jesus is the Lord but by the Holy Ghost.

Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”—I COR. xii. 3, 4, 5, 6.

“Endeavouring to keep the unity of the Spirit in the bond of peace.”—EPH. iv. 3.

JESUS HIMSELF is the only bond of peace. The heartfelt acknowledgment that He is our Lord draws all Christians into unconscious unity. It is the working out of diversities of gifts, and differences of operations and administrations, that sometimes strains the links in the chain. And here the recognition of the one Holy Spirit in each other, and in each other's work, saves us from breaking the chain. We want free play for each other's gifts, opportunities for each other's powers, recognition of each other's authority in administration, and not infrequently willingness to confess our own mistakes—these things make for unity of the Spirit. May God give them to us all in increasing measure for His work in Egypt.

The Annual Meeting of the Nile Mission Press was a special occasion for thanksgiving. The move into the new premises was safely accomplished by the 12th May, when the lease of the old premises ended. Already the Mission Press workers are feeling the comfort and strength of being in their own place; and the work of fitting, furnishing, and equipping the whole building has gone forward apace. The sum of £150 is still needed to complete everything, and we shall value the help of friends in enabling us quickly to finish our task of preparing No. 37 Sharia Manakh for its work. We thank most gratefully all those who have already sent their kind gifts for this purpose. A few pictures which have been received from Mr. Upson give some idea of the new rooms. They will show our readers something of the different departments of work.

We need still to ask that God will raise up the needed helper for Mr. Upson, and also someone to support him. We can pray that he may be “our own missionary” or representative, of one who would fain have given his life to the work of the Mission.

The proposed Christian University for Egypt, to be established at Cairo in the near future, is full of promise for days to come. The outline of the scheme, with the names of its promoters, is given in this number. It is fitting that this undertaking should be carried through by Americans, remembering all their

educational work in Egypt for these last sixty years. We note that it is expressly stated that the University is not to be denominational, therefore not exclusively United Presbyterian. We take it that this means that all Missions working in Egypt and in the adjacent countries will be invited to co-operate with the American United Presbyterian Mission in the matter. Probably every Mission will have its own Hostel for students coming from their schools and churches, while sharing equally in the educational advantages and university degrees.

The working out of the great scheme will doubtless take some time, but it is not too early to urge upon all our readers to give it a special place in their intercessions, that this Christian University at Cairo may be a great blessing for the Moslem world.

Incidentally, we have heard that the location chosen is likely to be near Heliopolis, and it is a matter of intense interest to read in ancient prophesy, Isaiah xix. 18:—"In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of (margin) the sun."—HELIOPOLIS. If we concentrate prayer now upon this university before it comes into being, we shall reap the harvest of our prayers in seeing it become a mighty power for good.

The Hareem Report by Miss Rena Hogg tells of a movement upwards from what have been the lowest of Egypt's people, that is the Women. The most encouraging feature of this Report is that the work is chiefly done by Egyptian women. It is urged that more lady missionaries should be specially devoted to supervision of the work amongst the women. There are as yet very few who can be spared to give their whole time to this; and yet the evangelistic branch of missionary work is increasingly felt to claim more of the ablest of the missionaries, in every mission.

The latest news of the British and Foreign Bible Society in Egypt tell of steady progress in hitherto unoccupied parts. We should like to see Nile Mission Press Colporteurs following up the tracks of the Bible Society's men. We remember the words of the Ethiopian eunuch, "How can I understand except some man should guide me?" and a simple explanation of the gospel message might be used of God to make clear, thoughts that are new and perplexing to those who have never heard before. The two Missions can help each other. The evidence given us of the fact that many Moslems are reading the Scriptures is full of encouragement.

It has been a deep sorrow to our friends of the American Sudan Mission, and to all of us in Egypt, to hear of the tragic death of one of their number. Mr. Ralph Tidrick, an able and valued missionary on the Sobat, was attacked by a lion, and so severely injured that his companions brought him down the river to Khartoum for medical care and nursing. But it was too late to save his life. He died the next day. His wife and children are in America. To them and all his friends we offer our most heartfelt sympathy.

The Nile Mission Press.



OUR readers will notice a new departure this quarter with reference to the Annual Report, which is usually included in the July number of our paper BLESSED BE EGYPT.

The Committee feel that the time has come to issue the report separately, and this is being done.

It is much hoped that, in thankfulness to God for all that He has enabled His servants to do thus far, there may be many thankofferings, whether in money or kind, to help forward the new schemes which are directly in front.

The Annual Meeting was a really helpful time. A new feature introduced being a short season of prayer and praise before tea. This was well attended, and God was with us.

An epitome of the addresses delivered is printed elsewhere. Bishop Taylor-Smith urged upon his hearers the great opportunity of giving a certain sum which could be used in publishing a new tract or book, and then watering the seed thus sown in the Moslem world by prayer, and watching to see how God would bring forth the fruit therefrom. It was much hoped that there would have been an immediate response. The more so as several people at the time seemed to be going to take up the thought. One lady has already undertaken to act on the Bishop's advice. There may be others, however, who are wanting to know what amounts are needed and what those amounts will produce. We therefore print below a list. We trust our friends will study it and pray the matter over.

Our friend the Rev. E. W. Godfrey has asked us to insert the following with reference to our Foreign Stamp Bureau:—

"We have a large stock of used and unused foreign stamps for sale, and should be glad to supply these stamps on approval. We should be pleased also to receive gifts of stamps to be sold on behalf of the funds of the Nile Mission Press. Application to be made to Rev. W. E. Godfrey, 28, Victoria Street,

Newark-on-Trent."

We would heartily thank Mr. Godfrey for his continued efforts on our behalf, and also recommend stamp collectors to send for some of these sheets.

As we have already mentioned, there are several new schemes before the Committee with reference to forward movements. They need *much* prayer that they may know God's plans. Pray for them therefore, dear friends. We have recently been reading Dr. Andrew Murray's book, "The Prayer Life." It is a wonderful trinity. Part 1 tells of "The Prayer Life," Parts 2 and 3 "The Inner Chamber," and "The Deepest Secret of Pentecost" respectively. We would most earnestly urge our readers to obtain copies from Messrs. Morgan and Scott, and study it alone with God. We feel sure that by His Grace it will revolutionize many "Inner Chambers." We pray you read it almost with the same spirit of "fear and trembling" that the writer in his Epilogue says he has written it, for, he continues, "In our strife with Satan we shall not conquer unless each one of us holds himself ready, even in the reading of this simple book,

to say from the heart: 'What God says I will do. If I see that anything is according to His will, I will immediately receive it and act upon it.'"

It is not so much new thoughts on prayer we need to-day as a whole-hearted surrender to God's messages on life, that he has revealed to us in His Word, to which we need to give ourselves:

Do not forget to pray much for the Workers in Egypt during the hot weather, and for us also in the Homeland, that God will lead us all to a deeper knowledge of His will.

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Tunbridge Wells.

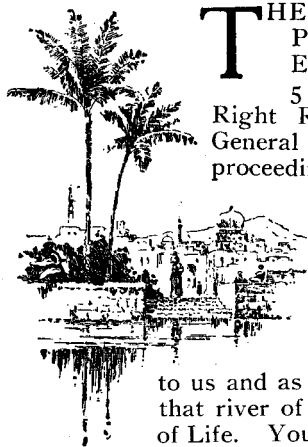
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4/- or \$1	Will pay for " <i>The Moslem World</i> " for one year to a missionary.
10/- or \$2½	Will pay for a small parcel of 362 N.M.P. Books and Tracts to a missionary.
£1 \$5	Will pay for a <i>large</i> package of 724 N.M.P. Books and Tracts to a hospital.
2 10	Print and publish (in perpetuity) 2,000 of a Story-Parable.
3 15	Print and publish (in perpetuity) 5,000 of a Khutba.
4 20	" " " " "Story of a Jewish Convert" or similar tract.
5 25	Support Sheikh Abdullah (descendant of the "Prophet") <i>for one month</i> .
5 25	Print and publish Zwemer's " <i>Hal min taqaddum</i> " or similar pamphlet.
10 50	Print and publish a <i>small</i> purity or anti-gambling story.
15 75	Print and publish a larger temperance or anti-gambling story.
20 100	Print and publish a book (say 200 pages) to promote revival among the Christians.
36 180	<i>per year</i> supports "your own representative on the mission field," <i>i.e.</i> , a good <i>colporteur</i> .
80 400	Publishes the Arabic translation of Dr. Tisdall's revision of " <i>Balance of Truth</i> ."
100 500	Publishes an English translation of " <i>Reminiscences of Sheikh Abdullah</i> " (a baptised descendant of Mohammed).
120 600	Supports Depôt Keeper at Port Saïd.
200 1000	a year provides an "under-study for the Superintendent, <i>i.e.</i> , your own English or American missionary upon the field, who would be trained for Arabic literary work, preaching the Gospel by means of the printed page, and also by the band of 15 <i>colporteurs</i> ."

ANNUAL MEETING.



THE Annual Meeting of the Nile Mission Press was held at Sion College, Victoria Embankment, London, on May 20th, at 5 p.m. The chair was taken by the Right Rev. Bishop Taylor Smith, Chaplain-General to the Forces, who after the opening proceedings, said :—

There is one text which I have always associated with the Nile Mission Press, and that is the text which we find on the outside of the Magazine—"Everything shall live whithersoever the river cometh."

The river, as we have had it explained to us and as we have often explained it to others, is that river of the Holy Spirit of the Lord and Giver of Life. You remember that it comes from the altar, from the place of sacrifice. Had there been no sacrifice there could have been no river. "It is expedient for you that I go away; if I go not away the Holy Spirit will not come unto you." Between the promise and the fulfilment there was the Lamb slain, and because of His death the promise was fulfilled and the river has gone forth. The river is still going forth, and "everything shall live whithersoever the river cometh." Those of us who have been in Egypt have had that painted on our memories in a way that we can never forget. We have seen the green streak from the sandy desert; the green fields, the waving groves and we have realised something of its meaning in the natural world. Some of us, and I trust all of us, have seen its interpretation in the spiritual world in our own experience as well as in the experience of others. We have come together this afternoon to consider some of the channels through which the river flows, and the first channel that I would venture to mention would be the Word of God, that word which is the Word of Life. Another channel which perhaps we have uppermost in our minds this afternoon is that of the Nile Mission Press. We meet as a band of grateful followers of the Master, and we do thank Him for what He has done. With a place of our own now in Egypt, the whole of the cost provided, the building without debt, I think we have something to thank God for to-day. Of course, there is more money required for the extra work that we have entrusted to us. Wherever there is life there is growth. No parent is satisfied with the child that does not grow, and, naturally, as the child grows it needs larger clothes and more food, and by and bye education and many other things besides. Towards the extension of the building to hold the machinery, and also towards the furnishing of the new building—this, as some of you know, has required a sum of £1,000—already £800 has been given. We have yet £200 to raise, and I trust this afternoon we shall raise more than that when our eyes shall see further afield after hearing what is to be told us by others. What has encouraged us very much is the increasing demand for books throughout Egypt. Those who in the past have not been willing are now

willing and I understand ready to read almost everything that is put into their hands. Is not this a call to everyone of us to see that they may read what shall be the means of leading them into the knowledge of the Gospel? What pleases me much is that the women and children are going to have a share in the blessing which is being poured out in Egypt. Nothing gives me more hope than the work amongst the children in this or any other land, because they have all their lives before them, they are slates for our pencil, clay for our modelling, and marble for our chisel. I rejoice to think that the Nile Mission Press is going to devote a section of its work to the welfare of the women and children. More means and more men are required for this work, and in answer to our believing prayers they are only waiting. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." When I look back to the meeting in this very room at which I had the privilege of listening to Dr. Zwemer, and when I think of the words he uttered then, and what he has passed through since, of his going to America and meeting with such a generous response to his appeal for funds (for the Americans provided most of the money for this new building)—then I cannot but think that God will open up to us new visions as He shall unfold His plan for Mohammedans, and we shall respond to His call and record for Him greater things in the days that are to come. This is the thought that I would leave with you to-day: "Everything shall live whithersoever the river cometh," and the river cometh from the place of sacrifice. If we would be the means of life and hope there must be no withholding either of ourselves, our substance, our purse, or our persons. In reading my Bible a little time ago I was arrested by the thought of God judging us, not according to our sins, but according to our opportunities. Woe unto Chorazim and Bethsaida! If the mighty works that had been done in thee had been done in Tyre and Sidon, what a difference! Woe unto thee Capernaum! Sodom might have been standing to-day if it had had the privileges which were given to respectable Capernaum. It seems to me that when the day of reckoning comes, if we have not availed ourselves of the opportunities which have been put before us, perhaps it will be better for the Mohammedans than the privileged ones here this afternoon. I am here to express my sympathy with this work, and to give you that message which I trust will have a new and larger meaning for each one, "Everything shall live whithersoever the river cometh."

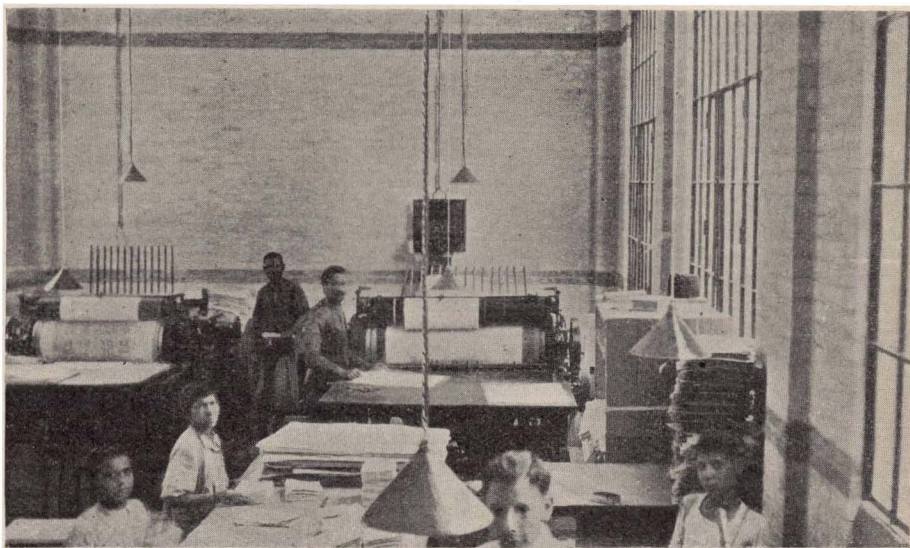
The Secretary, in calling attention to the Annual Report, said:—The Committee wish me to voice their thanksgiving to Almighty God for all that He has done in the past year. I wish to do it in a few verses: "And David blessed the Lord before all the congregation, and David said . . . Now therefore our God we thank Thee and praise Thy glorious name." The Bishop has touched upon several items which you will find in the report, and he has said how God has blessed us. Further, we have also opened a book depôt at Port Said, and that is a new outpost of the work which needs your prayers. Literature has been circulated in fifteen different languages, and the circulation of our literature has gone up by 45 per cent. on the

figures of the previous year. From the monetary point of view, God has this year, as in every previous year, given us receipts increased by about £200, apart from the building scheme. While the greater part has come from Great Britain, a good deal has also come from America, and Scotland, too, has had a share in the increase.

Mr. George Swan, of the Egypt General Mission, Editor of "Beshair-es-Salaam," and member of the Management Committee of the Nile Mission Press in Cairo, said:—

I think the best line I can take is to try very simply to visualise to you the work of the Nile Mission Press in Egypt. I have a special opportunity of so doing, as I am in the unique position of being a customer of the Nile Mission Press as well as being on the Management Committee. A lady quite recently said to me that she had been out in Egypt last winter and had seen some of our stations there. "Now I find," she remarked, "that I can follow at home so much better the work of the places I have seen, than that of the places which I did not see while I was out there." And so I will try and give you a mental picture of the work, because I believe that nearly all of you here are already sufficiently interested in the Press, and already agreed as to the great necessity which exists for flooding Mohammedan lands with true Christian literature. In my opinion you have a very strong feature of the Press in the Management Committee, in that it co-ordinates all the missionary societies and the literary activities of all the missions in Egypt. You have, I think, two members of the Church Missionary Society, three or four members of the American Mission, two members of the Egypt General Mission, and one of the North African Mission on this Committee. The work of the Committee is to a very large extent the conduct of the business affairs of the Mission. I don't think I need go into that at all, for these business affairs are much the same as the business affairs of any other mission. The most important work of that Committee, which was done by a special Publication Committee in the past, and which perhaps may be done again—I hope it will—by such a committee, is the work of publication, of selecting the books which are to be published, and seeing that they are put through the press and sent forth. Let me give you one example of how we set about the work in regard to publication. Taking one book as an instance, we heard some years ago that a volume had been greatly used of God in Persia, among the Persian Mohammedans. It was called "Roots and Branches," and was specially prepared by a missionary in Persia to answer the question, "What do Christians believe?" and a grand thing it is to be able to put in the hands of a Moslem a very concise statement of what Christians believe, but in a way which the Moslem will understand. All the members of the Press Committee first read the book, and then came the question, "Does it need alteration for orthodox Mohammedans?" We thought that it did need alteration, and that it could be strengthened in several directions. Especially, we thought, it could be strengthened along the path where it spoke of the Atonement, and described what Christians believe about the Atonement. We felt that this was not put quite clearly enough for the Moham-

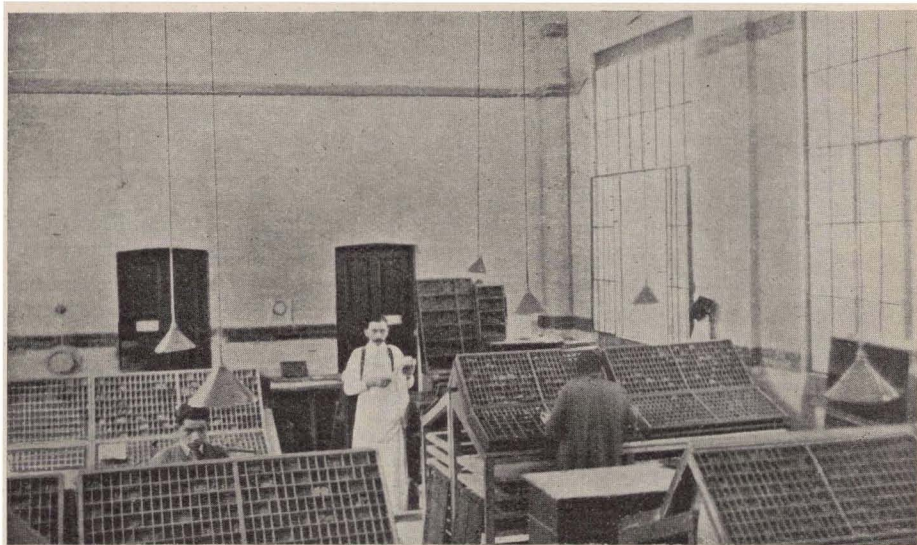
SOME DEPARTMENTS OF WORK AT THE NILE MISSION PRESS.



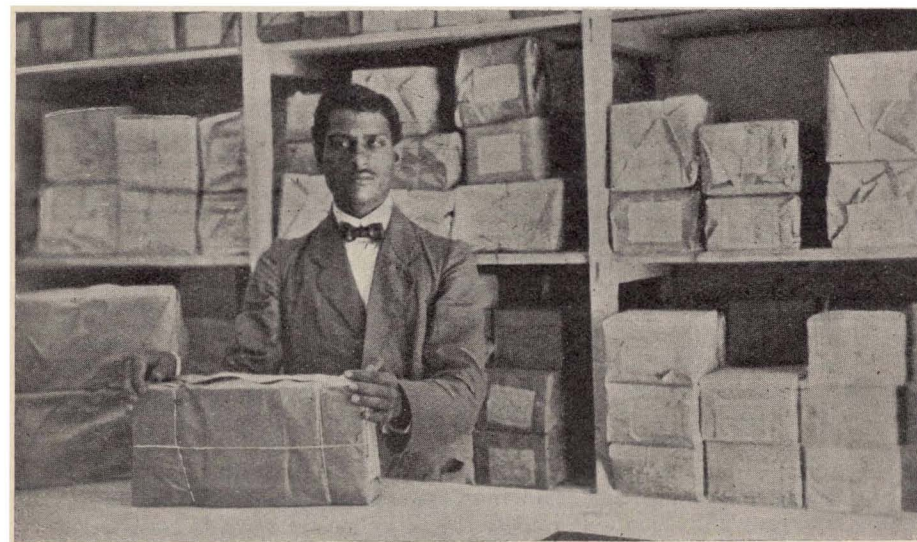
MACHINE ROOM.



CORNER OF BINDING DEPARTMENT.



ARABIC CASE ROOM (*where the type is set up*).



IN THE EXPORT STORE.

medan mind, that the picture of the Atonement in that book needed some re-statement, in view of the utterly different outlook which the Mohammedan has on religion. For instance, you cannot give John iii. 16 as a missionary text to the Mohammedan. There is not one portion of that text but which conveys to him an entirely different impression from that which it conveys to us. It would take, in the case of a raw Mohammedan, a hard month's work to get him to grip the facts and properly understand the text "God so loved the world . . ." Well, we put the book into the hands of the Rev. W. H. Gairdner, of the Church Missionary Society, and Mr. Mikhail Mansour, a very learned Mohammedan convert and one of the leading teachers in the Azhar University before he became a Christian. He is at the same time a very capable man to judge how best to put the truth before the Mohammedans. They took the book, and whilst that item was being considered—(there are a number of skilled theologians on this Committee)—it was finally sent to one of the leading theologians in England to ask him if there was any mis-statement, over-statement, or under-statement. He considered that there was not, and so the work appears now under the title of "Roots and Branches," as you know. Sometimes we get works sent to us for perusal from native brethren, and this we try to encourage in every way, and we would that they were more. Sometimes even Mohammedans have sent us small tracts, of which a few have actually been published, saying what they thought of Christianity—men who have gone perhaps the whole length except for one thing: they have agreed that Jesus Christ was undoubtedly crucified, but that is as far as they have gone. However, we have published these tracts as coming from Mohammedans who have not yet surrendered to all the claims of the Lord Jesus Christ. We on the Committee survey the whole field and see what are the crying needs of the country, and then we try to supply these needs. At the present time we have in hand a guide for the reading of the Bible to be put into the hands of Moslems. The Mohammedan, when he reads a book, nearly always starts very carefully at the beginning and reads his way onwards and onwards to the end. But we thought that that was not the best way for a Mohammedan who has not come into close touch with Christianity to read the Bible, and so we have taken in hand a book which will attempt to get for him as soon as possible the pearls out of the Word of God. We are also trying to supply parts of the New Testament with special notes to help Mohammedans. The things that help us at home very very rarely help Mohammedans. The Government of Egypt, when they started their education scheme for children, used little English primers which they translated in order to teach the children, but they found them absolutely hopeless, and now they have special Egyptian readers. What does the Egyptian boy know about going to play in the fields, about sitting down on the grass, and nearly everything that is in the first number of a primer? This is almost untranslatable into Arabic. When we want to translate some very good books from England, for instance, we find perhaps that nine out of ten are untranslatable, because we cannot translate the Western colour so as to make it understandable to

Mohammedans. These are some of the things which the Management Committee have to tackle very seriously, thoughtfully, and prayerfully. I scarcely need mention the name of our Superintendent, Mr. Upson, for I believe he is known to all of you, but to those who do not happen to know him let me say that he is, although almost stone deaf, one of the best, if not the best, of the Arabic scholars in Egypt, and with his profound knowledge of Arabic he is at the same time a man of firm evangelical style and real living prayer. I would like to say that all we missionaries in Egypt have the very greatest confidence in Mr. Upson, and we all think a very great deal of him. You must not think that I am speaking now off my own bat, because I know that what I am saying is the universal opinion of all missionaries in Egypt. We thank God that we have a man there in Cairo in whom we can place such confidence. To continue with the description of our work, the matter for publication, when it has passed through the hands of the Management Committee, has of course to go through the printing press. We have now a very fine machinery and type-setting shop, built thoroughly soundly and economically: that is to say, it will be economical in upkeep, while it has the very best improvements with regard to light, ventilation, and so on. It will indeed be a real help to the work. Then comes, in the type-setting and machine rooms, some of the work which needs your very earnest and constant prayer. I would specially ask for your prayers for the technical part of the work. Although a missionary, I am also an engineer, and I know what it is working with men in the home countries, and I know to some extent what it is to work with Arab workmen. It is difficult to control workmen thoroughly here in the homeland, but it is a hundred times more difficult to control Arab workmen. You cannot picture the daily trials and little things that gnaw into one's peace and give endless worry, and so I would ask you to remember the work of Mr. Gentles and those who help him. It is only because Mr. Gentles is a Christian that he is still out in Cairo to-day. He would not stay there unless he felt that he was working for the Lord Jesus Christ. He could get work at home, but he sticks to his work in Cairo, and I would ask you that you do not forget him. This work in the press proper finds employment for native converts, and I am glad to have heard that one of these converts who had reverted to Islam some months ago has now come right back again and is to be reinstated in the press. I knew that he would come back, that he was one of those cases with which those of you who work amongst drunkards at home are familiar. So it is with Iskander. He has a vice which he has fallen back into time after time, that of chewing opium; and so, will you remember him, will you uphold him? God grant that he may become a strong and true and faithful follower of the Lord Jesus Christ. Combined with the work of printing, there is the very important work of proof-reading, for which duty we have a very interesting character, Sheikh Abdulla, an aged man who was only converted in his old age. He is a man of perfectly marvellous mental ability, but is at the present time suffering from great bodily weakness, and he is in great fear that he cannot do the work which he considers necessary and which he feels God



FRONT OF NEW PRINTING WORKS WITH GROUP OF MACHINISTS AND COMPOSITORS.



