

THE NILE MISSION PRESS.

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Holy Father, in Thy Mercy.

Holy Father, in Thy mercy
Hear our anxious prayer,
Keep our loved ones, now far absent,
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, O keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them,
Near to Thee.

MEDITERRANEAN SEA



MAP OF SINAI PENINSULAR, PALESTINE AND EGYPT.

“Blessed be Egypt.”

VOL. XV.

JANUARY, 1915.

No. 61.

Editorial.

“If our heart condemn us, God is greater than our heart, and knoweth all things.”

“Beloved, if our hearts condemn us not, then have we confidence toward God.”

“And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.”—1 ST. JOHN iii. 20, 21, 22.

In the course of all our lives no year has ever begun under so dark a cloud. God has arisen to shake terribly the earth. But the rainbow of promise is still set in the cloud, and we want to look steadfastly heavenward. The conviction that He is dealing in judgment gives us an insistent call to search our own hearts and seek for deliverance from everything unworthy of our Lord. “Sanctify them through Thy truth: Thy word is truth.” May God, in His mercy, deliver the Church of Christ from unbelief and secret doubt of His word—a doubt that is ever inbreathed by the tempter, with his ancient suggestion, “Yea, hath God said?” It is paralysing hundreds of Christians to-day. We know that the same Mighty Spirit of God is able to give absolute deliverance from this hidden foe. We can meet him only as Jesus met him. “It is written, it is written, it is written,” and after forty days the devil left him. We speak of this, because if ever there was a time when the Christian needed his sword to be keen and bright, it is now. Souls are seeking for someone to help them on every side, and no help can be given, except by one who is absolutely sure that God is true. That heaven and earth may pass away, but His Word shall not pass away. What a glad triumphant assurance is given to the one who casts away his doubts with resolute will, and falls back on the impregnable rock of the truth of God. He “*steps on the seeming void, and finds the rock beneath.*”

Since Turkey joined in the war, all who have friends in Egypt have been looking with anxiety from day to day watching events. The news that reaches us shews that so far everything is quiet. We would earnestly ask all our readers to join us in the continual prayer that Egypt may be spared the horrors of an invasion. Those in England who have looked to God with humble trust that He would grant this protection to our own land, have been conscious of His constant guarding care. Again and again the danger has seemed imminent, and yet it has been warded off, and no attempt has succeeded. We would still look to our Almighty Defence not to fail us or forsake us. But in praying thus there comes the more intense desire that there may

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be no cause for our own hearts to condemn us, but that we may have confidence towards Him.

We have been asked to draw attention to the great need of prayer for our young soldiers in Egypt. Wicked efforts are made to teach them, and lead them into abominable sin. We would ask that this work of the devil may be utterly defeated by Christ, and that He will give wisdom and power to upright men in Egypt to deal with it and stamp it out. That He will give them the courage to act, and that He will give us at home the faith to pray, until this wrong is set right.

We have also been asked to invite special help at this time for the Colportage work in Egypt. It is our desire that this should not diminish during the war, but should be carried on all through the country with untiring energy.

We want, too, to prepare for the time when the war is over. There may be such opportunities that we have never had. Not simply outward freedom, but the removal of a spiritual bondage and fear of man. God grant that amongst Jews and Turks and Arabs we may be able to spread the knowledge of Jesus our Lord, Who died for them, and that they may be drawn to Him.

As at this time there is a certain dislocation of workers, some missionaries being detained from returning to their work, or joining other stations, we are not issuing a Prayer Cycle for 1915 in its usual form. Instead of doing this, we ask that this year we may give ourselves to prayer for the people themselves. For the purpose of helping such prayer to be united and definite, we propose to bring out a list of provinces and places, so that the whole ground may be covered, and that all the dwellers in these lands may be brought into the circle of our prayers. We believe that God will give us a harvest of souls.

In these days of suffering and distress there is a great readiness to hear, a willingness to face the thought of the future, and an earnest wish on the part of many to have some assured hope of eternal life. We seem to need a fresh gift of the Holy Spirit, that lips may be opened to tell of Jesus the way of life. Shall we not all ask for this at the opening of what must be a fateful year. A gift of God to win souls for Christ, that so His Kingdom may come, His will be done, on earth, as it is in heaven. And that through anguish and darkness and tribulation, a day of hope may dawn, and the Sun of righteousness arise with healing in his wings.

The Near Close of the Times of the Gentiles.

"Nebuchadnezzar's conquests extending from 605 to 587 B.C. over the first nineteen years of his reign, were the *final* stages of the decline and fall of Jewish independence. In the eighth year of Nebuchadnezzar the throne of David fell, and the independent national existence of Judah ceased until the times

of the Gentiles were fulfilled. Hence those nineteen years especially form the critical era: the rubicon of history was crossed at one or other of the crises in its course. It extended from B.C. 605 to B.C. 587, and the principal crisis in it was the fall of Jehoiachin in the eighth year of Nebuchadnezzar, B.C. 598. The corresponding terminal years after the lapse of seven times in full solar measure extend from A.D. 1915 to A.D. 1934."

—H. GRATTAN GUINNESS.

The period of seven times spoken of by Moses as the length of Israel's chastisement, foretold in Leviticus xxvi. 18, 21, 24, 28, is also pre-figured in the seven times of Nebuchadnezzar being cast out to live the life of a beast. (Dan. iv. 16, 23, 25, 32.) It is seen through comparing scripture with scripture to signify seven years of years, or seven times three hundred and sixty years, a period of two thousand five hundred and twenty years. The vision of the great image was given to Nebuchadnezzar in the second year of his reign. (Dan. ii. 1.) This portrayed the course of Gentile rule through the empires of gold, silver, brass and iron terminating in ten kingdoms of iron and clay. The Lord Jesus referred to this period when He said: "*Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look and lift up your heads; for your redemption draweth nigh.*"—St. Luke xxi, 24-28.

The Nile Mission Press.

"Exhort one another daily, while it is called To-day."

—Heb. iii. 13.

"Exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 25.



EXHORTATION has a prominent place in all the Epistles of Holy Writ. The Apostles, as moved by the Holy Ghost, were ever urging on their converts to holier lives and more aggressive work.

We have above two such instances. Both are in connection with a definite day. The first urges the brethren to take heed, lest "an evil heart of unbelief" has come amongst them, and exhorts them to put it away "to-day." "To-day" is ever God's time—it is so in the first turning to Him for personal salvation, it is equally so in the life of holiness. We are to see to it that it is a daily exhortation. And why? Because, as one writer has put it, we have—

"Only one life, twill soon be past,
Only what's done for Christ will last."

May we heed the warning, and ask very earnestly that nothing in the way of unbelief shall hinder our bringing the Message of Life to the Moslem peoples.

The exhortation given in the second text is even more urgent. It speaks of a coming day of judgment, and mentions it as *the* day. How often we have had that expression before us since war broke out, aye, and many of us knew it and believed it long ago. The trouble was that the nation as a whole did not believe it. Yet that day of war for which Germany has planned and plotted for many years has come. As surely, nay, more surely, will God's appointed day come also. "Knowing, therefore, the terror of the Lord, we persuade men," says the Apostle. Can we—dare we—who know that after death comes judgment, do less than give ourselves to spend and be spent to win others to Him Who has died to save from that judgment. Yet does the whole Moslem world still lie "in the Wicked One." Let us therefore exhort one another at this strenuous time to deeds of heroism on the spiritual battlefield of Islam, and yield ourselves to God for the most He can make out of us, whether of prayer or of sacrificial giving.

We are sorry to have to report that our Book Depôt at Port Said has had to be closed through lack of funds. Our Local Management Committee in Cairo are afraid that our printing staff may also have to suffer loss. The matter rests with our friends in the Homeland. More we need not say. There is, thank God, the other side. We do thank Him for the various reports we are receiving from many missionaries that in their stations God is working through the books, and there is every reason for encouragement. From Morocco comes the news that for five months one hundred tracts a week have been regularly distributed, and have caused a lively interest among the learned men of the place. Unfortunately, owing to the war, this distribution has had to be relinquished, for a time at any rate. Will some friend remember these seed-corns which have been sown, and pray that the fruit may come, and that they may not be lost?

From Tunis comes a warm eulogy that "the printing is excellent, the general get-up good, but, above all, the matter set forth is most spiritual. . . . These tracts have been very helpful in reaching the Moslem students, who have been attracted by the Koranic texts. On several occasions these students have come back to talk over their teaching, and we were enabled to put the Gospel before them."

A missionary lady in Egypt tells of a woman with whom she had a most interesting heart-to-heart talk on one of the Parable Stories, in a train. The woman begged her to visit her in her own village if possible. Before parting, the Moslem woman asked for tracts for her two daughters, and made the lady write their names on each, together with the lady's own name. "For the first time in her life she had an understandable message as to the way of salvation," was the final clause in the testimony. Thus the sowing goes on apace. "I must work the works of Him that sent Me whilst it is day," said the Master, "for the night cometh when no man can work." Brethren, the time is short! Let us rise and be doing. We urgently need your co-operation in spreading the knowledge of our work. Will you not,

in the New Year, which we trust will be a very blessed one, in spite of our national crisis, for all our helpers, set apart special times for intercession on our behalf, for workers both at home and abroad, and, if possible, arrange some small gathering at which the claims of Christ may be brought forward.

16, Southfield Road,
Tunbridge Wells,

JOHN L. OLIVER,
Secretary.



THE NILE MISSION PRESS.

QUARTERLY REPORT.

"Ye shall hear of wars and rumours of wars: see that ye be not troubled."—MATT. XXIV. 6.

WITH regard to the effect of the War upon the Nile Mission Press, things are not quite so bright as when I wrote at the end of August. We have had to part with some of our workpeople. A translator has found other employment and we have not filled his place. An assistant in the bookshop and colportage store has been dismissed and his place has not been filled, and in general we have tried to save expense wherever possible, without damaging the work too much. The local donations received are much less than was the case last year, so that we are continually thinking and discussing ways and means. All the same, our Master says that we are not to be troubled; in fact, we are to see that we do not get so unconsciously, for the most insidious weapons of the Evil One are depression and discouragement.

It was with sad hearts that we said good-bye to the German missionaries early in September. They were strongly advised to

leave the country. This they did, leaving behind them Dr. and Mrs. Frohlich, who are now gallantly holding the fort at Assuan, they being of Swiss nationality.

Publication Department.

It will be seen on reference to the table of Statistics that we have reprinted faster than ever before. This was due to the intention to carry on special work among the pilgrims. Money was allocated for the purpose of getting the books ready. Large quantities were sent to Palestine to reach the pilgrims passing through Haifa for the Hedjaz Railway. Unfortunately, the war broke out just then, and everyone knows what has happened since.

Among new publications we can specially mention "Raymund Lull," a translation of Dr. Zwemer's book revised by the author. A friend has given the cost of three plates obtained from America, thus giving interesting illustrations to this very readable book.

Our biggest "hit" from a publisher's point of view has been "Lessons for Christian Workers," which was endowed by Bishop Taylor Smith, the Chaplain-General. This has had a remarkable vogue. It has only been out three weeks, and we have sold half the edition. We can cordially recommend this book in English, which is by Yatman, and is obtainable from the publisher, Mr. Robert Scott, of Paternoster Row.

Under the heading of "Women's Literature" we have not been idle, for two tracts of Miss Trotter's have been brought out. These are "Guzzana and the Necklace," which has already been published in "Blessed be Egypt" (Guzzana meaning, by the way, a female fortune-teller), and "Khadija," the latter having been adapted by Miss Perkin from a story told by Canon Hay Aitken. In brief, it is that a poor woman who had the services of an advocate offered to her did not accept in time. When she would fain have done so, she found that the lawyer had been made a judge. The application is easy to follow.

Publicity.—We have been enabled to get a larger number of reviews inserted in local papers "Al-Huda" (A.M.), "Beshair-es-Salam" (E.G.M.), and "Orient and Occident" (C.M.S.), have all been very kind. In addition there are two Coptic daily papers whose editors are interested in spiritual work in the Faggala. They have also inserted reviews of our books.

Then the experiment has been tried of advertising in the "Egyptian Gazette," one week for the Printing Department and the next for the Publication Department. In addition, great kindness has been shown us by the editors of "Y.W.C.A.," "Connaught House Chronicle," and "All Saints' Church Magazine," in giving us standing advertisements free of charge. Help of this kind is very much appreciated, not only for its monetary value, but for the kind spirit behind.

A Sub-Committee has been formed, and recently met, to discuss ways and means of obtaining larger circulation of our publications. Our indefatigable Chairman brought forward many most suitable suggestions, which were adopted, and it is hoped to do more in this direction. Unfortunately, the war with Turkey will hinder much development in Palestine and Syria for the time being. Mr. Russell reports that in spite of all difficulties we were

able to distribute about the usual number of 10,000 Feast Khutbas at the time of the great Mohammedan festival. Pilgrims, however, were not allowed to accompany the Mahmal this year, as it was only sent to Jidda, and the Amîr-el-Hajj handed it over to the representative of the Sharif of Mecca in the seaport itself, and then had not more than sufficient time to get back to Egypt before the actual operations commenced.

Printing Department.

It will be observed that a large total is chronicled this time. This is partly due to the fact that one or two books, in one case of a large number of pages and in the other case with an impression of 15,000 copies, were finished off during this period. It is understood, of course, that one quarter has to be taken with another, otherwise the record of the coming three months will look very small in comparison with the past three months. Sometimes a book is partly done, and comes into the next quarter's report.

Mr. Gentles has found considerable difficulty in obtaining sufficient Arabic work to employ his staff. Quite a number of hands have been discharged, but these have not been the permanent staff, which is always kept at a minimum. It would be very unfair to these if such a step had to be taken, so we sincerely hope that such will not be the case.

On the English side we have gained by the war, for a number of English firms have begun to do business with us rather than to send to the principal European printing firms of Cairo, which are either German or Austrian.

Miscellaneous.

It is known in England that a number of Territorial troops have come to Egypt, but one could hardly realise at home what it means to have about 10,000 extra troops crowded in the Barracks, and 4,000 camped out at Heliopolis. The Barracks would not have accommodated that large number but for the fact that many of the regulars have left. The chaplains have been busy, and have been glad of assistance offered by outside agencies. Among these agencies we may mention the Open-air Meetings, held by the Egypt General Mission at Zeitoun, for the camping ground reaches to the E.G.M. Headquarters. Then the Y.M.C.A. have erected a tent for reading, writing, musical evenings, lectures and Gospel addresses.

We have made various attempts to get the Religious Tract Society literature, which is sold by the Nile Mission Press, circulated among the troops. We sent a colporteur, who was refused because he was a native. Later on we made a new attempt. Mr. Russell, being a British subject, was able to do a great deal of good, both by individual conversation and by a first attempt to sell the books. Quite a number of men ordered Scriptures from him in connection with the Russell Soldiers' Home, the workers of which have been kept very busy. He was, unfortunately, stopped and forbidden to do this. We then made application to the Y.M.C.A., who very kindly gave us permission to use their tent, but a railway bookstall contractor had just got a special monopoly to supply books to the camp, and erected his tent next

to the Y.M.C.A. As we work harmoniously with this gentleman in his agency for our books on the railway platforms we could not do anything in opposition to him. He has taken some of our R.T.S. books for display on his bookstall, but, as everyone knows, books are not sold to soldiers by being placed upon a stall!

Cairo Study Centre.—During the summer a happy arrangement was made with regard to the Cairo Study Centre, which agreed to accept the hospitality freely offered them at the Mission Press Headquarters. The Prayer Room furnished by the Misses Blackwood has been lent to the Centre for lectures upon Islam and Arabic Phonetics, on Tuesday afternoons and Saturday mornings. There are often twenty-five present on Tuesday afternoon, and quite a number accept my wife's invitation to have a cup of tea with her upstairs. Do we all realise how much these students are indebted to Dr. Zwemer, and Messrs. Gairdner and McNeile, for the time so freely expended by these specialists? We hope that Mr. Swan will shortly return to renew his lectures upon Modern Islam.

Al Hilal,*—This well-known magazine, which circulates throughout the Arabic-speaking world, was founded by one of the greatest authorities on the Arabic language and the history of Islam, the late Georgy Bey Zaidan. This gentleman, before his death, completed a most remarkable work of four volumes—a history of Arabic literature, occupying in all more than 1,200 pages of small type. The manager of *Al-Hilal* Magazine has just appointed as editor a very old friend of ours, Salim Effendi Abdul-Ahad, who is already the sub-editor of the C.M.S. magazine, "Orient and Occident." We wish him success in his new work, and hope that he will always maintain a high ethical tone.

Colportage.

It is in this department that the strain and stress has been felt more than anywhere. The native workers have fallen off from fifteen to eleven, and we have only been able to keep these by making special arrangements. Funds being short, and the participating partners in the Joint Colportage scheme professing themselves unable to make any increased subsidy, we have been obliged to take the step of allowing the men to sell books below tariff prices, or, in other words, to lower the prices, on an average, 25 per cent., at the same time warning them that, as we have no funds to make up their salaries, they must have just what they can get from selling the books. This is rather hard on them, but there is no other course open.

Through the kindness of Dr. Hunt, the Chairman, and Mr. Logan (E.G.M.) we were able to have a joint colportage stall at the recent Annual Prayer Conference of the American Mission. During the three days the colporteur sold about £2 10s. worth of books, a few of these being suitable for use among Moslems, some to encourage workers to work among Moslems, and others to develop their own spiritual life.

As an example of the effect—unseen often, but nevertheless real—of the continual plodding of the colporteurs, a little incident

*This very interesting Arabic magazine may be ordered through the Supt., Nile Mission Press. Annual subscription in advance, 80 piastres in Egypt and 26 francs abroad.

might be mentioned that occurred yesterday. One of our staff, seeing a friend off at the station, had a talk with a Moslem employed on the platform. During the course of conversation, being surprised at how much the Moslem knew of Christian truth, he asked him, "Where did you get to know so much about Christ?" The man replied, "Some time ago I bought a book from a colporteur, entitled 'The Indian Pilgrim,' and I have been studying that." A gift of a pocket Testament, with the promise that another book would be sent, was gratefully accepted.

Port Said.—For some time past there had been great difficulty at this out-station, due to the fact that during the month of June traffic always drops off a considerable extent, little was done during July also, and then by the first of August war had broken out. We have held on as best we could, but it spent our remaining balance, and, as the receipts from the sales have been almost infinitesimally small, the Committee felt that there was no course open to them but to close the depôt till after the war. This is being put into effect from the 31st December.

Is it too early to ask our friends to begin to rally round us that we may lay by a sum of money to enable us to start on a rather better basis, with a larger stock, and with more opportunities of usefulness after the war is over?

Our Letter Box.

Van, Armenia.—"Once an Imam, when he read 'The Heart of Man,' said to me, 'Don't you know that the books of Shukri (he meant Rev. J. Avetaranian) are forbidden in Turkey? How can you spread them? If the Government knows it she will banish you from here.' 'No matter,' said I, 'for I cannot but speak the truths I know.' So he murmured against me and left. Another bought two pamphlets (from your press) to carry in to the Vali. For what purpose is this? We know not."

Cairo.—Mr. Russell reports: "During the course of tract distribution a native woman came out of one of the bars and said to me in Arabic, 'You are giving these away so that the soldiers will not enter our bars.' Evidently, they have us fully weighed up, although they cannot read the leaflets."

Inland Africa.—Referring to the (Christian Literature Society) "African Readers" obtained from us, "All the books are quite satisfactory, and are being used in our schools."

Assuan, Egypt.—"First of all I must ask your pardon for delaying so long our hearty thanks for the beautiful supply of books and tracts that you sent as a grant to our mission, and which we received safely." (This grant was made with the special object of showing Christian love to the German Sudan Pioneer Mission just now).

Luxor, Egypt.—"I took the Colloquial St. Luke with me to a Muslim section to-day, and a young man was so interested in it that I gave it to him. Will you please send me some more."

General Subjects for Praise and Prayer during the War.

Praise.—(1) That the Egyptians are comparatively quiet, having very gradually realised the political situation.

(2) That the most essential parts of our work are being maintained in vigour.

Prayer.—(1) Always first and foremost for more spiritual power in our publications: that the Holy Spirit may, through them and through us, breathe into souls the breath of life. "Give us (spiritual) children, or we die."

(2) For increased funds for colportage, publishing and general expenses, that no further cutting-down may be necessary.

(3) For English and other missionaries who have been obliged to flee from Syria and Palestine (and Germans from Egypt), leaving home, work, and native helpers.

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press,
37, Sharia Manakh, Cairo,
19th November, 1914.

STATISTICS OF PRINTING DONE.

AUGUST TO OCTOBER, 1914.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	22,359	500,052
(2). <i>Publication Dept. Work</i> —		
Essay on Islam	1,000	484,000
Raymund Lull (Dr. Zwemer)	1,000	132,000
Descriptive Guide to N.M.P. Publications	1,000	54,000
Khutba No. 10	20,000	160,000
Khutba No. 18	20,000	160,000
Bible Searching Calendar	1,000	30,000
Khutba No. 13	5,000	40,000
Khutba No. 16	5,000	40,000
Khutba No. 7	5,000	40,000
Khutba No. 8	5,000	40,000
Victory or Defeat?	3,000	222,000
Khutba, "General Intercessor"	5,000	40,000
Khutba No. 5	5,000	40,000
English Khutba, "Prophecy"	2,000	16,000
English Khutba, "Justice and Mercy"	2,000	16,000
Fortune Teller and Necklace	3,000	24,000
Lawsuit of Khadija	3,000	24,000
Lessons for Christian Workers	1,000	140,000
Sermon on the Mount	5,000	80,000
General Grant's Fear	5,000	40,000
Prophecies of the Centuries	1,000	20,000
Jesus is Coming	2,000	576,000
Safety, Certainty and Enjoyment	2,000	56,000
Ya Fattah	3,000	48,000
Wounds of a Friend (Sermon)	2,000	104,000
Naseefa, the Slave Girl	2,000	16,000
The Nightingale	2,000	16,000
Khutba, "Signs of the Hour"	3,000	24,000
Khutba No. 6	3,000	24,000
Christians and Moslems	5,000	40,000
	123,000	2,746,000
(3). <i>Books for other Missions</i> —	25,282	3,519,288
(4). <i>Various</i> —(Including Commercial Work)		266,589
		7,031,929

GRAND TOTAL OF PAGES ...

7,031,929

Bookselling.

(during the same four months).

	AUGUST.	SEPTEMBER.	OCTOBER.	TOTAL COPIES.
Colportage ..	1,777	1,634	1,638	5,049
Wholesale ..	2,055	2,730	1,641	6,426
Nett	1,098	10,110	1,897	13,105
Gratis	58	1,486	11,170*	12,714
GRAND TOTAL OF COPIES ..				<u><u>37,294</u></u>

* Including the special "Feast" Khutba.

Colportage Work during the War.

FOR some two months past the circumstances of the colporteurs had gradually become, more or less, a cause of anxiety. In August we discussed the matter and found that they were doing very fairly, but that did not continue. Feeling the need of going round on a tour of inspection, I had wished to get away sooner, but at such a time my first duty lay at Headquarters. On Monday morning, October 19th, I was able to leave for the South, accompanied by Mr. Fox, of the Friends' Mission High School, Brumana, Lebanon, who had taken refuge in Egypt.

After the usual train conversation upon religious matters, we were glad to find our colporteur on the Wasta platform selling his books.

At M—— we alighted and went into the town in order to find the colporteur of that district. As he had complained of sore eyes and had a week's leave, we had a shrewd suspicion that the illness was "faked up" to some extent, and therefore visited him without notice. The surprise visit answered well, for we found a small boy out selling the books instead of the colporteur, who had gone elsewhere. The books, boy, and everything were in an untidy, dirty condition. Steps were at once taken to remedy this.

Going into a Greek Restaurant for lunch, we noticed that the native cook seemed rather attentive. He waited upon us hand and foot, and presently sat down at a side table and opened a green-covered magazine, which proved to be our old friend, "Orient and Occident," of the C.M.S. He saw me noticing him and then told me his name. Some years ago one of our colporteurs had visited that town and had got into touch with this very man, who was then in business on his own account. Though a Moslem, yet he showed great signs of interest in the Gospel, and we described him in "Blessed be Egypt" for January, 1910, and asked prayer for him. That colporteur resigned after a time, and others who took his place knew nothing of the man, and so he was lost sight of. It was most interesting to us to find that after these five years the man is still a believer, though not a baptised one, and further, it was said by people in the neighbourhood that he knows the Bible well from end to end.

He said he had one objection which had been a source of difficulty to him, and that was that Moslems say to him, "Did not Christ say that not one stone of the temple should be left

upon another. How then did Omar rebuild it?" I assured him that Omar did not do any such thing, for the temple site is very much greater than that of the small part occupied by the Mosque of Omar.

The same evening, in Minia, we met Colporteur Benjamin, who had lately resigned, and now proceeded to describe the circumstances which led him to do so. He said: "I got away from the Lord. I used to follow Him closely, but became negligent in prayer, and then threw up the Colportage work, but I have been brought to see my error, and would like to be forgiven and taken back." We took him to a service we were holding that evening, and although there were perhaps 130 men present, yet the subject, "Rejoice not against me, O my enemy: when I fall, I shall arise," was clearly directed to one soul, who, we hope, will profit thereby.

We had but just got into the hotel and sat down to a belated meal, when a paper was handed in from an effendi present at the meeting, with an urgent request that we should remember him in prayer that he might be filled with the Spirit of God. This ended the first busy day, which was similar to those which followed.

Tuesday morning was spent with the colporteur Benjamin in the garden by the river, trying to see wherein he had failed and to keep him from going astray again. Colporteur Yaqub, from Hur, failed to turn up. A visit to the Post Office interested a few of the effendis there in the Post and Telegraph Christian Association, as we had already one member at Minia.

At Suhag we were rewarded to find on the platform two colporteurs, the one from the Luxor district and the local one. We were specially entreated to go to Shandawil to honour the colporteur's house. The family were very pleased indeed to welcome us and were very kind to us, but as we were in the heart of a fellaheen district and being entertained in a fellaheen house, the rest may be imagined. Suffice it to say that my friend Fox expressed himself next morning as being very grateful to have had *some* sleep, and naively remarked, "Well, in any case, I have done worse in a Chinese inn! This time we were able to have the window open." Needless to say, the colporteur had heaped upon us every comfort obtainable by him in that spot.

A busy morning was spent in Suhag in conference with two colporteurs, visiting various friends, besides leaving a copy of the new Post and Telegraph Christian Association paper, "Al-Barid Al-Misri" at the local Post Office.

On the way back, a very hurried interview took place with a candidate for colportage work. The elder of the Evangelical Church brought him to the station and introduced him during the brief stay of the train. He would appear to be very suitable, except in the single point that he is so young-looking.

At Assiut I left my fellow-traveller in the kind hands of the College Principal, little thinking that those hands would be closed upon him, and that I should be a solitary traveller for the rest of the way. (This is an allusion to the fact that Mr. and Mrs. Fox have been asked to temporarily supply a need in the Assiut College until 1st January).

That evening I spent at Motaia. The colporteur had taken

a three days' holiday without leave, and had sent an untrue post-card to fetch up his nephew, our office boy, on the plea that his mother was in a very dangerous condition. It was quite a surprise to them to find me turn up in the village some time after sunset. I preached in the village church, and then had a serious evening with our defaulters.

On leaving Assiut next morning one could not help noticing the great difference the war had made in the circulation of newspapers. During my last journey up country I could hardly get into touch with Cairo at all, and sometimes could not get an Arabic daily paper. However, on this occasion all the station platforms seemed to be flooded with newspapers.

At Minia I took the Thursday evening service, at the invitation of the Pastor, Abd Es-Shahfd. We had about 150 educated men present of the effendi type, and the subject was the "Early and Latter Rain of Revival."

There was very little to show for the next day's journey to Wasta, which occupied five hours by a stopping train. There I had a good time with the colporteur, who had a blushing bride. Here I was asked by a railway official, "Is the Post and Telegraph Christian Association exclusively for Post Office officials, on the ground that they have no opportunity for attendance at church on Sundays, whereas the railway officials are in exactly the same condition? Why not allow them to be included in it?" This is a point worthy of consideration, and we will ask for the opinions of those concerned.

In the Fayum, on Saturday, I was greatly encouraged by two incidents. Pastor Gabra said that he had been studying our book, "Alam ul Alâm" ("Banner of Banners"), and in a conversation with a Moslem he had used one of the arguments. The Moslem was so struck by it that he was entirely convinced of the truth of our position. More than that the pastor could not say, but I was very glad to find him so interested in our books and in the Moslems, and to be able to apply the one to the other was to convince the Moslem.

A little later on, Rev. Neal McClenahan told me that he knew of a Moslem who now holds exactly our view as to the non-corruption of the Scriptures, and said that he had been convinced through the reading of the C.M.S. book, "Ahmad wa Bulus." These two testimonies to the effect of Christian publications upon thoughtful Moslems greatly impressed me, particularly coming on the last day of a tiring journey—more wearying than at ordinary times because a number of the best trains have been taken off, and one had often to take a slow train instead of an express, and thus to spend half as long again on the road, to say nothing of the recent increase of fares.

I came back feeling much encouraged. On the one hand, the country is passing through hard times, largely due to the fall in price of cotton; but, on the other hand, the men are earnest, and they are more successful just now than might have been expected, although surely we must do our part to supply them with some financial assistance, and a good assortment of larger books, including the valuable publications of Beirut.

ARTHUR T. UPSON,
Director of Colporteurs.

"Our Citizenship."

"OUR citizenship is in heaven." * The words have taken on a new meaning of late. Of old they spoke to us only of abiding protection and peaceful fealty: now, in the upheaval that makes all former days of quietness seem like a dream, we have learnt in the warring lands of Europe, to be citizens of realms in conflict—realms under martial law.

It was a strange awakening, to find "not your own" scored across everything, and to acquiesce in it as the most natural sequence of events. That trains, for days together, were not to be had, that horses and motor cars should be requisitioned, that houses should be blown up if they stood in the way of the defences, that brothers, husbands, sons should be swept off as reserves or recruits—any one of these things would have seemed a breach of rights in former times—now, they are all merged into the one right of serving to the uttermost.

Into every strand of daily life is woven the red thread of warfare: not a shop but has its corner bared to give place to some claim for accoutrements, or war comforts, or Red Cross requirements; in the very toy-stalls of the children, tin soldiers have crowded out the dolls, and street-cars are blazoned with a call to arms. Even when dark news stares us in the face from the head lines of the way-bills, the windows up above are flying their flags as if victory were won already. War is everywhere, even to the citizen of an uninvaded land, and that which has no bearing on it is of little account.

Are we, who "belong to Christ," learning our lessons as we go along? Never has the heavenly country needed us as it needs us now. The engrossing earthly interests at stake imperil the resources for mission work: on all sides the workers are likely to be hindered and progress hampered by restrictions that must remain in force, and, in Moslem lands especially, fresh forms of difficulty and temptation for the converts loom large. We must face the fact that a new stage of the spiritual warfare is upon us, alongside the earthly strife.

Shall "our citizenship" hold good in the strain? Shall we be under the law—the martial law—to Christ, so that He may have the absolute and instant right to anything and everything on which He lays His hand for the service of His kingdom? Without question, without demurring, without delay, shall He, too, be able to write across it "not your own?"

"Not your own" is the money which in these difficult times can only be yielded for His cause by definite self-denial—"not your own" are the hours in which He calls for fellowship in the prayer-fight—"not your own" is anything in which self-interest clashes with His claim. He needs the daily unseen bits of uttermost sacrifice from His citizens, as well as the visible hand-to-hand fighting of His soldiers. If His people in the homelands once get fired with the heavenly war-spirit, as the earthly citizens under martial law get knit with their brothers at the front, there is no fear for the issues of this year on the mission-field.

* Phil. iii. 20 (R.V.).

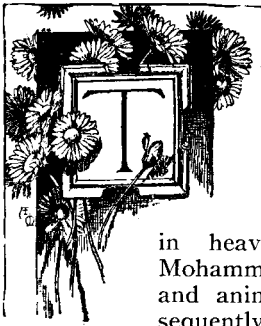
And in the heavenly citizenship, just so far as it is a reality to us, will lie the chord that will resolve into harmony all the clash and the discords of earth; as it asserts itself, and dominates us, we are on a plane in which all the din and dust of strife sink back, for the factor of eternity has come in.

And may it not be that with the closing in around us of a time of trouble such as we have never yet seen, the words that follow will glow with fresh meaning too. “Our citizenship is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ.” As the footholds of former days seem crumbling under our feet, may it not be for a detaching from the earthly that will make us ready with a new readiness for that call? The chances for proving true citizens in a realm at warfare may be getting very few. Let us take them while we may.

Algiers.

I. LILIAS TROTTER.

Through Eye Gate and Ear Gate to the Moslem Heart.



HERE is a widespread opinion that orthodox Moslems have a prejudice against all pictorial representation, and it is well known that in Moslem art the arabesque has taken the place of any carved representation, whether of things

in heaven above or in the earth beneath. Mohammed cursed the painter or drawer of men and animals (Mishkat, Book XIII., 1), and consequently the strictly orthodox have always held pictures to be unlawful. But the spread of Western

civilization, with its photographic art, pictorial advertising, and, in recent years, the cinematograph, has broken down all this prejudice. Moslem children are as fond of pictures as children anywhere, and the child is father to the man also in this respect. Everywhere in Cairo cheap chromos, illustrating the early history of Islam, or even the lives of the Old Testament prophets, are on sale. One represents Abraham's sacrifice of Ishmael (sic!), and, except for the crude figures, affords a good text from which to preach to Moslems the mystery of the Atonement. Another tells the story of Noah's ark, and although the ark is too small to hold the animals, many of which are perched on the yard-arms and the mast, and the wives of Noah's six sons are apparently relegated to the hold of the ship, the picture shows a growing desire among Moslems to use eye gate as well as ear gate in instructing their children.

It is not surprising, therefore, that among the publications of the Nile Mission Press we have ventured to issue an illustrated series intended to attract the attention of the wayfarer on the tram or in the bazaar, and hold his attention at least for a few moments on the message of the Gospel. In the *Missionary Review of the World* (October, 1913), I gave an account of the earlier leaflets in this series, under the title “Comparative

Religion for Moslems." Those shown in the illustration have been published since that time, and have also had considerable sale.

It is one of the principles of correct teaching that we should proceed from the known to the unknown, and one learns by experience that the best way to interest Moslems in the deeper truths of the Christian religion or its higher ethics, is by beginning with those things on which we are agreed, or at least, of which the Moslem mind is not entirely ignorant. The six leaflets shown are entitled:—*The Black Stone, The Holy Carpet, The Well of Zemzem, The Verse of the Throne, The Centre of the Circumference, and God the Opener*. All of them save the last are specially intended for Moslem readers.

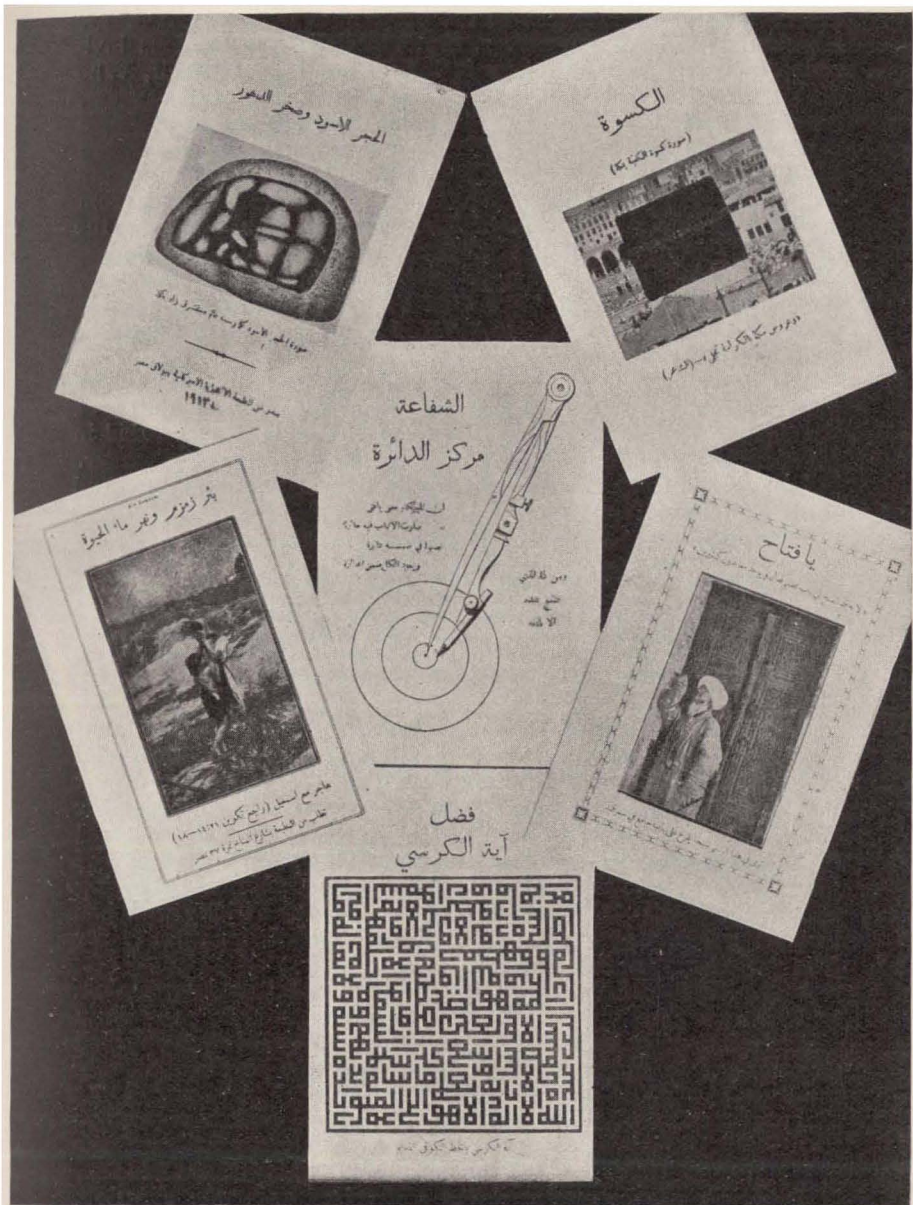
The Holy Carpet leaflet, for example, can be distributed at the psychological moment in a city like Cairo. Once every year the *Mahmal* starts from the citadel square on its long journey to Mecca. The ceremony of this procession, which carries the covering for the Kaaba annually as a gift from Egypt to the House of God at Mecca, is one of the most important holidays in the Moslem year. Tens of thousands of people gather in the street and press forward eagerly to come as close as possible to the *Mahmal*. Among these waiting crowds a leaflet showing the Kaaba, with its black embroidered covering, naturally attracts attention. The origin of the custom is explained to the Moslem reader, the many superstitions connected with it are left to his intelligent judgment, and then with a reference to the tabernacle in the wilderness—which undoubtedly was the first *Beit Allah* that had such a covering—the attention of the reader is turned to the Bible teaching concerning the robe of righteousness and the covering of our sins in the holiness of Jesus Christ our Lord, closing with an Arabic version of the lines:—

" Jesus, Thy blood and righteousness
My beauty are, my glorious dress,
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

The representation of the Black Stone on the second leaflet reminds those who have been on the pilgrimage of what they saw in Mecca, and when we remember some of the traditions and superstitious practices connected with the kissing of this sacred stone in the Kaaba, we can well understand how the Moslem reader is glad to know something more about it. A sketch of the history of sacred stones and memorials, a reference to the early practice in Arabia of stone worship, lead on to a brief commentary on the Old Testament references to the Rock of Ages and the New Testament interpretation of these promises and prophecies in Jesus Christ. When we remember that Moslem pilgrims by the thousand press close to the Black Stone in the Kaaba and seize hold of this ancient pagan symbol of worship in the hope of receiving forgiveness and pardon from the God of Islam, it does not seem incongruous to the Oriental mind to speak of Him whom David called his Rock and Fortress. This tract closes with the entire hymn, "Rock of Ages," taken from the beautiful version in the Beirut Hymn Book.

The leaflet showing the picture of Hagar and Ishmael in the desert of Beersheba, is entitled *The Well of Zemzem*. According

to Moslem tradition, this well near the sacred mosque at Mecca is supposed to be the identical spring from which Hagar and Ishmael drank in the wilderness. Zemzem water is held in the



greatest esteem throughout the Moslem world. It is exported in specially sealed tin flasks or earthen jars. Religious men love to break their fast with it; it is used to brighten the vision of old age, and the dying are given a few drops to imbibe at

the hour of death. All these superstitions, which are referred to but not commented upon, are used to introduce the reader to the Bible teaching on the true Water of Life which satisfies the thirsting soul. Beginning with the true story of Ishmael in the desert, and with references to the prophecies in Jeremiah ii. 13, Isaiah xii. 3, Zechariah xiii. 1, and especially the gracious invitation in Isaiah lv., the reader is led up to Christ Himself, Who on the great day of the feast, not at Mecca but at Jerusalem, cried: "If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture saith, out of his inward life shall proceed rivers of living water." "Finally, O my brother Moslem, you who are returning from Mecca, and from drinking at the sacred well of Zemzem, will you not hear the gracious invitation of the Christ and accept His promise, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled,' 'For God so loved the world that He gave His only begotten Son,' 'Ho! every one that thirsteth, come ye to the waters.'"