SHEIKH ABDULLAH, STEPHANOS EFFENDI
(who is now in charge of sixteen colporteurs),
AND A YOUNG HELPER.

has called him to do. He is a great asset to all the publication work, especially in regard to the Khutba, or Mosque Sermons, which are written by him in a style calculated to appeal to Mohammedans and to be understood by them. Sheikh Abdulla has also lately written an autobiography, and it is appearing in parts in the "Missionary Review of the World." I appeal to you to pray for Sheikh Abdulla's health. His work is, of course, work which depends very largely on health, and any of you who have to do work which depends very largely upon mental effort will realise the difficulty of writing your best when you feel physically done. Mr. Upson himself does a great deal of proof-reading, too. The most important item of publication work is distribution, and one of the things that we can thank God for is the starting of the Joint Colportage Committee. This is a co-ordination of all methods of distributing religious books, except the Bible, which is distributed by the Bible Societies, who very properly distribute only the Bible. This Joint Colportage Committee distributes the C.M.S. publications, and the publications of the American missionary societies and others. The colporteurs are under the direction of the Joint Committee and Mr. Upson, and thus the distribution is enabled to be thoroughly organised, so that all have recognised fields, from Assuan down to Alexandria and Port Said. When a new publication makes its appearance there is, within a very short time, no large town at any rate that has not been reached by the colporteurs. The report states that during last year something like 32,000 books, tracts, and leaflets were actually sold. The Bishop has spoken to us of the other openings for money than that of building and establishing the press. There is a tremendous outlet for real monetary assistance in the matter of publications. So far the Nile Mission Press has been very considerably handicapped by want of money for publication. There is not one in this room who cannot take a hand in putting that right. I would not advise you to choose something at home which you would like to have put into Arabic, but I would rather you would write to say that you would like to have a publication printed and distributed at your expense, and then the Nile Mission Press can put before you the things that are a crying need at the present time. The question is asked, "Do Mohammedans buy these publications readily?" The answer is, "Most readily." Why those 32,000 publications sold in one year? That speaks for itself. It works out to 2,000 publications for each colporteur, and the bulk of the buyers are Mohammedans. Mr. Hooper, of the British and Foreign Bible Society, tells us that the biggest buyer of Bibles in the near East is the Mohammedan, and from every direction the reports are coming that it is not a question of selling publications to the Mohammedan, but of getting publications quickly enough for him. In that vast district of Bokhara, where missionaries are not allowed to go because of the Russian Government, they are simply greedily buying the Bible and any other literature they can get, and we are now considering in the Nile Mission Press putting works into the language of that part, and, by the help of the Armenian Christians in the district, finding means to supply the true explanation of the way of life to meet the ever-increasing needs of the Mohammedans

there. As an illustration of the way in which this Christian literature paves the way for the Bible, nearly every Mohammedan who buys a Bible has first had perhaps a small tract, or a magazine. I remember one of my collectors going to a very out-of-the-way village and finding there a man sitting in a small shop in front of a table, on which he had on the one side a pile of the magazine "Beshair-es-Salaam," and on the other side some Bibles. He told my friend that it was the references to the Scriptures in the magazine that made him buy the Bibles. This man was holding meetings for the explanation of the Bible, and he was to the best of his ability reading and explaining the Scriptures to the Mohammedans and Copts who assembled night after night. These remarks will give you some idea of what the Nile Mission Press is doing, and what it can still do if supported well at home. Let us hope that this lifting of the waters which are pouring through the land by means of the Mission's stimulating Word of God in all these little pamphlets may truly bring a great harvest of souls to the Master.

The meeting was also addressed by Mr. J. Brock, of the China Inland Mission, who spoke of their indebtedness to the supply of books and papers from the Nile Mission Press, which they were enabled to distribute among Arabic-reading Moslems in China. He pleaded for large and wide seed-sowing.

American United Presbyterian Mission Harem Report.

BY RENA HOGG.



HAREEM work in Egypt is beyond the reach of our measuring rod. It is partly the work of the foreign missionary, but more largely the work of the Egyptian Evangelical Church. It is partly the work of formally appointed Bible-women, but more largely the outgrowth of congregational life, and of the unrecorded efforts of humble Christians of whom the missionary never hears.

In twenty-five or thirty of Egypt's cities, towns and villages certain Egyptian Christians have been officially set apart as harem workers to carry to the women in their homes the message we are here to deliver. There are more than fifty of these salaried workers, most of whom are giving their whole time to the work, and many of whom are supported in whole or in part by the congregations to which they belong.

At ten of the more fortunate centres there lies side by side with the work of these Eastern Bible-women and Bible-men the work of their foreign missionary sisters from the West. It is only at these centres that our touch with the workers is sufficiently constant for intimate knowledge, and as we naturally talk most of what we know best, it is with the work in these mission stations and their suburbs that our annual reports are mainly occupied.

This may prove misleading unless the pictures presented are viewed as typical. We must bear in mind therefore, as we read, that at many a smaller centre with less of oversight and less to help and stimulate the same kind of work is day by day attempted.

In Mrs. Finney's report from *Alexandria* we are confronted at once with one of the greatest difficulties that meet us in striving to reach the women of the land—the problem of how to secure suitable workers. One Bible-woman had been removed by death, and another having married was no longer free for official duty. Naturally it is but seldom that a married woman's circumstances allow her to devote her life to such a calling, and the prejudices against an unmarried woman's going freely from house to house have been so strong that time was when the ranks had to be filled almost entirely from the halt, the maimed and the blind. One marks with gratitude a change of attitude towards our Bible-women and toward their office, but vacancies are still hard to fill, and often the efficiency that one would wish to precede election must be the aftergrowth of experience in God's school of labour.

The first one engaged to fill the vacancy in Alexandria had great zeal but little knowledge, and while capable of teaching reading, might not have proved helpful as a preacher. It was necessary, therefore, to select for her only such pupils as were being taught to read the Bible, and in this branch of work she has been very faithful and useful. She received much help at the Bible-women's Conference at Assiut, and is so happy in being able to do something for God that Mrs. Finney feels hopeful that she will develop eventually into an efficient and devoted worker.

The second addition to the staff is a woman of very different calibre—a born leader, with a wonderful knowledge of scripture and great readiness of expression. Mrs. Finney writes of her as follows:—"She began work in August with great enthusiasm, and has now eighty-eight regular pupils, of whom seven are Protestants, nine Moslems, and the majority of the rest Copts. These she visits weekly. She has also more than doubled the attendance at the women's meeting in Sitt Esther's house, raising money among her pupils to buy books and chairs for the meeting. A number of her women she brings to church with her.

"In this quarter of the city the Coptic priests make vigorous opposition to our work, and it has greatly pleased me to discover that she always meets their attacks with scripture. I said to her one day: 'How is it that you know your Bible so well?' She answered that two years ago she was not at all happy in her Christian life, and that she had prayed mightily to God that He would give her joy. He did, and ever since that time the Bible has been a new Book to her, and its truths have had new meaning." She is still learning as well as teaching, and gives promise of increasing power.

In three other districts women's prayer-meetings are conducted by blind Khaleel, who is "as earnest and faithful as ever," and many of the women are visibly growing in grace.

In *Zagazig* also the work suffered from changes in the working staff. Bista Ibrahim had won her way into the hearts of the people, and had nearly a hundred weekly hearers, eleven of them learning to read. Though hampered by her blindness she had

acquired great influence in the homes she visited, the women respecting her for her force and candour as much as they loved her for her kindness. Their Sabbath-breaking caused her genuine distress, and her fearless rebukes were made more effective by their knowing that she herself would fast if the only food available had been bought for her on the Lord's Day. Her life improved the atmosphere of her unhappy surroundings. In the middle of the year she was removed to Tanta for work in the hospital, and a long vacancy at Zagazig made the missionaries' hearts heavy. Two Bible-women, however, were at last secured; of these well-known prospects are brightening and good work is being done. Two incidents illustrate the nature of the soil in which we sow, and the oft-repeated miracle of the sprouting seed.

A woman in a neighbouring village, left childless by the death of her two children, had given herself up with the abandon of the East to hopeless grief. Her husband, though a rigorous Copt, was driven at last to ask the help of the missionary. Mrs. Hart visited the woman, but found her entirely unresponsive, almost absent-minded, her constant refrain being, "God is cruel; what have I done?"

Sympathy must have succeeded, however, in touching some secret spring, for, after the visit, the woman began to take more interest in life, and finally asked for lessons in the Bible. On Mrs. Hart's return she found an almost incredible change. The woman was eager to tell her all that she had learned, which was no small amount. "It was touching," Mrs. Hart writes, "to see her child-like repentance, and her real joy in her Saviour. 'Believe me,' she said, drawing closer and closer to me, 'I did not know it was a sin to talk as I did the last time. I thought that God was hard. But now I love Him, and I will never talk so again, no matter what He does to me.'"

The other was a case of wayside sowing. The Bible-woman, leaving the house where three of her Coptic pupils lived, had an opportunity to talk with the Moslem woman who owned the house. Unknown to her, strained relations existed between the owner and her lodgers. The owner considered the passage leading to her lodgers' rooms an excellent place for her hens to exercise, and contended that the passage was not included in the rent. The lodgers, on the other hand, showed an irrational antagonism to hens, and strife was frequent. The Bible-woman, all unconscious of her circumstances, talked to her hearer of love and forgiveness, and quoted the text, "Let not the sun go down upon your wrath."

To the Moslem it was an entirely new conception of duty, and, with a ready obedience that might put us to shame, she immediately righted the wrong of the past, asking her lodgers' forgiveness, and promising them that her poultry should trouble them no more. She has been as good as her word. Peace now reigns on the premises.

The work at Monsurah and Tanta has been hampered by changes and limitations, not so much in the Egyptian as in the American staff. At Monsurah, Mrs. Work is just becoming acquainted with her new sphere. She hopes soon to be able to give Sitt Warda, the Bible-woman, some help in her work. Her special need is to be led out into new homes. She is timid of

making her way into Moslem homes, or of breaking up new ground of any kind, though her pupils make good progress in reading and memorising the Scriptures.

Miss Bell tells of work at near-by villages, which she tries to visit regularly. At Aga, a dozen girls in attendance at a boys' school are gathered for special Bible lessons, and afterwards, while they sew, she hears the passages of scripture they have learned since her last visit. A native evangelist holds a weekly meeting for women, and when the missionary comes, the women seem hungry for the heart-to-heart talks her visit makes possible. At Telka there are two promising pupils and a group of interested listeners. A hopeful work is going on, too, on the outskirts of Monsurah itself, amongst the poorest of the poor. To this Miss Bell has devoted a forenoon weekly, and finds the time sadly insufficient. "The most interesting pupil here," she writes, "is a Moslem woman, who, when she first heard the story of the Woman of Samaria, seemed to awake as from the sleep of despair. She always begs for a longer lesson, and even though the men of her family are present, never fails to ask the missionary to lead in prayer."

From Tanta, Mrs. Boyd writes (and how many places would echo her words): "We *need* a missionary for hareem work; all are bound by other duties. A wide door is open. The women are glad to hear. There is no indifference to discourage, only a great opportunity—and so few to enter in!" Two women's prayer meetings are held weekly, each in a different home. Many of the women help to gather in their neighbours, and several have this year learned to pray. Much work is done by the Bible-women, and even by Egyptian Christians, in visiting homes where death has entered and where crowds have gathered to wail. There is no difficulty in securing entry to Mohammedan houses. Sitt Iskandera reports that Moslem men often stop her on the street to ask her to visit their wives. Sitt Warda, arriving at a Moslem home where she was accustomed to give a lesson, found a large tent erected for the performance of a *Zikr*. Thinking her visit inopportune, she was about to retire, when she was observed by the head of the house. To her surprise, he invited her to enter, and introduced her to the assembled people, telling them that she had the Book of God, and would read to them the words of God. All she said was received with respect and praise, and whenever she passes the house she is urgently invited to enter.

At Benha the work is largely amongst Mohammedans, and there are, besides the school teachers, only three Protestant families in the town. "Our women," Mrs. Walker writes, "all love Um Waheeba (the Bible-woman), and often go out visiting with her in Moslem homes, but we have not a woman except her who can read or write her name. We cannot add to our roll fast, but there are certainly many Mohammedans very much interested and much nearer the Kingdom than they were a year ago." Fifty-seven women are being taught to read. On the other hand, places where the Bible-woman had formerly friendly and interested groups of Moslem hearers are no longer open to her. Meetings for Moslems held by Dr. Zwemer and Mr. Mikhail Monsur in the

Benha bookshop seemed to awaken the men to the real significance of the Bible-woman's efforts. Their fears were further confirmed by the conversion of a boy from Sheblanga, and of a girl in the Ezbekieh school, Cairo, whose brother lives in Benha, and whom the Mudir's family tried in vain to induce to recant. Thus the very success for which they have prayed and give thanks has acted as a temporary check on progress. Meanwhile the Bible-woman is having a chance to work in other neglected corners. Almost ten women attend a weekly prayer meeting in Mrs. Walker's home, and nineteen are members of the Missionary Society.

In Cairo fourteen Bible-women are employed, and the total number of regular pupils is over 900. Miss Thompson writes:— "More than 130 regular hearers were enrolled in excess of last year, fifty-four of whom were Moslems. 184 Moslems were enrolled as taking regular lessons. A new teacher was taken on in February for this kind of visiting, and she is superintended by Mrs. Zwemer, who has done a very great deal of visiting with the Bible-woman in five different quarters of the city, holding meetings in two districts, where Copts and Moslems attend. The Bible-woman has sixty names on her roll, a few of whom are Copts.

"Our teacher in Shoubra has 114 enrolled as pupils, and Miss Bukhtea has 227, of whom ninety-eight are Moslem women. She conducts four prayer meetings in as many districts. One of her districts is in a place where there are poor huts, close together, where it is easy to reach many people, and where they are very willing to listen. Here only one of the women can read, but a few are trying to learn. She goes once a week also to a district newly occupied by the Mission, near the Moslem centre of the city. There several doors were opened, and then shut against us, but we trust the prayers offered for the work will yet be heard. Eleven weekly prayer meetings for women are held in various districts, besides those in the six different schools for girls; and these have had an average attendance of 223 women. More meetings could be held, if we had more of a force, or if the superintendent were freed from other work.

"Dr. Hunt has continued his monthly lectures, or lessons, with the Bible-women all present. Just now the text-book is "Christ in all the Scriptures," as Dr. Zwemer gave each one an Arabic translation of it. At this meeting, the teachers give in their monthly report of work, books sold, etc., and it helps to keep up the enthusiasm of the workers. They have also been very much helped by annual attendance at the three Conferences for Bible-women and missionary ladies held at Assiut. Some of them seem to have had their spiritual lives very much deepened, and their interest and faith in the conversion of Moslems very much strengthened. One of the two Syrian Bible-women from Mardin, Turkey, did so much for her pupils in Shoubra in gathering them for prayer meeting on Thursdays that we rented a flat in a house to accommodate them, and in March an afternoon Sabbath School and service were begun. In November the morning services were begun, and this part of the work was put in charge of Dr. Hunt with the four senior theological students. We think

it is a promising district, and hope there will some day be an organised congregation. All of the married ladies in Cairo have done a good deal of visiting, especially Mrs. Harvey, who visited all summer as well as among the church members."

At Medinet il Fayoom Mrs. Neal McClenahan has been visiting largely amongst the women of the church, and Mrs. Askren helps the work in unnumbered ways, but the Bible-women's work has been officially both here and in Beni Suef under Miss Paden's care.

The Fayum Bible-woman shows special zeal in the distribution of books both by sale and gift, whenever opportunity offers. She encourages her own pupils to read other religious books in addition to their study of the Bible, and seems to take a great interest in their spiritual welfare. She holds occasional meetings, attended almost entirely by Moslems, in a village opened by Mrs. Reed, and alternates with the pastor's wife in conducting a weekly prayer meeting in a district of the town at a distance from the church.

An off-shoot of the work was begun at Fidomin last year, and this is still progressing. The young Bible teacher is winning her way steadily. A Coptic priest who objected strenuously to his daughter's taking lessons was quite disarmed when he made her acquaintance, and even invited her to add his wife to her list of pupils.

The Beni-Suef Bible-woman has also done faithful work, praying with and for her pupils, and showing anxiety for their conversion, especially for those of them who are Mohammedans. Her caution in one case received an impressive rebuke. A little Moslem woman had been reading in the Book of Proverbs, and Um Zeky suggested the Psalms as a substitute. To her surprise, the answer was, "No. I want to read now about 'Sayyidna Esa,'" which is the Moslem name for Jesus. This pupil is now deeply interested in the Gospel of John. Amongst other incidents that have cheered the teacher was the close of a feud between an aunt and niece who had not exchanged greetings for three years, and a victory over mourning customs in the case of another of her pupils. The women's meeting, also, has grown steadily, its attendance averaging about twenty. Beni-Suef prides itself on its city ways; and its worldliness, its modern fashion of having days "at home" and the exclusiveness of its city life are all obstacles that make work difficult.

At Assiut one of our Bible-women has been forced by old age to lay down her task, and another has been disabled by tuberculosis, but five other Bible-women and one Bible-man are in the service, all faithful and some valuable labourers. There have been the usual encouragements—interested audiences, reconciliations, and victories in the fight with evil mourning customs; but, as elsewhere, results have been for the most part of the kind that cannot be tabulated. Two incidents, however, were of special interest.

After the Conference that closed the year 1912, Bakheeta Salih had returned to her work full of a new feeling towards sin, and a new hunger for souls. A man who was a drinker, gambler and mocker, though a jolly and agreeable fellow, had been in the habit of making playful interruptions during her Bible talks with

the people in whose house she lived. She had always answered him pleasantly, and remained friendly. On this occasion one of her audience—a Christian man—laughed at his sallies. To Bakheeta the whole position had taken on a new significance, and in talking to the Christian she was moved to tears of distress over the state of the other. They united in prayer for him while he stood an awed and silent spectator. Conviction came upon him as he listened, and he joined in the prayer. When she ended, he swore upon her Bible to give up his evil ways. Bakheeta says that never in her life had she such a consciousness of the Holy Spirit's reality and presence as during that prayer, and the man continues to live an entirely altered life.

The other was the case of "a woman who was a sinner," and whose heart was touched on her first hearing of the Word. Bakheeta was much moved in relating the circumstances at the Volunteers' meeting, and begged our prayers on her behalf. She continued to visit the woman, and soon the influence spread through the woman to the man who shared her life. They immediately separated, and they seem now to be sincere Christians, the man having become a member of the Plymouthite Church.

The Volunteer work is still a joy and an anxiety. Ill-health, the duty of nursing sick relatives, and absences from Assiut have proved unavoidable hindrances in the lives of some of our best workers. One of the cottage meetings was snuffed out by the removal of Mrs. Grant to Tantah. Another was abandoned by one of our finest women at the mandate of her husband, who declared the district unsafe. His daughter's work came under the same ban, and we have feared that his diseased notion might prove infectious. Substitutes are difficult to secure, and are not always acceptable.

The work has branched out, however, in several directions. Assiut volunteers have set others to work in Abnub, and lend their own efforts on their frequent visits to that town. They also aided in starting a somewhat similar effort in Minyeh, at the request of Rev. Abd esh Shaheed, and their influence and words were far more effective in winning the women to enter the service than were the efforts of the missionary.

Three new meetings have been started in Assiut itself, and two promising Sabbath Schools have been organised in connection with primitive day schools, in one of which religious teaching had been non-existent, and in the other, meagre and untrustworthy. In the former, the Sabbath School is under the care of Miss Williams and some Khayatt school girls, who are keenly interested in the venture. In the latter, the girls are taught each Sabbath by two girls from the Pressley Memorial Institute, and the Egyptian teacher who accompanies them has a class of mothers, numbering from twelve to twenty, many of whom are Mohammedans.

Weighing our successes and failures, we see no reason for discouragement, and should it threaten us, a talk with some of the volunteers about their work would be sufficient to dispel the clouds. That they love the women, that they long and pray for spiritual results, that their faith in the possibility of a Moham-

medan's conversion strengthens instead of waning, that with no one to applaud or encourage, they stick to their guns—these are causes for abundant thanksgiving.

To this work in Assiut we might apply Miss Thompson's verdict as to similar work done by herself and her Bible-women in Cairo: "It might be indefinitely extended could the superintendent could be free from other duties." Our greatest discouragement has been our inability to find time to give the movement the care it calls for, and whether this is the superintendent's fault, or her misfortune, she cannot tell. Miss Criswell hopes this year to be able to give the girls' branch of the work the superintendence it requires.

In Luxor three Bible-women are employed, and nearly 200 of their pupils are reading the Bible. One of the women is very delicate, but works in spite of illness. Another shows great zeal in seeking for Mohammedan pupils, while the youngest is especially helpful in bringing the women to the Sabbath and mid-week services. Eighteen Mohammedans are under regular instruction. Mrs. Philips mentions as an obstacle to progress a difficulty which we have all felt—the disposition of our Egyptian sisters to accept unquestioningly the low estimate that it has been customary to put upon them. That evil customs should be abolished and the Gospel should be preached they are abundantly ready to concede, but,—“We are just women; what can we do?” In many cases their husbands and fathers, perhaps not unnaturally, find it convenient to foster this attitude, and are not anxious to help a work that may prove subversive of ancient order.

One Luxor woman bravely defied criticism, and joined Mrs. Philips in her work upon the Ibis, which introduced her into a new field of effort and of possibility. There could be no better school for quickening an evangelical spirit, and we wish its doors could be opened to many others. Surely “Thy Kingdom come” would take on for them new meaning, and they would return to their homes enriched not only in experience, but in faith and vision.

Work in our Mission Boats differs largely from the work we have described. True, it is unnecessary to go beyond the bounds of the centres to find spiritual need that no plumb can fathom. But when we move from place to place, this need seems to knock at our hearts with more insistence. Its ever-varying aspect leaves the senses undulled, and one's hunger to meet it retains a keener edge.

In the Delta on the “Allegheny” the work has so far been entirely of a pioneer character. Copts are almost a negligible quantity, and for the most part are as ignorant and bigoted as were the Copts of Upper Egypt fifty years ago. The dense population is Moslem, and their religion holds the people in a grip whose deadliness only those who labour to release them can fully realise. Medical-evangelical work is the branch of our endeavour most full of striking incidents. As the people gather, with their terrible physical ills in painful evidence, they form just such a crowd as must have thronged the Christ when “there went a fame of Him abroad throughout the country.” Impressions picturesque, terrible, and amusing follow in each other's

wake with bewildering rapidity. Of the spiritual condition of the sufferers, and the missionaries' efforts to lighten their darkness, Mrs. Pollock writes:—

"Never before have the workers among women on the "Allegheny" felt a greater need for lives empowered with the Holy Spirit. The lives of the poor Moslem women are empty, yes, ignorant and empty as far as the knowledge of this world is concerned, but infilled with the powers of darkness. How wretched, how very sinful they are, and how much one hears from them of the evil spirits that afflict them! According to their own story, only one God-given angel affects their lives, and he is Israfeel, the angel of death, who causes more misery than the others. Their God is not a reality, as one soon learns from themselves, as well as from our Saviour, who says, 'I am the way. No man cometh unto the Father but by Me.'

"Hundreds of women have been met this autumn and winter in the little tent erected for women to wait in before and after seeing the doctor. Many mornings the teaching has continued from 9 a.m. till 12. The afternoons were reserved for house visiting, Sharebas being the only place where we failed to get into a single house. Among those who visited the tent was a Haggi, with whom the Lord is working. Her sins had been troubling her for some years, so she persuaded her husband to take her along with him to Mecca, thinking that she would find relief there. The relief was temporary, and very disappointing, as she confessed before the tent full of women one morning. When she heard of the doctor's boat on the canal, she thought that being cured of a slight bodily affliction might bring peace to her heart. Never shall I forget the tears and pained face of that tall, fine-looking Egyptian princess; for such shall she be in Christ, I trust. She feared no one, but just pleaded with me to tell her about Christ, if it was He who would give her peace. She understood in both mind and spirit, I believe, and before she left she prayed that Christ would wash her sins away. She parted from us full of joy, and as she mounted her steed, with its fancy saddle (for she was the sister of the Omdeh—mayor of a large town), my prayer was that the Spirit who brought her might protect and teach her as she returned to her home of fanaticism and godlessness.

"Another soul who has been much on our prayers is Sitt Anña, of Ras-El-Kalig. Her husband died when she was quite young, leaving her with several small children. She being very attractive, was soon asked for by the Omdeh of the town. It nearly broke her heart, she said, to leave her children in the former husband's house, but how could she refuse the head man of the town? However, after six months he divorced her, because she was unhappy, and for her children's sake the former husband's older brother married her. Naturally his wife was jealous, and after much quarrelling she bit Sitt Anna's finger, making an ugly wound that became badly infected. Nothing had been done for it, so she had good reason for seeking the doctor, with a great gaping wound open to the bone and a badly swollen hand and arm. On account of low Nile, the boat remained there only a short time, but it was wonderful how the

Lord was blessing the means used for the poisoned arm. However, the hunger of that woman's soul was the encouraging feature. She was disgusted with Mohammedanism, and said her life was truly hell. Her heart was crying out for peace. Each day we read and prayed together on deck, for the sake of privacy, which we could not have in the tent. She herself prayed a simple but intelligent prayer to Christ, and He alone knows if His Spirit did find a resting-place in that troubled heart. . . . And so the life of the lady missionary on the 'Allegheny' is filled with groanings in the Spirit that cannot even be uttered, for that great mass of Mohammedan women who can be satisfied with nothing less than the Water of Life, Christ Himself.

Miss Margaret Smith spent two weeks of her vacation on the boat, and her prayers and efforts among the women will bring forth fruit in the day of harvest. Miss Paden was also greatly used in the district south of Cairo. So many doors were open, and her presence made it possible for simultaneous meetings to be held among the women daily."

This region south of Cairo, into which the 'Allegheny' is driven when the canals of the North are too low for use, is part of the district to which Miss Paden is especially assigned, and it is a joy to our hearts that in her district she has this year been able to visit twenty-eight towns and villages. We are all striving for the same ends, whether engaged in Arabic study or nursing, in housekeeping or school-keeping, or, as is frequently the case, in a little of all combined, and when we look longingly out at the broad field and fret, as we are apt to do, against our limitations, it is a satisfaction to remember that we have freed one of our number from every other claim to devote herself entirely to the spiritual interests of the Egyptian women of the present generation. Does the home Church realise that our number is so insufficient that only one can thus be freed? Could its members accompany Miss Paden on her visits they would long to see her multiplied a hundredfold.

From Cairo to Assiut the "Ibis" has been in use, but the number of villages touched by Mrs. Phillips, Mrs. Finney and others it is impossible to compute. All who spent even a few days in the work prized the privilege, but much of the time no lady worker was available.

The boat work in Upper Egypt has differed from that in the Delta, not only because the boat carried no physician, but because of a radical difference in the character of the country. In these southern regions, scattered amongst villages wholly Mohammedan and wholly untouched, are villages partially Copt but almost untouched, and villages where in the midst of the Coptic population are little communities who know the Lord. Here our responsibilities are complex—the work to be done not merely the telling of the Gospel message to Moslems, but the removal from their path of the stumbling-block of corrupt Coptic Christianity and the leading forth of little nuclei of true Christians into the work for which God has saved them.

Mingling with these Christians, we realise vividly the truth of the statement with which our report opened, that hareem work in Egypt is beyond the reach of our measuring rod. The most

exact statistics would fail to gauge it, a fact the less to be regretted since, in this dear inaccurate Orient, figures must be swallowed with an amount of salt that spoils their flavour. Beyond the reach of all gross numbering are the unrecorded efforts of unofficial workers in whom God's Spirit moves. One comes upon their traces constantly—gracious surprises that send one hopefully on one's way.

And even of official labourers how can we gauge the work? Foreign missionaries labour at ten centres and itinerate in two boats, but the centres at which Egyptian Christians are stationed have for years been numbered at over 250, and where the life of man is touched, the life of woman must eventually be touched also. At the present rate of increase women will this year number more than men on the Church's roll, and its Sabbath's services and women's prayer meetings have been a large factor in this quiet, steady growth. Such services are led by pastor or evangelist, elder or teacher, according to the circumstances of the little Protestant community in question.

Occasionally it is the wife of one of these functionaries who leads the women's meeting and the women's class on Sabbath—a wife who has enjoyed a training in the boarding school at Assiut or elsewhere. And assuredly, without a woman's help, success can be but partial. A woman can dress the message in more homely garb to reach dulled brains. She can, without offence, lay bare the women's weaknesses because they are her own. She can lead in the discarding of evil customs against which her husband can but argue. She can be herself the message that he only preaches. Where the worker has no such helpmeet he feels badly maimed, and it is there that the universal longing for missionary aid and encouragement finds its most wistful and urgent expression.

How can we help them? Our numbers are insufficient even for the work we have already on hand. It must be through our own members that the Church's success shall eventually be achieved. But how? The Church is yet blind to the height of her calling. Like many a Christian congregation at home, she is tempted to live for her own edification, not to seek and to save the lost. In the midst of Egypt's benighted millions such selfishness seems doubly criminal. Many of our Christians are like Saul—converted, but with scales upon their eyes. Our mission to them, whatever methods we use, must be the loving and brotherly mission of Ananias, for it is God's will that they receive their sight, that He may send them forth to the Moslem Gentiles around. "I will yet for this be enquired of by the house of Israel to do it for them." "What will ye that I shall do unto you?" "Lord, that their eyes might be opened."

In our discouraged moods in the valley of criticism, where distorting mists lie low, we look out on Egypt and see its Christian army—an army without breath or motion. But in the valley of vision we see that the breath of God is already animating many, and when it comes in strength and fullness, that army will stand upon its feet a mighty power. "Lord, revive Thy work," and the women that publish to Islam the glad tidings of salvation shall be "a great host."

A Christian University at Cairo.

The Intellectual Centre of Islam.

THE ORGANIZATION OF THE UNIVERSITY IN PROCESS OF COMPLETION.

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Board of Managers.

A Board of Managers with headquarters in Cairo, Egypt, will co-operate with the Faculty in local administrations and in formulating the policy of the University. This Board is to consist of representatives of missions in Egypt and the Near East, chiefly interested in the work of the institution, and also of leading Christian laymen residing in Egypt and adjacent lands.

Incorporation.

A Charter is to be secured under the laws of the Regents of the University of the State of New York.

Temporary Organization.

Pending the securing of a Charter and with the written consent of the Trustees whose names are printed on the foregoing page, Mr. George M. Paden, Union National Bank, Pittsburg, Pa., has been designated as treasurer for the University's funds.

CAIRO A STRATEGIC LOCATION.

The Intellectual Centre of Islam.

Here is the *Azhar* University, older than Oxford or Cambridge, mediæval in curriculum, methods and spirit, yet claiming to-day the allegiance of 10,000 students, a seat of Moslem learning of the highest repute, and widely recognized as the final authority in all that pertains to Arabic literature and Moslem theology.

Here, too, centers the *Moslem Religious Press*. Copies of the Koran, commentaries of the Koran and books of devotion pour forth in a ceaseless and far-reaching stream from the Moslem presses of Cairo to the farthest limits of the Moslem world. Their Cairo imprint gains for them the highest authoritiveness everywhere.

And here is the most active centre of *Modern Moslem Journalism*. In one year 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands, justifying Cairo's claim to be not merely the great seat of Moslem theology and literature, but also the greatest centre of Arabic journalism.

Its Important Political Advantage.

Four different political powers dominate the Moslem lands of the Near East :—

Turkey,
Italy,
France,
Great Britain.

The advantages of British rule require no argument. Of all Moslem lands fronting the Mediterranean, Egypt is the only one that presents conditions indispensable to the fullest and truest intellectual development : here life, property and personal liberty are safeguarded, and freedom for thought, religious discussion and the press is maintained impartially.

A Significant Focusing of Missionary Forces.

The strategic location of Cairo in relation to the Moslem world has already resulted in the selection of Egypt's capital as the headquarters for a number of important missionary enterprises :—

The Nile Mission Press, organised through the faith and labours of a member of the Anglican Church as an agency for the publication of literature for Moslems, and ministering now to a wide constituency in all Moslem lands.

The Study Centre for the training of missionaries to Moslems, located at Cairo by the vote of missionary experts attending the Second Conference of Workers among Moslems, held at Lucknow, India, in 1911.

The World's Sunday School Association, which has selected Cairo as the location for its most extensive cultivation of the Arabic-speaking world, and has recently placed there an American Secretary.

The International Committee of the Y.M.C.A. is recognising the importance of Cairo as a centre for work for Moslems and is planning for an early development of the work at this point.

The proof of the strategic importance of Cairo in relation to the Moslem world becomes *cumulative* when so many movements are led altogether independently to focus their activities upon this metropolis of the Near East.

THE DEMAND FOR A CHRISTIAN UNIVERSITY AT CAIRO.

A Present Day Educational Dilemma.

Where may the modern Egyptian, Moslem or Christian, secure higher education for his son? Three types of education are before him :—

The Azhar Type : Moslem from centre to circumference, hopelessly unscientific in character, a weary unprofitable round of studies exploiting the Koran, the traditions, the Arabic language and its literature, Mohammedan law and theology.

The Government Type : With intellectual standards steadily advancing because of British administration, but Moslem in character wherever religion is concerned—open on the Christian Sabbath, but closed on Friday, the Moslem Sabbath, the Koran occupying a prominent place in the curriculum, Moslem standards of life and morality prevalent everywhere. Too frequently the result is nothing less than the total loss of all personal religious faith.

The European Type : Here the young Egyptian leaves home, is transported to Europe, is exposed to the temptations of a great European city, is deprived of such moral restraints as Egyptian social life once afforded and to which he at one time responded. To use the words of Lord Cromer : "He finds himself launched on a troubled sea and without any pilot." With none to aid in mediating between the old world out of which he has come and the new in which he finds himself, it is not to be wondered at if he ends up by making moral and religious shipwreck.

The Educational Constituency Available.

The Evangelical Christian Community : Here are some 200 Christian schools, enrolling almost 20,000 pupils, which may serve as feeders to this University, and especially Assiut College, with its more than 800 students. More than half a century of missionary work has resulted in the presence in Egypt of an Evangelical Christian community of considerable size and still greater influence, whose youth now demand the highest Christian education.

In all North Africa no other Christian University exists or is being planned to meet this need.

The Coptic Christian Community : Over 600,000 members of the ancient Coptic Church constitute a most influential community in Egypt, whose strong religious sympathies make them dissatisfied with a Moslem educational environment and turn their youth readily to a Christian University.

The Enlightened Moslem : Increasingly are Moslems becoming alarmed over the moral breakdown of their sons, and while

averse to Christian teaching, or wholly unappreciative of its value, they crave the moral by-products which they see accompanying Christian education and training. As the American Girls' College in Cairo is now commanding the patronage of daughters of Moslem Beys and Pashas, so, too, will a Christian University draw the sons of Moslems of like rank and influence.

Students from other Moslem Lands : What Paris is to France and to all Latin races, Cairo is to the Arabic-speaking world. Students of Oriental history, Arabic literature and Islam, desiring to pursue their studies in an environment of the greatest and richest historic interest; Moslem inquirers, too, eager to grasp the Christian viewpoint; Christian missionaries contemplating work among Moslems, in Morocco or China, in Arabia, Persia or India, whether natives or foreigners,—these all will turn to Cairo and to its Christian University with eagerness and satisfaction.

HISTORY OF THIS UNIVERSITY PROPOSAL.

This educational proposal has some fifteen years of history. 1898. American missionaries at Cairo present the educational need for a Christian College at Cairo to the American Consul.

1903. A Committee of the American Mission in Egypt is appointed to study the whole question in the light of the history and development of Christian education in the Nile Valley.

1911. The United Presbyterian Board of Foreign Missions, located in Philadelphia, commissions its Secretary to study this proposal. A commission of three Americans make a preliminary survey of educational conditions in Egypt and the Near East. A three day educational conference is held, attended by American missionaries engaged in educational work. This conference votes unanimously that a Christian University has become a logical missionary and educational necessity.

1913. Action is taken in America appointing a Promoting Committee for the proposed Cairo Christian University. Trustees are selected. Steps are taken to secure a charter. Investigations extending over several years defining the character of the institution required, are carefully reviewed and the main lines of educational procedure are fixed.

THE CHARACTER OF THE PROPOSED UNIVERSITY.

Two fundamental ideas underlie the entire proposal, and are considered absolutely essential.

1. It must be a *University*. Though including an undergraduate or Collegiate Department, its educational aim reaches farther. Post-graduate courses and professional schools, whose standards of thoroughness and whose broad cultural spirit are undeniable, must establish for this institution its University claims.

2. It must be a *Christian University*. Its promoters have never conceived of it as sectarian, but they have emphasized its Christian character as a supreme requirement. The supreme need of the world to which this University is to minister is Jesus Christ. The greatest service this institution can render is to make Jesus Christ known.

Courses and Professional Schools Proposed Tentatively.

- | | |
|--|--|
| 1. Collegiate Department. | 3. School of Education. |
| 2. Graduate School, with courses such as | 4. School of Christian Apologetics. |
| Arabic literature and History. | 5. School of Agriculture. |
| Islamic theology and criticism. | 6. School of Engineering. |
| Biblical Archeology. | 7. School of Law. |
| Political Science. | 8. School of Journalism. |
| | 9. University Extension and Publication. |

Woman in Egypt.

From "The Times," Monday, March 30th, 1914.

SPREAD OF THE EDUCATION MOVEMENT.

(FROM OUR CORRESPONDENT.)

Cairo, March 20.

IT is fairly generally admitted that the future of all Moslem races, and the elevation of their moral and physical standard, depends in a great measure on the better education of the Moslem woman and on her emancipation from the very secondary—one might with all truthfulness say, degraded—social position that she occupies even to-day. There are signs that this fact is gradually receiving recognition in Egypt. The spread of education among the male section of the population is slowly broadening the views of the Egyptians as to the social position of their womenfolk. Polygamy, except among the lower classes, is as much an exception to-day as it was the rule some score of years ago. The increase in the cost of living may, of course, have had something to do with this change, but as this monogamistic tendency has been noticeable among the Pasha and Bey class, it is not unreasonable to assume that the spread of education has not been foreign to it. Furthermore, the movement in favour of the abolition of the veil which has sprung into prominence during the past two or three years, and the articles, some of them exceedingly outspoken on that subject, and on the urgent necessity for improving the position of the Egyptian woman, which appear in the vernacular Press, afford interesting indications of the transformation in the general outlook which is slowly coming to pass.

The raising of the standard of education among the men has had for natural consequence a demand for educated wives, and parents, realizing this fact, are seeking by all means in their power to obtain for their daughters the instruction that will render them intellectually attractive when the time comes for them to be married. The Government has done its best to assist in the matter, and has established a great number of schools where girls can receive elementary and advanced tuition. But the demand for admission far exceeds the available accommodation.

"BLESSED BE EGYPT."

NEW SOCIETY FOUNDED.

While official efforts have been made to meet this new situation, it has become increasingly evident that the instruction afforded at the public and private schools was not having the useful result that was expected, in that girls who had completed their studies had no means of further extending their knowledge, and that those whose early marriage had brought their education to a premature close had no facilities for completing that education if after their marriage they desired so to do. With a view to filling this want there has been founded in Cairo, under the auspices of the Khedivah-Mother and of the wives of the Ministers and of the chief European and native notables, a society called the Women's Educational Union. Its objects as set forth in its statutes are :—

1. To unite in a common bond women of all nationalities interested in education, and thus promote the cause of female education in Egypt.
2. To assist mothers and teachers to understand the best principles of education, and afford them opportunities for consultation and co-operation, so that the wisdom and experience of each may be profitable to all.
3. To provide for this purpose lectures dealing with education in its physical, mental, and moral aspects.
4. To afford to girls and young women who have been well educated an opportunity of maintaining their interest in intellectual and literary matters, and to publish for that purpose a magazine dealing with educational subjects in a language understood by the majority.

Two meetings have already been held at the Egyptian University, and at the last Mme. El Bassel, who is well known as a writer, gave a lecture in Arabic on "The Influence of Women." A large number of adhesions have been received, and there are many signs that the society will meet with great success, since every effort is to be made to observe the wishes and customs of those for whose special benefit it is intended.

◆

"JESUS ONLY."

"Naught of self to mar His glory,
 Naught of sin to make it dim,
 Just a glorious, glorious shining
 That the friends around see Him,
 Resurrection joys abounding,
 Every morning, mercies new.
 Every day, His conscious Presence,
 All my life one interview,
 Soon He'll come, then I shall see Him,
 See my LORD, 'The Crucified.'
 What a glorious day is breaking,
 He and I, quite satisfied."

2 Cor. 3 : 18.

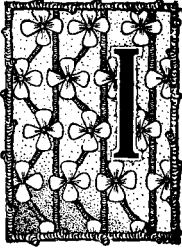
Rom. 8 : 32.

The Guzzana and the Decklace.

A STORY FOR WOMEN.

By I. LILIAS TROTTER.

(Translated from Arabic.)



N a town of the Sahel there lived a woman named Baiya, who was prosperous and ambitious. Her husband kept a grocer's shop, and was in friendliness with the great ones of the place, and they were in the act of opening negotiations for the betrothal of their eldest girl with the son of Si Mokhtar, who owned a large farm in the mountains.

And it came to pass that the day drew near for the yearly Ziara* at a Marabouts, not far from Si Mokhtar's farm, and Baiya made up her mind to go, with the intent of pushing forward the matter of the betrothal.

And without doubt she must go with all the best clothes she could find or borrow, and as she thought on the possessions of her neighbours, she remembered that the wife of the Mufti had a beautiful collar of doubloons, worth 400 francs, and she would certainly not be needing it, as she was ill, and unable to go to the Ziara.

And as the Mufti's wife was a kind-hearted woman, she lent the collar without difficulty, and Baiya took two candles of a duro each from her husband's store-room, and hired a mule, and went with the little caravan of townswomen to the Shrine among the olive trees on the mountain.

And she was pleased to find that several women were there from Si Mokhtar's house, and she felt with joy that they were admiring her head handkerchief of green and gold, and her bracelets, and above all her necklace, and she was glad to see that no one else in the room was as beautified as herself.

And while she was talking to the women, there was a stir in the doorway, and there entered two or three Guzzana women,† of whom one could tell by their tall headdresses and gay draperies that they came from far away.

And it entered Baiya's mind that it would be a good thing to find out from them, before matters went any further, whether the marriage into Si Mokhtar's family would be a success. So after a time, when they had all eaten Couscous, and some were beginning to lie down to sleep, Baiya took the head Guzzana into a corner of the arcade, and put a franc in her hand, and asked her how all would turn out.

And the Guzzana bought her sieve and gave her the two beans to name, and shook them with the rest of the beans and the cowryshell and the sugar and the charcoal, and said, "Behold, O my mother, how well they lie, the sugar and the cowry are close to them and the charcoal is far away. The young man will see in thy daughter a pearl of the sea and a rose of the garden, and will kiss the earth on which she treads; and they will have six sons and three daughters, who will be the wonder of the land for

* Periodical visitation of a Saint's tomb.

† Travelling fortune-tellers.

beauty. Fear not to go forward in the matter, all the signs bespeak good fortune.

And Baiya in her foolishness believed it, and began planning in her mind how the preliminaries might be settled next day. And as she thought on all with a light heart, one more question came to her mind, and she asked, "I pray thee tell me one thing more. My husband has a shop, and he owes much for his merchandize, and I fear he will not be able to give me all I shall want for the feast of the bethrothal. Tell me, shall I be able to make such a feast as I desire?"

A sudden look of cunning joy crossed the face of the Guzzana, but Baiya did not notice it. And she shook the sieve again and said: "I see Couscous as mountains and Sherba as the sea, and teremir and kaboul and safri of all kinds. It will be the grandest feast that thy town has ever seen."

"Canst thou tell me how this will come about?" asked Baiya.

"I can tell thee the way I see open before me as thou speakest," answered the Guzzana. "Let the collar that thou wearest sleep under my pillow, and by the blessing of heaven every coin will be doubled by the morning: So shalt thou have enough and to spare."

And Baiya was so excited and elated by the prospect before her, that her good sense fled from her, and she took off the necklace and gave it into the Guzzana's hand, and watched her as she lay down with it under her pillow, and then she herself sank to sleep with dreams all night long of such a feast as had never been seen in the land before.

As soon as it was dawn, and the guests began to stir, Baiya was awake and longing to count over the new coins that would have come down from heaven in the night. But when she looked towards the Guzzana's corner, behold it was empty. After the first moment of surprise and fear, she said to herself, "Of course she would not show me the treasure before the neighbours: she will be waiting for me outside." So she went out in the stillness of the dawn, and searched round among the olives, expecting every moment to find her, but, to her dismay and terror, she found her not, nor did anyone in that place ever see her again. For before midnight she and her companions were far away, having got a child to let them out and bolt the door after them.

And so poor Baiya's dreams of splendour vanished as do dreams of all kinds. For her husband was so angered that he would hear nothing of the marriage, and long before they had saved enough to replace the collar, Si Mokhtar's son had taken a bride from elsewhere, and the visions of the Guzzana were worth no more than the handful of beans in which she saw them.

O my sister, thou dost pity Baiya in her folly and her shame, but have a care that thine be not greater. For there is one with more cunning than the Guzzana, who works on thy love of admiration, and thy desire for wealth and this world's goods, to thine eternal ruin. Thine adversary is Satan, and ever since by his lies he robbed our father Adam and our mother Eve of the garden of Paradise, he has practised many ways of cunning, and has robbed millions of souls who have listened to him.

And even now he is whispering in thine ear, it maybe, that if thou wilt listen to him he will increase thy pleasures and thy prospects, and in thy folly thou dost believe his lies and try his ways: and woe be to the day when thou dost awake in the morning of life to come, and find that, instead of increasing them, he has stripped thee of all. And this would be a terrible thing if thy life were thine own: but like Baiya's necklace, thy soul with its powers of enjoyment has been but lent to thee for a little season, and if thou dost give it into the hands of Satan, thou art robbing God, and this is a great sin.

There is only one whom God has sent into the world into whose keeping thou canst give thyself, and trust thyself, this is our Lord the Messiah. When hearts and lives are given up into His hands and into His keeping, they find all their powers and all their joys not doubled only, but increased and multiplied without end.

I would speak specially to the girls and younger women who read this story. You want to have all the best things that life can bring you, and you do well. God wants to fill your hearts with love and gladness that will last and go on increasing as the years go by, so that you shall have no fear about growing old and uncared for. Satan's purpose is to drag down your days till they end like an autumn evening. Christ our Lord longs to lift them up till they end like a spring dawn, with the beautiful morning of heaven to follow. He has said in the Holy Gospel "the thief cometh not but for to steal and to kill and to destroy—I am come that they might have life, and that they might have it more abundantly." Into His hands may your souls be brought, and by His keeping may they be kept till that full and perfect day of heaven begins.