The cover design of the lower leaflet is not an embroidery pattern or a mere fanciful design. It is the famous Verse of the Throne written in ancient Cufic, as one finds it suspended in mosques and private dwellings to bring blessing upon the reader. It is supposed to be equal to one-third of the Koran in value, and reads as follows:—

"God! there is no God but He; the living, the Eternal.
 Slumber doth not overtake Him, neither sleep.
 To Him belongeth whatsoever is in heaven and on the earth.
 Who shall intercede with Him except by His permission?
 He knows what is between their hands and behind them;
 And they cannot encompass aught of His knowledge except as He
 please. His throne is as wide as the heavens and the earth.
 The preservation of both is no weariness unto Him,
 He is the high, the mighty."

The point of contact in this study of comparative religion between Islam and Christianity is the fact that the one who intercedes is the one who sits on the throne, even Jesus Christ the Righteous, who is the propitiation for our sins, and not for our sins only but for the sins of the whole world. The Gospel of Matthew (xxv. 31-46) shows us Jesus Christ on the throne of glory, and the entire passage is quoted with comments, showing that to those who believe in His name, the day of judgment has lost its terror, and every day of life is one of opportunity for fellowship and service.

The Centre of the Circumference is a leaflet on intercession, and was prepared when the Moslem press was engaged in a violent discussion regarding a new regulation of the Turkish Government in connection with the pilgrimage to the prophet's tomb at Medina. The Ottoman Government had arranged for the registration of all visitors to the tomb, and a committee was promising intercession and indulgence to every believer who paid a certain fixed sum for this purpose. Many of the Moslem leaders took offence at this action and raised anew the question, which has always been a vital one, whether Mohammed intercedes now for his people, or will intercede only on the day of judgment? The tract calls attention to the fact that in every religion the central truth is that of atonement and intercession. How shall a man be just with God? Who will intercede for us?

Proofs are given both from the Koran and Moslem tradition, without comment, that Mohammed cannot fulfil this office, but himself needs an intercessor. For example, we are told in the traditions of Bokhari that "the apostle of God said, 'Not one of you shall be delivered on that day by his works.' And they said, 'Nor thou, O apostle of God?' And he said, 'Not I, unless God shall cover me with His mercy.'" We then go on to show that Jesus Christ ever liveth to make intercession for us, and a number of New Testament passages are given to show us the greatness of His life, the purity of His character, and the mercy of His atonement. He is the centre of our hope for intercession. In Him are hid not only all the treasures of wisdom and knowledge, but all the treasures of God's compassion for sinners.

The last leaflet in the series shows a Moslem sheikh standing before the door of a mosque at Samarkand, and is an appeal to the Christian Church in the Orient to enter the open door among Moslems. It is entitled *God the Opener*, and shows how the fulness of time has come for us to carry the message of Christ in sympathy and love to every Moslem heart and home. I believe it is one of the first missionary appeals to Oriental Christians on behalf of Moslem evangelization. We ask all those who read these lines to remember the distribution of this literature, as well as its preparation, in prayer. So much has been accomplished in Korea and China, not to speak of other lands, by the printed page, that we feel the time is near when also among Moslems God the Opener will open the eyes of the blind, the ears of the deaf, the mouth of the dumb and the graves of the dead, manifesting His resurrection power in the world of Islam before the eyes of all the nations.

S. M. ZWEMER.

—◆—
A Twice-Born Turk—*continued.*

The Remarkable Reminiscences of a Converted Moslem Sheikh.

TRANSLATED BY ARTHUR T. UPSON,
 CAIRO, EGYPT,

Superintendent of the Nile Mission Press.



AS he went along the Musky Street we saw a great crowd of roughs raising their voices and shouting, "Peace upon Mohammed," and following a young man who was mounted on a donkey, holding in his hand a lighted candle, although the sun was still up, and on his head a white cap on which was written, "There is no deity but God, and Mohammed is the apostle of God."

Son : What is this procession, father ?

Sheikh : The boy on the donkey has become a Moslem. I think he was a

Christian before, Mustafa.

Son : Why did he become a Moslem and leave the religion in which he was born ?

Sheikh : I have seen some Christian lads in Syria become

Moslems, but I never saw any one who remained true to Islam, for they only did this in order to gain the love of some woman, or on account of extreme poverty, or for fear of vengeance of an enemy, or because of the softening of the brain. Our Moslem brethren do not stop to consider what is the motive for apostasy to Islam, for their prophet says, "Ours are the outward appearances, but God's are the secrets." If any Moslem finds a person come to him wishing to become a Moslem, it is incumbent upon him to teach him the two *Shahadas* and the necessity of disavowing any religion opposed to Islam.

Sometimes lads come to me, asking to become Moslems, but I would ask them, from what motive? Some would say that they had seen dreams in which Mohammed or one of his followers appeared to them, advising them to seek Islam. Others said that there were things in Christianity which the brain could not receive, such as the doctrine of the Trinity of persons in One essence.

Once, in a mosque at Tripoli, I met a man who had left Christianity for Islam, and I asked him the reason for the change. He replied that he had discovered Christian theological difficulties which his reason had been unable to accept! I found it difficult to restrain myself from laughing in his face. When he pressed me to know the reason for my amusement, I said, "If you have left one religion on account of things which reason cannot accept, you will find in Islam more of such nonsensities than in any other religion. There are many more than in the religion you have left." He was completely silenced.

However, you should know, my son, that the Christians in general, and the evangelicals in particular, are entirely different from the Moslems in this, for when any one comes to them earnestly wishing baptism, the Church council will meet and they will ask him as to his father and his age; where his parents are living; whether he is responsible and married; has he a trade by which he can live; what was his motive for wishing to become a Christian; what was the difficulty that caused him to leave Islam; and what is his proof as to the authenticity of the Christian religion? They will then ask him concerning his knowledge of things that all Christians are supposed to know. If it is clear that his only object is to save his soul from eternal perdition by believing in the only Saviour, and when he has sufficient knowledge concerning the Christian life and faith they will meet privately in his absence to discuss the time for his baptism and his reception into the Church. But if they find that he fails to come up to their expectations, they will tell him to continue attending the church and they will give him spiritual instruction and teach him to pray to God for sincerity and for growth in faith. Then, when they are clear as to the will of God, they will either receive him or reject him.

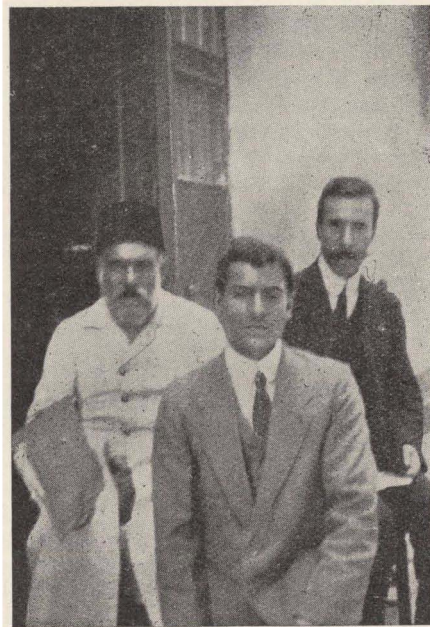
For this reason, the chief cause for the conversion of most of those who leave Islam for Christianity is one of two things: either evidence from the Bible and the Koran as to the truth of the Christian religion and the falseness of Islam, or the Holy Spirit has brought the light of God, revealing the truth that he may follow it.

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Son: I see that the Christians go on gradually being established in the faith different from the Moslems.

Sheikh: True, for the tradition says: "Deliberation is of God, and hurry is of the devil." Now, Islam admits this truth, but the learned men advise haste in such a very important matter as the initiation of converts.

Lad: Father, look at the young man sitting on the mat wearing a red turban. See how the women and men are kissing his hands, and he is speaking to them in a speech not understood. Some of them he beats with a stick, and they are giving him money to get a blessing from him. See how he wipes his fingers across the cheek of a woman, and she is very glad. He prophesies to the ignorant ones as to their fortunes, claiming to see the plan of the future.



SHEIKH ABDULLAH, STEPHANOS EFFENDI
AND A YOUNG HELPER.

Sheikh: That fellow has inherited his job from his father, who on account of his laziness and love of ease professed to weak-minded people to be a *Vali*, and through his various schemes he received a certain credit among ignorant people until they provided for all his necessities, thinking to obtain a blessing from so doing. After his death his boy took up the same despicable trade, for his father had neglected to teach him any profession by which he could earn an honest living. There are in Egypt many more like him. In Syria there are not so many as here. I have had experience with these rascals in both countries for some years when I was investigating religions to find a creed that would agree with the Words of God.

Lad : Who are these, dancing to the sound of a pipe and shouting like wild beasts?

Sheikh : These, my boy, are doing the *Dhikr* (mention of the names of God) and these are the "Dancing Dervishes," who whirl around howling until they lose consciousness from sheer fatigue.

Impostures.

Lad : Look at this old turbaned man who looks like one of the teaching Sheikhs who is standing on a platform, giving a lecture, and in his hand are printed papers.

Sheikh : Let us go and hear what he says :

"O servants of God, say, God is one and pray for the prophet.

This is the prayer of our Lord Ukasha, a companion of the prophet of God, upon him be prayers and peace, whom Gabriel brought down to the prophet and with him 70,000 angels, every angel having 70,000 wings, on every wing 70,000 feathers, on every feather 70,000 heads, on every head 70,000 faces, on every face 70,000 mouths, in every mouth 70,000 tongues, and every tongue doing a *Dhikr* (mention of God) in 70,000 languages. All this is written on a sheet. Every one who reads and carries this, God will preserve him in his body, in his soul, in his wealth, and in his family and in his house and his possessions in this world and the next, and preserve him from the torment of the grave and the question put by Munkar and Nakir to him. Death will be easy to him, and God will give him the reward of 70,000 prophets, and on the day of resurrection his face shall shine as the full moon. He shall be clothed in 70,000 garments from Paradise, and shall walk upon the Sirât (bridge of eternity) like lightning, being mounted upon one of the camels of Paradise which he shall not leave until he enters it."

Narrator : The turbaned man began to collect money from the people saying that it is not allowable to sell the printed papers, but that people might present him with the money and he would make them a present of this wonderful prayer (charm). After folding it and kissing it and giving it, he would instruct the recipient to put a little piece of waterproof round it and then put it into a little sealed tin case.

Lad : What is the truth about this, father?

Sheikh : This man is one of the lazy scamps who have found no means of earning a livelihood more easy than this devilish scheming. He lies in the name of angels and prophets, and even of God Himself, in order to deceive men with myths, defrauding them, not only of their money, but also of their intellect and their religion. Probably after he has sold these papers he will sit at his door, and numbers of women will come to give him money to predict the future for them. Having prescribed certain drugs, he will take enormous fees from them. Whoever looks into the Islamic law, will find these things to be entirely illegal according to the number of Mohammedan traditions.

Let us now go to the Husain Mosque.

A Form of Polytheism.

Lad : What is the crowd at the door of the mosque and what is all this shouting?

Sheikh : The crowd is wishing to visit the tomb. The shouting is simply the voices of those who are proclaiming the virtues of Husain, while others are crying aloud to him to fulfil their needs, and some are calling upon his grandfather, Mohammed, for they hold that he is present at the Moulid as some of the Walis have stated. They are supposed to meet him awake, and ask him questions about abstruse subjects, and he is supposed to answer them. They even profess to assemble with many other prophets, so much so that Muhyid-Din accounted as his tutors Abraham and Jesus, and said that he learned many sciences from them verbally, for he had seen them walking along the streets and used to salute them.

Lad : Even if we suppose that the head of Husain was in this tomb, could it even then hear their speech and understand their words, being dead? although, as a matter of fact, that which is here is only the head without the rest of the body. Even if we admitted this absurdity, can Husain or any other created being walk about in the world after death, and are the professors of religion satisfied with such vain beliefs?

Sheikh : My boy, the answer to your first question can be clearly found in the Koran, as it says (Ant : 80) that the dead and the deaf cannot hear the call, and in the chapter of the Angels, "The living and the dead are not equal. God heareth whom he pleaseth. Thou canst not cause those that are in the graves to hear." There is, however, a Hadith which contradicts this. [The Sheikh gave it all in detail.]

Although the founder of Islam forbade in the first place the visitation of the graves and then allowed it in order that we might profit by the example of the deceased ones, yet he never gave permission to go to the grave to receive blessing or to offer vows or to ask intercession or to pray for the relief of needs; rather, the spirit of Islam reckons that to be a kind of polytheism, so that the prophet himself said, lest they should fall into this error, "Do not take my grave as a place of prayer": they have so far disobeyed him that they have not only taken his grave but the graves of his followers as places of prayer, or rather as idols which should be worshipped along with God. All praise to the Wahhabis and the Mutazila (the puritans of Islam) who have exposed these sins in their writings.

Lad : Listen, father, to what these ignorant men say : "O Husain, for the sake of your grandfather, the prophet, heal my eye, look at my sick boy. Thou art a generous one, O, Husain, etc."

Sheikh : Leave them in their folly wandering along. Let us now enter this court which is prepared for the chanting of the Koran. Look at the man on the speaker's seat. He is the one who is going to do the chanting.

Narrator : After they had sat there for half an hour they rose and came out of the mosque, and upon Mustafa's face could be seen much surprise and astonishment at what he had witnessed and the musical intonation and the pleasure of the hearers and their echoing of the sounds every time he came to a suitable

pause, showing their appreciation by calling "Allah, Allah," and "*Ya salâm,*" as though it were a concert of mirth, in which there were no traces of worship at all.

Lad: But is this allowable in Islam?

Sheikh: Know, my son, that the first object of much rehearsal of the Koran was to cause spiritual meditation in order to profit by its exhortations and its commands and avoid that which it prohibits. Yes, the Moslems have been instructed to train their voices in chanting it and to exercise Arab tones in doing so, but you have been seeing them now, as a matter of fact, rehearse it for the sake of its musical intonation and the pronunciation of the sounds, and they are neither edified, nor do they even understand of its meaning anything but that which is on the surface, while they do not act upon it at all. Their obedience is turned into disobedience, since that they are like people who spend all their time dressing up the outside of the body and quite forgetting the inside which may be filled with ever-increasing secret diseases, so that their manners are corrupted and their hearts filled with envy, pride, hypocrisy and other sins.

Lad: Who are those people smoking tobacco out of a shîsha (Nargileh made of a cocoanut shell) sitting on the ground like dervishes? I see them looking out of the corners of their eyes afraid that someone will see them.

Sheikh: Those are Hashish smokers, who are afraid that the police will see them, for the Egyptian Government prohibits its importation to Egypt because it brings with it terrible diseases, such as madness, paralysis and consumption, also it causes laziness which in its turn brings poverty; but, sad to say, it remains prevalent in Egypt, either on account of the carelessness of individual policemen, or through their unfaithfulness to their government, as I have often seen people smoking it with a policeman guarding them lest anyone should see.

I, however, blame the authorities that they have allowed them liberty to sell such things as *Menzôl*. They have shops in some streets to sell this deadly poison, which destroys body, intellect and wealth. *Menzôl* is not any the less injurious than Hashish probably, as it incites the sensual desire, from which may God preserve us.

Ahmed the narrator says:—At eight o'clock next morning the Sheikh and his boy were standing on the path by the Ezbekieh Gardens of Cairo. Here they were met by the Bey, who, after exchange of salutations, turned to the Sheikh and said, "Let us go together to a café where I may hear the remainder of your story."

Sheikh: A day or two after the director of the Secondary School had left I saw the Moslems, and the Mohammedite Society in particular, preparing for a new insurrection. They were getting ready various arms as though they were expecting to meet a strong enemy, and when I asked a friend for the reason he told me that strict orders had been received from Constantinople, telling the Mohammedite Society to hasten in order to wipe out all the Constitutionalists and to cut down the Christians, for they had taken part with them in aiming at the

overthrow of the Islamic law. My friend added that the Mohammedans would probably attack the Christians that very night.

I thanked him and went to the Mutasarrif, whom I found doing his best to collect money to feed the poor Armenians who had fled from the towns and villages between Antioch and Latakia in order to escape from death, which was rampant in the whole province of Adana. At a suitable opportunity I told him privately what had been told to me about the danger to us and the Christians. His eyes filled with tears, and he said, "There is no power and no strength but in God."

I replied: "Doubtless, but God has given us senses and bodily strength with which to flee from danger. Now leave off trusting to the Sufis or to political arguments, otherwise you will be held responsible in this world and the next." He asked me to inform the Committee of Union and Progress, and I went to them with all haste. When I told them the news, I found that they were rather hoping that some decisive action would take place, and were planning to flee if necessary. They also hoped to take vengeance upon the Mohammedites* at a suitable time.

I next went to the Mitrân (Bishop) of the Orthodox Greeks and informed him what his enemies had decided upon. He thanked me and at once went to the Council and told them. Messengers were sent to the ambassadors of the various European Powers and to the Mutasarrif, who, poor fellow, was timid with fear. Steamers and other warships began to threaten Latakia, until things became more settled by the deposition of Abul Hamid and the accession of Sultan Mohammed the Fifth.

Before the oath of loyalty to the new Sultan was taken, the peril increased. My house was somewhat isolated toward the Christian quarter, and the roughs used to come each night to strike my strong door, trying to break in, in order to attack me, but God is the preserver of those who call upon Him. Their threatening increased until news came to the East by telegram from the West, and the voices of the Mohammedites were silenced. Joy then became universal and the spirit of the Society of Union and Progress returned.

The Mohammedites hypocritically professed joy and repentance for their misdeeds. When their president was informed of the deposition of Abdul Hamid he fell down from fear, and I awoke him by sprinkling water on his face. His colleagues disappeared, but I advised them to attend the celebrations next morning in order to be in harmony with the Unionists.

Not many days later an order was issued for the Mutasarrif of Latakia to be promoted to the district of Tripoli on account of his care for the Armenians who had fled from Adana to Latakia. When news reached the ears of the Unionists they united with the Mohammedites, and retrogrades, and all the inhabitants, and sent telegrams asking that the Mutasarrif might be kept in Latakia. The retrogrades wished to white-wash the dirty patch on their past history in the eyes of the Mutasarrif, and the Unionists requested it because he himself wished to remain in Latakia.

*By "Mohammedites" the translator means the (political) Mohammedan Society for opposing the Society of Union and Progress—not religious Mohammedans, who are always called Moslems.

Arrest of the Leaders.

Not many days passed before a telegram arrived in cypher ordering the arrest of the leaders of the insurrection, those who had attacked the Director of the Secondary School and those who had led the masses to attack the Unionists and the Christians. They were all to be sent under guard to Beirut to be handed over to the military courts at Constantinople.

As the Mutasarrif knew their names, he gathered them all together by night and informed them that he could not any longer delay arresting them because the order had been issued from the Martial Court. They offered money to the Mutasarrif to allow them to flee, but he would not accept it. They then made an agreement with him that they would send him a ransom for themselves in the shape of a substitute whom they would style the leader in everything that had happened. They offered 100 pounds more, asking him to hurry up and arrest this poor deputy, who should not be allowed to say one word in defence. The Mutasarrif was to write to Beirut that the one sent was a clever, lying, scheming rascal, and that no opportunity was to be given him for defence. He was to be sent directly to Constantinople, for if he once had audience with the Vali, their scheme would fail.

The Mutasarrif asked (while ringing the coins upon the table), "Who is this poor man who is to be the ransom and whose blood is to be shed on the altar of sacrifice for you?" They said, "It is the Director of the Primary School, who is your confidant in everything. He has received more than a thousand Turkish pounds to get the people's request granted, and there has been no section of the local Government not controlled by him."

When the Mutasarrif heard this he replied: "I am surprised at this, for I have marked the integrity of this man; are you sure of what you are saying?"

One of them said, "If you wish, I can bring you ten witnesses from whom the Sheikh took money in the name of your Excellency." The Mutasarrif said, "It is sufficient. Go to your houses; to-morrow morning I shall arrest this poor rogue, and send him to Beirut and from there to Constantinople, although he may have been a Unionist and a Constitutionalist for years."

Arrest of the Sheikh.

About mid-day, during the scholars' dinner-hour, a policeman entered the school and informed me that the Mutasarrif was wanting me at Government House. I went, not thinking what was going to happen. When I reached the Palace the Chief of Police told me that the Mutasarrif was in the Court of Management and asked me to wait. I had hardly sat down when the policeman came and said, "The Mutasarrif has ordered me to imprison you in his private room without anyone speaking to you. If you say a single word I am directed to call for the help of others, and we shall forcibly put you in prison immediately."

I therefore surrendered and entered the dark room, and the door was locked without my knowing what crime had been attributed to me.

My mind remained troubled until the Chief of Police opened the door and entered the room, and said that our only friend had sent him to me to comfort me in my loneliness. I begged him to go with all haste to enquire of the Mutasarrif the reason for my imprisonment. He left, and when he returned he informed me that the decree of the Martial Court had been issued, and I was to be sent in custody to it for reasons unknown.

I asked him to bring my boy to the prison, that I might see him before I travelled. He brought him. When I was left alone with him I comforted him and told him to comfort his mother. Then I wrote two postcards, one to the head of the Society of Union and Progress and the other to our friend, whom I asked to get from the Governor the truth about the telegram so that I might understand the cause of it. I sent my boy with the two cards, and in an hour no answer came from the Chief, but my friend wrote back like this: "My heart is torn asunder with the sorrow of parting from my dear friend. Your case is unknown, even the Mutasarrif himself swears that he does not know about it. Rest assured about your family. To-morrow morning I will see you off from the port." At this I increased my fear and panic and told my son to bring me my travelling coat in the morning.

When dawn broke, the police took me down, guarded by a few officers, my boy following behind, carrying the cloak. All my friends were astonished at the sight, and not knowing the news until I reached the port. They put me into a room and left a soldier at the door to guard me, not allowing any one except my boy to enter.

At mid-day, one of the consuls forced his way into the room, and told me to hold his hand, and that he would bring me out, even though he should be killed in my stead. He said that this was on account of my having informed the Bishop of the intention of the Mohammedites to kill the Christians. I thanked him for his care, but excused myself saying, "It is well known to your Excellency that there is much disturbance in this town. Very likely we may not reach the house at all. If we are caught in the street, those who made this conspiracy against me will stir up all the ignorant masses to shed blood without any cause. I will rather be killed myself than that a drop of innocent blood should be shed in the path of safety. I have surrendered my case to the justice of God. Let His will be done."

The consul replied: "But the Government have determined to send you in the French steamer, and I will come down and command the captain to put you in his own private cabin, to keep you there and not deliver you, but to set you free at one of the European ports, and to give you what is necessary in the way of money." He then left me.

Transported to Beirut.

Near sunset, a soldier and a policeman put me on the steamer, after having handcuffed me. I saw the consul waiting for me, and directing the captain's attention toward me by a motion of his fingers. When the steamer had started, the captain came to me and spoke to the policeman in French, which I did not understand, but the appearance of his face was pleasant and the policeman answered him very politely. He then went

away and when he came back he brought a bottle of Cognac and opened it for the policeman, and after much talk between them the policeman rose and unlocked my handcuffs, giving me permission to walk on the deck of the steamer.

While I was walking, the captain came with an interpreter and took me into his room. I said to the interpreter: "Tell the captain that I do not wish to flee from the policeman until I know the contents of the letter sent by the Mutasarrif to the Vali. If I find the charge simple I shall not run away, but if otherwise then flight might mean safety. In any case, after a couple of hours the policeman will be dead drunk, for he is a hard drinker. I can then steal from him the letter, open it, and after reading what is therein I can return it to its place." The captain agreed with this plan.

After drinking tea I walked up to the policeman and found very little brandy left in the bottle. Before another hour he had drunk the last drop. Then the captain gave him certain sweetmeats which only increased his drunkenness, and he slept a heavy sleep. With all caution I put my hand in his pocket and took out the letter, and went to the captain's cabin and opened it, and found its contents as follows:—

"According to the Sultan's decree a private enquiry has been held as to the leaders of the disturbances against the Director of the School, and the attempt to attack the Christians and the Unionists and concerning the leaders of the Mohammedite Society and their conspiracies against the Constitution. It has now become clear that the whole of that was by the direction of the Director of the Primary School, Sheikh ——. He is now under arrest to your Majesty, that he may be tried in the Military Court in Constantinople, but having regard to the sagacity and cunning and strength of his self-pleading, without doubt he will at his hearing capture his hearers, giving false proofs of his innocence. In any case, supposing you agree to acquit him of this charge I beg he may not be allowed to come back to Latakia, for, if he once came back, no doubt, there would be a great row between the ignorant ones of his party and the rest of the inhabitants. Therefore, on arrest, I requested the Public Instruction Officer to appoint another headmaster in his place."

As soon as I read this letter and understood from its contents that it was pure fabrication, and having trusted in God who cares for His people, having regard to His omniscience and His answer to prayer to those who call on Him, I knelt before God to answer my prayer that He would make the truth of my case clear to those in authority.

I put back the letter and asked the interpreter to communicate to the captain my great thankfulness for his kindness. There was no need to put me ashore in Europe, for the matter was a simple one by the help of God. We cast anchor in the port of Tripoli, and I learned from some one of the sailors that my father was in Tripoli, so I wrote him a card saying I was going to Beirut under arrest, probably also to Constantinople on account of a fabricated charge from which I was assured God would acquit me. The card did not reach him until after the steamer had left again. On account of his sorrow and regret he left at once for Beirut, but did not reach there until too late.

Imprisoned in a Hashish Den.

When I reached the Government House in Beirut they put me in a crowded prison full of roughs of the lowest class, from whom I smelt hashish smoking.* I therefore said to the officer who was carrying the cloak for me, "Put it down outside, and go and tell the Mamûr of the prison that the Sheikh will not go into this place, and if you put him in forcibly you will be sorry for it, and you will be removed from your post."

The Mamûr came, and before he could speak to me I said, "You have made this prison a hashish den for the prisoners. Is it right, therefore, that you should imprison in it one of the Sheikhs of religion and of the nobles of the land? Have you no humanity, or are you free from such things?" I spoke very angrily, but he replied with all respect and asked me to excuse him and said that he had never told this policeman (whom he cursed with all his might) to bring me into this dirty place, but would I follow him and excuse him? He brought me to a very clean room where there were political prisoners who had been brought from Damascus, Aleppo and other places, all of them being suspected as being members of the Mohammedite Society and opponents of the Constitution. After we had made ourselves known to one another we agreed that each should tell his own story to the others. The Mamûr of the prison brought me some bedding, and I slept with all ease and with a free mind.

About three hours after sunrise I was sent for to go to the Vali. I found his Excellency alone in his private room. After we had drunk coffee he asked me to relate to him incidents that had happened at Latakia from the time of the proclamation of the Constitution until I was arrested, on the condition that I should not alter a single word. I then related the whole story, during which he repeatedly consulted the official papers that were on his table as though he were comparing my story with the words written there, until I reached the account of taking the letter from the policeman, at which he laughed. I hid from him the matter of the hashish den in the prison for fear of injuring the Mamûr who had been kind to me.

Then the Vali said, "I beg you to relate what you said last night to the Sheikhs in the prison even though there be some repetition, my motive being to set you free from this false accusation."

When he said that, I learned that there must have been with us in the prison some of the secret police, and I remembered that there was among us one Turkish man who did not speak to any one, but was writing a secret cypher of which we could not read one letter. Probably he was writing down what we related of our sorrows, and was sending it to the Vali by some secret way. I then related everything that had happened exactly as it was engraved upon my heart, and the Vali consulted his papers every time until I finished my story. He then said, "I call God to witness that the wicked men of Latakia have fabricated against you a false charge in order to free themselves from what they have done. The Mutasarrif has evidently sold you to them, and rewarded your benevolence to him by malevolence. Praise be to

*Hashish is a kind of extract of hemp, of nearly as baneful effect as opium, but its importation is prohibited, but smugglers introduce it secretly.

God who has revealed the truth to me. Kindly give me the names of the leaders."

"No; never," I replied, "I beg you excuse me from this, for they would not have made this false charge except to get out of their own difficulty. I forgive them for their evil deeds."

After pressing me very much to write down the names, he then said, "I am sorry to tell you that you will have to travel to Constantinople, for it is not possible to secure your liberation anywhere else, seeing that the Mutasarrif will, no doubt, have written to the Martial Court something about you, but I can guarantee your exemption from now. I shall write what is necessary."

He then called his aide-de-camp and told him to seat me in the room of the Chief of Police until the steamer arrived. He then left me, promising to write to Constantinople full details. The Chief of Police gave me permission to leave the room whenever I wished to go as far as the tower to look at the garden, only on condition that he knew where to find me when the boat arrived.

Bey : Evidently this Vali was a just and humane man.

Sheikh : He was so, but do not forget that God is the most just and the Most Merciful, and since He is merciful to those who trust in Him He clears the way for them, especially if the trusting one should have suffered injury.

Bey : Praise God, kindly proceed with the story.

In a Constantinople Prison.

Sheikh : Next morning I heard from the Chief of Police that I should prepare to travel, for the steamer had come. Then the Vali called me and delivered to the Chief of Police letters which he had promised to send, and took leave of me. Just as the steamer was leaving the harbour I saw my father on the deck of a small steamer coming from Tripoli. I called to him but he did not hear my voice. I was very sorry, for I knew how great his grief would be.

On the sixth day I was taken to the prison at Constantinople. It was a dark underground place with hundreds of Sheikhs and political prisoners, who were receiving all kinds of punishment, but praise be to God, I only sat there a few hours when I was ordered to be put in a clean room belonging to the officers. On the second day after my arrival I was called to the martial court. There they held an inquiry, and I answered every question with absolute truth. The Court then retired and deliberated, and after one hour they came out and called me forward and declared my acquittal from everything with which I had been charged.

The president said, "Your boldness in speech and its literal agreement with everything you said in Beirut has convinced us of your sincerity and innocence. The proper criminal shall receive what he deserves." He then gave me a certificate of acquittal and they let me out.

I went straightway down to the port and found a ship starting for Beirut, from whence I went home to my birthplace. From there I sent to Latakia to bring my family, who, in my absence, had been bearing all sorts of threats and dangers from the Moslem roughs. These men, impelled thereto by the heads of

the Mohammedite Society, had declared their readiness to shed the blood of everyone belonging to me.

Bey : Did not the Committee of Union and Progress prohibit all this folly? What about the friend of whom you have spoken, did he not care for your family in your absence?

Sheikh : As for the Committee, those of influence in it were officials serving under the Turks, whom I was opposing to my utmost on account of their despotism. I had called upon them to elect their president by a majority of votes according to the law as declared by the central authority at Salonika. I had also used my influence to get an Arab elected president. Their anger against me increased when I went against their wishes. They therefore instructed their roughs that I was not a Moslem at all, but an enemy of the Moslems and a warm friend of the Christians. The result was that I was only subject to danger.

Narrator : Then the men parted after promising to meet again.

(To be continued.)

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(1915.)

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"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over."

"Blessed be the Lord, Who hath not given us as a prey to their teeth. . . Our help is in the name of the Lord, Who made heaven and earth."



HERE have been many anxious hours here since war broke out, and especially since Turkey was added to the list of the belligerents, but thank God so far none of the terrifying rumours that were current have been realized, and, by His mighty power, things have been kept quiet, and the door of service is still wide open in this land. Much prayer has been offered for this, both here and at home, and as we continue witnessing, our hearts are full of praise to Him Who has heard and answered: "Who delivered us from so great a death and doth deliver; in Whom we trust that He will yet deliver us."

Opportunities have increased rather than diminished on account of the war. Here in Zeitoun we are the centre of two big camps—on one side of us Territorials from Lancashire, and on the other New Zealanders, who have just arrived. In connection with the Y.M.C.A. the big tent we had here for conferences is pitched in the camp, and is being used for meetings, games, etc. We ourselves have an evangelistic meeting in it on Friday and Sunday nights. Last Sunday we had twenty-nine of the men at our house for tea, and they did appreciate it. After tea and a turn in the garden we had hymn singing and a short address, and Mr. Logan had the joy of leading one anxious soul to the Saviour. This work for the soldiers needs much prayer—the atmosphere of the tent is not an easy one to speak in—and while we have seen quite a number decide for Christ, yet there seems little desire on the part of the majority for eternal things—the indifference is really appalling. Our little band here seems so inadequate to cope with all the opportunities—"a wide door and effectual, but——!" Well, He who could feed the hungry multitude with five loaves and two fishes, is still able to do mighty works, and He is with us. Pray that His strength may be made perfect in our weakness, and that the most possible may be accomplished for His glory amongst these precious souls.

This certainly does not seem to be a time for big special efforts in the way of meetings for Moslems, but our ordinary work and meetings go on as usual, and we have constant opportunities of dealing with individuals or with little groups of people who come to us for medicines. Just three days ago a man arrived here with his wife and four children—they are still with us. He professes to have been a Christian in heart for years, and is very anxious that his wife should be one, too. He says he wants to be baptized with his whole family. Now we are faced with the problem of what to do with them; their people threaten to kill them if they confess Christ, and he will lose practically everything if he comes out boldly; and it is no easy matter at any time to find work such as he could do, now

it is almost an impossibility. I wonder if those of my readers, who pray earnestly that God will give the missionaries souls, realize what it means when souls begin to come. If there is to be a big awakening amongst Moslems and a coming out for Christ on the part of many, how much we need more liberty of conscience in this land and in other Moslem lands, where the conditions are even harder than here for converts. Might it not be that in answer to prayer God will do even this for us through the war, thus causing the wrath of man to praise Him, and preparing the way for a great breaking away from Islam, and a time of mighty reviving in Egypt.

Signs are not wanting that God is reviving His work, and that He is leading on His own people in the knowledge of Himself. Towards the end of October the "Friends of the Bible" (our Coptic Student Volunteer Movement) held a small conference of their leaders at our house. It was truly a precious time; from fifteen to twenty young men, some of them just on fire for God and for souls, met together for two or three days for prayer, to seek God's face, and to find out how their work could be still more owned and blessed of Him. The Secretary of the Movement told me at the close of the meetings how great he realized the difference to be between this gathering and the first one of the kind he had attended here some years ago. Then, he said, we had no idea what it meant to worship God in the spirit and to serve Him in the spirit, even our prayers were fleshly prayers, but now God is teaching us to discern between spiritual and carnal, and we are learning to pray in the spirit and to walk in the spirit. Surely there is hope for Egypt and for God's work here when her sons are learning this lesson.

The Territorials were greatly interested on the 9th of November in seeing two big tents put up on our Mission ground. Some of them thought they must be meant for refugees from Syria, but instead of refugees we had the joy of welcoming the yearly prayer conference of the Evangelical Church of Egypt within our gates. Perhaps about a hundred stayed all the time (three days), but at some of the meals we must have had about a hundred and seventy and even more at the meetings. The subject of the conference was "Spiritual power," and many were the testimonies to blessing received. It was a time of strenuous labour for some of us, both in the practical and spiritual realms, but it was a time, too, of whole-hearted, happy collaboration with our fellow-workers of the American Mission, and a drawing ever closer of the bonds that bind us together in the spirit. It was a special joy to be able to go on with these conferences, as we had feared we might have had to give them up on account of the many difficulties of these trying days. Truly, God did prepare for us a table in the presence of our enemies, and did indeed make our cup to run over. Again and again lately we have had fresh cause for praise and thanksgiving, as we have had renewed tokens of our Heavenly Father's care for us and for His work. We have had a most blessed experience of His love and power—to Him be all the glory! It has been well worth while to go through the anxiety and uncertainty of the past months, and to have had the privilege of thus proving Him "Who will not suffer His faithfulness to fail."

Zeitoun.

J. B. LOGAN.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. Receipt 1914. No.			Date. Receipt 1914. No.			Date. Receipt 1914. No.		
£	s.	d.	£	s.	d.	£	s.	d.
Sept. 11.	5288	5 0 0	Oct. 26.	5346	5 3 11	Nov. 20.	5402	2 0 0
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“The Apostle slept—a light shone in the prison,
An angel touched his side:
‘Arise!’ he said; and quickly he hath risen,
His fettered arms untied.

The watchers saw no light at midnight gleaming,
They heard no sound of feet:
The gates fly open, and the saint, still dreaming,
Stands free upon the street.

So when the Christian’s eyelid droops and closes
In nature’s parting strife,
A friendly Angel stands where he reposes,
To wake him up to life.

He gives a gentle blow, and so releases
The spirit from its clay:
From sin’s temptations, and from life’s distresses,
He bids it come away.

It rises up, and from its darksome mansion
It takes its silent flight:
And feels its freedom in the large expansion
Of heavenly air and light.

Behind, it hears Time’s iron gates close faintly;
It now is far from them:
For it has reached the city of the saintly,
The new Jerusalem.

A voice is heard on earth of kinsfolk weeping
The loss of one they love:
But he is gone where the redeemed are keeping
A Festival above.

The mourners throng the way, and from the steeple
The funeral-bell tolls slow:
But on the golden streets, the holy people
Are passing to and fro;

And saying as they meet, ‘Rejoice! another,
Long waited for has come’:
The Saviour’s heart is glad, a younger brother
Hath reached the Father’s Home!”

REV. J. D. BURNS, M.A.



THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE.

“Blessed be Egypt.”

VOL. XV.

APRIL, 1915.

No. 62.

Editorial.

“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.”

—2 COR. VIII. 1, 2.

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”—1 PET. I. 7.

“Every thing that may abide the fire, ye shall make it go through the fire.”—NUMB. XXXI. 23.

It is a joy to remember that now is the time when we may most glorify God. We are in the midst of one of the fiery trials foretold by our Master.

Poverty, loss, uncertainty of what the future may bring: yet here, and now, we can praise the Lord who abideth faithful. We would in heart join with all our friends and fellow missionaries who are suffering more than ourselves, and with them seek to have triumphant faith in the Almighty God and Father of us all. We can absolutely trust Him to keep His own work. We may see no way in front of us; but He knows it. *“When He hath tried me, I shall come forth as gold.”* *“We went through fire and through water, but Thou broughtest us out into a wealthy place.”* If we only hold on now, with unwavering faith in Him, He will give untold blessing, not only to ourselves, but to the work which He has intrusted to us. Let us rejoice abundantly that we are allowed to go through the fire, and yield our souls and our work to Him for His perfect purifying. Unknown possibilities will open out to us of proving the faithful, unchangeable love of God. He will intrust us with a new message to give, a record of fresh answered prayer.

Many of our fellow workers have from time to time inquired when we should have again some united meetings of Prayer for Moslems. We all realise that the need is great at this time. So much hangs upon decisions that may be made at the close of the war, that we need to come to God beforehand, in earnest supplication that He will control them for His own glory, and for the unfettered, unhindered carrying of the message of Christ to the followers of Islâm. We want to ask Him now, unitedly, that there shall be no permanent engagements entered into that

can shut the Gospel out; and that those that are now existing may not be renewed.

"Oh for freedom, for freedom in worshipping God,
 For the mountain-top feeling of generous souls,
 For the health, for the air, of the hearts deep and broad,
 Where grace not in rills, but in cataracts rolls!
 For the lack of desire is the ill of all ills;
 Many thousands through it the dark pathway have trod;
 The balsam, the wine of predestinate wills
 Is a jubilant pining and longing for God."—*Faber*.

It is proposed to gather together for

THREE DAYS OF PRAYER

FOR THE MOHAMMEDAN WORLD, AND ENGLAND,

at Devonshire House, Bishopsgate, London,
 on Tuesday, Wednesday and Thursday, June 15th, 16th and 17th.

Hours, 10-30 a.m. to 1. 3 p.m. to 4-15, prayer for women.

„ 5 p.m. to 7-30. Tea after the afternoon meeting.

Secretaries of Societies working among Moslems, Missionaries working in Moslem lands, friends and helpers at home who care for Moslems, are invited to be present. There will be few addresses, so that all the time may be given to prayer, but Missionaries and Secretaries will be welcome to mention special needs for prayer in their own spheres. There will also be times of silent prayer. We ask for help beforehand in making these meetings known, and in gathering together all within our reach who may be interested in Mohammedans.

Tickets of admission may be obtained from—

Mr. J. M. CLEAVER, 10, Drayton Park, Highbury, N.;

Mr. J. L. OLIVER, 16, Southfield Road, Tunbridge Wells; or

Miss A. VAN SOMMER, Cuffnells, Weybridge.

Help in the Secretarial work involved will be greatly valued.

Will friends in America, Australia, New Zealand, and elsewhere seek to arrange simultaneous meetings for prayer.

The Annual Meeting of the Nile Mission Press will be held in June, the day to be fixed later. We hope to have Dr. Zwemer with us, as well as on the Days of Prayer. It is our Tenth Anniversary, and a very special day. We have had ten years of struggle, and find ourselves in the midst of a difficult time, but we do thank God for His great mercies in the past, and we hope in Him for the days to come.