Evolution in C.M.S with regard to Women's Work.

IN moving the adoption of the C.M.S. Report at the Annual Meeting this year, Mr. Sidney Gedge drew upon his long store of reminiscences of the past. He said: "On this my fifty-sixth appearance on the platform as a member of the Committee, may I, looking back over that long period, note one great change, not in the Society's principles, which remain the same as they were at the Society's birth, but in its way of regarding and treating women. At the commencement of that period there were only twelve women missionaries, and they were all in subordinate positions, and the Committee then, and for some years afterwards, were very shy of mentioning in print, to use their own words, the work done by women. There were fifteen times as many men missionaries as women missionaries. The majority of the missionaries had wives; but the names of their wives are not given in the reports. There is only a little "M" after the missionary's name signifying that he was married. Within five years a good many ladies desired to be

trained for missionary service; but the Committee resolved not to employ lady missionaries except in very special circumstances. It is not difficult to recall some of the reasons conscientiously urged against this proposal. It was said "It would never do to put females into independent positions." It was said that they were better at home in their proper sphere, and it was said that St. Paul forbade a woman to preach. Perhaps he was thinking of the women of his own day. Even in their case he seems to make an exception in favour of Philip the Deacon's four daughters; but they were unmarried. I will not trace the steps by which better opinions grew and prevailed, but I will at once point out briefly the contrast which is afforded at the present time. Of the 1,318 missionaries named in the report, 522 are men and 796 are women, including 376 wives of missionaries, and 420 women medical and others. Of the money raised for their support and for the work of the Society, more than half is raised by the aid of women. Fifty-seven women are now members of eleven different committees, including the important committee on the Education of Women Candidates, and the Industrial Committee. The Funds and Home Organisation Committee is principally charged with the collection of funds, and the Committee of Correspondence is charged with the selection and training of missionaries and with directing generally the work of the Society. There is no woman on either of those committees, although they are on eleven other important committees. Twenty ladies, well qualified, are now desirous of doing their part to assist the Committee of the Society by joining those Committees. Next Tuesday the General Committee will have to elect the members of those two committees in accordance with Law XII., and it will be open to them, if they think fit, to appoint women upon those committees without any change of the law. I am sure that you will join with me in hoping that the Committee will be guided to a right decision on the question as to whether women should be put upon these two important committees, and if they are led to believe that they ought to be put on, that they may be guided rightly in the selection of the women."

[We hear that six ladies were elected for the Funds and Home Organisation Committee.—ED.]

At the Annual Breakfast of the C.M.S. Clergy Union, Bishop Montgomery, S.P.G., said: There was a difference between an evangelist and a pastor, for more evangelists were needed to-day at the front. He held as qualifications for the evangelist, first, that he must be a whole-hearted believer in the New Testament. He must believe four gospels, not three. Secondly, he must believe the gospel Revelation to be something new, something central. The evangelist would believe in miracles and would have left behind the critical stage; so long as he was a critic there would be a chill in his faith. Coming to the burning problems of to-day, the Bishop thought the problem at home to be "the coming" of women and their future part in the government of the world and the Church.

In his Diocesan Magazine the Bishop of Sierra Leone writes: "I see the mention in this month's *Church Missionary Society's Review* of the death of Mrs. Witcomb, who, as Miss Adcock,

came out just 50 years ago to teach in the "Annie Walsh School." . . . She was almost the first lady missionary sent out by the Society, and so ashamed were they of their own action, that they did not even mention her name in the report of the year, but said merely that 'a lady' had gone out, and for some little time longer it was not part of their policy to send out women, though they considered that women's work was 'legitimate if not essential' in the mission field. And to-day! In medicine, nursing, teaching, and evangelisation, where should we be without women's work?"

A South Land . . . Springs of Water.

(JUDGES I. 15.)



ABOUT 620 miles to the south of Cairo is a natural beauty-spot, better known to the well-to-do tourists who frequent it for two or three months during the winter than, perhaps, to any residents of Egypt. This is Aswan, of Cataract fame in the good old bygone days, and of Barrage fame (The Great Dam) in the present commercial age.

Situated at the extreme south terminus of the Egyptian State Railways, the capital of the last province, only those pass through who are contemplating a visit to the Sudan. It is true that one can go for about twenty-four hours past Korosko and Ad-Dirr before reaching Wadi Halfa, the Sudan frontier town. Apart from travellers to the Sudan, comparatively few take this journey, and the writer has only just now been able to plan the first colportage trip by government steamer from Aswan to Ad-Dirr.

In this truly "south land" the need there is for springs of spiritual water.

Commencements.

Such a little spring is the Sudan Pioneer Mission. The work, as it is now, was organised in 1914, and its objective made to be the Moslem peoples of the Northern Sudan, more particularly the frontier tribes, such as the Bisharin, the Dongolans, Arabs, Nubians (Kennzi and Pijadischa), and others. It has to do with three different branches of languages, as: Semitic (Arabic), Sndanese (Berberine languages), Hamadic (Bisharin).

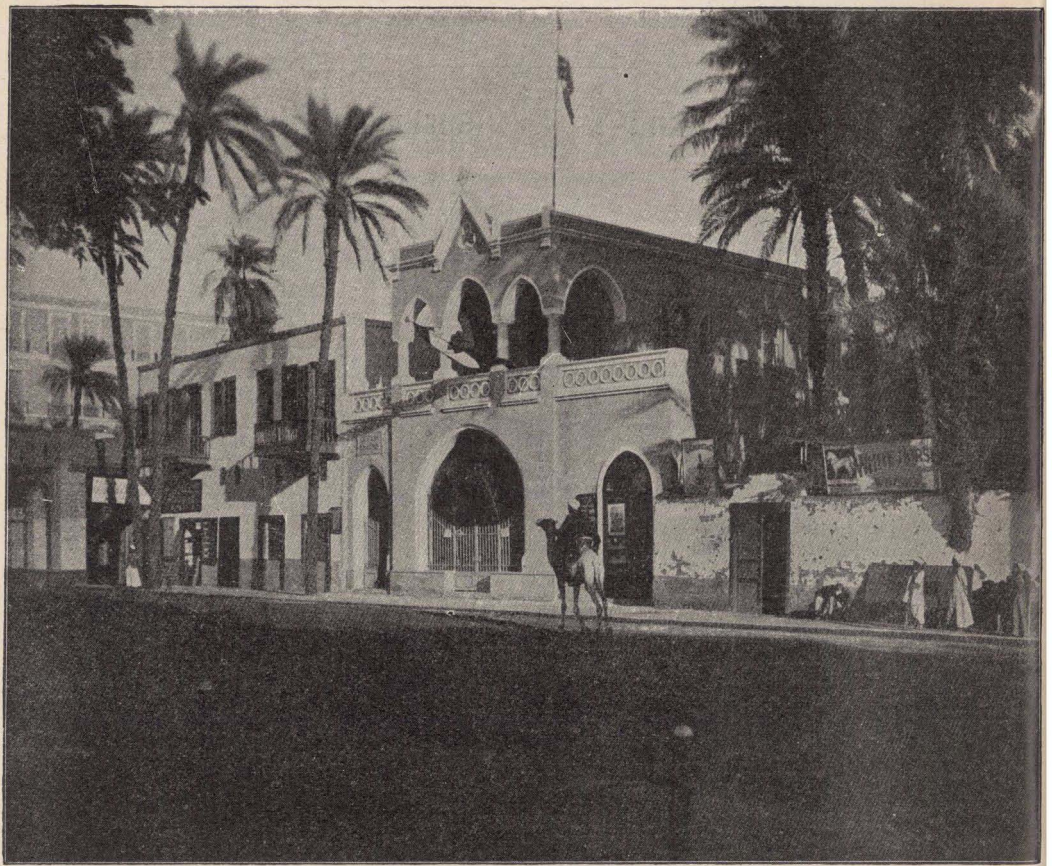
This mission is part of the work of the German Evangelical Church, and has now actually at work in the field fifteen missionaries. Like all other mission work, and more particularly that in Moslem lands, it has had its ups-and-downs, and the late revered Pastor Ziemendorff has been greatly blessed in building up this work under the guidance of God.

Progress.

People are always asking for facts and figures, and it is not always easy for a casual visitor to give such, but, as the writer said when speaking in St. Mark's Church, Aswan, on Sunday,

February 8th, by kind invitation of Rev. Canon Yates, "All Christ's people should believe in missions for Christ's sake, but should there be any persons who do not for *Christ's* sake, then surely they should believe in *medical* missions for *humanity's* sake, and here in this town such work is being carried on under your own eyes."

The most important feature to strike the visitor is the medical work carried on by Dr. Frohlich and his staff of earnest



FRONT OF S.P.M. CHURCH, ASSUAN.

Christian nurses. There are naturally two parts, one being the polyclinic, and the other the hospital. The first treats 100 persons every other day in Assuan, and a good number of people at Daraw every Saturday morning. The latter is a most useful building, containing twenty beds, one part being for men and the other for women.

Evangelistic.

This is principally carried on from the prettily-designed Church on the main thoroughfare. Besides services held in

German each Lord's Day for German tourists and residents, evangelistic addresses in Arabic are regularly given every Sunday evening, well attended by Christians and Moslems. Every opportunity is being used to sow the seed—short addresses given to the patients in hospital and clinic, regular Bible instruction to the 80 girls attending the mission school, Bible readings with native men and women, bring the weekly number of addresses up to 55. There is also itinerating work being done, and by the side of the Church is a very neat-looking bookshop, in the charge of a trusty worker, Samwil, a converted Nubian Moslem, who has been connected with the mission since its beginning.

Literary work is also done, for the same Samwil has translated the four Gospels into Nubian. These are produced by the British and Foreign Bible Society at Berlin, besides a spelling and reading book in Nubian compiled by the famous linguist, Professor Westermann, committee member of this mission.

There are at present three stations—Aswan, of which we have given a little sketch; Daraw, which is about an hour and a half to the north, where there are junior missionaries studying the language and carrying on itinerating work and gospel meetings for effendis, besides a small school on the other side of the river, and finally, Edfu, which has a very useful Girls' School carried on by three ladies, as well as systematic harim work.

Then, in addition, the Rev. J. Enderlin has been making an Evangelistic tour with Samwil in the Hinterland in and around Dongola, with the view of extending the mission farther southwards.

Prospects.

Who can estimate the blessing that may result to the country from Christian homes set up by girls trained in Aswan or Edfu schools? Who can record the gratitude of the various classes of persons treated at the morning dispensary—on the one side a group of men receiving a Gospel address; on the other Nubian women being spoken to by Samwil; and on the third, Arab women being addressed by one of the missionary ladies.

Then what of the forward movement opening up work among the people of the old cities for which we have been praying in our Egypt Prayer Cycle?

Yet again, what of the needy work which others have felt the need of in Cairo? It is easy to curse the Berberi (Nubian) bowwâb in the Cairo papers; it is quite another thing to give a sovereign to a mission working among the Nubians, or to give a sufficient sum for them to start work in Cairo among such a class.

The outlook at home seems bright, for the late Pastor Ziemendorff's mantle has fallen upon his son, who, at their request, has been elected chairman of the mission, while a new home secretary, Pastor Held, has been engaged to organise the home-work.

Assistance.

How can our readers help? If I were to ask that they should help by their financial gifts it would be a small recompense

for more than one kind donation already received by the Nile Mission Press from our beloved fellow-workers at Aswan, but I take it that all the workers would rather that I should emphasise the intense need of prayer—prayer for souls; prayer for the preservation of the missionaries during summer months, which permanent residents in Aswan told me were "like Hell"; prayer that full guidance may be given in taking forward steps; and, above all, prayer that Christ may be glorified, and that His Kingdom may come.

British and Foreign Bible Society.



WORK IN THE EGYPTIAN AGENCY.

THE Bible Society commenced its operations in Egypt in the year 1817. For ninety-seven years, with some few intervals, the Society's chief office of the Agency was in Alexandria, which has always been a centre for Bible distribution.

History records that shortly after the bombardment of 1882, the Boulevard de Ramleh "resembled a street in Pompeii." The depôt and entire stock had perished, and a claim was lodged for compensation to the extent of £900. It was withdrawn, however, when the Committee understood that the amount would be wrung from the oppressed fellahin, whom it was their desire to benefit; and in asking Lord Dufferin to convey the sincere thanks of the Egyptian Government, Cherif Pasha warmly acknowledged "the disinterestedness and elevated sentiments which inspired the decision."

With the passing of the years the Egyptian Agency has increased greatly, both in geographical extent and in its volume of business. Since 1912 the Society has made its headquarters in Port Said, where a Bible House has been erected as a base of supply, which has already proved to be a far more convenient position for Bible distribution among the countries of the East. As ships of all nations converge at this port, they serve to bring in the Scriptures we require from the various countries where they are printed, and to take them out again for distribution. To restore the Word of God as a living voice to these lands, speaking to all men, whether Moslems or Christians, is a work of the greatest importance. Islam is a declining and retreating power, and we rejoice in the fact that throughout this Agency Moslems are the best purchasers of the Scriptures. The following will give some idea of the work of the Society during the past year.

Circulation.

During the past year, by the blessing of God, 104,832 volumes have gone forth, which surpasses by far all previous records of distribution in this Agency. Of this total sales by colportage amounted to 71,800 volumes, in no fewer than seventy-

three languages. Over twenty different missionary societies operating in the same field have drawn from the Society a total of 13,997 volumes.

In the Harbour of Port Said.

There are few places within the range of the Society's operations able to present a more favourable report than the Port Said station. We rejoice in having more than doubled the circulation of the previous year, as well as in the marked blessing which has been so evident during the year, and to which the reports of the colporteurs bear testimony. It has been our privilege to hear of the conversion of several non-Christian seamen, as the direct result of the purchase of a Testament, or even smaller portions of God's Word.

During the year 1913 there passed through the Canal 5,074 vessels of many nationalities. Of these 65 per cent. were under the British flag. Consequently, of the 57 languages circulated, the highest number of Bibles and Testaments sold was in the English language, and amounted to 2,124 volumes. Next in order is German (634), followed by French (413), Dutch (245), Greek (236), Ethiopic (229), Croatian (194), Italian (179), Arabic (167), and Russian (163). For the sale of portions, Chinese leads the list with 2,567 copies, followed by Dutch (2,404), Arabic (1,640), Bengali (1,196), Hindustani (1,165), Greek (1,075), German (939), Italian (761), Ethiopic (679), Malay (647), Amharic (536).

The weekly average of the number of ships visited is 75.

Many of the Chinese crews have come to know the port as the place where the "Jesus Books" can be bought, and by means of barter some hundreds of Gospels have been circulated among Chinese, Indian and Japanese sailors, who in this way have been encouraged to make a sacrifice of their possessions in order to possess the Scriptures. Fans, chop-sticks, cigars, pipes, musical instruments, books, and an idol-god have been taken in exchange for Bibles, Testaments and Gospels.

Over 900 volumes were sold among the employés working on the Suez Canal and the pilgrims on their way to Mecca.

In the Delta, Cairo, and Alexandria.

Over this densely crowded district thirteen colporteurs are constantly travelling with the Word of God, and, notwithstanding the small percentage of readers, during the year over 34,000 copies were sold. As the man with the Book goes forth day by day, many and varied are his experiences, but for lack of space we can only mention two or three.

Searching the Scriptures.

"On one of my colportage tours I met a sheikh of a certain town who asked me for an Arabic Bible with references, which he bought. In conversation he told me that he and some native gentlemen of the town had established a society for reading the Bible and picking out questions to be asked of the Christian Church. The following evening he met me again, and purchased two shilling Arabic Bibles. Let us pray God for them."

Seed Dropped into Hard Ground.

"In the town of S—— a threatening crowd gathered around our colporteur. He stood his ground and persisted in offering his books for sale. After a time a man came forward from the back of the crowd and ostentatiously requested to be shown a Testament, saying he wished to read the book and to expose its errors! He made his purchase and left immediately. The following day, as the colporteur was working in another town, he was surprised to meet his customer of the previous day, and to see him come forward and quietly ask to be allowed to change the New Testament for a Bible. This was readily done, and the man left studying the Book intently."

"The porter of an institution in the town wished to have a large Arabic Bible I was showing him, but he had no money. However, so anxious was to possess it, that later in the day he borrowed the money and bought it."

In the Anglo-Egyptian Sudan.

In the fifteen years since the conquest of Omdurman, the Sudan has undergone a remarkable change. 1,500 miles of railway have been constructed, and are in operation. A new port on the Red Sea has been built, and the revenue has risen from 35,000 to 1,631,000. At that time the country was very unhealthy; now the death-rate is half that of Manchester.

Sir Wm. Garstin's scheme is to build a barrage on the White Nile, probably at Gebel Auli, and another on the Blue Nile at Sennar. From there a canal will be cut northward, running parallel with the river, from which the irrigation water will be drawn.

The Test Farm of 1,800 acres, which has been in operation in the province of Gazira, has been giving great satisfaction. The crops are grown by natives who rent the land. The cotton is irrigated exactly as it will be in days to come when the whole scheme is complete. The Gazira Province has from three to four million acres, the whole of which is very suitable for cotton growing, having a gentle slope from east to west.

Tokar, about eighty miles to the southward of Suakin, has also been found to be a suitable district for cotton growing. 50,000 acres of cotton were under cultivation there last year. All the cotton of the district is graded by a Government specialist, and sold by auction in the open market.

The Society's own depôt is well situated in Khartoum, from which three colporteurs are working. During the past year the total sales were 4,203 volumes, against 2,576 copies in the previous year. These sales were made up of 334 Bibles, 419 Testaments, and 3,450 portions, in 15 languages.

Mr. Haim, our senior colporteur who has had charge of our work at Khartoum, made an extended journey to the north toward the close of the year, commencing work in Wady Halfa, the most northerly town of the Sudan, and amongst other places, visiting Abu Hamed, Karina, Merowe, Korti, Debba, Dongola, Berber and Atbara. Another journey was made south of Khartoum, visiting Wad Madani, Sennar, Korsi, and El Obeid.

In the Holy Land.

This part of the Agency has felt the bad effects resulting from the European struggle with which Turkey was engaged during the past year. Now that the war has ceased, many changes are being made for the improvement of the country. France has obtained a concession to build a port in Jaffa, and to construct new railways in the country; while Jerusalem and Bethlehem are to be linked up by electric tramway.

The Mecca-Medina railway carried 182,662 passengers during the year; but when the returns are compared with the total cost, its working profits are said to be insufficient to cover even the interest on the capital involved. Among the Mecca pilgrims who principally use this railway the Society's colporteur has worked, selling 17 Bibles, 27 Testaments, and 283 portions.

Covered by a network of missionary agencies, the Holy Land knows no famine of the Word. There is probably no country where, in proportion to its size, so much effort is put forth by missionary societies of every communion. The danger is lest the Scriptures should be cheapened too much, by large gratuitous distributions made by Christian travellers—even to waste—who neither understand the people nor their needs.

The total issue of Scriptures for the past year from the Society's depôt in Jerusalem amounted to 8,543 volumes, against 7,424 volumes in 1912. These were made up of 1,403 Bibles, 1,165 Testaments, and 5,975 portions, in 32 languages.

As in former years, special efforts were again made to reach the pilgrims with the Scriptures, but on account of the Balkan War the number of pilgrims was considerably less, and consequently sales were fewer.

Colporteur Joseph Manasseh, a converted Persian Jew, has continued to do work among the many thousands of Jews in the towns and villages. Nobly and bravely he has borne persecution in carrying the Scriptures to his fellows. During the year not less than 1,998 volumes have been sold in Hebrew, diglots, and the other languages used by the Jews.

In Syria and the Lebanon.

Since the Society decided to have its own depôt more to the front in Beyrout, and to send colporteurs through the many villages of the Lebanon, the sales of Scriptures have greatly increased.

The well-stocked depôt is situated near the post offices, and under the care of Mr. Vartan Atchinak, who, together with his colleagues, have been untiring in their efforts. One colporteur is employed constantly in the town and harbour, while two others itinerate through the country. The Beyrout depôt serves as a base of supply for Antioch, Aleppo, Alexandretta, and Damascus depôts.

Suez and Red Sea.

From Egypt and along the North African coast, as well as from Europe, great numbers of Mohammedan pilgrims meet at

the port of Suez on their way to Mecca. From this point special ships are run by the Khedivial Company to the ports on the Arabian Coast. The number of Egyptians who made the pilgrimage to Mecca and Medina via Suez and the Red Sea was 6,658, while 7,677 made the pilgrimage to Mecca only. Pilgrims from countries north of Egypt who went to Mecca and Medina numbered 5,459, and to Mecca only, 5,797. All these pilgrims landed at the quarantine station at Tor for disinfection, 800 being admitted to hospital. There were 117 deaths.

At Suez our colporteur spent four weeks, selling 5 Bibles, 29 Testaments, and 190 portions; or 224 volumes in all.

May the Lord bless these seeds of truth; and may many of them take root even in Mecca.

Hodeida.

A very few years ago Hodeida was considered to be closed to the missionary and the Gospel. Two years ago, when the depôt was opened, Scriptures were held up by the customs for months and the depôt closed by the authorities. Now the Bible depôt is the brightest spot in the town. It has weathered its stormy stage, is now tolerated by the authorities, and left alone. Two missionaries of the Danish Mission have been located in this town, and during the closing months of the year good sales were being made by the colporteur to the Arabs of Yemen.

The Rev. O. Hoyer has persistently faced the difficulties, and with him we rejoice in the hopeful prospect for Bible distribution.

In Abyssinia.

For a full century the Bible Society has been making translations for the great country of Abyssinia, but peculiar difficulties have at all times made it impossible to carry on any form of organised Bible distribution. It is not in their own land that the people of King Menelik's realm most readily find the Scriptures. True we have had for some years a small vantage-ground for an experiment in Bible work through the Rev. Carl Cederquist, of the Swedish Mission at Eritrea, who has been permitted to extend his sojourn at Addis Abeba, King Menelik's capital. History records that the first consignment of Scriptures sent into Abyssinia by the Bible Society was in 1815, and since that time some distribution has been made through traders, which has always proved to be far from satisfactory. It was in June, 1905, that a consignment of Holy Scriptures, packed in four uniform cases, specially made for mule transport, were despatched from the Egyptian Agency to Djibouti, whence they were sent on to rail-head at Diredawa. In February, 1906, Mr. Cederquist announced joyfully their arrival.

In the autumn of the year under report, the Agent, Mr. T. C. Hooper, made a visit to Addis Abeba, travelling via the Red Sea, touching at the ports of Massawa, Assab, and Djibouti. Mr. Hooper was kindly received by His Grace the Abuna Mattheos, who said he would gladly welcome a Bible depôt in the capital, with colporteurs working from that centre, and promised to give his sympathy and co-operation.

THE MOSLEM WORLD

A quarterly review of current events, literature, and thought among Mohammedans, and the progress of Christian Missions in Moslem lands.

EDITOR:—SAMUEL M. ZWEMER, D.D.

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CALL OF UNITED PRAYER.

To those who have learned the secret, every number of this quarterly is first and most of all, a call to united, earnest, definite and prevailing prayer. This number, for example, will fail in its mission, and fall short of its highest purpose, unless it leads us to intercession: (1) For all lonely and discouraged workers in situations where hope deferred makes the heart sick; that God may give them the blessings that come even in discouragement. (2) For Moslem womanhood, especially the women of Egypt; that during this transition period, new civilisation of the West may not prove to them a stumbling block, but a stepping stone to higher and purer home life; and for the Missionaries and Biblewomen who must interpret to them these new movements for the emancipation of womanhood. (3) For Moslem converts, inquirers and backsliders. The difficulties of the problem are laid before our readers, and we must bear each other's burdens and so fulfil the law of Christ. (4) For the Bahais of Persia and throughout the world, that they may not rest satisfied until they find true haven in Jesus Christ. (5) For the unoccupied fields of the Southern Sudan. (6) For Missionaries among Moslems, that they may learn the secret of conciliation without a compromise, of winning hearts without surrendering principles, of self-sacrificial love for others and yet fearlessness to the point of dying for the truth. Such are some of the prayer topics suggested by the contents of this number.

S. M. ZWEMER.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1914.	Receipt No.	£	s.	d.
Mar. 11.	4900	1	0	0
"	4901		2	0
"	4902		12	0
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	As above	2062	16	6
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General Purposes—				
	Already ack'g'd	1657	14	3
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"	8. 4957		2	0
"	9. 4958		1	0

Date. 1914.	Receipt No.	£	s.	d.
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"	4976		5	0
"	17. 4977		5	0
"	4978	Building		
"	4979		1	0
"	18. 4980		1	1
"	4981	{ Building General		
"	4982		2	6
"	4982		5	0
"	20. 4983	Building		
"	21. 4984		2	0
"	4985		5	0
"	4985		2	0
"	22. 4986		2	2
"	4987	Building		
"	4988		1	0
"	4989	U.S.A. Building		
"	4990	General		
"	4991		2	10
"	23. 4992	Building		
"	4993	{ Scotland Building		
"	4994		20	0
"	24. 4995		5	0
"	4996		2	0
"	25. 4997		2	0
"	4998		10	0
"	4999		10	0
"	5000		2	0
"	27. 5001	Building		
"	5002		10	0
"	28. 5003		3	3
"	5003	Building		
"	5004		2	6
"	29. 5005	Building		
"	5006		2	6
"	5007		5	0
"	5008	Building		
"	5009		5	0
May 1.	5010		1	1
"	5010		10	0
"	5011	Building		
"	5012		4	10
"	2. 5013		3	0
"	5014		10	0
"	5014		1	0
"	5015	Building		
"	4. 5016		5	0
"	5. 5017		4	0
"	5018		7	0
"	5019		3	17
"	5020		5	5
"	5021	Building		
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"	5023		2	2
"	5023		1	18
"	5024		3	10
"	6. 5025		5	0
"	5026		5	0
"	7. 5027		5	0
"	5028	Building		
"	8. 5029		5	0
"	9. 5030		2	0
"	5031	U.S.A. Part Building		
		73	18	2

Date. 1914.	Receipt No.	£	s.	d.
May 11.	5032	Building		
"	5033		10	0
"	5034	Building		
"	5035		60	0
"	12. 5036		8	4
"	5036	Building		
"	13. 5037		1	0
"	5038		1	0
"	5039		1	0
"	14. 5040		3	14
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"	15. 5043		40	0
"	5044		10	6
"	16. 5045	Building		
"	5046		50	0
"	5047		13	0
"	18. 5047		5	0
"	19. 5048	Building		
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"	5050	Building		
"	5051		20	0
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"	5053		10	0
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"	23. 5054		1	1
"	5055		10	0
"	5056	Building		
"	5057		1	0
"	5058		3	6
"	5059		15	6
"	5059	Building		
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"	5061		3	5
"	5061		5	0
"	5062		1	7
"	25. 5063		2	0
"	5064		5	0
"	5065		1	0
"	5066		3	3
"	26. 5067		5	0
"	27. 5068		1	0
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"	28. 5070		5	0
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"	5072	Building		
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June 2.	5077		20	0
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"	15. 5098		1	2
"	5099		1	4
"	5099		12	6
		£639	15	10
Building Fund..		376	19	8
General ..		262	16	2
		£639	15	10

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A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

Edited by Annie Van Sommer

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

The Quarterly Paper of the Nile Mission Press.

AUTUMN NUMBER—OCTOBER, 1914.

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REVIEW BY REV. W. H. T. GAIRDNER.

"ETHIOPIA SHALL SOON STRETCH OUT HER HAND UNTO GOD."

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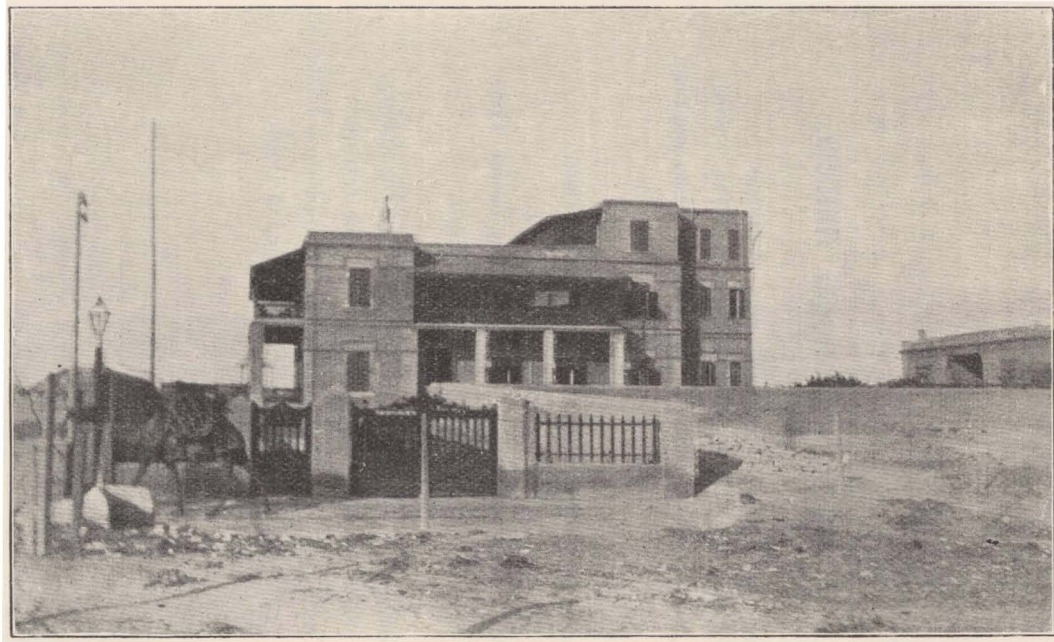
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Russia's National Anthem.

God, the All-terrible, King who ordainest,
Great winds Thy chariot, lightning Thy sword,
Look on us now from on high where Thou reignest,
Give to us peace in our time, O Lord.

God, the All-pitiful, man hath defied Thee,
Still to eternity standeth Thy word,
Falsehood and wrong shall not tarry beside Thee.
Give to us peace in our time, O Lord.

God, the All-wise, by the fire of Thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness Thy Kingdom is hastening,
Thou wilt give peace in Thy time, O Lord.



"FAIRHAVEN," FACING WEST.

"Blessed be Egypt."

Vol. XIV.

OCTOBER, 1914.

No. 60.

Editorial.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted.

The Lord of Hosts is with us, the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations He hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The Lord of Hosts is with us, the God of Jacob is our refuge."

—PSALM xlvi.

God is our refuge and strength, a very present help in this our time of trouble. How many ten thousands of people are proving the truth of these words at this moment, in England and in Germany, and all over the world. God can still keep the river of peace flowing unchanged through His children's hearts. The Lord can still keep them unmoved in the midst of trouble. He will be exalted, and we will be still. We have sure confidence in Him that He will work out His own purposes, and defeat the enemy of souls who sends forth his unclean spirits to gather the kings of the earth to battle. It wrings our hearts to think of the mass of human suffering in the earth to-day.

War, pestilence and famine are said to be God's judgments in the world. But even in judgment He remembers mercy. He overcomes evil with good. And surely we see this in the new spirit that has come over our own nation. England is not the same that she was three months ago. Suddenly noble qualities have again sprung into being, self-sacrifice, devotion, self-forgetting courage. A passionate desire to serve—to give themselves. For all this we thank God, and pray that the fire through which we are passing may purify our whole people, and revive our deepest faith in the unseen Hand that is over us. We would pray that we may be so blessed through the trouble that we may be made a blessing to our Allies, and some day to the Germans themselves. And that through all the fighting and suffering that is bound to come, we may never falter or lose heart. The Lord of Hosts is with us, the God of Jacob is our refuge.

As tidings come that one after another of the German colonies is passing into other hands, the responsibility is laid upon us to see to it, when possible, that the German Mission Stations are cared for. The most devoted Moravian and other German missionaries have worked for years in Togoland, Demaraland, Namaqua Land, the Cameroons, and elsewhere. As we think of the German Mission in Egypt, we ask that members of our prayer union may remember them in their time of trouble, and may pray that we shall all so act as not to add bitterness to their already bitter cup. But rather that the Christians of both lands may recognise the higher call of the Kingdom of Christ, and the one God and Father of us all. That even while we are separated by earthly barriers, our hearts may not be torn asunder. We should daily pray for each other.

In the January number of "Blessed be Egypt," notice was drawn to the fact that we were entering a year that was considered critical by students of prophecy. It is not one single year that is critical alone, but the period contained in the next few years; from now on, till 1923. The events to which the great prophecies of the Bible point are—the fall of Romanism: the fall of a religious power in the East: the passing of the land of Israel into the hands of the Jews: the closing of the times of the Gentiles. And ever drawing nearer, the return of our Lord. Austria has been the great political support of the Papacy.

Through all these troublous years that may be before us, the message of the Saviour, Jesus Christ, our Lord will be given far and wide. It is our last opportunity. We want to do our utmost to bear witness to Him until the time for our witnessing is ended. We are thankful for the news contained in the report of the last few months' work at the Nile Mission Press. They have been busy months. The printing and colportage work have gone on apace, and we look for further growth. We have been sustained through the first weeks of difficulty arising from the war; but some parts of the work are in special need of help. The Port Said Book Depôt and the publication department both need support at this juncture. Mr. Upson is most anxious that we should not dismiss our workmen or colporteurs, as they would find it hard to get work elsewhere. If we are enabled to send out help, we can keep our own printing going, and this in turn enables us to keep up the rest of the work. We need also to pray for the safety of all missionaries in Egypt and elsewhere, as efforts are made to stir up native antagonism. A sudden wave of excitement might arise, and mischief be done before we knew of the danger. Against all these we can hold fast the shield of faith for our distant friends.

Many readers will be interested in "The Twice-born Turk," the life-story of Sheikh Abdullah, of which we print the first chapter in this number. We propose to bring it out as a serial story in "Blessed be Egypt," and should greatly value the help

of friends in issuing it as a book. As an Arabic story it has had a remarkable effect upon Moslems, who have done all they could to get its circulation stopped.

The Rev. Alex. McDonald, of 16, Canterbury Road, Camberwell, Melbourne, has most kindly undertaken to be Secretary for the Nile Mission Press for Victoria, Australia, in the room of Mrs. Strachan, who has resigned. Our grateful thanks are given to Mrs. Strachan for her kind help. The sympathy and assistance we receive from Australia is a continual encouragement.

FOREIGN STAMP BUREAU.—The Secretary writes:—"We have a large stock of used and unused foreign stamps for sale, and should be glad to supply these stamps on approval. We should be pleased also to receive gifts of stamps, to be sold on behalf of the funds of the Nile Mission Press. Application to be made to Rev. E. W. Godfrey, 28, Victoria Street, Newark-on-Trent."

FAIRHAVEN has been full of missionaries all the summer. Miss Helen and Miss Lilian Bowell are in charge, and they have had a very busy time. We believe it will be quite safe for winter visitors to go out from the beginning of October. An English packet carries mails from London to Port Said every week, and it would be the best, and possibly the only way at present for going to Egypt. From Port Said visitors should take the train to Sidi Gaber for Fairhaven.

The Nile Mission Press.

QUARTERLY REPORT.

IN "Blessed be Egypt" for April last we made some reference to the special strain under which all mission work was being carried on at that time. This was largely due to efforts made by a small circle of Egyptians to secure the re-conversion (or, as we should say, the apostasy) of many of the converts. The months from April to June will always be remembered, but, as was foreseen, many, and those most worth saving, have come safely through. Petty persecution was brought to bear, actual bribes were offered, boycotting was made use of, and, last and newest of all, street preaching was resorted to. By about May or June it was felt that the worst of the crisis had passed, so far as Cairo was concerned, but country districts follow the capital in point of time in all movements and reactions; consequently, when we were beginning to praise God for safe deliverance, our brethren in country stations were feeling the greatest testing.

This, like everything else, had its day and passed. Even had there been no war, we should probably have observed but little strenuous effort after the summer vacations.

No more complete diversion could have been devised than that caused by the general European War. After all, charity begins at home, and however zealous a Nationalist or a religious Moslem may be, his chief consideration at the present moment is how the war will affect him individually, and then how it will affect his country.

In any case, we believe that many converts have stood firm for Christ, and that the victory has been due to the prayers of praying friends at home.

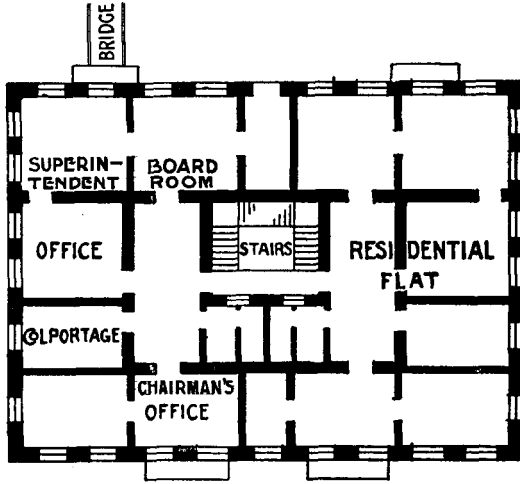
An Incident.

About a year and a half ago, Dr. Hunt brought to us a young convert from Islam, who was a candidate for baptism. It was then felt that we had no work whatever for him, but afterwards Dr. Zwemer suggested that we should take him, and try to teach him to be a colporteur, and he would meet part of the expense. This young fellow took the name of Nasrallah, and was present for the first time at the United Colportage Conference at Zeitoun, where he gave a striking testimony. He was not very successful as a salesman, and as there were other things that caused us anxiety, we felt that he needed very earnest prayer.

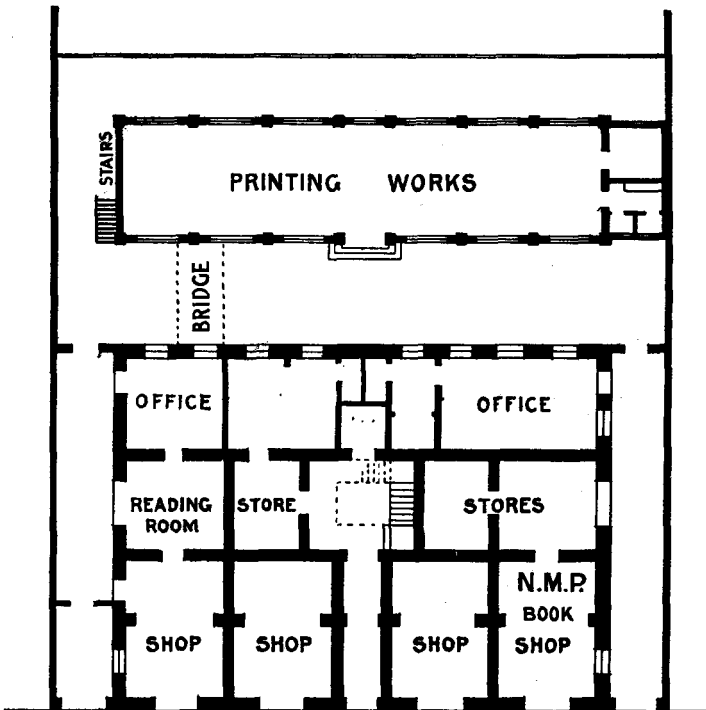
A charge was brought against him, and he did not seem to come out of it very clearly. Just as we were considering what was best to be done with him, it was announced that he had been taken by the conscription agents, and would have to serve three years as a soldier. We were very disturbed, and wrote a paragraph describing his case in "Blessed be Egypt" for April, 1913, (p. 51). The challenge was then thrown out—who would take up the case of Nasrallah and pray him through, seeing that the greater part of his time would probably be spent in the Sudan, and in any case he had been enrolled under his old Moslem name. A lady wrote to us from Canada, and said that she would be very pleased to undertake this great spiritual responsibility; she would give a certain amount of time per day to pray Nasrallah through.

Does it tell of weak faith to say that the "unexpected" happened? We thought that, through her prayers and the gracious lovingkindness of God, Nasrallah would be kept true to the Christian faith, and that he would be a Christian at heart. In the latter part of June, however, one was astonished to see an upright young soldier at the door of the Ezbekieh Church on the Sunday afternoon. He came to visit us during the week, and from his story not only did it appear that he had remained a Christian at heart, but God had raised up a friend for him in the person of a British officer, who interceded for him, and the exceptional privilege of alteration of name had been granted to him, *i.e.*, he had really been transferred from the Moslems to the very few Christians that are to be found in the army. Towards the end of July Nasrallah and two other Moslem converts received the ordinance of Holy Baptism at the hands of Dr. Zwemer in the Faggála Church, Cairo.

While thanking God for this remarkable answer to prayer, let us not forget that Nasrallah's troubles are not yet over. He will need more prayer now than before.



FIRST FLOOR PLAN



GROUND FLOOR MAIN ROAD

B

Printing Department.

There have been three outstanding events during the past months. The first was the moving of machinery and re-installation in our fine new premises. Mr. Gentles was greatly helped in this difficult business, and was successful in so arranging matters as to have one machine going all the time; consequently, we were able to carry on all our printing work with no break, and with but very little delay.

The next incident was the installation of electricity. After the installation for lighting had been effected, that of the motors caused us more thought. We had one Thomson-Houston motor of 3 h.p. It was easily erected, and has gone easily ever since. We have discovered, however, that to drive our machinery by electricity is a very expensive luxury. The second motor was erected towards the latter part of June, but did not go so smoothly as the first, and its consumption of electricity was still greater than that of the first motor. No more can be said upon this subject, for the whole matter is being looked into at the time of writing.

The various declarations of war became known just after the Superintendent had left for his summer change. A good deal of work was in hand for the Publication Department, as will be seen by reference to the list. Large stocks were being laid in for work among the pilgrims, so comparatively little effect has been felt during August.

As it became necessary to make certain reductions, a conference was held on the spot on the 14th August. It was then decided that the working hours of the Printing Department should be reduced until the end of September, and that the workmen should be paid four-fifths of their wages. We cannot, of course, cut down the permanent salaries, nor can we reduce the cost of paper and other things.

Having these splendid new premises brings to the front the need for extra type, especially of Arabic, also of English. It also raises the question whether we shall not some day have to instal either a Linotype or Monotype machine. A Linotype machine does not, however suit us because of the difficulty of spacing well, etc. On the other hand, while the Monotype, casting separate types, would suit us better, yet it is a Linotype, and not a Monotype, that has been adapted to Arabic. In any case it means an expenditure of several hundreds of pounds down, and very much more responsibility than that, because the main difficulty of working the Linotype machine is that it can only be done by a skilled operator, who must be brought from England, and he must be kept entirely at this work. That would hardly suit a small jobbing establishment like ours. Still, the question has been raised.

Publication Department.

The usual quarterly statistical list given herewith shows that many of the Khutbas and small tracts have been reprinted in larger numbers than usual. Special money has been provided for this.

Under the heading of new pamphlets we many mention Dr. Zwemer's "Centre of the Circle," and others of this type, also

the “Mansûr Series,” and a new series of illustrated parables by Miss Trotter, which have been called “Tracts for the Bairns.” Dr. Zwemer’s well-known book, “The Moslem Christ,” has been adapted to Arabic by adding an introduction and a closing chapter, and an article by Sheikh Abdullah, upon what Christ was to him while a Moslem, and what He is to him now as a Christian.

The “Descriptive Guide” has come out, not only in a newer edition, but a very much larger form, for we have added to it the publications of the American Mission and the C.M.S., with a view to getting a larger circulation for their very useful books. Then we have inserted some half-dozen pictures, with a view to making it more attractive. But this has increased the cost, and the Guide has now cost us in all about £20. It is hoped that we shall receive orders from many friends to whom it has been sent.

An interesting experiment was made in sending to many native pastors and Arabic scholars a series of questions, with addressed envelopes for reply. The questions were:—

1. What book have you found most useful for work among Moslems?
2. What tract or series of tracts have you found most useful for your work among Moslems?
3. What literature should the Nile Mission Press publish in future?

Many interesting replies have been received, but, I am sorry to say, not a single fresh order, thus far!

Our Letter Box.

South India.—“Last May I left Basel and returned to my old field of Mission work, to Malabar. Here at Cannanore I started work among the Mohammedans, the so-called Mappillas. They are not only known to be most fanatical, but also to be very energetic in the propagation of their faith. We have reasons to believe that yearly some thousands of Hindoos, especially from the lower castes, are going over to Islam. But I dare say that out of 100 converts scarcely two have a religious motive.

“Now I shall be very much obliged if you will send me copies from all the different Khutbas you have published. Probably I shall order larger quantities later on.”

Persian Gulf.—“You will be glad to know that the two books, ‘Al Kindy’ and ‘Alamul Alam,’ are creating quite a stir here. Those you send will be for free distribution.”

Peking, China.—“Enclosed please find a copy of the ‘Life of the late Wm. Borden’ in Chinese. It has just come from the press; it is part of an edition of 6,000, which I hope we shall circulate among the Moslems of China.

“The Arabic title and preface is quite fetching, and looks, to the eye of a mere layman like myself, like an inscription of some old Moorish arch. It conjures up the Alhambra in my mind.”

Oxford.—"Thank you very much for your kind letter, and for the Arabic copy of 'Christ in all the Scriptures,' which you have so kindly sent me, having heard from Miss Hodgkin about my intention. The few pages I read were very interesting and extremely well written, and I hope to find it all quite helpful."

Colportage.

It had been expected at the beginning of the war that the men would have considerable difficulty in disposing of their books, and actually it was reported that two men had failed altogether. We looked into the whole matter, and found that the only falling off that there had been was on the part of two men. The other thirteen men had sold during August as much as they usually sell during the month of Ramadhan. A week's holiday was then given, and salary paid in advance, and the men became encouraged.

Without doubt, the long continuance of war will have great effect upon the sales, and the joint Colportage Committee will then have to take necessary steps either to provide increased funds or to dismiss most of the men. This last is, however, very much to be deprecated, because we know the men cannot obtain work at the present time. Not only so, but it is very difficult to obtain colporteurs, and every man needs to have about six months' teaching and practice before he becomes of much use to us, so we hope that by means of mutual patience, and strong faith and prayer, we may be enabled to continue with the present staff.

An Incident.—"Some days ago I met a Mohammedan, named A. A., who was a Bey. After some conversation with him I sold him four books. The next day I saw him again, sitting in the same café as at the first. He then said to me, in surprise, 'Those books that you sold to me yesterday were Moslem books.' I then sat down with him in the café and discussed the matter with him, explaining to him some of the things that were in the books. The Bey then said, 'The Christians are the true Moslems, for they honour the Messiah most.' When I asked for the name of my friend I found it to be as given above. After a few days I met him again at the same café, and he then purchased from me five books. I spoke to him of Christ and salvation. He told me that he had come to Cairo in order to undergo treatment, and so was obliged to stay here for some days."

Subjects for Praise and Prayer.

Praise.—That work was going on as usual at the time of writing the report, and that the native staff had been kept together so far.

Prayer.—For wisdom in facing new problems created by the war; for the British Authorities, who are responsible for maintaining order in Egypt under special difficulties; for preservation of all our workers (native as well as foreign); and for provision of all needed financial supplies.

ARTHUR T. UPSON,
Superintendent.

4th September, 1914.

STATISTICS OF PRINTING DONE.

APRIL TO JULY, 1914.

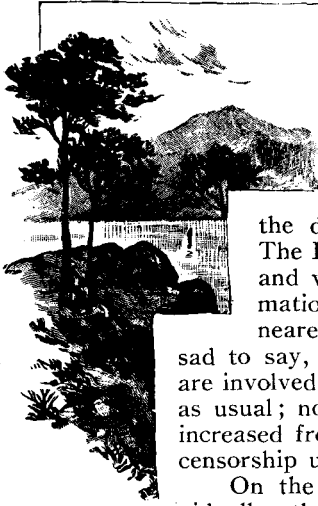
	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	33,595	933,360
(2). <i>Publication Dept. Work</i> —		
Story of Joseph	3,000	174,000
The Moslem Christ	1,000	184,000
Weighty Arguments for the Jews	2,000	120,000
Mansur Series No. 1	1,500	36,000
Mansur Series No. 2	1,500	18,000
Three Boys of Long Ago (Arabic)	3,000	48,000
Three Boys of Long Ago (English)	1,000	12,000
In the Name of God	1,000	2,000
Khutba—Maryam	7,500	60,000
Khutba—Burden-Bearer	7,500	60,000
Throne Verse	5,000	80,000
Black Stone	5,000	40,000
Redemption	2,000	16,000
The True Islam	5,000	80,000
Patience	3,000	24,000
Weaving of Said the Weaver	5,000	80,000
Coin that would not ring	5,000	80,000
Vessels of Gold and Silver	5,000	80,000
What think ye of Christ?	5,000	40,000
Bir Zamzam	5,000	40,000
Centre of the Circle	5,000	40,000
Tadpoles	5,000	40,000
	84,000	1,354,000
(3). <i>Books for other Missions</i> —	27,320	907,360
(4). <i>Various</i> —		182,374
GRAND TOTAL OF PAGES ...		3,377,094

Bookselling.