Miss Lillas Trotter is giving three months of work in Cairo to the preparation of Literature for Moslem women and children. She has already the outline of some seventy-two stories to be written for them. We are asking her to send us the list of titles, which we shall hope to print in our next number. We should be glad if different friends would each adopt one story, and enable us to go on printing them all through the summer. The cost would be about five pounds for several thousand copies. We have one of these parable stories in our present number; and we look forward to a widespread scattering of the good seed among the women and children of Egypt.

This denotes that the Women's and Children's Department of the Nile Mission Press is beginning to take shape. We should be glad if those who can give some time to the work and organisation of the Home department of this branch of the Mission Press would write to us. We need home helpers, and are anxious to draw together a small Women's Committee, for which we need a voluntary Secretary. Missionaries from Palestine may be able to lend their aid to this while they are prevented from returning to their own work. We believe that they too will be glad of our Arabic Stories for women and children; and some of them could add to our store of these, and send us some of their own writing to print in Arabic.

Letters relating to this matter should be sent to the Editor, Cuffnells, Weybridge.

We wait from day to day for further tidings from the Dardanelles, knowing that when the end is reached a new chapter in the history of the fulfilment of prophecy will begin. The tide that once overwhelmed the Christian Church in the East has been ebbing slowly back for hundreds of years. Mr. Asquith said at the Guildhall Banquet that the outcome of Turkey's joining in the War would be, not only the end of Turkey in Europe, but the end of Turkey in Asia, and the Turks would go back to the valleys from which they came.

Those valleys lie along the borders of the Euphrates. We see the figurative drying up of the Euphrates in this our day. The most solemn event in all prophetic history is foretold as following on the passing away of the Turkish "Woe." The day on which Germany declared war on Russia, August 1st, 1914, was being observed by Jews all over the world as the two thousand five hundredth Anniversary of the day on which Solomon's temple was destroyed, and the throne of David fell.

It was a striking coincidence, not a chance one. The seven times of the Gentiles must have begun that day. It marks the time for us. There are still twenty years to run to complete the seven years of years of which we learn in prophecy. Christ may come for His Church before then, but we seem to see the end of Israel's long night. The immediate result of the present events may be the re-establishment of a Jewish State, and the beginning of that Kingdom which shall be reclaimed by its rightful King.

The time may be short for us to carry the news of the Lord Jesus to the whole Mohammedan world.

The whole English community in Egypt has given a glad welcome to Bishop Rennie MacInnes. It is a happy consequence to us, of the warlike condition of Palestine, that his entering into residence at Jerusalem must necessarily be delayed; for this makes it possible for him to remain a longer time in Cairo.

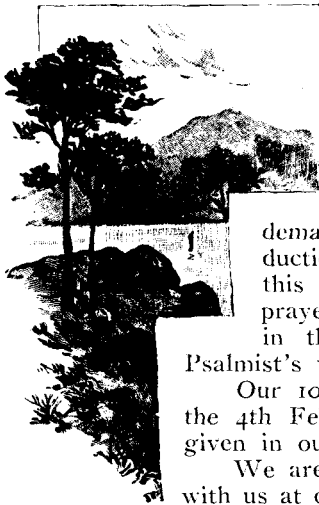
All the missionaries of every Society in Egypt have joined in this welcome, for as Canon MacInnes, he was well known throughout the country. It will be the earnest wish of all the Bishop's friends that God will send down a new blessing on the whole diocese, which includes Syria, Palestine, and Egypt.

There will be wonderful new opportunities of seeking the advance of the Kingdom of Christ in these countries at the close of the war—wounds to be healed, stricken hearts of many nationalities to be comforted, and a new standard of righteous government to be secured. It will be one more link between Egypt and Palestine that so warm a friend, should be our Bishop there.

The Rev. C. Trevor Horan has become Chaplain of All Saints', Cairo. He is as yet unknown to Egypt, but he comes to us from ministering to our soldiers in France, and from valued work in England. He and Mrs. Horan will make Church House a centre of busy church life in Cairo. He will have a formidable task in front of him in caring for the future of All Saints' as a building and for the whole of the spiritual work which gathers round it. Nile inundations have sapped the foundations of the church, and it is doubtful if it can safely be kept as it stands. Nevertheless, the affectionate remembrances which gather round the garden enclosure, and round the Church itself, as a quiet hallowed spot in the midst of Cairo, will make us all anxious that it should not be moved away. We ask that earnest and continued prayer may be made for Mr. and Mrs. Horan and for their large and important sphere of work. We would join in giving them a warm welcome.

The Nile Mission Press.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—PSALM CXLVI. 5.



WE feel we need to voice our praise to God this quarter. He has still kept us safe from invasion, both at home and in Egypt.

We hear from Cairo that "none of our Colporteurs have been interfered with, and the demand for literature, as well as its production, is *greater than ever*." Surely this is solely because God is answering prayer, and therefore we may well join in the anthem of thanksgiving in the Psalmist's words.

Our 10th Anniversary was held in Cairo on the 4th February, a short account of which is given in our Superintendent's article.

We are hoping, D.V., to have Dr. Zwemer with us at our Annual gathering in London early in June. We hope he will also be free to take several gatherings at important centres on behalf of the Nile Mission Press. We shall be grateful to our friends, in view of

this fact, if they can co-operate with us in helping to arrange these Meetings during June and July. Dr. Zwemer is in fullest touch with the work as chairman of the Local Committee in Cairo, as well as one of the ablest exponents on the subject of Islâm. As the time is short, will our friends write to us as soon as possible.

We are printing below an epitome of the Annual Meeting of our New York Committee. A short word of explanation is necessary with regard to the last paragraph. For various reasons this Committee has felt the need of being Incorporated in the United States, so that they might have greater facilities for reaching a larger number of friends. This has now been done, and they will continue to represent the Nile Mission Press under an Incorporation to be known as "The American Christian Literature Society for Moslems."

From China an urgent call comes for prayer. "As several Mullahs are now reading the Scriptures, and Nile Mission Press Arabic literature, I am asking friends to join us this year asking the Lord for the conversion of some of this class." Let us take up the challenge, and we shall hear of great things by God's power. There is a distinct movement amongst the Moslems in China, as the following will show. "Requests for prayer on behalf of individual Moslems, and for the work among this people generally, have come from workers in nine Provinces. Baptisms of individual converts—an earnest of the coming harvest—have been reported (during 1913-1914) from some eight Provinces. Surely God is visiting this long-neglected but important element in China's millions."

A letter from Tunisia shows us that, not only is the literature helpful amongst the people for whom it is written and circulated, but that incidentally it furbishes the weapons of the missionary who passes it on. One writes: "The tracts and other books have also been useful to me personally, as after reading them myself, I have used the substance of them in speaking to men unable or unwilling to read. Thus my armoury has been replenished (and this is a lonely post), and the message in the books has been passed on." We have many such testimonies from various workers, for which we render praise to God.

We would once more call attention to the fact which is so frequently being pressed upon us just now, that great missionary activities were started during European wars. We are convinced that we should prepare for a great advance. We have on hand just now many booklets which we are anxious to bring out, and for which we shall need immediate support. We can issue, in perpetuity, Story Parables, small Tracts, etc., for sums of £3, £4, and £5 respectively. Some of our friends possibly had been hoping to visit Egypt last winter, but have been hindered. Could they not, by giving a small portion of what it would have cost, endow one or more such Tract, and thus send light to the needy Moslem multitudes whom they had wished to visit in person.

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

NEW YORK ANNUAL MEETING.

A goodly company of men and women assembled at the home of Mr. and Mrs. Eben E. Olcott on the evening of January 29th. They were gathered in the interests of the Nile Mission Press, an organization formed for the purpose of disseminating Christian literature among Mohammedans. The chair was occupied by Mr. Delavan Pierson, who called upon the Rev. Dr. Fagg to lead the devotional exercises. These consisted of the reading of a number of appropriate detached passages of Scripture and the offering of prayer, after which Miss Ogden sang the "Arabian Missionary Hymn," which was written by Professor Lansing.

The first speaker was a layman, Mr. George Innes, of Philadelphia, who after visiting missions on a tour around the world, resolved to devote his life to work for non-Christian lands, and is now secretary of the Cairo Christian University. He gave six reasons for interest in missionary work, namely: (1) The unlimited field for labour. (2) The supreme difficulty of the enterprise, those very difficulties developing a rugged character and themselves lending an added charm. (3) The hopelessness of the situation, only to be relieved by the sense of God's omnipotence. (4) The extreme hazard of the work, the danger itself constituting another attraction. (5) The vast opportunity for giving. (6) The fact that to cope with such difficulties and dangers one must have a life with Christ and be a man of prayer.

The Rev. Dr. Barton, secretary of the A. B. C. F. M., followed with a most interesting talk upon the reported danger of a so-called Holy War or general uprising of the Mohammedans against the Christians. He read extracts from letters showing that such a war had been called for by a proclamation in the Mosque of Santa Sophia, and by people high in authority up to the Sultan himself, but these had been practically unheeded, and their soldiers had been gathered and started on such an enterprise, but very great numbers had deserted. The prospect of such a war seems therefore reduced to a negligible amount. On the other hand the time is fully ripe for a Holy War by the Christians of all kinds in an advance on the Moslem world. Their religion seems to have lost a controlling power over the people, and more and more Turkish boys are sent to Christian schools. To carry the Gospel to these people requires infinite patience and thoughtful preparation. What better way than to diffuse Christian literature especially adapted to their needs? Co-operation is requisite, also patience with and sympathy for the Moslems. They cannot be driven into Christianity, they must be led. They are amenable to the power of love, and so far are astonished at manifestations thereof. Dr. Barton concluded his remarks by giving as his text that of Deborah to Barak: "Up, for this is the day."

The chairman of the meeting spoke of a happy phrase which he had lately seen, "The mailed hand and the nailed hand," as differentiating between the religion of might and the power of the Cross.

The concluding address was by the Rev. Charles R. Watson, a missionary of the second generation, whose father has already served for over half a century in Egypt, and who himself expects to return at the head of a large educational work. Dr. Watson

spoke on the land of veiled women and a veiled God. The women are veiled physically as a sign of faithlessness and lack of virtue, but are also veiled by ignorance, servitude and lovelessness. God is veiled in the Koran, being represented as a being of absolute power, Who can make wrong right by His actions, but is too great to hear prayers. To say that God is love is blasphemy, and they refuse all claims of Jesus Christ. But by degrees both woman and God are being unveiled. God loves the lands He made and the people who inhabit them, and some day we shall understand how preparation has been silently going on, as country after country has come under Christian governments.

At the close Mr. Pierson gave a resumé of the work of the Nile Mission Press and its New York Committee up to date, and announced an extension of the same, the name to be changed to "The American Christian Literature Society for Moslems." Its proposed terms of organization and constitution were laid before the meeting, and opportunity was given to those present to become charter members by a pledge not less than two dollars a year.

After pleasant social intercourse the company separated with a new interest in this tremendous problem and work.

New York.

E. M. OLCOTT.

QUARTERLY REPORT.

"So shall My Word be that goeth forth . . . it shall not return unto Me void."—ISAIAH LV. II.

THIS text is part of the passage read at our Tenth Anniversary meeting, and fitly expresses our hopes and desires at this time. The seed-sowing from the Nile Mission Press has now continued for ten years. We have seen some fruit, and, trusting the providence of God, we hope for very much more.

Moslem World Prayer Meeting.—One of the interesting developments of the work has been the Prayer Meeting convened by Dr. Zwemer and Rev. Wm. McClenahan, to spend an hour in prayer for the Moslem world as a whole. We had already our time of prayer, at 5 p.m. daily, for the work of the Nile Mission Press, to which Christian friends have always been made welcome, but for this meeting on Monday evenings we pray for a larger, broader area.

The following is a list of converts working at the Press:—

- A—, from Islâm—Author.
- S—, from Islâm—Bookshop keeper.
- P—, from Judaism—Printing Clerk.
- I—, from Islâm—Bookbinder.
- J—, from Islâm—Machinist.
- Y—, from Islâm—Colporteur.

Of the above, some are Egyptians, some Syrians, and one a Persian. The last mentioned, Y—, was baptised approximately 31 years ago. This should encourage those who are

bearing us up in prayer. Please note that the only object in mentioning the names is to ask for more earnest detailed prayer for them. The above list is perhaps the best answer to a remark inadvertently made at the recent Anniversary Gathering on our Church polity. The correct statement is as follows:—As an inter-denominational literary mission we *do* indeed seek to win souls for Christ, but these converts are handed over (for Church fellowship) to the nearest evangelical church, whether English or American. Thus we are *not* a Church, but we *are* a *Mission* (like the E.G.M., and both Bible Societies).

Our Letter Box.

From Port Said: "Long ago I should have written to thank you for the tracts we have received. These little stories are just the things we need for the girls, and we thank you very much."

From Assiut: "I was surprised at the large consignment of books I got for my money."

From the Sudan: "From the enclosed lists you can see that there is a growing want for your books. We hope it may continue and do good."

From Leiden, Holland, from Professor Snouck Hurgronje, the distinguished Orientalist, referring to the pamphlet on "Al Ghazzâli" (see translation in this issue): "So far as I can see, you have succeeded remarkably well in directing the Mohammedan to the Christian faith in the style to which it is accustomed." (The writer goes on to refer to the great difficulty caused by the horrible war in Europe, and says he is inclined to think that the Mohammedans generally will hardly be induced to love Christianity, considering the strife now being witnessed.)

Printing Department.

The number of pages printed this quarter is considerably less than the last quarter, but there was a reason for that record. The books and tracts printed for the Publication Department are many less in number, but one of these was a book. Then, in addition, funds are less plentiful for new publication work owing to the war.

Our chief difficulty at the present moment is to find sufficient work to occupy the men in the Printing Department, for "Echoes of Grace and Truth" has been temporarily stopped; the "Trumpet of Holiness" (Canadian Mission) is now being done at Assiut; and "Orient and Occident" (C.M.S.), which was fortnightly, is now monthly. This has made a very serious difference to the work in the Printing Department, and at the moment of writing we do not see exactly how to meet the difficulty; but in this, as in all other matters during the last ten years, we shall be brought through in answer to prayer.

Colportage.

We have no special incidents to report. The men are still going on with their work. The fresh arrangement inaugurated by the Colportage Committee, namely, to allow the men to sell

at 25 per cent. off the published prices was a very disagreeable necessity, a necessity because it is becoming abundantly manifest that there is no money in the country. The churches cannot meet their pastors' salaries; individuals are unavoidably failing to keep their promises; tenants cannot pay their landlords; and in Middle Egypt, for example, the Minia Province, the cotton, which should have been sold long ago, is being bricked into warehouses, in the hope that the cotton market will recover, the price at the present time being below anything known before, and the outlook very serious for the fellaheen.

All this has a serious effect upon the colporteur. Their report sheets may come in stating that they have sold (say) 350 piastres' worth in the month, but we cannot tell at headquarters how much of this P.T. 350 has been collected—as a matter of fact not one-half. Still, after allowing for every difficulty, the fact remains that they have not broken down, but the fourteen men are plodding and doing their best; but as they are poorer than they have ever been before, we beseech for them the special prayers of God's people. The Superintendent has, during the last month, been a long time with them owing to the special new difficulties, and also the increasingly open doors in the churches.

One pastor reported as follows:—"The financial outlook is horrible; no one can sell his cotton; those who have made promises cannot keep their promises. On the other hand, the spiritual outlook never was so bright; the people are praying more; our week-night services are better attended; the members are more united, and there is a general expectation of revival through the outpouring of the Spirit of God."

Is not this the experience of many? God has so often to shut us up financially and socially in order that we may hear His voice more clearly.

Our Anniversary.

On the fourth of February we observed the anniversary of the date of the opening of the work in Cairo. About sixty Christian workers gathered in the new Press premises. After tea upstairs in Mrs. Upson's flat, Bishop MacInnes occupied the Chair. The Superintendent gave the total number of Gospel pages printed thus far, namely, 70,000,000, and the total number of books distributed during the first nine years, *i.e.*, 415,000 copies. Add 91,000 to the end of January, that will make the total number of copies of books and tracts distributed to date over 500,000, a small proportion of these having been distributed gratis by trustworthy agents. Miss Trotter voiced the greetings of the Executive Committee, and read a short cable message to Miss Van Sommer. A similar one was then despatched to the American Committee, thanking them for their handsome contribution to the new premises. Dr. Zwemer gave a rousing address, setting forth the main reasons why attention should be paid to the importance of Christian literature. The following then engaged in prayer:—Dr. Giffen (American Mission), Mr. George Swan (E.G.M.), and the Rev. J. L. Macintyre (C.M.S.). The Benediction brought to a close what was felt by all to be a thoroughly enthusiastic meeting.

General Subjects for Prayer and Praise during the War.*Praise.*

(1) That the Egyptian Moslems are comparatively resigned to the political situation, while the Copts are very pleased.

(2) That the most essential parts of our work have been vigorously maintained thus far, in spite of the war.

Prayer.

(1) Always first and foremost for more spiritual power in our publications; that the Holy Spirit may, through them, breathe into souls the breath of life.

(2) For increased funds for colportage, publishing and general expenses, that no further cutting down may be necessary; also for printing work to maintain our Printing Department.

(3) For special help for the Superintendent this coming summer during the absence of others on furlough.

ARTHUR T. UPSON,
Superintendent.

Nile Mission Press,
37, Sharia Manakh,
Cairo.

STATISTICS OF PRINTING DONE.

FOR THE THREE MONTHS, NOVEMBER, 1914, TO JANUARY, 1915.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	19,220	396,060
(2). <i>Publication Dept. Work</i> —		
The Wonderful Pathway	3,000	48,000
Prayer for Missions	2,000	72,000
Al-Ghazzâli	2,000	72,000
Inconvertible Truths	3,000	132,000
Who will Intercede for us?	5,000	80,000
Christ in all the Scripture (2nd edition)	1,000	450,000
		854,000
(3). <i>Books for other Missions</i> —	14,650	230,500
(4). <i>Various</i> —(Including Commercial Work)		920,220
		2,400,780

GRAND TOTAL OF PAGES ... **2,400,780**

Bookselling

(during the same three months).

	NOVEMBER.	DECEMBER.	JANUARY.	TOTAL COPIES.
Colportage ..	1,955	2,155	1,918	6,028
Wholesale ..	2,667	2,520	1,107	6,294
Nett ..	112	39	413	564
Gratis ..	570	3,370	3,300	7,240
				20,126

GRAND TOTAL OF COPIES ... **20,126**

**PROGRAMME of the Colporteurs' Conference, Beni Suef,
January 7th, 1915.**

General Theme:—"The Spirit-filled Life." John vii. 38, 39.

Morning Session, 9.30 to 12.

- 9.30 to 9.45. Opening Prayer and reading of God's Word.
 9.45 to 10.15. "The Holy Spirit, the Source of the Spirit-filled Life"
 Rev. C. C. Adams.
 10.30 to 11. "The Life more Abundant—The Spirit-filled Life
 described" Rev. Bulus Marqus.
 11.15 to 11.45. "The Spirit-filled Life—How obtained?" Mr. Upson.
 11.45 to 12. Prayer (also between addresses opportunity will be
 given).

Afternoon Session, 2.30 to 5.

- 2.30 to 2.45. Opening Prayer and reading of God's Word.
 2.45 to 3.15. "The Spirit-filled Life—How maintained?"
 Stefanos Eff. Anif (a baptised Moslem).
 3.15 to 4. Open Conference: difficulties, encouragements, etc.
 Prayer and Praise.
 4 to 4.30. Some practical hints on selling books during the war.
 Mr. Upson.
 4.30 to 5. Closing Prayer.

Ghazzali's "Rescuer from Error."

An Arabic lecture delivered at Assuan, Egypt, on 8th February,
 1914, by Arthur T. Upson.

A close translation from the original Arabic, for the assistance of translators
 to Persian, Turkish, etc.

CONTENTS.—*Sketch of Gazzâlî's Life—Some of His Works—The
 Spiritual Crises of His Life—Arrival at the Sâfi "Way"—
 Incomplete Attainment of the Object Desired—The Perfect
 "Way"—A Word of Commendation.*

In the Name of God, the Compassionate, the Merciful:

Gentlemen,

Praise be to the Creator and Reviver of all things, the
 founder and revivifier of religion.

(After that) I thank you for honouring me with your presence
 this evening, and inform you that the object of the meeting is to
 consider for a short time the autobiography of one of the most
 noted of the Moslems and the greatest of their saints, the reviver
 of the science of religion and the reformer of the "ways" of the
 Sufis. I refer to Abu Hamid Mohammed At-Tusi As-Shâfi'i,
 who is best known to us by his surname, "El-Ghazzâlî."

HIS LIFE.