(during the same four months).

	APRIL.	MAY.	JUNE.	JULY.	TOTAL COPIES.
Colportage ..	2,865	2,280	2,268	2,787	10,200
Wholesale ..	3,741	4,167	1,663	4,716	14,287
Nett ..	256	1,986	1,769	4,769	8,780
Gratis ..	51	—	50	900	1,001
GRAND TOTAL OF COPIES ...					34,268

Egypt and the War.



AUGUST, 1914, will ever be remembered as an intensely interesting period, even though there may have been a certain amount of anxiety at times. How utterly different from August, 1900! We were then camping at Abu Qir, and received the exciting news of the declaration of war on the Transvaal. The British troops also were camping there, and we had opportunities of getting information; but this time we are very much nearer the centre of conflagration, and also, sad to say, most of the great powers of Europe are involved in it. Then, our mails were delivered as usual; now, the time taken en route has been increased from six to fifteen days, and there is a censorship upon all telegrams.

On the whole, I should say, speaking individually, that Egypt has come through, so far, as well as any country in the world.

Social Aspect.—An outbreak of war during the holiday season is a very bad thing for those whose living depends upon the holiday visitors. The effect could not, of course, be observed in Egypt as in England, still there were certain observable signs. From the beginning of August the trains to Cairo were filled with summer visitors, mostly natives, or Syrians, hurriedly returning to Cairo. Then we heard that the stocks of coal were found to be insufficient, and shortly after, the service of express trains were cut down. Inland there was a good deal of fear; and people who had not the opportunity of investigating the truth of rumours had, to a large extent, to believe what they were told. Fortunately, the rumour of the afternoon flatly contradicted the rumour of the morning, and after a month of it people have mostly settled down to believe nothing whatever.

Committees were early arranged to determine the tariff rate for the sale of provisions. Sugar is now being sold in Egypt at the price that obtained before the war began; a few other things are slightly higher, but there are some shopkeepers who have not even raised their prices to the maximum allowed by the Government, so that, on the whole, it can be said that if there are discontented people in Egypt, they must be very sad to find nothing to be discontented with. It should be remarked that the Nile of this year is one of the best on record.

Political Aspect.—This is far more serious, but the best brains have been at work, and we know that all will be done that can be done. The Suez Canal is, of course, neutral, and one of the greatest problems has been to keep it so. An account has been published in the papers of the Government examination of a German vessel which had aroused suspicion. According to the story it was found that the crew

were quite prepared to wreck the vessel as soon as it got fairly in the Canal, in order to completely block the traffic for weeks to come. The whole month has been an anxious one for the authorities. This is due to three reasons—first, being the fear that the Turkish mobilisation was being directed against Russia, and that that would ultimately involve action against England in Egypt; secondly, that it was not known how far the Moslem inhabitants were pro-Turkish; and, thirdly, matters have been complicated by the presence in the country, even up to to-day, of the German and Austrian Consuls, and since the subjects naturally follow their Consuls, we have many Germans in the country at the moment whose absence would be preferable. It should be remarked, however, that a notice was published last night that those Consuls have been requested to leave, and will be doing so in a few days.

There has recently been trouble with some unemployed, and, seeing that the Government have dismissed certain minor officials, have stopped all railway extension and building works, and have discharged about 500 of the railway men, a great deal of sympathy can be felt for those who are genuinely out of work. A riot in Cairo on Wednesday, the 2nd September, broke out at several spots about the same time. The English community in Cairo fully believe it to have been engineered by outside influence. Next day a similar thing occurred in Alexandria. There again it was ostensibly put down to the unemployed, but immediately after this occurrence it was announced that the British Government had brought pressure to bear upon the German and Austrian Consuls to get out of the country, and that many of their fellow-subjects would accompany them.

Financial Aspect.—There was a run upon the banks for the first ten days, but after that time most people settled down fairly quietly. The Post Office Savings Bank was included in the rush. The Cabinet of Ministers acted very promptly, and followed the example of Mr. Lloyd George in England by proclaiming a Moratorium, which allowed debts to run, and forbade the bringing of actions to claim them until the 15th September. It is possible that this period may now be extended, as the English one has been. For a good part of August none of the banks would buy cheques on London, and at one time as much as 10 per cent. was being charged even upon cheques sent for collection. To collect a cheque under the present circumstances means a delay of at least five weeks. This pressed very hardly upon some of the smaller missions. Fortunately, the Nile Mission Press had its own property to fall back upon, and there was a certain amount remaining in hand for other purposes which it has been possible to use for the time being, so that no loss has ensued to us. At the beginning of September things had so far improved that the Anglo-Egyptian Bank bought cheques over the counter from their regular customers. We are very sorry to hear that things are so very much worse in Syria, every bank in Beirut being closed. There was a financial panic in Constantinople, much worse than anything we have had in Egypt, and this has lasted for some time. According to the reports in the "Egyptian Gazette," the Imperial Ottoman Bank stood the test well. We, however, now

hear that famine is threatening in Constantinople, and both in Turkey and in Syria the outlook is far from reassuring. In Egypt many railway men and Government officials have had notice of a 10 per cent. reduction of salary.

Bearing in mind that the National Bank Note for £1 is good currency everywhere, and fully equal to its face value of 100 piastres, it may be said, on the whole, that Egypt has passed through the strain and stress almost as well as England, and to judge by our local financial conditions there would not seem to be very much the matter with the world."

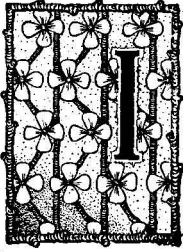
Missionary Aspect.—The greatest difficulty has been in the return of workers from Europe and Syria. One at least was in Roumania, several were in the Austrian Tyrol, some in Germany, and a good many in Switzerland, while a good many others were in the Lebanon. At first it was thought that six American ladies would have difficulty in getting back from Syria, but they arrived safely. One worker from Roumania and several from Austria have also arrived. Two E.G.M. ladies are known to be in Zurich, so they apparently have reached Switzerland safely from Germany. Miss McVey, of Luxor, had an interesting experience, for she was travelling in Switzerland with Professor and Mrs. McClenahan, but the latter lost the train, while Miss McVey caught it. She got through to Venice, and with Mrs. Robertson and others got a very slow Italian boat to Alexandria. Those who lost that train had to go back to Switzerland, and have not yet been able to get to Egypt. Others are daily returning from Syria and Palestine, and so mission work in general is recommencing. Unfortunately, many of the schools have been unable to employ the full staff, and so many native workers have been thrown out or have been re-engaged at a reduced salary. As elsewhere reported, the Nile Mission Press Printing Department has offered four-fifths wage for four-fifths time until the end of September, when it is hoped that it may be possible to go back to full time. Our Publication Department is at present paying full salaries. A young translator has, however, disappeared since yesterday, and as he is a Turkish subject by birth, it is feared that he has been apprehended, either for the Turkish Army or for repatriation, seeing that a few thousands of non-natives, such as Sudanese and Nubians, are being sent out of Egypt by the Government.

So, on the whole, it may be said, that while conditions are strenuous, and the rumours that we hear, if we may believe them, are nerve-racking, yet God's work is going forward, and, best of all, "God is with us."

All the English community in Egypt will be greatly pleased and thankful to hear that the Rev. Canon MacInnes, of the Church Missionary Society, Cairo, is to be the Bishop of Jerusalem, as successor to Bishop Blyth, who has resigned. Canon MacInnes has many friends in Egypt who will feel his loss; but they will look forward to frequently seeing him in their midst.

A. T. U.

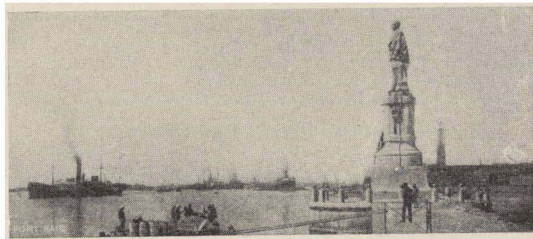
Christian Forces at the World's Crossroads.



It has been well said that in the work of missions there are strategic times, strategic races, and strategic places. Port Said, the chief town of the Egyptian district of that name, and commanding the entrance of Suez Canal, is one of the most strategic places on the map of the world.

When the present European war broke out, British interests immediately took note of the fact, and every step was taken for the protection of the Canal, the gateway to India and the East. No traveller ever forgets his first glimpse of this interesting city, stretched out on the low sand dunes and challenging attention of all by the noble statue of Ferdinand de Lesseps, fifty-seven feet high.

The harbour is one of the busiest in the world, and its lighthouse one of the largest, flashing out its message of welcome twenty-four miles seaward.



THE STATUE OF MR. DE LESSEPS AT PORT SAID.

The population of Port Said, which was only seventeen thousand in 1883, is now counted at forty-one thousand. It is, of all places in the world, cosmopolitan and international. A score of languages are heard in the street, and every passing steamer sends its quota of new visitors.

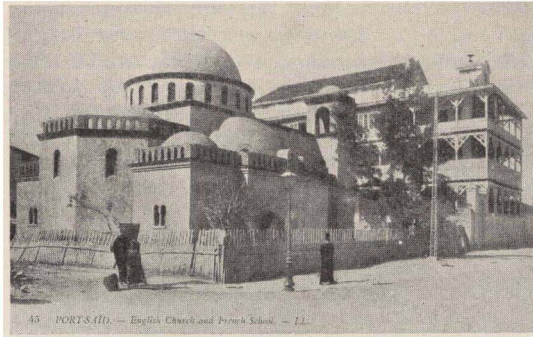
It was my privilege to visit Port Said in August, and to study the occupation of the town from the standpoint of Christian Missions. Thanks to the faithful work of the pioneers of missions, Port Said has lost much of its evil reputation for immorality and Godlessness. There was a time a few decades ago, when vice flaunted itself openly on every street, and when the worst of both West and East held carousal there.

The Seaman's Rest has done a splendid work among seamen of all nationalities, and its reading room and meetings are well attended.

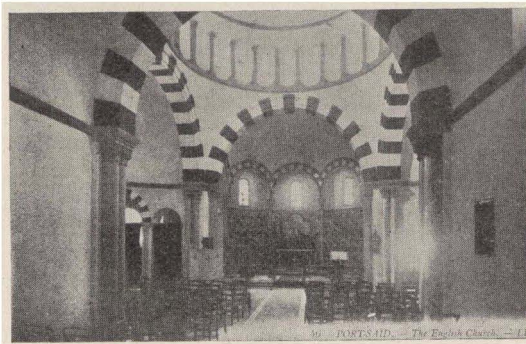
The St. Andrews Waterside Church Missions has a branch at Port Said, and the Chaplain, the Rev. A. M. Thom, visits the ships and distributes literature.

The new English Church is a striking building, beautiful both in its interior and exterior. The Chaplain in charge is doing a manly work throughout his whole parish. His aim is,

as he himself expressed it in a recent sermon, is nothing less than to bring men to God. "The Christian religion stands to bring us to God. It is no complicated system of belief and conduct, but simply approach to God. The story of organised Christianity reveals how widely the Church has neglected her Mission in this respect. From Christian pulpits are heard reasoned essays on theological questions, on social and political problems; while through the week, time and energy is spent on matters which in the light of this text are matters of indifference. The solution of present day problems is only to be found in bringing men and women to God," and there is no place where ships that pass in the night carry so large a number of our own



ENGLISH CHURCH.



INTERIOR OF ENGLISH CHURCH.

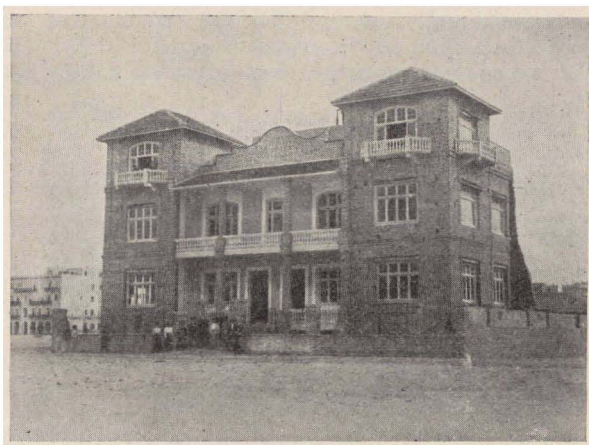
countrymen, and of our Eastern brothers who have lost the way home, and are a great way off and must be brought to God.

Port Said has always had hospital facilities. In 1886 a wooden hospital intended for the reception of sick or disabled seamen, was built near the shore through the benevolence of Lady Strangford. This hospital is now to be replaced by a modern building to cost sixteen thousand pounds, of which the foundations have already been laid. The need for such an institution is self-evident.

Right next to the new hospital is the handsome building of the Peniel Mission (shown in the picture). This enterprise, with

headquarters at Los Angeles, California, owes its success to the faith and enterprise of Mrs. M. L. Richardson. The building was planned according to her desire, and when completed will have quarters for a boarding school as well as for the other work of the Mission. At present they have two hundred and seventeen girls enrolled, of whom over seventy-five per cent. are Moslems. The school employs seven teachers. In the right wing of the building, Arabic services are held every Sabbath, and the evangelist in charge is doing a good work among the Coptic colliers who work in the harbour, as well as among Moslems.

Another Mission working at Port Said is the Swedish Mission to Moslems. This is conducted by two ladies, Maria Ericsson and Anna Eklund, who arrived in November, 1911, from Tunis. Working against opposition and facing many difficulties, prayer and faith, as in their case also, justified the attempt made. The Girls' School, consisting entirely of Moslem pupils, has a daily attendance of one hundred and thirty.



PENIEL MISSION. MRS. RICHARDSON'S SCHOOL AT PORT SAID.

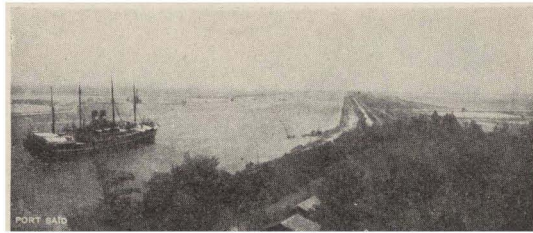
A paragraph from their last report shows the character of their work. It is bound to tell widely in the future. "The importance of the school is manifest. There is no means more effective to create a new generation, and to shake the foundations of Islam than to have these young souls daily in training and reading of the Bible. It would rejoice every reader to see with what interest these dear Moslem girls read the precious Volume, they love the Book itself, and many times I have seen them embracing it. We had quite a fight before we got full freedom to read the Bible with the girls, and several of them were taken away from school for the Gospel's sake."

The British and Foreign Bible Society transferred its headquarters for Egypt from Alexandria to Port Said two years ago. The magnificent building devoted to the use of this Society and its large staff of agents and colporteurs, is in itself an indication of the importance of Port Said as a distributing

centre.* Last year Mr. C. T. Hooper reported three thousand ships visited, and Scripture to the number of 10,464 volumes sold in more than fifty-one different languages. One has only to look into the portly bag of the harbour colporteurs, or examine the shelves of the stockroom to be impressed with the fact that here a babel of languages is spoken, and the opportunity is pentecostal. When the stock of Scriptures was moved from Alexandria to Port Said, the railways of Egypt entered the invoice as "twenty tons of Scriptures."

The new situation is far more convenient as a distributing centre for Egypt, Arabia, Syria, Persia and Abyssinia. In one year 80,274 volumes were sent out to other depôts in this Agency.

The journals of the colporteurs at Port Said are full of interesting incidents. It requires rare faith and tact to board an ocean liner and offer the Word of God to the crew and the passengers. "A Turkish ship had been lying for some days in the harbour," says one, "and I at last managed to get on board. But when I showed the sailors my books, they objected to them. Then I offered them some Gospels as a gift. These they also refused; and all we got for our trouble was some hot coals thrown down upon our heads as we left the ship." Another writes: "I asked a number of Jews in conversation how they



explained Deut. xviii. 18 and 19. One of them replied, 'My boy, before you can understand that passage, you must wait until your beard grows white.' I replied, 'Then as you are an old man, I presume you understand it. But God gives of His Spirit to young and old, if they diligently seek Him. Will you allow me to show you from the old Testament Scriptures the passage which caused me to become a believer in Jesus Christ?' Whereupon I pointed them to several passages referring to the Messiah, and advised them to take a New Testament and compare it with the Old. They replied, 'It is a sin for us to read the New Testament.' 'Then read your Old Testament prayerfully and God will guide you, and you will find Jesus Christ even as I did.' "

* The building stands on a piece of ground measuring about 31'00 by 21'00 metres and has four floors and a series of rooms on the roof, with a warehouse of two floors at the back.

Ground Floor.—One shop and office which can be let. Bible shop with windows facing two streets, two offices and Meeting Room.

1st, 2nd and 3rd Floors.—These are divided into flats occupied in part by the Agent and Staff of the Society. The remainder are let to tenants.

Roof.—On the roof are colporteurs' rooms and washhouses. Part of the roof is used as a drying ground and part as a promenade. There is a wide continuous balcony, constructed of wood, to the side street, and alternate windows on the main street have marble balconies.

Style.—The style is simple Byzantine Gothic.

The cost of the building and warehouse was about twelve thousand pounds.

The Nile Mission Press opened a book shop at Port Said in January last. It is of interest to know that this book shop was used by Mr. Locke, of the Sailors' Rest, twenty-eight years ago. It was then taken over by the British and Foreign Bible Society, and now is used for Christian literature in Arabic and English. Of course, the effort met with opposition at the outset, and sales are not yet large, but as a centre for influencing the Moslems of the town, and a place from which the shopkeeper can carry his sack of books to ships in the harbour, its importance cannot be over emphasised.

There are other bookshops in the town, but some of them circulate literature of an immoral character, and cater to that which is lowest and worst in our Western civilisation. The Nile Mission Press should have much larger premises, and a greater stock of books in order to compete with the local trade satisfactorily.

In closing this brief sketch of Christian forces working in Port Said, we must emphasise the power of prayer. Nowhere have I seen more unity in the work of intercession than in this outpost. Every Saturday evening the whole band of workers of all societies and all Christians who are interested in their work meet for fellowship and prayer at the Bible Dépôt. One cannot help but feel that here is a power house with a fulcrum and a focus of spiritual energy which can only be measured in terms of eternity. Who will join the little circle and pray for the coming of the Kingdom in Port Said? S. M. ZWEMER.

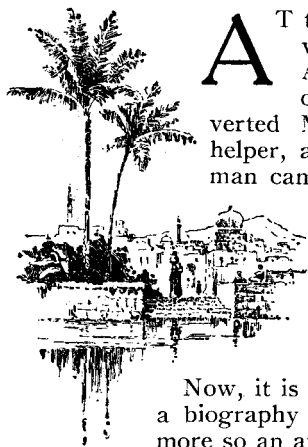
◆
*A Twice-Born "Curk"—PART I.

The Remarkable Reminiscences of a Converted Moslem Shereef.

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT,

Superintendent of the Nile Mission Press.

Prefatory Note by the Translator.



AT the time of Dr. Samuel M. Zwemer's visit to Cairo on his way back to Arabia in the fall of 1910, we were offering special prayer that some converted Moslem might come to be my literary helper, and in the spring of 1911 a remarkable man came. Seldom does one meet with such a strange history as that related in the life of this man. At the same time, he gives evidence of a tenacious grasp of the principles of the Christian faith with every sign of real conversion to God and a change of life.

Now, it is quite contrary to our custom to publish a biography of a convert while he still lives, still more so an autobiography, but this case is different, because :

* First chapter of a serial story reprinted, by kind permission, from "The Missionary Review of the World."

1. So many people made earnest prayer to God that this Sheikh's wife might be brought to join him and, distinctly in answer to their prayers, she actually left her home in Syria, disregarding the threats of her Moslem friends, and came to join her husband, who she knew was, from her point of view, a renegade!

2. In this case, while the incidents of the story are absolutely real, the names have been omitted, though the identity of the persons can be easily recognised.

3. It is not in the form of an autobiography, but in the form of reminiscences, thus making it impersonal. Those readers who are acquainted with Arabic literature will know that in a great many books on literary subjects such as the Assemblies of Al-Hariri there is always introduced a narrator or storyteller who acts as general showman. Now our Sheikh has adopted this style, so that when he wishes anything personal to be said about himself he lets Ahmed, the narrator, say it. The incidents are not related in any ordered sequence, but are nearly as un-chronological as the chapters of the Koran! This English version has been somewhat abridged.

Should there be any necessity to inquire further into the matter we shall be pleased to receive communications. May I emphasize one important point, and that is, that this descendant of the Prophet, who should not be judged by western standards, has only been won from Islam by the Grace of God, and can be expected to *grow in faith and knowledge* by the same grace, which will be given in answer to the urgent and continuous intercessory prayer of God's people who read this story. We hope, during the next few months, to publish this fascinating narrative in book form.—A. T. U.

Ahmed the Narrator says:

At five o'clock one evening in the year 1911, I was in the Cairo station, amusing myself by watching those arriving on the express from Port Said. Two of the passengers especially attracted my attention. From their general appearance I gathered that they were of the Arab race, probably of the Quarish tribe. I followed them out of curiosity to the American Mission, where they met the missionary, who exchanged salutations with the travellers and then remarked to the sheikh, "I received a letter last night from Dr. H., telling me of your journey from Beirut with your son, and I have been expecting your arrival."

My curiosity was aroused, so that the next morning, when I found the sheikh and his boy going down one of the Cairo streets, I followed them to a certain café. There they met a young man of about 30 years, who saluted the sheikh and his son in a friendly manner. When they had conversed a while, the young man, whose name was Salim, asked the sheikh if he would tell him his story, and how he happened to be in Egypt. The sheikh then thus began his narration:

Early Life.

My name is Gharib ibn 'Agib ("Strange, the Son of Wonder"—a *nom-de-plume*). I was born in a small island off the Phœnician Coast, which is mentioned in ancient history as

Aradus. When I was six years of age my father obtained for me a private teacher from another part of Syria, making the condition that I should be taught the principles of reading, writing and other things on my father's own plan of teaching. He was very independent in thought and had a great hatred of social tradition in any earthly work, so much so that his friends blamed him strongly for his hatred of conventionality. To this he would reply, "God had given to every man the light of reason by which he should receive guidance on his way. Therefore no man is justified in confounding his own natural reason which was given divinely to him, and the following example of So and So." In spite of all, however, he was entirely a traditionalist in matters of religion, for on that subject he gave a blind submission.

My father soon discovered that I was more like him in the first respect than the second, for I was born with a very strong hatred of this blind submission in religious matters, even more than in matters of business. When my father found this out he forbade me to read the books of any of those opposed to the Sunna, especially the reviews of religious philosophers and such books as "Al-Milal wan-Nihal."

Salim: Was he able to convince you that he was right in this?

Sheikh: Doubtless, for seeing how much he hated tradition and conventionality he did not allow me to imitate him in any judgment without argument and reason, although, as a matter of fact, his excuse for prohibiting my reading was exactly the very mistake that he wished not to fall into. For blind submission to one who is not preserved from error is itself an error.

For instance he would say, "We Sunnites are naturally followers of the four Imâms, for their texts are with us, and the Sunnites from the fourth century (A.H.—year of the Hejira) onward not being able to discover any new schemes by which to extract religious judgments from the origins, namely, the Koran and the Hadîth, we are obliged to follow the four Imâms (or rather, one of the four) as they prohibited the reading of books opposed to their views for fear of heterodoxy.

My teacher's methods of teaching me the elements of reading and writing was a very good one and easily assimilated, so that I myself used it to teach reading and writing in a month and a half in my school at Latakia, where all the people were surprised to see how quickly the pupils learned.

When I had finished these subjects and the elements of religion, my father procured for me a blind sheikh to teach me the Koran by heart in six months, and he urged me onward all the time, giving me a Turkish pound for every Juz (section) that I memorized.

In Beirut.

At the age of nine, my father undertook my education in intervals spared from his work at the religious court. He taught me something of Hygiene, also of Arabic Medicine, then of Jurisprudence, also Dogmatic Theology, along with Syntax and Rhetoric. His heavy work, however, affected his nervous constitution, and finding I could not learn any more from him, he took me to Beirut and placed me in a school there, appointing

to me a monthly allowance for food and pocket money—the latter being one piastre a day. Every week-end, namely Friday, I was to go to my father's aunt, and a friend, the Mufti of Beirut, was also commissioned to pay attention to me.

In those days I made a thorough study of the two subjects of poverty and patience in a very practical and experimental way, for the man who was to look after me turned me over to his aged father who had no regular income to support his big family, and lived mostly on bread, marjoram and olives. For the evening meal we had nothing reserved for us but the mercy of God and His pity for His hungry children! Seeing how poor the old fellow was, I was afraid to ask him for my daily piastre. The son of the old man took the money from my father, and the poor old man himself out of his poverty gave me what food he could. Imagine the difference between the affluence in which I was born and the poverty to which I was now come, although God was teaching me during these days how to prepare to live a simple life in the future. I used to write to my mother asking for my savings, but she was afraid that I would become a spendthrift, and I was ashamed to tell her that it was simply to buy food. When the Mufti asked if I were happy, I would assure him that I was quite so.

Increasing Doubts.

The old sheikh used to give me lessons in Dogmatic Theology in the evenings, and once in the course of it he quoted a remark that God had neither essence nor accident. His explanation of that expression confused me greatly. The more I studied theology, the more my doubts increased, especially on account of condensed phrases as "His attributes do not resemble attributes." Then my teacher closed by quoting the current saying, "Whatever your mind comes at, God is *not that*."

I brought before him the result of what I had gathered from the lesson and it was this, that the total transcendence of God either completely divests His essence of all attributes or entirely separates Him from all His creatures spiritually and morally. This makes Him become simply an imaginary concept, or a talisman to conjure with, or a name without reality. In short, the more I went into the study of this science the more perplexed I was; from which I gathered that the only motive for inventing such a science must have been to do away with simple faith. My teacher answered me by saying that anyone who spent time meditating on God's transcendence would naturally deduce what I said; but he then went on to say that the Sufis had a clever way of solving the difficulty, for they hold that God has two aspects, the aspect of Transcendence which is deduced from the Koranic verse, "There is nothing like unto Him," and the aspect of Resemblance, taken from the next verse which says, "He is the Hearing and the Seeing One." Therefore in the first case they say, "What your mind comes at, *God is not that*;" and in the second, "What your mind comes at, *God is exactly that!*"

Finally, the old man said to me, "When you have finished the Mental and Religious studies you had better follow the 'way' of the Sufi mystics."

Inclination to Sufism.

From that hour I began to long to know more about the Sufis in order that I might find with them some thing to rid myself of the doubts possessing me; but, alas, man findeth not all he seeketh.

When I had obtained the school certificate my father came to Beirut to take my sister to Dr. Post's and to fetch me back home. Dr. Post was treating her at my aunt's house, and it was he who introduced my father to Dr. Van Dyck, with whom he had several discussions concerning the supposed *tahrif* of the Scriptures. All of this increased my desire to know about these things, although the more I wished, the more my father forbade me, as he was afraid I should lose my faith in Islam. It was my father who introduced me to the Haqshbandite *Tariqa* (way), and he taught me how to perform the secret *Dhikr* (repetition of the names of God). He then taught me the commentaries and traditions. After this he sent me to Tripoli, where I learned more so that I could even produce a Fetwa (legal judgment based upon the Koran). Every night I would separate myself to practise the secret *Dhikr*, thinking by that means to clear my mind of the doubts which Islamic theology had introduced, and I had actually many remarkable night visions.

Departure for Egypt.

At this time I was entered as a student at Al-Azhar in order to complete my studies, and to take the proper certificates. My father was persuaded to allow me to accompany my cousin to Al-Azhar in the year 1300 A. H. Fortunately we were in a position to command a separate room, for each of us, and each night when I had finished my studies, including the recapitulation, I would take up the secret *Dhikr* once more. The result of this mysticism was a sort of hallucination which took possession of me, and which at one time I feared would kill me. When I wrote to my father, he at once ordered me to discontinue the mystic practices for a time, and to take up the chanting of the Koran instead, but with precision and reflection.

Study of the Koran.

I rehearsed each chapter in the sacred book, slowly as my father wished, and before long it began to pall upon me. I had never before realized its useless repetition and its injurious condensation of style, to say nothing of its grammatical mistakes, its looseness and lack of connection between one verse and another—not to mention the many old wives' fables. I saw also many contradictions of which I did not know before, and this made me greatly perplexed. I said to myself, “Perhaps I am wrong,” so I went over it again with still more care, but every time only increased my convictions.

At this time I wrote to my father to explain some of the difficulties that I had met—the Arabic mistakes, and also the non-sensical fables and evident contradictions.

Salim: “Would you kindly tell me some of them?”

Sheikh: “I cannot remember all that I wrote, only the substance of it. Naturally I have added to my knowledge of the subject since that time.”

First Letter to my Father.

My respected Father,—May God lengthen your life and preserve you to the Moslems. Amen.

I kiss your hands in all respect, and beg to tell you that I have obeyed your requests in everything and in obedience to your wishes I have left off the secret Dhikr for the time being, and have taken up the rehearsing of the Koran. Instead of a growth of faith and the obtaining of rest to the conscience, however, I have only increased in perplexity and confusion since things have come to my knowledge which I have never suspected before, such as mistakes, contradictions and myths.

For example, with regard to mistakes in Syntax: "It is not righteousness to turn your faces toward the East and West, righteousness is he who believes in God, etc." Now that is bad composition, for if it reads: "It is not righteousness to turn" then the other half should read: "Then it is righteous to do so and so." As a matter of fact it is written "Righteousness is *who . . .*"*

This letter I despatched to my father and waited anxiously for an answer.

Ahmed, the Narrator.

[The Sheikh then rose and parted from his friend, and went toward the missionaries' house, where he found the Doctor standing at the door to welcome him.]

Doctor: Welcome, you find me expecting you, my son. Let us go to Dr. X. With regard to your son, how do you propose to fill up his time?

Sheikh: My boy's natural inclination is towards carpentering and he has often pulled the tools about. He was apprenticed to the setting of type at a press in Beirut, but he did not persevere with it because he thought his grandfather's fortune would be his, and there was no need to bother. I have not, however, received the inheritance. Perhaps he might learn in a printing press for the time being. The matter shall be as you think best.

Doctor: This is our friend, the Doctor of Philosophy.

(The usual Oriental salutations take place and the conversation continues.)

Sheikh: As your time is valuable, I will summarize my remarks by saying that after scientific and practical testing of the various religions I have found the Way of Truth and Life. But since Syria, as you know, is a land of religious fanaticism and of divisions, I was not able to remain there, especially on account of my family connections.

Ph.D.: What was your profession in Syria?

Sheikh: At times I gave general religious instructions, at times preaching and issuing of Fetwas, and at other times teaching in the schools (including my own private school); at another time editing a magazine; but the greater part of my life I was expecting to inherit the wealth of my family, consequently the greatest part of my instruction was given gratis.

Ph.D.: From whom is your family descended then?

Sheikh: It is descended from Aly ibn Hamud . . . ibn Idris, who fled to Morocco from the battle with his nephew Husain ibn

Aly ibn Hassan ibn Aly ibn Abu Talib, and who received the fealty of the Moslems in Morocco in A.H. 172. There were descended from him twelve Khalifas.

After giving an account of the Moslem wars in Spain, the Sheikh turned to the Doctor and said: "It is getting late, we will meet again, but in the meantime will you grant me one request?"

Doctor: Ask what you like, I will do my best to help you.

Sheikh: May God bless you. You know the condition of personal and religious liberty in the Ottoman Empire, even though it professes to have constitutional principles.

The reasons for this condition of things are: The numerous religious divisions; the great differences in habits and customs; the poverty of the country; differences in the languages; different elements of nationality; widespread ignorance; excessive love of self, found both among rulers and subjects. These are deadly diseases which cut at its life, somewhat similar to a number of warring principalities and savage tribes of days gone by. On the other hand, in accordance with natural evolution and "the survival of the fittest," you find each of these elements contending for the mastery and extending the borders of their own district with mutual envy and jealousy. This is due to the oldest known Eastern disease, namely, the love of leadership, which causes them always to be at war with one another.

Look, for instance, at the provinces of Yemen, Baghdad, Macedonia, Armenia and others, through the mutual animosities of Turks and Arabs, and even dissensions in the new parliament, the *Mab'ûthân*. Now, if you apply the gauge to past history and see what has happened to all nations similarly situated, you will know what to expect from the present condition of things.

It is impossible for one holding my views and in my position to live among people who hold that blind fanaticism is the chief of religious virtues, quoting in support of its traditions sound enough in their attribution, being traced directly to Mohammed himself, among them:

"Whosoever changeth his religion, kill him"; which explicitly states that if any one leaves the religion of Islam, his blood, his honour, his wealth, his everything are lawful booty. Therefore, I have come as an emigrant to Egypt, and here I must remain unless Syria is some day occupied, as Egypt has been, by the British.

Doctor: Did you bring your family with you? How many are they? And did you receive anything of your father's inheritance?

Sheikh: I only brought my boy with me. He is seventeen years old, but as for his mother, she promised me that she would come when I could provide a dwelling-place for her, and have enough to support her. The only other member is my daughter, and I am in despair of her salvation, for she is married to a Moslem husband and has children.

As for my father's legacy, I have only received a very little, for when he found that I was straying from Islam toward Christianity, he officially registered certain documents to show that he had left his property to my three brothers, to be divided between them. At the time of his death I was absent at Beirut, and the

keys to his private boxes were in the hands of his wife (not my mother). There was no ruler to watch the property, for the simple reason that the deceased himself was the ruler. When the boxes were finally opened we did not find any of the wealth or the belongings that had been in them.

As my brother had robbed my father during his lifetime, I entered a claim against him in the religious court, but as bribery is always prevalent I lost the case after I had spent upon it all my share of the furniture left in the house.

I therefore came away, and a friend loaned me sufficient money to bring me to Cairo. If you have work for me I shall be grateful, and if you have any work for my boy I beg you to see about it as quickly as possible, as I have only enough money to keep us a few days.

Ph.D. : As regards your boy, there is no difficulty, God willing, he will prosper all right. As for yourself, I would have been glad to have you here. But I cannot, because there are many Mohammedans coming to my place; especially the Sheikhs, who would know you, for some of them come from Syria, and they would even know from your style of writing that you have been a Moslem Sheikh. This, no doubt, would expose you to great risk.

Sheikh (laughing at this warning): Your brotherly love is evident, but you do not know, my friend, that my desire is to be a real Christian in deed, not in name. Our Master said: "If any man will follow Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall find it."

As is well known, the seeker after truth, or rather after eternal life with the Beloved in the eternal habitations, cares not what may befall him. The light of faith given from God freely is reflected into all his trials and temptations, which become converted into grace, by means of which the believer increases in spiritual prosperity. I have experienced this myself. If my presence in your office would injure you materially or morally in the least, let me sacrifice myself, for I would not like to injure you.

Ph.D. : I will speak on the telephone to some friends, who may possibly give you some employment as a teacher in one of the schools, and I will ask them to hasten. Have you patience to teach primary lessons?

Sheikh : Not only have I patience, but I have great delight in teaching simple children the elements of reading and writing, for I myself opened a private school in the town of Latakia to teach reading and writing, and also the four simple rules of arithmetic and religious instruction. Their progress in ten months brought me great gain, although ten of them were taken in freely and the cost charged to God's account.

The school, however, had not been started two years when that appeared for which we would have given our own souls during twenty years, namely, the "*Dustoor*" Constitution). The Unionist Society made me director of the National School, to enlighten the teachers along with the pupils, that they might gradually leave religion and take up the three principles of the Society of Union and Progress—liberty, equality and fraternity.

There the events happened which caused me to be arrested and sent to the military court at Constantinople. Kindly excuse me now.

Sells His Books.

The Sheikh went out and said to his boy, "Come along, my son, we must go and sell all the books and things that I have inherited from your grandfather." They went to the station and took possession of the cases and bags and the rest of their effects and went on to deposit their goods at the doctor's, and then interviewed one of the Islamic libraries. The director sent a lad to open the boxes, and he found a large book, entitled, "Holy Bible." He immediately turned to the Sheikh, and speaking in an ordinary way, as though it were a usual remark, said, "Is this the dirty Bible?"

The Sheikh took it at once from him, looked at it earnestly, and said, "I see no dirt upon it; whence, then, should it be called 'dirty'?"

"Oh," said the boy, "because it is full of the lies about God and His apostles and prophets, upon whom be prayers and peace."

Sheikh: I am surprised at you. How can you attribute lies to the book of which the Koran claims to be the preserver, effectually preserving it from all alteration and corruption? It says in Sura, "Now," addressing the people of the Scriptures, "Believe in what has been sent down as a confirmation of that which is given you." Then in the same Sura, "We have given Moses the book and have sent other apostles after him, and we have given Jesus the Son of Mary, the evident signs, and we have given Him the Holy Spirit . . . and there came to them a book confirming that which was with them." In another verse it says, "Those to whom we have given the book and read it aright, they believe in it. Those who disbelieve it, they are the iniquitous ones." The Koran has taught us to believe in all the Holy Scriptures just as we believe in itself. In verse 136, "Say, we have believed in God and what He sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no difference between them." In verse 213, "He sent down to them the Book with truth that it might judge between men in that on which they were disagreeing."

Is it right then, my brother, for you to give expression to such a wicked phrase when the Koran has said these things about the Holy Scriptures?

Now I know well the accusations of some concerning the alleged corruption of the Old and New Testaments. This has no evidence to support it, and the Koran itself denies it as do also history and reason. How many years, my brother, did I spend sitting up at night searching into the subject until the truth was revealed to me from clear proofs that the Holy Bible is the very Scripture which God sent by the mouth of His prophets, and which the pearls of its truths have been preserved from every substitution, alteration and corruption, although it

has been translated into more than 400 languages and goes on being translated even now. Some ancient copies go back some hundreds of years before the birth of Mohammed and, when compared with the printed copy as found at the present time, the meanings are found to be the same, neither added to nor taken from. Therefore, with these proofs is it not wicked ignorance to make the idle claim of alteration and corruption? I advise you to let alone when some men say who claim to be scholars, but who are not known to science. They have never tasted of anything but their own imagination.

Lad: May God guide you as you have guided me.

Sheikh: But such guidance can only be given to you by repentance. Now, as a pledge of your sincere repentance, will you kindly accept from me this Holy Bible as a present, and promise that you will read it every night, a few pages with reflection, away from other people, and anything that you may find in it difficult to understand you can ask me about it, or you can ask someone else.

Lad: I have repented before God of my sin and I promise to do what you ask.

Sheikh: Thank you. May God make your repentance sincere. Let us now return to these books and consider the way of disposing of them, for I am in need of the money, however little it may be.

Lad: Be so good as to speak to the director about that, and I will help you all I can.

The narrator then saw the Sheikh go into the office of the director, where they drank coffee, and after asking about his family and town, the director said, "As you are one of the honorables, it is incumbent upon me to assist you to dispose of these books. I will speak to the book shopkeeper on the telephone, and send the books with this lad. He will sell them by public auction.

He then called the lad and said, "Put the books back into the box, and go with this professor to sell them in the market by auction, but be careful to watch his rights even more than you will watch our own rights, for he is come as a blessing to us."

The lad promised him faithfully so to do. They emptied the box of books and put them in the shop and said, "Leave them till to-morrow morning, that we may negotiate." The Sheikh agreed to that, and he and the boy went away to meet their friend in the Ezbekieh Gardens.

ED. NOTE.—We should be glad to be able to print the whole of this book for English readers. Its issue in Arabic has produced a deep impression.



Blind Hunna.

Sketches from an Obscure Life.

BY RENA L. HOGG.

I.



FIVE young men had started out together for a night's entertainment. Work was merely incidental in their lives, and for revel, the end of existence, this particular night offered unusual opportunities. The Khedive in the vice-regal dahabiyeh was expected at a neighbouring town, and there would be great doings ashore in which they hoped to participate. One of their number was blind, but his blindness was not so total as to shut out all sense of light and shadow, and having never known more power of vision he walked along, stick in hand, with the assured confidence that is so often the happy gift of those born blind. Hunna was his name. He had wonderful powers in music, and his reed pipe was ever in demand. It could produce delightful strains abounding with queer slurs and long-drawn monotones, in whose weird maze, to the western ear, no special tune was distinguishable. His memory, too, was stored with the obscene songs that suited the taste of revellers, and at weddings and feasts he was extremely popular. His companions trusted to his musical gifts to secure for themselves a warm reception at their journey's end, and trudged cheerfully along the monotonous, dusty dyke, heedless of the length of the way.

Their destination reached, they were welcomed at the house of a friend, and while they drank the inevitable black coffee of Egyptian hospitality, the death-cries of chickens announced more elaborate preparations for their entertainment. Soon fragrant odours of onion and garlic filled the room, and conversation flagged as appetite quickened. On the blank silence thus produced, there broke at last the high-pitched voice of their host's small son, a pupil in a mission-school, singing out with many a slip and stumble his appointed reading lesson for the following day.

Blind Hunna was no scholar. In his childhood he had successfully thwarted his mother's ambitions for him in the directions of religion and learning. For a time the unwilling pupil of some blind Gamaliel who daily dunned into the reluctant minds of a handful of boys the words of the Psalms and of the Coptic liturgy, he had re-asserted his liberty at the earliest opportunity, his original sin quite untarnished by any accretions of knowledge or virtue. He had later shown some aptitude as a farm-hand in the service of one of the wealthiest families in his village, and they, being earnest Christians, had made persevering efforts, though without success, to reclaim him from his wild tastes and dissipated habits. Once or twice he had experimented on reform, but finding it tame and tasteless, had plunged again only

the more deeply into the revelries that delighted him, bringing discredit on the family he served, and on the struggling little church that had fondly rejoiced over a sinner saved.

With such a past it had been impossible for Hunna to attain manhood without becoming somewhat familiarised with the sound of Scripture, and as the boy toiled bunglingly through a chapter in Revelation, Hunna's mind was acute enough to right several mistakes, so that the boy at least seated himself at his side and read as if for him alone.

Suddenly a verse shot through his callous brain, and lodged itself in some inner region hitherto undisturbed. It was a list of terrible words that mirrored for him vividly the man he had



A CANAL, SIDE.

become. "Unbelieving, abominable, fornicator, liar." Had any man dared fasten such names upon him, with what a volley of abuse would he have retaliated! But no man looked at him now, and no man spoke. He cowered at last at the glance of an eye that could pierce his night, of one whose finger even *he* could see pointing at him in the dark. "Shall have a part in the lake" (the words trailed on in the unconcerned, inexpressive voice of the child), "in the lake that burneth with fire and brimstone, which is the second death." And there, so far as the listener was concerned, that reading ceased, the evening's entertainment ceased, everything external ceased, and he was shut in alone, face to face with his future and his past. For

Hunna had not been altogether creedless. In an indefinite and nerveless way he had believed in heaven and hell, and he had believed that the Bible was a holy book. It did not occur to him now to elude the grip of the text by doubt or denial. He shivered, but he acquiesced. It was true; it was just; it was terrible; and like a stricken animal the impulse seized him to escape from the presence of his kind. He took refuge in a feigned illness.

His companions thought his seizure as mysterious as it was ill-timed, but all expostulations were unavailing; and blind Hunna was soon lying immovable and irresponsive on the ground in a corner of his employer's house, a shawl wrapped round his head, his face concealed from view. When asked what ailed him, "My heart and my head," was his unfailing response; but as this is a usual description of every ailment under the sun, it gave no assistance towards an exact diagnosis.

Only at one hour every evening did Hunna disappear unnoticed from his retreat. It was the hour of the nightly meeting in the little Evangelical Church. Waiting till assured that the service was fairly begun, and that the last laggard would have found his seat, he slunk along the silent street and stationed himself in a dark recess that the open church door concealed from passers-by. Here every word was audible, and here he stood through reading, preaching and prayer, stealing back to his sick-bed as soon as the closing psalm was announced. Thus his sick soul received daily medicine and nourishment, and slowly but surely new life began to course through his veins, a life of spiritual strength and moral soundness.

When Sabbath dawned he was ready to throw off all disguises. With a new hope and purpose in life he set out for church in the broad daylight, prepared to take his place openly among its worshippers.

"What are you doing here," asked an elder sharply; "this is no place for you." "I thought it was for all," Hunna answered simply. "Are you coming that you may mimic and mock at us, or are you coming for your soul's good?" persisted the questioner. "For my soul's good," answered Hunna. "Try me and see."

His past record was too dark for suspicion to be thus easily removed, but he was grudgingly allowed to remain.

The news spread like wildfire in the village, but neither the good nor the bad believed in his sincerity, and a long and fiery ordeal followed. Hunna, however, held on his course unmoved, and as months lengthened to years his unswerving goodness won universal recognition. Blind Hunna the reveller had in very deed become "a fellow-citizen of the saints and of the household of God."

II.

It was the type of Church so common among the smaller villages of Upper Egypt. Walls of sun-dried brick, a low palm-wood ceiling, windows without frame or glass, and the floor a gift from Mother Earth as God created her. A goodly crowd of men and women squatted in the dust, and a rough wooden barricade hid the women's camp from the men's, while in front of the latter

stood a plain wooden table and an empty chair. All awaited the preacher.

To the audience time was of no account, and during a long delay no impatience was manifest, the more so that to-day something unprecedented had occurred which occupied the attention of all. For to-day *we* had invaded the premises—three ladies and three children from a mission-boat that had moored in the vicinity—and though seated near our Egyptian village sisters, we were visible to all, and with our unveiled faces and unfamiliar garb we formed a conspicuous group, apparently well worth a half-hour's study.

For us, however, the half-hour dragged, and one of our number at last drew out her watch in dumb remonstrance. Why this tedious wait for a man who loitered? It would be so easy to assume the rôle of preacher, and surely she could offer them better fare than that to which they were accustomed. What a pity that Paul had neglected to make plain that his instructions as to the silence of women in the Church were not meant to be a law of the Medes and Persians for all generations! She turned to a blind man who had seated himself near her, and asked with suppressed impatience, "When will the preacher arrive?"

"He is here," he answered; "I am he."

The tone was modest, even deprecatory, and the questioner's involuntary look of surprise was instantly quenched by a surge of shame as she cordially suggested to him to begin the service.

Apparently he had only waited for an invitation from the strangers, for he moved now without hesitation to the seat of honour by the little table, and acted at once as master of ceremonies.

He was a figure for the humourist's pencil. Short, squat, flat-footed, in a dirty robe and dirtier under-vest, his face seamed and coarse, the lips thick, a skull-cap, once white, upon his head, a red handkerchief tied tightly round its rim, the two ends sticking out aggressively above a small ear, somewhat deformed, that reminded one irresistibly of a monkey. As a beggar he would have moved one to pity. As a preacher could one regard him with respect? Do men gather grapes of thorns, or figs of thistles? Surely it is not to the hands of such that God commits for distribution the precious bread of life!

There was no look of dissatisfaction, however, upon the faces of the audience, and the service moved on in an orderly fashion, save when some slight disturbance among the children crowded together in the front of the women's camp was quelled by an ill-aimed fragment of earth or stone from the hand of an irate mother who could not otherwise attract her youngster's attention. If the missile proved ineffective, a boy was sent from the men's quarters to secure silence while the service proceeded. Another boy, eleven or twelve years of age, was requisitioned to read the assigned passages of Scripture, and the blind preacher led in singing and prayer.

At last it was time for the sermon, and the men squatting around revealed their confidence in their leader's powers, and a failing common to our Presbyterianism, by settling down in an attitude of increased attention as though all else had only been

preliminary, and the point of real importance in the morning's doings had at length been reached.

What was our surprise when, instead of announcing his text, our speaker demanded from his audience the text of his last discourse! There was a certain relief in the fact that we were not the audience addressed. Last Sabbath's discourse! Had we not consigned it long since to the limbo of a forgotten past? But no baffled silence followed the preacher's question. The answer was immediate. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give Him the throne of His father David."