Ghazzâlî was born in the city of Tûs, in 450 A.H.* He
 studied Scholastic Theology and Canon Law, and afterwards

* This is, of course, the year of the Herja or Flight, the Mohammedan Era, and
 corresponds to 1057, A. D.

removed to Naysapur and was appointed to the post of assistant to Imam al-Haramayn (Guardian of the Two Shrines). Then, in 484, he was appointed Professor at the Nizamite Academy of Baghdad, but did not stay there more than four years, the reason being that he had become greatly afraid of perishing in hell, and had an intense desire to find some way to save his soul. He despised the various philosophies upon which he had experimented, for he found them unable to snatch him from perdition. He adopted the "way" of the Sûfis and left Baghdad as an itinerant. During his travels he made pilgrimage to Jerusalem, Hebron, Medîna, and Mecca. He was once more appointed to the Nizamite Academy in 499, and thence returned to his birth-place, Tûs, where he died in 505 A.H. (1111 A.D.).

HIS WORKS.

If Ghazzâli has never written more than his one great work he would have brought himself sufficient fame, for "Revival of the Sciences of Religion" contains 40 parts, the first ten of which are upon the rites of worship; the next customs; the third quarter destructive forces; and the last fourth redemptive forces. But, in addition, our Professor brought out a number of other works, among them "The Unveiling of Hearts," and also the one we are discussing, which is the story of his own salvation from perishing, being entitled, "The Rescuer from Error." The original Arabic can be obtained from Aly Effendi Mahmud, bookseller, 'near Gami' al-Sheikh, Alexandria. As for his acts of reform, the chief was the purification of the "way" of the Sûfis, by which he achieved such notoriety that his name will never be forgotten as long as the "way" continues.

SPIRITUAL CRISES.

In order to understand the various transitions in the life of this sheikh we had better take his book "The Rescuer from Error" as being an autobiography, and this unquestionably was one of his main objects in writing it. Now, when we open the book, we find in it four or five spiritual crises which he experienced.

What do you suppose I mean by a spiritual crisis? Have you forgotten that during 1907-8 Egypt, or rather the whole of the Near East, passed through a very severe financial crisis. Now a crisis means an intense pressure of a temporary nature, and in the same way there often comes to the sons of men such an opportunity for repentance and consideration of their latter end. Sometimes this crisis comes suddenly; then again, after it has stayed for a time, it may go suddenly, and it is possible that the man may return to his old habits. Still, the *result* of the crisis may remain if he has repented and asked God's forgiveness. Then all is well; otherwise all is ill, for a spiritual crisis is nothing more nor less than the voice of God Most High calling and saying, "Come unto Me, ye sons of Adam; leave your sins: Search for the right path which shall rescue you from perdition and will cause you to attain unto everlasting felicity."

The four periods of Ghazzâli's life are Indifference, Awakening, Search, Partial Attainment.

Firstly, Indifference. Ghazzâli describes his original condition by quoting a tradition: "People are asleep, and they will not wake up until they die." Now, the meaning is that their indifference to spiritual things is likened to sleep, or it may be to death, and in fact we do call this condition spiritual death, and this agrees with the words of the Holy Gospel, "Dead in trespasses and sins." Now, not only is this the condition of every indifferent Moslem, but we will go further and say that it is also the condition of every nominal Christian who is indifferent to the matter of religion.

Then came the time of awakening, or of realising his condition. When Ghazzâli awoke he became very much afraid, for he feared judgment and perdition in hell. Some of the doctors attributed this to a disease which had afflicted him, but then such doctors are body-doctors, not soul-doctors, for that is outside the sphere of their duties. The medical man does not direct you to the straight path, nor does he intercede for you during the time of your repentance and request for forgiveness.

The sheikh saw that all his efforts were in vain, but as he was possessed of a large amount of moral courage, he confesses to us the doubts that entered his brain during that time, and even mentions in his book that he held sceptical views for a period of two months, during which time he felt himself to be on the edge of a steep cliff, and despaired of rescue. Now it seems to me that Ghazzâli's condition is the condition of very many of our young men of the present day. These have awakened from the deep sleep of ages past and are beginning to ask what is the benefit of the religion in which they were born and in which they were brought up. They are asking: "Where is the satisfaction which my forefathers obtained from it? Their religion was good enough for them, but does it satisfy me? They spoke of a forgiveness which they had experienced, since they had sincerely asked their Lord for it; but we know nothing of this, for we have lost the key of the path!"

Another thought comes to the modern student, which is more insidious than the first: "Does the religion of my fathers satisfy me when studying sciences in Europe? In other words, is my religion suited to my needs? Is it a universal religion, as some of its devotees claim? If it be thus universal, why cannot I fast and pray in Paris as I do in Cairo or Beyrout?" These are some of the doubts which occur to the modern youth, and they are not greatly different from those which for long annoyed Sheikh Ghazzâli; but he earnestly set himself to work and did not deliver himself up to despair, but sought for the best path by which he could save himself from destruction.

PERIOD OF SEARCH.

The Sheikh arose earnestly and resolutely, leaving behind him an honourable post and a considerable income, considering the saving of his soul of greater value than the keeping of his wealth. He left Baghdad in 488, thus breaking all the bonds which had held him and prevented him from freedom of thought and reflection.

He studied Scholastic Theology (Islamic), but soon rejected it. He was a pious Moslem, in the meaning of the word, and therefore long, barren, logical discussions did not interest him. Al-Ash'ari and others had founded them, and depended upon them as though they were the very essence of religion. True, he was well acquainted with them, but after a thorough search he dropped both the Islamic theology and the theologians, and wrote of them in his book with the utmost scorn.

He then turned to Philosophy, saying to himself, "By God's will, we will find there the long-desired object of our search." But before long he had repudiated all the philosophers. These he classified into three classes—materialists, deists, and theists. The first ones rejected the Creator, and this, of course, was *kufr* (infidelity). The deists (or naturalists) held that the world, after once being made, was allowed to run alone like an automatic machine without any divine care or providence. As for the third class, of whom he mentioned such celebrated names as Socrates, Plato, and Aristotle, he replied to them that they had so disagreed with one another that one had even repudiated the other, and Arab philosophers, such as Ibn Sina and Al-Farâbi had followed their example. He "takes refuge in God" from them, *i.e.*, disavows them), and decides that there is no rescuer from error to be found there.

The Batinites* said that the Khalifate descended through Abu Bekr, but the hidden Imam descended through Aly and his seed. The object of their search, then, is the hidden Imam or Mahdi, and this is the one subject of their conversation. But after Ghazzâli had discussed with them for some time he quite exposed their fallacies, and finally declared that the rescuer from error is not to be found there.

HIS ARRIVAL TO THE "WAY" OF THE SUFIS.

Our Sheikh experimented on all these various sects, and, digging to their depths, he came to understand perfectly that they could not fulfil any object, therefore he spent no more valuable time with them, but turned to another "way," where he found, according to his own point of view, true knowledge, as opposed to those forms of error which are but suppositions and confused dreams.

Now the "way" he joined and travelled in was that of the Sûfi Mystics, and they benefited much from his joining it and the reforms which he made in it, for Ghazzâli was one of the great men, those who do not merely *receive* benefit but give benefit to others. Our Lord the Messiah said, "I came not to be ministered unto, but to minister," and so the Sheikh desired to help others more than they helped him.

But he received some help, for he found that the Sufis had an intense desire to know the truth, for that truth (reality) they held to be God Himself. Most of their energies are spent in the attempt to arrive at the knowledge of God, so that their '*ubudiya*

* These mystics hold the doctrine of the hidden Imam, or Mahdi, who has even yet to come to light some day.

and their *'isho* and their *zuhd*, and their *wajd** are all “stations” in the long “way.” Every station passed by the *musafir* (traveller) is a perceptible indication of his progress in the way towards the object sought.

HIS ATTAINMENT WAS NOT COMPLETE.

He did not completely attain, yet the fault was not with the disciple but in the imperfection of the “way.” As a matter of fact he thought that he had actually arrived, for he enjoyed periods of knowledge and ecstasy (these, however, being only transient). We admit that he abstracted his thoughts from the world to a praiseworthy degree, and we do not deny that he extracted from the *tariqa* (“way”) all the religious benefits that were to be found in it, still these were insufficient to obtain salvation as the result of his sincerity, and we will now, by the help of God, proceed to explain the reasons for our statement.

DESCRIPTION OF THE PERFECT WAY.

Let us now compare the two ways—Ghazzâli’s way and the way which we regard as the perfect way, that is, the original Christian religion, by which we do not mean Christianity as it is to be found to-day among many of the sects, and God forbid that we should hold that the formal official profession that is observed by certain earthly governments should be the pure religion itself. Nevertheless, however much the mud may make the stream impure, at any rate the source is pure; let us, then, go right back to the original Christian religion described to us in the books of the New Testament, that is, the Gospel. Let us examine it, observing not the mere letter, but its spirit or essence.

1. The first thing that we notice is that a divine revelation is essential, for Ghazzâli, when he tired of the philosophers, fell back upon revelation. He did not, however, specify the Book of the Christians, and perhaps the reason was that he was not familiar with it. In any case, the divine inspiration of the Bible, that is, the Tourat and the Injil, is a matter admitted now by every Moslem.

Hear also the words of the Book concerning itself. It says in 2 Tim. iii. 16: “Every Scripture is given by inspiration of God.” Now supposing someone of the old-fashioned generation should say, “What about the corruption of the Scriptures?” We answer, firstly, in this lecture it is not possible to give every point a full discussion, therefore the objector must read for himself the many books which have been published proving the authenticity of the Scriptures. Still, we may add to that, secondly, that the corruption of the whole of the copies then circulated would have been impossible intellectually and linguistically; but, however, no one holds such a thing in the present day of wide knowledge. And, thirdly, we will quote from the Bible itself: “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any

* These technical terms represent four of the stages in the Sufi “way” and would be represented in English by (1) Worship, (2) Love, (3) Asceticism, (4) Ecstasy.

man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. xxii. 18, 19).

2. The second characteristic of the perfect way, as we deduce it from Ghazzâli himself, is the withdrawal of oneself from traditions inherited from one's forefathers, also from empty ceremonies. Our Professor held it to be unallowable to add anything whatever to divine revelation. But that is really a difficult matter, for every son of Adam, quite unconsciously, adds many extraneous matters; for example, we will say about a matter, "Our usual custom is so-and-so." Now the very mention of "custom" at once invalidates the rule laid down, as can clearly be seen, for the speaker has just undertaken to add *nothing whatever* to the book.

There comes now the important question, "Did Ghazzâli actually abstract himself from all dependence upon ideas derived from his forefathers?" For example, did he read the Gospel? If not, why not? It is clear to us from his book, "Rescuer from Error," that he did not read it, and the reason must have been that the custom of his people did not sanction the reading of the Gospel. Therefore we maintain that Ghazzâli was afraid to abrogate the custom which he had inherited. And, consequently, measured by his own standard, he failed to attain completely to the desired object.

He strongly objects to the plea of some that he is compelled to bring an intellectual proof for every word and letter according to the rules of a logical syllogism. He laughs at this, and says, "Can you bring me logical proof that quinine will cure one sick of a severe fever?" Truly we all admit that the drug has that effect, but how did men get to know that? Were they taught by means of a logical syllogism, proposed to them by one of the professors of ' *Ilm al-Kalam* (Scholastic Theology)? Never. But the simple fact is that the Creator Himself felt pity for the sick, and led doctors to that cure, and it is just the same in the matter of spiritual sickness. Who revealed the Gospel as guidance for men? God did! Have you, then, any right to ask for rational proofs as to its authenticity? Certainly not! All you have to do is to accept it just as you would accept the remedy for sickness, that is, by surrendering your case to the hands of one who is wiser than yourself.

Now if there be any difficulty in the understanding of the Book or its interpretation, the Spirit of God is not in need of man's traditions, for the Book explains itself by itself, as it says in the Gospel, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men spoke as they were moved by the Holy Ghost" (2 Peter i. 20, 21).

3. The third characteristic of our way is that it is a means of rescue from perishing in hell. Bravo, O Sheikh Ghazzâli, thou hast spoken well in thy saying that men are perishing if they do not awake to their lost condition; and it is a thing which admits of no dispute that many of the present generation are absolutely indifferent to the matter of their own destruction and the punishment of their own sinful actions.

Though there is a difference between Islamic law and

Ghazzâli's "*tariqa*" (way) concerning the means of rescue (salvation), for the law is all external works such as ordinances, and anything additional is called supererogation, but in the "way" of the Sûfis all their works are called *heart works*, such as the Dhikr, or tranquil contemplation, and so on; yet still, in any case, they are *works*, and Ghazzâli took great pains to compose four immense volumes saying what are destroying works and what are saving works.

Now, salvation by faith (rescue from perdition) by the way described to us in the Gospel contains the following factors:—

a. Heart repentance, which is different from remorse, or rather it is higher than remorse, containing in addition the fixed determination of the repentant one to reform the error of his ways.

b. Acceptance of the divine promises which tell us of a Redeemer who intercedes for us, that is Christ.

c. The obtaining of forgiveness which we may long have asked from God, but now we ask it according to the plan which He has Himself laid down.

d. The performance of good works, not in order to obtain the will of God, but because we have actually already obtained it by our faith, as it says in the Gospel: "Every man that hath this hope in him purifieth himself, even as He is pure."* Now the meaning of that is that the existence of pure faith in the heart does purify the heart as though faith in Christ were a grain of seed from which springs the fruit of good works which man could not inaugurate without the presence of his faith.

4. The fourth characteristic of the perfect way is the existence of an infallible guide. Now Sheikh Ghazzâli agrees with that, although he takes the expression to mean the prophet of Islam. As for us, the Christians, we have no doubt whatever that the impeccable one is our Lord Jesus the Messiah, and that from the following considerations:—

a. That Jesus Christ Himself claims impeccability in many passages; for example, He says, "Which of you convinceth Me of sin?"

b. Christ never reproved those who imputed infallibility to Him, but accepted that as His own right.

c. He allowed them to worship Him, for He Himself was worthy.

d. In addition to all the various proofs, there is no doubt that the Quran does agree (with the Bible) that Isa the Messiah never sinned. Upon whom, then, should be placed our faith and trust? Is it not upon the one who is free from sin?

5. Finally, notice that the perfect way includes practical experience. Now, at first sight, there appears to be a clear resemblance between this and the "way" of the Sûfis, for each gives a number of grades or steps which seem to lead up to the blessed life. On looking more closely into them, however, we see a wide difference. In the way of the Sûfis, the stations of the pilgrimage are grades which the pilgrim has to reach entirely by his own personal effort; but each station or step in the *Christian* pilgrim's path is a signpost placed there to indicate

*1 John iii. 3.

that the journey has been completed, and that the one who completed it was another person who has performed it in the place of the pilgrim. Now if the teaching that someone else filled your place and has borne your penalty instead of you is difficult to understand, I beg you not to forget the parable of the quinine mentioned above, for there are some scriptural doctrines which have to be received in the same absolute manner as the sick man receives the medicine.

It is worthy of notice that the *Hâl* or *Wajd* of the Sûfi is an artificial condition and cannot continue, for its origin is in his own feelings, and as his feelings change through the variation of the human factors, so his state of nearness to God may be exhausted. The sincere Christian, however, has springs of joy which are inexhaustible, for they are illimitable, since they are simply an expression for works completed, none of which remain to be done. The first step, according to our way, is the Ransom of the Saviour for our sins; in other words, our acceptance of His sacrifice. The next step is the flow of the love of God into the heart of the believer, and the third is being filled with the Holy Spirit, and so on.

If you wish to prove the truth of my words, follow the Bible invitation, "Taste and See," which invitation is perfectly just and fair, since you are not obliged to accept anything before you have personally experienced it.

A WORD OF COMMENDATION.

I cannot close this lecture without a word of approval of Ghazzâli for having left the world and cared for the next when he awoke from his deep spiritual sleep. His concern was so great that he left a high position and a glorious future because he thought that by doing so he could save his soul from perdition. Now, who will follow in his steps?

We read in the Gospel (Matt. xiii. 44-46) about a man who found a precious treasure and, through his great joy, sold all he possessed and bought the field in which he found the treasure; and the meaning of this is that he who has accepted the truth of which we have been speaking should leave everything else and follow the perfect way which we have described here, for this is the only way to save his soul. This alone is the "rescuer from error." May peace be upon those who follow the guidance.*

ARTHUR T. UPSON.

Cairo.

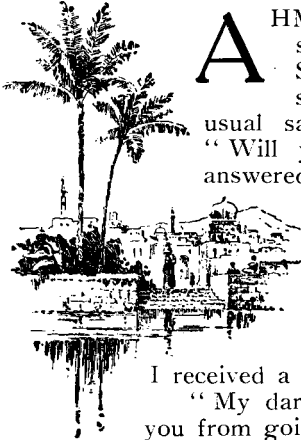
*N.B.—This translation has been made to closely follow the original, in the hope that it may be of service to those translating to Urdu, Persian, Turkish, etc. An appendix by a converted Sûfi was affixed to this lecture in pamphlet form, but its translation must be left for another opportunity. The original Arabic, and permission to translate, can be had by return post from the Superintendent, Nile Mission Press, Cairo.

A. T. U.

A Twice-Born Turk—*continued.*

The Remarkable Reminiscences of a Converted Moslem Sheikh.

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT,
Superintendent of the Nile Mission Press.



AHMED, the narrator, continues: After a short time I saw Salim looking for the Sheikh. When we had found him we sat down under a tree, and after the usual salutations Salim said to the Sheikh, "Will you please tell me how your father answered you when you wrote to him the letter from El-Azhar?"

A Moslem Father's Anxiety.

Sheikh: A long time has elapsed and I can only tell you what I remember.* Not twenty days passed before

I received a reply from my father as follows:

"My darling son, may God Almighty preserve you from going astray in religion, and confirm you in the Sunni creed of the Moslems. Amen.

"My love to you is well known. I read your letter and understood it. From my zeal for the religion of Islam I took refuge in God from the evils of Satan, who has been leading you astray, as appears from your new thoughts about the Holy Book (the Koran), the best of all the heavenly Scriptures, which has no evil or vain discourse, but was sent down by inspiration from the All-Wise One, by means of which our illiterate prophet challenged the chief of the Arab poets to bring a chapter like unto it. 'For if all men and Jinns met together to attempt to bring the equal of this Koran they should not be able to do it.' Oh, my son, beware of such Satanic suggestions."

My father then went on to warn me against allowing anything to interfere with the belief that the words of the Koran have been engraved from all eternity upon *Al-Lauh al-Mahfûz* (the Preserved Tablet).

A Bold Reply—The Koran.

After I had read my father's letter I wrote to him something as follows:

"To my highly respected Father:

"You said that on reading my letter you were consumed with the fire of zeal for the Islam religion. Instead of burning with fire would it not have been better to have brought forth a few solid arguments to buttress my faith which threatens to fall. Then you say, 'I took refuge in God from the evils of Satan.' If my contention is right and my arguments are sound, then will it not be your remarks that are whispers of Satan, and will it not be you that have gone astray? As for the Koran being the best

*Attention is again drawn to the fact that the Sheikh has added to his knowledge since that time, so that in all these discussions his present account is fuller than his original letters.—TRANSLATOR.

heavenly book, there is neither internal nor external evidence for this statement.

"As to the contradictions contained in it, I have already written. As to 'our prophet challenging the eloquent Arab poets,' if the Koran had differed from the composition of men then we would not find the companions of the Prophet holding contrary opinions as to whether some chapters were composed by man or sent down by God; for instance, the Fatiha (first chapter), and the two amulets (last chapters). If the Koran had been given by a miracle, then there would be no verses in it not conforming to the laws of eloquence, of which your excellency has mentioned some instances. Again, if it had been supreme, the Polytheists would not have been able to say of it as in Surat Furqân, 'And the unbelievers said, Verily this (the Koran) is nothing but lies which he (Mohammed) has fabricated.' They also called it in another place, 'Fables of the ancients.'

Is Koran Eloquence Finite or Infinite?

"Many of the Moslems themselves also deny its surpassing eloquence, and others disagree as to in what respect it is inimitable. . . .

"It is said that its beauty consists in absolute absence of differences and contradictions in it, in spite of its length, and their evidence for that is a quotation from itself: 'If it had been sent by any other than God, then they would have found in it much contradiction.' This evidence falls to the ground, since there are found in it some hundreds of verses which show very clearly that they are mutually contradictory. I have given you many examples in my first letter showing that the contraventions in it are to be counted by hundreds or even by thousands." . . .

(The Sheikh goes on to give examples of contradictions, and also quotes an artificial Sura actually written in a more eloquent Arabic style than those in the Koran!)