"How was the sermon divided?" continued the relentless questioner, and with equal readiness the audience gave head after head of his last week's address.

"Now," said the preacher, "we will consider the same text in a new aspect"; and there followed another sermon with entirely new divisions, each of which in succession he drilled into his hearers' memories.

No milk and water diet this! It might almost have passed muster with an audience of sermon-tasters fresh from Thrums. As we listened, the grotesque appearance of the man was gradually lost to view. His figure seemed to have borrowed from his office a simple dignity that for the time being veiled from notice his physical defects.

With the formal close of the service, the building apparently ceased to be a "church"; so that, regardless of St. Paul, we were granted full liberty of speech, the faces of the listeners preserving throughout that look of responsive attention that a speaker covets, as though the whole day were still before them, and satiety a thing unknown.

Half an hour later the blind preacher was seated on the deck of the mission-boat, and as he drank his coffee we had an opportunity of becoming more closely acquainted with him. He lived some miles away, and the minister of the congregation to which he belonged believed that "it is a pastor's duty not only to feed the flock, but to see to it that each member is put to his proper work and kept at it." A number of the men of his congregation were accordingly sent out week by week to preach the Gospel in the surrounding villages, and it was in this way that the meeting we had just attended had grown into being. One of the villagers, owning a piece of land, had in course of time built for their accommodation the primitive edifice we have described, and thus housed the worshippers with a sudden sense of having become an organic unit, requested that from their ever-changing round of speakers a permanent leader should be appointed to supply their weekly wants. Being allowed free choice, they had not looked to the outward appearance but to the heart, and their vote had fallen unanimously on the man whose uncouth form had awakened our unholy mirth. He cheerfully accepted the appointment, receiving in return nothing but the joy of service, and with it the weekly privilege of traversing in his rayless night the miles of dust that lay between his native village and the meeting-house, trudging the whole way back and forth on foot, unless some chance wayfarer more fortunate than himself offered him a lift on a donkey.

During the remainder of the week he laboured as a water-carrier in his native town, bearing his goat-skin to and fro between the river's brink and the houses of the few villagers who could afford to have such work done for them at a trifling cost. There we met him, some days later, knee-deep in the brown flood, such "a thing of shreds and patches," that suddenly we realised that his soiled gown and under-vest of the Sabbath, the skull-cap once white, and its encircling red handkerchief, with the coquetish knot above the ear, had been an honest attempt on the part of their wearer to attain outwardly to the level of the inner dignity of his office.

From the people of the town we learned further, that while distributing for money the brown water of the Nile, he distributed free of charge something he valued much more highly. His back was never turned upon a house till he had left with the women within some word from the Book he lived by, the Book whose message had so completely satisfied his own thirst that desire never strayed even in a dream to the debauches that had been his spring of pleasure in the days of his wild youth. For Hunna, the blind preacher and ragged water-carrier, was none other than Blind Hunna, the reveller, once "unbelieving, abominable, fornicator, liar," but changed in heart and life by the power of God through the blundering reading of an ignorant child, and now a minister like Paul himself, to saint and sinner alike, of the abundant grace which is in Christ Jesus our Lord.

Review.

A MASTER-BUILDER ON THE NILE: being a record of the Life and Aims of John Hogg, D.D., Christian Missionary. By RENA L. HOGG, of the American (U.P.) Mission in Egypt. Pittsburg, Pa., U.P. Board of Publication.

WE heartily congratulate Miss Hogg on this biography of her distinguished father. She has done the work finely. The daughter's evident admiration for her subject is so well-deserved that the filial touch makes the treatment of the theme not less but more effective and true. The book is most readable, and enlivened with many light-hearted touches which add charm to its earnestness.

The subject was a fine one to have to handle, for it has to do with a great and successful pioneer, and consequently presented a good opportunity for a book well above the average. This opportunity has not been missed by Miss Hogg, for she has grasped her theme in a most comprehensive way, emphasizing the natural divisions and the striking development of a career which presents, under the manifestly shaping hand of Providence, a striking unity and ordered whole. Thus she has produced not only an edifying but a most instructive book.

Dr. John Hogg had all the marks of a great missionary, and we believe that his local semi-mythical fame will find its counterpart in the verdict of missionary history, that he was among the first-rate missionaries of the nineteenth century. We welcome this book as likely to contribute to the returning of this verdict, for it is probable that hitherto Dr. Hogg's reputation, in spite of its extraordinary local intensity, has not been as wide as it merited (not that he would have troubled about this: he sought only God's glory; but in the record of the kingdom honour should be given where honour is due). He was a founder, and a great founder, for his work had all the characteristics of the work of the great founders. It was not his fault that the task assigned him by Providence was not in the virgin field of heathenism or Islam, *pur et simple*, but in the less generally exhilarating one of a paralyzed Christianity. We confess that we would like to see a John Hogg in the pioneer work of some heathen or Mohammedan field. But granted that that particular work in Egypt was practically an inevitable one, the greatness of the man who initiated it can be traced as well in it as in any other.

John Hogg and Gulian Lansing, the circumstances of whose association in their life-work read like a romance, were the indisputable founders of the great American U.P. Mission, and of the two we should say that the former was *par excellence* worthy of the name, if stress is laid on the prescience which foresaw, on the statesmanship which planned so creatively, and on the practical genius which showed that the plans were feasible and could be carried through. It is in honourable pride therefore that we remember that this man was a Scotsman, born and bred, and remained so until the end. The words "Pittsburgh, Pa.," printed on the frontispiece of his biography, must not make his fellow-countrymen forget their right to inscribe his name among the great British missionary founders, statesmen and leaders, of the nineteenth century. All honour to the Americans who recognized and utilised the genius of this son of the old country: all honour to the Scotsman who without an effort, apparently, succeeded in fitting in with fellow-workers exclusively drawn from another nationality without in any way dropping his own.

We commend to our readers' notice the charming story of his early life—more illuminating, we dare to say, as to the life and character of the Scottish country folk than what is to be found in the far more famous books of the Kail-yard persuasion; the instructive record of the dreariness and disillusionment of his early years, so characteristic, we think, of many a missionary career; the wonderful providentialness of the events that fairly embarked him on his life-work; the reward reaped for earnest and faithful preparation, done in years when there hardly seemed to be any scope for it; the colossal quantity of work—alas! *over-work*—put in by this giant of toil (humiliating and discouraging, we frankly say, to us mortals of a poorer breed); and finally the ordered stages by which his life-work expanded, while at each stage he grasped the problem in all its length and breadth, and with unerring insight and power initiated the scheme which for all time should meet the need. These stages are (1) the decision to strike boldly inland, leaving the cosmopolitan atmosphere of

Alexandria; (2) the foundation of a sound system of primary education in Cairo; (3) perception of the central importance of Assiut; and of the essential, primary, and immediate need for raising up and training Egyptian workers; (4) laying the foundation of the institutions which to-day are the American College at Assiut and the Theological Seminary in Cairo (nay, if a Christian University for Egypt ever eventuates, it would not be impossible to find it in the logical implications of Dr. Hogg's primary ideas); (5) perception of the need of an evangelistic and missionary Church, and of the duty of giving the first lead in this direction himself—hence his passing to this "region beyond," and the spending of those years of apostolic evangelism to which is chiefly owed his almost legendary reputation in Upper Egypt to-day; (6) his perception of the cardinal necessity of shepherding the "early Church," whether by example in aggressive evangelism, or by ministerial service, or personal influence in personal difficulties, or, finally, actual controversy (strong, affectionate, impersonal) in the interests of what he believed right and true; (7) in all and with all, his perception of the importance of *literature*, and his enormous personal labours in supplying that need, both educational, evangelistic and controversial.

What a record! Yet we have said little about the man, his strong and beautiful character, his terrible habits of work, his natural genius for music; above all, his burning spirituality.

We said that he was a missionary statesman: we might have said that he was a missionary prophet, for years before the S.V.M.U. prayed their way to the discovery of their motto we find it quietly but fully and definitely anticipated by this extraordinary man. Is this fact generally known? We will set our readers the task of finding the passages where it is clearly stated. Who will enter for the competition? The answer will be given in our next! No prizes are offered, save the edification which research in Miss Hogg's admirable book will itself bring!

W. H. T. GAIRDNER.

"Ethiopia shall soon stretch out her hands unto God."

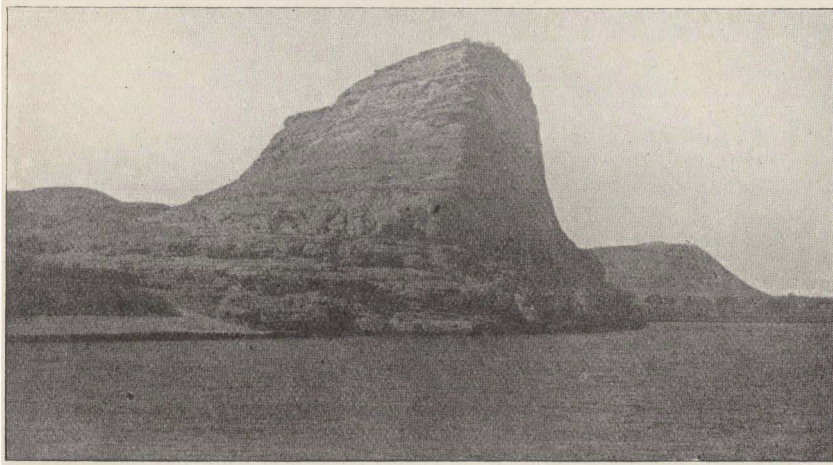
Ps. LXVIII. 31.



SINCE the very beginning of the German Sudan Pioneer Mission it has been one of its objects also to begin work among the Nubians or Berberins, as they are also called. A people quite distinct from the Egyptians among whom they live. If you walk through the streets of Cairo or enter the hotels, everywhere you will meet men and boys whose dark colour, crisp hair, finely shaped features, and dark lustrous eyes strike you; and if you should ask one of them where they come from, where their

home is? you will always get the same answer, "Far, far up South"—Assuan really is the northern limit of their country—Nubia proper reaching to Wadi Halfa to the south though, especially since the flooding of their lands by the creation of the Assuan dam, we find Nubian settlements up and down the Nile.

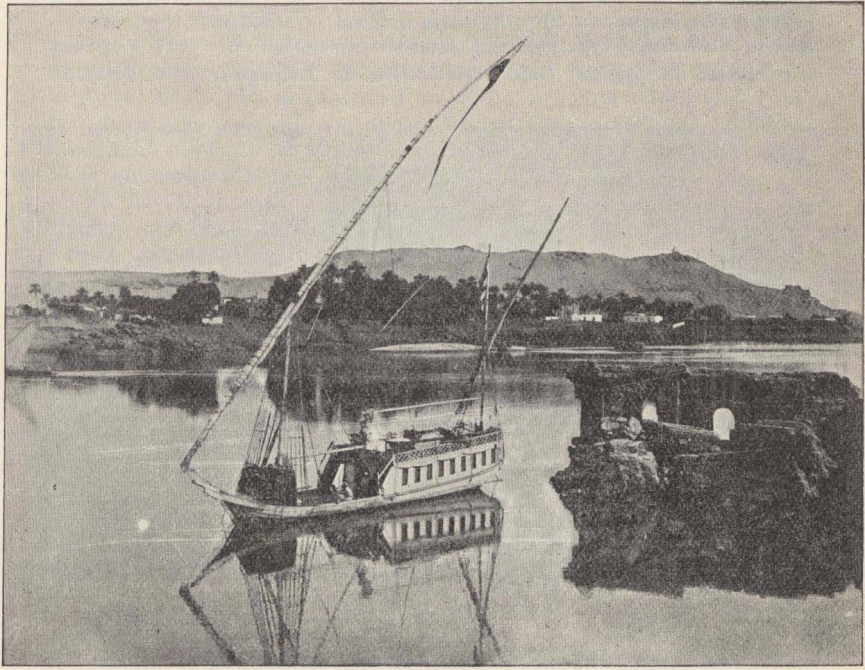
Nubia is mentioned in history in very ancient times, and as far back as the sixth dynasty we have reports of expeditions of trading-vessels sent out by the princes of Elefantine to the countries of the Upper Nile. Anyone coming to Assuan should not fail to visit their tombs on the west coast, and look at the inscriptions telling about these travels. Later on Nubia is spoken of as a kingdom independent of Egypt, though by its retaining the same religion and language, ever influenced by its northern neighbour. At times all Egypt was ruled by Nubian kings, and those who have seen the mummy of Pharo Tirhaka "the Moor" in the museum at Cairo will readily remember it. How often in the Old Testament recurs the name of Ethiopia, and records



"KOROSKO IN NUBIA."

still exist telling about its great towns, Napata and Meroe, in the Dongola district. In the beginning of the Christian era the Romans conquered Nubia, which at that time was being governed by queens bearing the title of Kandake, and it will not be necessary to remind our readers of Acts ix.—the story ever most precious to all mission-workers, and how much more so those who are continually in contact with the descendants of this old people praying, waiting and watching for seekers after the truth to come out from among them as the eunuch did in Philip's time. Surely this first Christian Nubian—going back to his country and his queen, with the peace of God and the joy of the knowledge of God in his heart—was also their first missionary, and well may he appear to us as the forerunner of the great band of believers and martyrs, which since then have glorified God by their lives and in their death in these lands. Ethiopia became a Christian country in the fourth century, the temples of Philae

being turned into places of Christian worship as early as that, and for 200 years Ethiopia really stretched out its hands to the living God. Everywhere the heathen temples became Christian churches, and how far south this was the case can still be traced in our time if we remember the many faded pictures of Christian saints and Christ Himself—the crosses hewn into the stones, in the ruins of almost every temple along the Upper Nile Valley. But, alas, only these few hardly visible traces have remained, while in the minds of the people their past is utterly wiped out, so much so that they will tell you, we know nothing about our history in the past, it is only the learned Europeans who find it out for us! No remembrance that their forefathers were Chris-



ASSOUAN.

tians has remained, no trace of the culture that was once theirs. How it came about that the light of Christianity was utterly and absolutely extinguished, the dark gloom of Islam settling down in these lands, is not our purpose to discuss. For us the fact is enough that for hundreds of years now Islam holds its sway over Egypt, Nubia, and far into the south, and only the comparatively small Coptic church in Egypt still glimmers as a faint light in this darkness. The people as a whole are so absolutely Islamised, that it often seems as if the pagan elements in Islam have joined hands—overleaping the Christian era with the old Egyptian paganism, and traces of its demon-worship can be found in feasts and practices of the popular Islam of to-day.

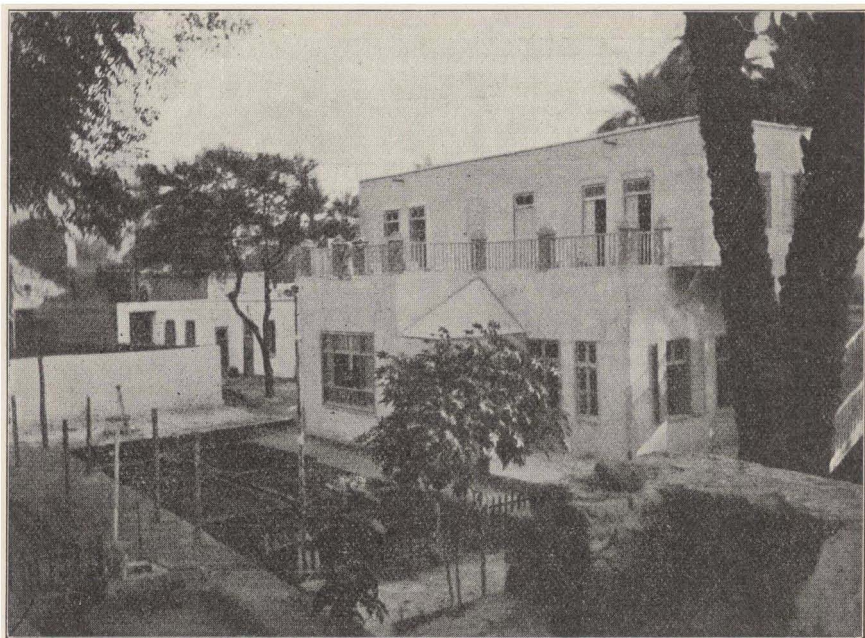
The people of Nubia shared the fate of the whole Islamitic world: Christianity did not realize its responsibility, and delayed bringing the Gospel message to the prisoners of Islam, though scientific research penetrated into Nubia, excavated its ruins and tried to bring into writing again its old peculiar language. Often enough these Nubians were, and are still, looked upon as belonging to a race of servants, or slaves. A missionary was even asked if he believed that these lift-boys and waiters (suffragi) had really souls! But now that the time for missions among Islam has come, surely they will not be left out, and the Sudan Pioneer Mission has made some beginnings already to reach them specially. Could friends come into our Mission Compound at Assuan on the clinic days, you would see the dark faces of our friends crowding round; most of them having come



"MISS WOLTER WITH NUBIAN WOMEN."

from the south—from the great village districts of Abuhor and Debôt, or still farther up the river. New-comers standing about diffidently while old practioners stretch out a welcoming hand, and give a beaming smile to greet their good friends—Dr. Fröhlich and Rev. Enderlin, both well known in many a Nubian village through their itinerating tours. If you watch them you will often remark an expression of quiet resignation of deep patient grief on their faces: have they not been made practically homeless by the extension of the huge water reservoir south of the dam? Have they not been compelled to see their fields often enough, almost ripe for harvest, their fruitful date-palms and sycamores being swallowed up by the relentlessly rising waters?

Surely, the government does what it can, but, yes, the old home is gone—the villages are submerged—and new huts and dwelling-places have been erected high above water-mark where, instead of fertile soil, only stony deserts surround them. Most of the young men and boys leaves their homes for long months to find work in the big towns of Lower Egypt, returning for the summer with the wages they earned, of which often the whole village partakes. They bring back, it is true, food and ease, but at the same time much evil hitherto unknown finds thus its way into these lonely, simple places, and it has been said that just through their greater contact with Europeans in hotels or families the moral standard or these men is being lowered in an appalling way. Who can wonder that the message of the Gospel, the call to



THE MISSION HOUSE.

repentance brought by one of the same white race, is often not readily accepted. But yet here at Assuan they do come with ever growing confidence to our hospital and clinic, feeling quite at home as soon as they hear their own language from the missionary's lips. The sight of a crowd of men or women sitting round our native evangelist—himself a Nubian by birth—listening intently while he explains to them in their own mother-tongue the way of salvation, their eyes lighting up when Christ is thus brought near to them to their hearts and minds as the Saviour also of Nubia, surely, this is something to fill us with gladness and joyful hope.

The British and Foreign Bible Society has lately printed the four Gospels in this special dialect—the Matoeki or Kenuzzi—this

translation being the work of our native Nubian evangelist, Samël, to whom God has entrusted this task, and who is still at work on the rest of the New Testament. The wonderful way in which he was brought out from his country and home and became a Christian and a missionary is a story in itself. The language is absolutely different from Arabic, though many words have been taken over; it has been printed in Roman letters, and we aim at leading these to the rising generation, hoping thus to hinder the study of Arabic and the Auran. The same work of translation remains still to be done for the thousands of Berberins speaking Mahass south of Korasko.

Often it seemed to us as if the whole people were related to each other, and they really have a very widely developed family feeling. A whole village will be inhabited by one "clan," with the oldest and most venerable men as leaders and advisers. How often it happens in our hospital or clinic that a patient afraid of staying or afraid of the treatment has to be talked over and soothed by our cook, who belongs to one of those who have influence among their people. Also in their marriages they keep to their own folk, and rarely an Arab or Sudanese woman will be found among them. May I now invite the readers to come with me on a visit to a Nubian home. If you have gone as a tourist your remembrance of Elephantine will not be altogether an agreeable one, in spite of the picturesque huts, the narrow lanes, the small rivulets of water fertilising the green fields, the noble palm-trees overshadowing many a delightful spot. Maybe crowds of children have pursued you with loud clamours for baksheesh, and the glances sent after you were not too kindly; but how different it is if you have the privilege to go to the house of a friend, like the old lady, Mother Aïsdia, or her younger namesake, both of whom had been treated in our hospital, and were delighted that we followed their invitation to come and see their homes! It is a wonderful contrast if you come from house visiting at Assuan, among the poorer Arab women, where squalor, dirt and uncleanness of any description will often try your patience and your nose, then to enter into these clean, well-kept homesteads, each one surrounded by its mud wall, enclosing a courtyard, into which the doors of the vaulted oven-shaped huts open, and generally containing but one room, but often a second room on top has been added, a nicely made mud-staircase leading up to it. The lower room is generally without any window to keep out the sun and the heat, a few slits in the wall give sufficient light, and you soon get accustomed to the gloom, almost welcome, after the glaring sunshine without. Home-made mats are spread on the firm, clean mud floor, and gladly we sit down, while our hostess proudly shows off the treasures of her house—the garments suspended on a string along the wall, on one side the husband's, on the other side those of the female inmates, and these often show a kind of embroidery with nice patterns and bright colours, a proof that our Nubian friends are diligent and dexterous and not devoid of taste. The back part of the room is a little elevated, and is used as the bedroom, sometimes screened off by rugs and mats. Above all, we must admire the wonderful decorations of the walls—nicely plaited palm-mats, large and small flat trays,

baskets of many shapes, all plaited and even dyed at home. A sword suspended by leather strings is unsheathed and shown off with great respect—has it not been the weapon of their grandfather at the time of the great war! The name of the great leader, Wad Negumi, is not forgotten. That all these treasures are more valued by us than the glaring European magazine pictures brought home by the husband from his work in the hotels will smilingly and indulgently be commented upon; but we are allowed to carry our investigations further: there is a store-place—room you cannot say—suspended from the ceiling by four dexterously joined, plaited straw bands, you will remark lots of little dishes and basins containing the smaller provisions, or being used for cooking and eating, while outside in the courtyard, by the side of the fireplace, and the cleverly-built oven for bread baking, you may have already noticed with interest the large mud cupboards, often higher than a man, which are filled with grain from the top at harvest-time, firmly plastered up when they are full, whilst from a small opening at the bottom, like the spout of a barrel, the daily needed supply is taken. But we have not only come to look round and admire, and so we sit down in the courtyard, chickens, rabbits and children running about, and quickly the neighbours begin to drop in—some, almost literally so, climbing over the enclosure. Soon we have quite a little gathering around us, and an eager questioning begins as to who we are, where we came from, why we came to them—do we really belong to the good work in the town of Assuan—and when they discover that one of the nurses, or their beloved doctor's wife, is amongst us their joy is especially great. And how great is their astonishment when, in their own Nubian language, she begins to tell them the story of blind Bartimæus, and how lovingly Jesus Christ, "our and your Saviour," healed him, and then the little brown Gospel of St. Mark, that was at first cautiously hidden in her sleeve—as they are very suspicious of a book that is not "their book"—is produced, and once more the wonderful story is repeated. How delighted they were that at last their own language was being spoken to them. Had they not often wondered how it was that "we must always learn the white people's language (Arabic!), but they never will learn ours," and here there was even a book that spoke in their tongue. Ah! and how much greater was the missionary's joy that she had been understood, and surely the blessing came true to her, "He that watereth shall be watered again." Need we ask if these people of Nubia are able to be taught to understand? Is not one of the teachers in our girl's school, a Nubian by birth, often wonderingly looked at by her kinsfolk when she is teaching her class, telling them the Bible stories in an Oriental and lifelike way that appeals to their hearts. One of our scholars, a Nubian, was married when she was but twelve years old and left school, but in the loneliness of her husband's home she kept up her reading and needlework, and when, after a year, she came back a divorced wife, her first question was for the teacher who had taught her to read the story of Jesus, and to beg for another Gospel booklet, as the old one was quite used up.

Small beginnings, hardly worth mentioning, one could say, and yet seed sown, which God will increase. We often only see

the "tents of Cush in affliction" (Hab. iii. 7), "the nation trodden under foot, whose land the waters have spoiled" (Isaiah xviii. 1), we see the *work* that has to be done, but our Master looks upon these lands also as white to *harvest*—and His word to us is: Lift up your eyes and look on the fields. Ethiopia shall soon stretch out her hands unto God, and they also shall know the Lord in that day.

HANNA ZIEMENDORFF.
Sudan Pioneer Mission, Assuan.

THE MOSLEM WORLD.

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