"Then with regard to its tedious repetition, see how the story of the Creation and the stories of Adam, Moses, Abraham, Noah, Jesus and others are repeated many times over.

"In every age there are some writers who excel their fellows. Suppose that Mohammed were the best of his age in one subject (prose) and one language only (Arabic), is that a mark of divine inspiration? Was Euclid inspired because he surpassed others in his "Elements of Geometry"? What of the claim of the Persian Bahâ Allah's Arabic writings, which rival the Koran?

"On the ground that all the eloquence and rhetoric of the Koran is lost by translation, learned men have forbidden its translation into other languages. But if we suppose that God sent the Prophet to all men, even to the Jinns and the angels, how is it forbidden to translate His book into the languages spoken by His followers? . . .

Mohammed Wrought no Miracle.

"Now you, my father, speak of his miracles in the plural, from which we should infer that you believe that he worked many miracles. This is from the traditions, as, for instance, his feeding the multitudes, causing water to spring from between his fingers,

of which there was sufficient for a whole army to do their ablutions, the splitting of the moon, etc., so much so that El-Halabi says that the miracles of Mohammed are beyond count. Others have said that there were 3,000 besides the Koran, while in the Koran itself there were from sixty to seventy thousand. There is a verse in the Koran which says that when Mohammed was asked by the idolaters to produce signs to prove his mission, Ar-Razi and other commentators have replied, 'If the sending of miracles was a condition, then it was only necessary to send one sign, that was the Koran itself, which makes all others unnecessary.' From this it appears that the claim of miracles for the Prophet other than the Koran is not established."

(He then quotes similar passages proving the Koran to be no miracle, and goes on to show that rhetoric can never be esteemed equal to the physical miracles wrought by the prophets).

"The wise man looks at the ultimate end of things and does not too hastily decide as to the truth of a religion which he has inherited from his forefathers, however wise and educated they may have been. Nor should he be satisfied with merely external evidences, but should investigate for himself impartially, for, as the saying is, 'Truth is the child of search.'

Ancestral Fallibility.

"Do you hold that my forefathers were infallible, however intellectual they may have been? God forbid. They inherited their doctrines one from another, and if the error of any doctrine appeared to any one of them he would not go back from it for fear of loss of standing among his fellows. This we know from experience, although the imitation of one's progenitors in the matter of religion is blamed in the Koran in a number of passages. The idolaters blamed Abraham when he asked them:

"'What do you worship?'

"'Idols,' they said.

"He then asked them if their idols could hear them or benefit them, and they replied:

"'Thus have we found our forefathers doing.'

"From this and other examples it appears that the greatest obstacle in the path of any one wishing to follow the truth revealed by any prophet has always been the fear of showing his forefathers to have been in the wrong.

"But do you, sir, wish that I should be like these ignorant ones imitating my fathers in whatever creed they may have held, whether truth or error? God forbid. You are noted among your friends for your hatred of conventionality. . . .

"I ask your fatherly kindness to pray for me that God alone may be my guide in my search for truth. As you have invited me to tell you everything in religious matters, I explain to you now that I have divested myself of every religious convention, the only thing remaining being belief in the existence of the Ultimate Cause; for the proof of the existence of an All-wise Creator is practically axiomatic. I pray to Him a private prayer of worship and petition, asking Him to lead me in His own way of truth. I have now bought a Holy Bible, which is a collection of the books of the Prophets, and have commenced to read it

secretly by night, after doing my studies by day. I have also acquired one or two books such as 'Al-Milalwan-Nihal' (Religious Sects).

"In conclusion, I beg your merciful excuses for all that I have written to you, my only object being the search after truth. May God preserve you to us. Amen."

Salim: You made the argument stronger in the second letter than in the first, and I admit you have proved everything clearly.

Sheikh: My father was practically convinced of the non-miraculous character of the Koran and the absence of any miracle attributed to Mohammed, but he took refuge in the charge of corruption of the Scriptures.

The Father's Reply.

After twenty days another letter came to me from my father to this effect:

"My son, I was glad to receive your letter and to find so much clear debating and strong proof of what you hold about miracles and the Koran, but I was grieved to learn that you have divested yourself of all religion, holding only the existence of God, which is not sufficient for the salvation of the soul for everlasting perdition. I join with you in your private prayer asking Him to guide you to the right way. As for your remark that you are giving yourself to reading the Bible secretly, do not waste any time reading it, especially as your time is valuable, for I know that the stories of the prophets collected in it have been tampered with by the Jews and Christians. They have altered and substituted, added to and taken from it, altering both word and meaning. Not that I say that everything in it has been abrogated, but I warn you against the false doctrines in that book. If anyone else discovers what you are doing it will lead to your ruin. In any case, I ask you to keep me acquainted with all your doings. There is no refuge but in plenty of prayer to Him, among the fingers of Whose hands are the hearts of all men, that He may make your faith perfect."

Corruption of the Scriptures.

I answered my father thus:

"My respected Father: After kissing your noble hands, I would like to say that I have received your letter and have carefully read it, and found it incumbent upon me to answer you.

"As for your objection to my reading the Scriptures because you think that the Jews and Christians have altered them, this is a charge which cannot be substantiated either canonically or intellectually. Having regard, however, to the number of verses in the Koran which mention the Tourât (Law) and the Injil (Gospel) I made the Koran the arbitrator, undertaking to abide by its decision, you also agreeing to the same. I have extracted from the Koran, after two nights' reading, certain verses referring to the Jews' corruption of the Scriptures.

Do you wish that they should believe in you while a party of them were hearing the Word of God and corrupting it? (Cow: 75.)

"Among the Jews are those who displace (Tahrif) the words." (Woman: 45.)
See also Table: 14, 44.

“ Now Razi says that the alteration of the text of the Tourât and the Injil is not held by the theologians, for these two books had become so well known and the chain of tradition so strong, that it would be very difficult to do so, but they (the Jews) were giving a false interpretation of the meaning. Bukhâri and others have agreed with him.

“ Now *Tahrîf* may be held to mean either the alteration of the text, or of the meaning. If we look impartially into the above verses, and remember that the Tourât and the Injil had been circulated in all parts of the world in various languages at the time of our prophet, not forgetting the care of the Jews for their book in counting its letters and its very points many times; then if we also look at the enmity between the Jews and the Christians, we see the impossibility of a mutual agreement to corrupt the books of their religions.

“ Look also at the numerous verses in the Koran which say that it came to confirm the previous Scriptures which were with the Jews and the Christians, describing them as ‘right guidance,’ etc., Mohammed himself being told to ask the people of the Scriptures when he had any doubts about anything. Then God promised to preserve the Dhikr (His book) from alteration and corruption. We therefore find that he who holds the corruption of the revealed Scriptures is opposed to all reason, and denies the Koran and him who brought it. Think of that! There is no need for me to enlarge upon it. May God preserve you. Amen.”

Koran Quotations from the Bible.

Not many days passed before I followed up this letter with another giving what the Scriptures had revealed to me of things which I had not previously thought of. Some of them remain in my memory.

(1) That the verses in the Koran which mention the creation of the heavens and the earth, sun and moon, etc., etc., have, in most cases, been quoted from the Holy Bible.

(2) By comparing the Bible and the Koran I have found certain historical mistakes in the latter, such as making Mary, the mother of Jesus, to be the daughter of Amran and the sister of Aaron, and stating Haman to be Pharaoh's Prime Minister, and Pharaoh to be the builder of the Tower of Babel, etc. If we ask any one which of the two books is wrong, we at once say that the Koran claims to have been sent to confirm the Bible, which came before it. It, however, disagrees with it in many of the stories by adding to or taking from them, and contradicts many of the judgments, etc.

(3) I have found in the Bible many wonderful bits of wisdom, especially the Books of Proverbs and Ecclesiastes and in the New Testament, which bear a good deal of resemblance to the Mohamrâdan traditions, so that any one might think the latter had been quoted from the former. I have started to collect together the chief resemblances.

Salîm : But what led you to speak to him so boldly?

Sheikh : My friend, at that time I felt a strong impulse urging me to take any risk in order to find the true religion. I was like a man who had lost everything that was of worth in

this world, but who had a strong hope of being able to discover truth so that nothing should be able to ultimately hide it from him. Therefore I was not afraid of anything that my father might do, for I had made a complete sacrifice of every object other than that of finding the truth.

This was however, nothing compared with what happened to me in Dumyat (Damietta, Egypt), and what also happened to me in Tripoli, Beirut, and Damascus. My father used to say about me, "This boy is bold in speech and will find that his tongue will get him into trouble."

"Infallibility of the Prophets"—A Public Inquisition.

Sheikh: When I had obtained diplomas in various subjects from the Azhar University, one of my friends told me that there were at Dumyât certain Sheikhs especially well-read in logic, which is the test of all sciences. The manner of teaching in the Azhar in those days was only a comparison of the teacher's book with the students' book. Occasionally there would be some criticism of the text studied, but as for philosophy and logic they were absolutely prohibited.

I wrote to my father asking his permission to travel to Dumyât, but he did not answer me. Finally I went to Dumyât and took a room and attended the lectures given by the chief professors in ancient philosophy and logic.

One day, while sitting with an Egyptian officer in the market-place, mention was made of the claim of the Moslems for the infallibility of their prophets. I drew his attention to certain Koranic verses and traditions which completely contradicted this claim. On the next night one of the professors came to my room and said that the chief Sheikh wanted me in his house because many Moslems had complained that I had attacked the doctrine of the infallibility of the prophets.

We found the Sheikh surrounded by an admiring circle of professors, not less than twenty. I saluted them with "Salaams," but no one replied. I then stepped backward, but the Sheikh stopped me and said, "Why are you going back?" I said, "Because I have my doubts about an assembly in which there is no Salaam, which is the rule in Islam." They said, "Oh, that is because you have followed delusion, whereas Salaam is only for those who follow the truth." I said, "But this is worse than before, for you as the Sheikh of all the learned doctors have adjudged my error before you hear my speech. Such a thing is contrary to the Moslem religious law." He was very angry, and cried out, "Be quiet; may you be deprived of a mother" (an Arabic curse). I said, "Praise God who created me able to speak, not dumb, and I know my mother and my father also. Mohammed said, 'Get knowledge, tranquility and clemency.' What has your Excellency learned of knowledge?"

His face became red, but he controlled himself and said to me, "Upon you be peace, and the mercy of God," etc.

I took a seat on his right, and we began to take our coffee. The chief Sheikh turned to me and said:

"A crowd of Moslems have come to me to-day complaining that you have said words which made the skins of all believers shudder, namely, that you hold the non-infallibility of the prophets and apostles. You know that this contradicts the Islamic religion, and religious disturbances will result from it. We take refuge in God from such, but you really hold the non-infallibility of the prophets?"

"I hold exactly what the Koran says in this matter," I replied, "but I do not hold the explanations of the commentators. As you know, it is not allowable to so explain a text so as to divert it from its simple meaning unless for some strong intellectual reason. Now, as there is not in the Koran a single verse which refers to the infallibility of the prophets, then we are compelled to hold their non-infallibility.

"As for your statement that this makes men shudder, learned men such as yourself should know that many Moslems have held that certain prophets and apostles have wilfully disobeyed God in connection with all the 'greater' sins, excepting only the falsifying of His message. Now I venture to say with all boldness that the doctrine of the infallibility of the prophets is a denial of the Koran and the sound traditions, and the Torah and the Injil. Seeing that this assembly contains so many learned men, there is no need for me to quote the various verses from the Koran and the traditions which prove the sins of the prophets, but I will repeat the saying of Ahmad ibn Hanbal and others, quoting from Anas, that the prophet said that 'all the sons of Adam are sinners, but the best of sinners are the repentant ones.'"

Bible Stolen and Burned.

I hardly finished this speech before the clamour of voices arose against me. The Sheikhs cried out as though I had given utterance to the greatest blasphemy, but fortunately the officer protected me from them, or they would have beaten me. Instead they cursed me to their hearts' content. I stood on my seat with the officer by my side and said:

"Oh, men, say that 'God is one,' but hear a word from me which shall be the deciding word. I refer to the Koran and the sound traditions everything that I have said, and then you may convince me if you can bring forward sound proof. If I am wrong, punish or kill me as you like, but let not your assembly of the Sheikhs of the town become a bed of anarchy."

They all heard my voice and became silent, when one of them said:

"I have heard that this deluded one has in his box certain prohibited books."

Two of them got up and by force took away the key of my room and went to bring the box. Another said:

"I saw the book of the Christians, the Holy Bible, with a friend of his yesterday, and when I asked him where he got it from, he said that the Syrian Sheikh had lent it him to read."

The friend was ordered to be brought with the book. The trunk was brought in, but they could not find anything in it that they could object to, except the books of *Al Milal wan-Nihal*.

The Sheikh decided that these were not prohibited.

As for the Holy Bible, the Sheikh then asked me :

"Is this really yours?"

"Yes."

"Where did you get it?"

"I bought it in Cairo."

"Why did you buy this book of the Christians?"

"Because the Koran came confirming it, and I wish to compare them, especially as the Koran praises it with much praise and quotes from many of its verses. This is my greatest reason for wishing to read it."

He smiled sardonically and said: "Have you heard that the Jews and Christians have corrupted it, and filled it with all sorts of blasphemy against God?"

"When was that?" I asked. "And how did it happen that two bodies at enmity one with the other could agree together to alter their book, and how could they gather the copies from all the world to corrupt them all?"

"Be quiet," he said, "and fear God, or you will go to perdition."

He then stripped the cover of the Bible and ordered paraffin to be poured upon it and lighted, saying, "Praise be to God, Who has let us remove this forbidden thing."

"Truly," I said, "this is the greatest of wonders, that sin should be called obedience and God should be praised for it, and that you should destroy the property of another man without his permission. Do you believe that to be allowable?"

The Sheikh then slapped my face so hard as to cause my nose to bleed. My officer friend became very angry, and drew me out and said, "Come, for I take refuge in God from the evil actions of these barbarians." We went out, and the officer asked me to go to the police and inform against the Sheikh. I refused, for I knew that that would only bring me much worse injury, the least of which would be that they would bear witness that I had blasphemed.

Next day one of the Sheikhs came and told me to leave Dumyât, for the people were rising against me, and I must go, in order to prevent the shedding of my blood. When I walked in the street I could see the evil looks of men cast upon me, and could hear their curses.

Washing away Christian Doctrine.

In a few days God opened the way for me to travel to Beirut. As I had but little money, I sold my gold watch. With a friend I called upon the Bishop of the Greek Orthodox Church. When he found out how I stood, he began to prove to me, from the Bible, Adam's original sin and God's promise to His prophets to send a ransom. He also explained to me some of the types found in the Mosaic rites. He gave me permission to visit him day by day, but there was a Moslem shop near his door. This shopkeeper saw me dressed in the usual long-sleeved cloak and loose turban, and made it his business to enquire of one of the servants what was the reason for my visits. When he learned that I was going to be sent to Athens to study Christian theology,

he went straight to some fanatical Moslems and told them. Then he came to my hotel, and began to weep bitterly and to reproach me. He assured me that it would end in my being forbidden to see the faces of my father and friends.

Satan won the victory over me just then, and I joined him in his regrets and sorrow. Then he took me to the public bath, where I underwent the washing of Tauba (repentance). He also took me to the mosque, where I prayed the prayer of repentance and divested myself of all my previous opinions.

Now I blindly surrendered myself to the Islamic religion without any evidence and in spite of my own mental temperament, which hated vain tradition, so that I was in continual conflict with my conscience.

Some one informed my father that I was in Beirut, and he sent to the Mufti asking for me to be sent back to my town. I sorrowfully went back. Many times in those days I wavered between Satan and Christ, praying :

"Oh, God, I turn to Thee from error. I wash myself in the blood of the Redeemer, and I know that Thou dost receive my repentance. Establish the faith in my heart and make it grow. Sanctify it that it may be a dwelling-place for Thee, and graciously guide the wandering lambs to the right fold of Thy Holiness. Lead my brother Moslems to the right path. Amen."

Narrator: Tears fell down the Sheikh's cheeks as he reported this, and he said, "This is sufficient for to-day; let us meet again to-morrow."

(To be continued.)

The Law-suit of Chadoudja.

A Story for Women by I. Liliás Trotter.



(Adapted from a story told long ago) by Canon Aitken.)

IN a farm at the foot of the hills there lived once a widow named Chadoudja. Her children were only daughters, and they were still young, and her anxieties were great, for a cousin wished to seize the property, and he was rich and powerful, and had in his hands many means of succeeding in his purpose.

Chadoudja resisted him to the extent of her ability, and called to her help the men of the family who were on her side, and they did their best for her, even so far as to appear on her behalf before the Cadi of the district. But her enemy was wily, and point by point he gained ground, till fear came into Chadoudja's heart that unless she could find someone more powerful to defend her, her cause would be lost.

So she took her journey to the chief town of the land to seek advice, and some friends at whose house she had descended told her that there was one above all others who could help her. He was an Advocate named Sidi El Kouider, and was so mighty in wisdom and skill that he had never been known to lose a cause entrusted to him.

So Chadoudja's hopes began to awake, and the next day she went with her friends to see Sidi El Kouider. And when they brought her into his presence, she saw a man with a face full of power and gentleness, and her trust went towards him, and she spread her case before him, and showed him her papers, and the false claims of the enemy.

And after he had considered the matter he said: "O woman, if thou wilt leave thy cause in my hands I will plead for thee and bring thee through. It is not the first time I have had to do with thy enemy. I have conquered him and his wiles in many a contest, and I know that I can conquer him for thee.

"But I must tell thee that it will not be without sacrifice to thee. I give thee my services freely, for that thou art poor and oppressed, but there will be costs in other directions that may come heavy on thee. Thou mayest count on me that I will not let them be more than thou canst meet, and that victory will be on thy side, but thou must trust me enough to obey me in all things."

And a change came on the face of Chadoudja, and she answered: "I find my life difficult enough as it is, I can risk no more claims; the men of my family who are helping me ask nothing of me."

And Sidi El Kouider answered her: "They ask nothing, and they can give nothing. Thy case needs to be brought into a higher court, where their pleading would not be heard, and where I alone have the right to appear. It is useless for thee to bring them with thee there."

And Chadoudja was silent, and her heart was troubled. And in vain her friends who had brought her urged her to trust Sidi El Kouider, and to cast her cause into his hands.

And he also, though much work of other kinds was upon him, waited patiently, and urged her to commit herself to him without fear.

But at last she said, "Against another day, O my Lord. I will consult my family and send thee our reply."

And Sidi El Kouider looked at her sadly, and said: "O woman, let not the time run out whilst thou dost consider and consult. Now is the day of salvation and its evening will come."

But Chadoudja would not hear, and when she returned with her friends to their house, they pleaded with her till they were weary; but she answered them only: "I know not what the man may ask of me—I will tell you bye and bye."

So she went back to her farm and consulted her family, and they said they were sure they could help her, and that she did not know into what complications she might be entrapped if she entered on the strange ways of the town. And she did not give up all hope of Sidi El Kouider's help, only she would still wait and see.

But while she waited her enemy went on gaining point after point, for which he was striving, till suddenly, one day, Chadoudja saw that there was only one more step lacking on his side and he would seize her property. So she went off by the night diligence, and arrived in the morning white and weary at her friends' house. "Take me once more to Sidi El Kouider," she said; "there is no time to be lost." And they took her straight to his dwelling.

But when he saw her he looked at her sorrowfully and said: "O woman, I remember thee well, and how near thou wast to committing thy cause to me. But now it is too late, I can no longer plead for thee. Yesterday I was made judge, and now I can but ratify the decisions of the lower courts, the work of pleading is out of my hands for ever. Oh, if thou hadst hearkened unto me while yet there was time—now it has passed for me and for thee."

And with her heart broken for her own folly Chadoudja went out from his presence and back to her farm, and found that her enemy was in the act of throwing her goods out on the high road, and that she was a wanderer and a beggar till her life's end.

O my sister, have a care that thou dost not follow her path. For thou hast an enemy, who is Satan, whose whole interest is to rob thee of thine inheritance of God's favour now and hereafter. And the prophets, upon them be Salaams, are but as the men of thy family, who have no power or right to intercede for thee in the high court of Heaven, for they belong to this earth like thyself.

But there is One Who has access to the high court of Heaven, for it is His abode from everlasting, He is Jesus, the Messiah. And because on the human side He is Son of Man, and on the divine side Son of God, He can be our Advocate, and by His death for us he has the right to undertake our cause.

And if thou wilt cast thyself on Him, O my sister, He will plead for thine acceptance with God, His Father, and avenge thee of thine adversary, the devil, and establish thee in God's favour here and for eternity. "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And this, like Sidi El Kouider in the story, He will do freely on His side, for it is His heart's desire to save thee. Only He does not hide from thee that there will be conditions for thee to fulfil, that may be costly to thee, they may mean earthly loss and severance from the love and esteem of thy friends, but He says, "What shall it profit a man, if he gain the whole world and lose his own soul." He will see to it that nothing beyond thy power to give will be asked of thee, and "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Therefore, fear not, O my sister, to throw thyself on His power and His mercy as thy Saviour and thy Intercessor.

And be warned of the danger of thy state if thou dost wait on as thou art. For every fresh delay increases the power of thine adversary, the devil, over thee, and the day that is coming is a day to be feared.

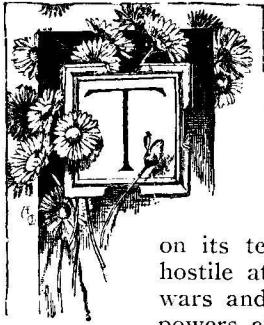
For in the coming day, that is when thy life on earth is ended, and the day of eternity begins, Christ the Lord will be no more to be found as an Advocate, He will have become the Judge, and the day of His intercession will be passed for ever. And it will be no passing earthly inheritance that will be forfeited but the inheritance incorruptible and undefiled, and that fadeth not away, which is the life of Heaven.

Therefore, O my sister, see that ye refuse not Him that speaketh, "Behold, now is the accepted time, behold, now is the day of salvation."

V. The Moslem World.

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

Islam and the War.



THE political and religious outlook in the Moslem world has suddenly undergone a kaleidoscopic change. Before the outbreak of the European war, the unity of the Mohammedan world was such that it was possible to generalize on its tendencies. On the one hand was seen a hostile attitude to Christianity, bred of the Balkan wars and of territorial aggression by the Christian powers at the expense of the Turkish Empire, and shown by pan-Islamic movements and propaganda everywhere. On the other hand, there was widespread self-criticism and self-distrust on the part of Moslems, leading to



greater accessibility to Christian influence. Missionaries everywhere reported opportunities for teaching Christianity such as they had never known before.* Then, of a sudden, there was a change. Politically Islam no longer presented a united hostile front to Christendom: the nominally Christian powers being alas! at war amongst themselves the changing currents of politics brought Moslem communities and Moslem troops into strife on both sides. And of the effect of this situation on the attitude of Moslems towards Christianity who dare prophesy? On thing alone is certain, that missionary work throughout the Near East is for the time being hopelessly disorganized and largely at a standstill.

Anti-Christian Tendencies in the Turkish Empire.

The general hostility towards Christendom roused in Turkey as the result of its wars with Christian powers was fed during

* Cf. the article by Dr. Zwemer on "The Present Attitude of Educated Moslems towards Jesus Christ and the Scriptures."—IRM., 1914 (Oct.), pp. 696-707.

the early part of this year by the refusal of Greece and Italy to cede the islands guaranteed to Turkey by the Treaty of London. The violent boycott of Christian shops and Christian merchants in various parts of Turkey was supported by leading Turkish papers, the *Tanin* and the *Ikdam*;* and the Greeks in Thrace and Smyrna were systematically persecuted with view to forcing them to emigrate.

Movements for Reforms.

On the other hand, there were tokens of widespread self-questioning and of the undermining of Moslem confidence. Moslems were divided into two camps, reformers and conservatives, the one desiring to retrieve the Mohammedan position by going to school to western nations, the other by a return to the strictest observance of the Mohammedan law and religion: but the eyes of both alike were open to the fact and need of change.† More than one translation of the Koran into Turkish was undertaken, but the Government ordered the destruction of all the copies which had been printed.‡ There was a manifest desire everywhere for more education, and a tendency to criticise existing Moslem educational institutions and to demand their reform. The Turkish papers deplored the lack of Moslem schools, and complained that the budget for 1914-15 allotted ten times as much for war purposes as for education.§ In November 1913 the foundation stone of a new Moslem university was laid at Medina.||

The Emancipation of Women.

The women's movement was to the fore. The press was full of articles for and against the abandonment of the veil, the veil question symbolizing apparently the whole question of greater freedom and education for women.¶ In February the Imperial University of Stamboul initiated special courses for women, and the Minister of Public Instruction, Skurki Bey, announced that the need for an institution for the higher education of Moslem girls was more and more apparent.** Two feminist papers are published in Constantinople, and numerous philanthropic and literary societies have been founded by Turkish women.†† The Turkish Government had begun sending Turkish women abroad to study, and two hundred were expected in Switzerland next

* *The Orient*, 1914 (Feb., 11), p. 51; (March 18), p. 103.

† See the articles by Missionsdirektor Axenfeld in the *Allgemeine Missions-Zeitschrift*, 1914 (Hefts 5 and 6), pp. 193-204, 241-54, and, for an exposition of the old school, Sheikh Mohammed el 'Attar's pamphlet, "Where is Islam?" summarized by Dr. Zwemer in the *Moslem World*, 1914 (Jan.), pp. 64-8.

‡ The *Jeune Turc* comments: "Religion had ceased to be an active element in moral education. It is this thought that has led to the translation of the Koran into Turkish; and the remarkable thing is that the translation has been begun in quarters utterly at variance with each other in their tendencies. An entirely new religious era is opening in Turkey." Quoted in the *Moslem World*, 1914 (July), pp. 314-5.

§ *The Orient*, 1914 (April 22), p. 153; (July 15), p. 275. Ultimately the entire appropriation for education was voted to pay the interest on the loan for the Balkan War. *The Outlook*, 1914 (Nov. 11), p. 574.

|| *Die Welt des Islams*, 1914 (Helt 1), p. 61.

¶ Summaries of the articles in the Turkish and Egyptian papers claiming higher education are given in the *Revue du Monde Musulman*, 1913 (Dec.), p. 367 ff., and *Moslem World*, 1914 (July), pp. 310-11.

** *The Orient*, 1914 (March 4), pp. 82, 85.

†† *Revue du Monde Musulman*, 1913 (Dec.), pp. 368, 370.

year. Other forward steps in the interests of women were the initiation of a system of trained nursing by the Turkish Government, and government aid given in the formation of an association to put down the white slave traffic in Constantinople.*

Greater Accessibility to Christian Teaching.

As a result of these various factors, Christian missions in the Turkish Empire found themselves face to face with entirely new opportunities. In Albania the inhabitants themselves, including many Moslems, have turned to the American Board begging them to prosecute their religious and educational work with energy.† Albania is now in a state of utter confusion, rendered still more hopeless through the war, but we may hope that this opportunity for the evangelization of one and a half millions of Moslems will not permanently disappear. Throughout the Turkish Empire before the war, in spite of increased Moslem facilities and of the warnings of the press, the number of Moslem pupils in American schools and colleges was going up rapidly.‡ Missionaries were keenly alive to their increased opportunities through the schools, as was shown in the discussions at the Educational Conference of American Colleges and Schools in the Turkish Empire at Smyrna in January,§ and at the second annual meeting of the Educational Union of Syria and Palestine Missions at Baalbek in April.|| Not only was there increased attendance at Christian schools, but a great readiness on the part of Moslem men and boys to attend clubs started by Christian Missions or by the Young Men's Christian Association.¶

The Turkish Empire and the War.

Such was the missionary position before the war. From August 1st a new factor appeared altering every situation and rendering all previous conclusions invalid. On the outbreak of war, in European and Asiatic Turkey and in Syria and Palestine, mobilization took place on a greater scale than even for the Balkan wars. Missions were immediately affected, and that seriously. All men of military age were called to the colours, and the automatic removal of the bulk of the teachers necessitated the closing of many mission schools for boys, while grievously hampering the work of others. Hospitals were seized by the Government in some cases, or had to close for lack of funds. The Government requisitioned clothing, food, horses and other means of transport—this and the removal of the breadwinners

* *The Times* of March 13th, 1914, p. 5.

† Cf. "Albania, the Key to the Moslem World," by C. Telford Bricksen. *Moslem World*, 1914 (April), pp. 115-19.

‡ The increase of Moslem attendance in American colleges was 20 per cent; in American high schools, 42 per cent. *The Orient*, 1913 (Dec. 17), p. 3; 1914 (June), p. 214.

§ Such subjects were discussed as how far education should conform to Turkish or American standards, whether American colleges denationalize their students, the content and method of religious teaching, and the development of technical training. *The Orient*, 1914 (Jan. 21), pp. 21-4.

|| Fifty delegates represented 16 missions. A deputation was appointed to visit all the boys' high schools in the area; it has presented a report full of valuable suggestions. *The Orient*, 1914 (May 6), pp. 171-2.

¶ Cf. an article on "Vital Currents in Syrian Life," by Professor Stewart Crawford, in the *Association Quarterly* (Constantinople), 1914 (April), pp. 85-90.

caused widespread distress, and in certain towns in the interior of Asia Minor, before ever the cause of mobilization was known, the people were already on the verge of starvation, and relief work became necessary. But both relief work and the maintenance of schools were extremely difficult owing to the closing of the banks and the impossibility of negotiating foreign drafts. Many important enterprises were checked; the American Mission Press at Beirut, with two months' orders for Bibles or portions of Scripture unfulfilled, was compelled to shut down. Feeling ran high and massacres of the Christians were feared. Many British missionaries, especially women, were ordered home by their societies. The American missionaries remained for the most part, and their colleges opened as usual, though hampered by lack of teachers and funds. On September 9th the Turkish Government announced the abrogation of the Foreign Capitulations, thus bringing all foreigners under Turkish jurisdiction, abolishing the consular courts and the foreign post offices. This introduced a further complication into the missionary position, as it rendered the legal position of missionaries and missionary property uncertain. Early in November Turkey became involved in hostilities. There is practically no news to hand from mission stations in Syria, Palestine or Turkish Arabia since Turkey went to war, but it may be taken for granted that every difficulty and danger is intensified. The Continuation Committee Conferences in the Near East, which it was proposed to hold in the early months of 1915, have been postponed.

Political and Social Currents in Egypt.

In Egypt, prior to the war, the main political events of last year were the agitation over the condemnation of Aziz Ali,* and the first session of the new Egyptian Legislative Assembly, January 22nd to 15th May, a step towards self-government.† In Egypt as in Turkey, the demand for modern education was steadily increasing. Even the oldest Moslem university, Al Azhar, was not untouched by the wave of progress; the Sheikh decreed that all students who had been studying there for over seventeen years must leave it if they failed in the ensuing examination. Women's higher education was being promoted by the Women's Educational Union, founded in Cairo under the auspices of the Khedive's mother and supported by the wives of the chief Egyptian and European notables.‡ Special lectures for women were given in the 1913-14 session of the Université Egyptienne.

Religious Tendencies.

In the early part of the year hostility to Christianity showed itself in an anti-missionary propaganda purposeful and organized

* Colonel Aziz Ali gained popularity throughout the Moslem world by his leadership of the Arabs in Cyrenaica during the Turko-Italian War. He incurred the enmity of certain officials in Constantinople, was arrested, tried by court-martial, and condemned to death, but finally released. *The Times* of April 22nd, 1914, pp. 7, 9.

† In this new Assembly 66 of the 89 members are elected, the rest nominated by Government to represent special interests; its function is to propose and work out laws for the economic welfare of the land. *Koloniale Rundshaw*, 1914 (May), pp. 301-2; *The Times* of June 19th, p. 7.

‡ *The Times* of March 30th, 1914, p. 7.

to a degree hitherto unknown. It was aided by a press campaign of unexampled violence. Conservatives and progressives joined hands in it; violent preaching went on nightly; insidious attempts were made to undermine the faith and loyalty of converts; special attacks were made on mission schools in Egypt. The Moslem press pointed out that one-third of the schools were in the hands of missionaries, and declared that their work was dominated by a dangerous political and religious purpose.* The newspapers called for leaders, men and money to band Moslems together against Christian teaching and missions. A Hall of Evangelization and Orthodoxy was lately opened in Cairo to train Moslem missionaries both for the Islamizing of non-Moslems in Japan, South Africa and Europe, and for the strengthening of uninstructed Moslems, especially in the East Indies.

Missionary Progress.

In spite of this anti-missionary movement, every mission reports real progress, and a distinctly greater willingness on the part of Moslems to attend meetings and mission schools, and to make inquiries privately.† A vigorous and united effort is being made for the spread of Christian literature. A joint colportage committee has been formed for the work of the different missionary societies.‡ The Nile Mission Press has secured permanent headquarters in Cairo. Other missionary events worthy of note are the progress made with the plans of the American United Presbyterian Mission for a Christian university at Cairo; the reorganization of the work of the same mission by the establishment of permanent committees to supervise the different departments of work; and the success of the first year of the language study centre at Cairo.§ There is little evidence to hand as yet as to the effect of the war on missions in Egypt either before or after Turkey became involved. Such reports as have been received indicate that the attitude of the people has not materially altered. Finance was uncertain in Egypt as elsewhere, and missions have suffered accordingly; many schools are unable to employ their full staff. Not a few missionaries had great difficulty in returning after their summer vacation owing to disorganisation of transport.

Tripoli.

Italian emigration to Tripoli is beginning, and is looked upon with favour by the Italian Government. A hostel has been founded and endowed by the Italian Government for 150 Moslem students from Eritrea and Tripoli near the Al Azhar University, Cairo. The object is said to be to train students to teach the coming generation in Tripoli the Islamic doctrine, the Arabic tongue, and love of Italy.||

* Cairo paper, *Esh-Sha'b*, quoted in *Revue du Monde Musulman*, 1914 (March) pp. 262-3.

† "Recent Progress in Egypt," by J. Kruidenier. *Missionary Review of the World*, 1914 (June), p. 445-6.

‡ *Blessed be Egypt*, 1914 (April), pp. 43, 65-71.

§ First year students have given clear Gospel addresses in Arabic, such as would formerly have been expected only after two or three years' study. *Egypt General Mission News*, 1914 (March-April), p. 33.

|| *Moslem World*, 1914 (April), p. 207.

Tunis, Algiers and Morocco.

Everywhere in North Africa there appears an awakening desire for reform. It manifests itself in nationalist movements which tend to be pan-Islamic and anti-Christian. The leaders of these movements, though often freethinkers themselves, do not hesitate to use the strong attachment of the masses to Islam in order to rouse their distrust of the dominant Christian powers. In Morocco the changes in means of communication, lighting and sanitation introduced by the French are paralleled by changes in the ideas of its inhabitants.* Moors are saying that they have not faith in Islam; it clogs the wheels of progress and prevents the advance of education and enlightenment.† Missionaries report that open-air preaching to the Jews, Moors and Berbers has become possible, with good attendances and a quiet hearing. In Tunis and Algeria, restrictions on missionary work formerly imposed by the French Government have been removed, largely as the result of the *entente cordiale*; the Bible and other Christian literature can be sold in the streets, and itineration is possible. Missionaries report that up to the time of writing the war has produced no change in either the political or the religious relationships of Moslems in North Africa.

Persia.

On July 21st the Shah was crowned after his five years' minority. The Anglo-Russian Convention has failed to give Persia internal peace, and even before the war a grave crisis seemed to be approaching. Now that hostilities have taken place near both her northern and southern frontiers, the future seems uncertain. Missionaries in Persia as elsewhere find themselves in a difficult financial position. The British and Foreign Bible Society has developed its work considerably. An exchange of fields has been effected between the British and American Bible Societies, the former taking over the work done by both in Persia, the latter in return taking over the work done in Panama.

Russia.

Russia has about 20,000,000 Moslem subjects; there are only about 10 or 12 missionaries of any kind working among these millions. About 50,000 converts to the Orthodox Church have returned to Islam in the last decade.‡ The freedom accorded to Moslems in Russia is shown by the fact that a congress of Russian Moslems was held for ten days in Petrograd in June, with the permission of the Ministry of the Interior. There were forty-two delegates from all the Moslem sections of Russia, especially Tartars and Central Asiatics. The subjects discussed were the obtaining of equal rights with Christians, the establishment of a central committee to look after Moslem mosques and schools, the provision of higher Moslem schools and colleges, and the improvement of the backward moral and educational conditions amongst Moslems in Turkestan and Central Asia. The

* Cf. *Journal of Race Development*, 1914 (Oct.) pp. 125-32.

† *Moslem World*, 1914 (July), pp. 314-5, 309.

‡ *Moslem World*, 1914 (April), p. 143.

most striking discussions of the congress were on questions relating to women, showing the utterly different position of the Moslem woman in Russia as compared with other lands.* For the first time a Moslem woman has qualified as a lawyer in Petrograd; Moslem women attend the universities there, and some are already practising medicine.

Statistical Survey of the Moslem World.

A fresh statistical survey has been published by Professor Westermann and Dr. Zwemer. They calculate that the total Moslem population of the whole world is 201,296,696: of these, 90,478,111 are under British rule and protection, and 76,596,219 under other western or Christian governments, a total of 167,074,330, equal to 83 per cent. of the whole; only 6½ per cent. of the whole Moslem world population is in the Ottoman Empire under the caliphate and only 34,222,366 are not under western governments.†

*The Petrograd Moslem women presented a petition to the congress that women should be allowed the vote in community affairs and that the initiation of divorce by the woman should be permitted. These requests were refused as premature, but women were granted permission to teach in primary schools and to be trained in normal colleges for the purpose. For report of the whole proceedings see *Evangelisches Missions-Magazin*, 1914 (Heft 9), pp. 395-9.

† *Moslem World*, 1914 (April) p. 147.

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- NOTES ON CURRENT TOPICS, REVIEWS OF BOOKS, SURVEY OF RECENT PERIODICAL LITERATURE.

Dr. Hogg and the Student Volunteer Watchword.

IN our Review of Miss Hogg's Life of her Father, "A Master-Builder on the Nile," we challenged our readers to discover two passages from which it might be claimed that Dr. Hogg had anticipated the Student Volunteer Movement in its celebrated Watchword, "The Evangelisation of the World in this Generation."

We now give the answer for this "competition." The first passage is on page 236 of the Life:—

"I believe the millenium is now (nay, has been always) within the reach of the evangelistic labours of one generation of Christians, who have learned, like Paul, to live, 'not unto themselves, but unto Him, Who died for them and rose again.' I believe also that this will be accomplished only when pastors learn that their duty is not only to feed the flock, but to see to it that each member is put to his proper *work*, and *kept* at it."

This not only anticipated the most advanced Student Volunteer thought, but also one of its most characteristic ideas in the practical sphere, namely, the cardinal importance of the "Home ministry."

The second is on page 238:—

"Oh, for an Evangelistic Baptism all over the Church! Then in one short generation would the kingdoms of this world become the Kingdom of the Lord and of His Christ."

Could anything be more complete and more remarkable than these two dicta?

W. H. T. GAIRDNER.

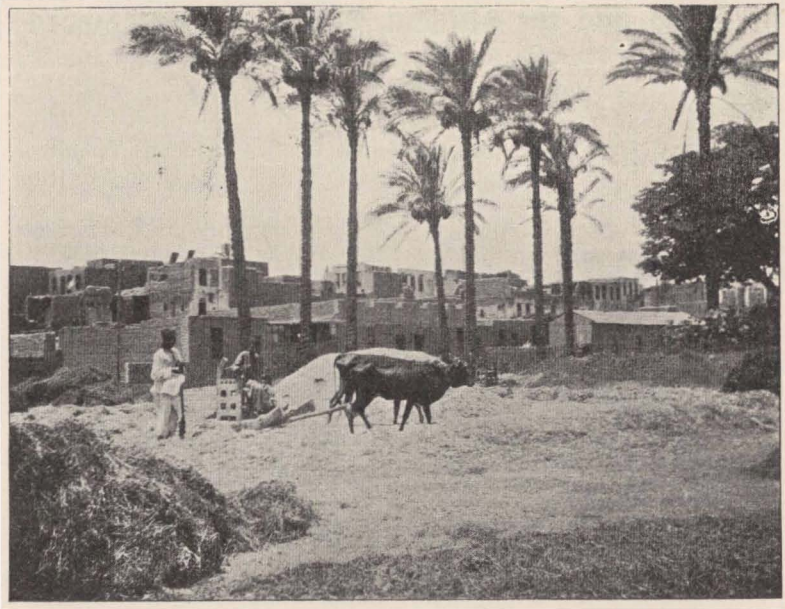
A Letter from Dr. Harpur, C.M.S.

Achmoun,

February 17th, 1915.

DEAR MISS VAN SOMMER,

YOUR card asking me to write something for *Blessed be Egypt* has reached me just as we are changing from here to Menouf. Mr. Cash and Dr. Lasbrey have built a nice house for a doctor, and the Out-patient Block is nearly completed. It is proposed to put up temporary sheds, partly made of matting, so that we can receive at once any cases of Ankylostomiasis which may come for treatment. Mr. Cash was most fortunate in securing such a nice square piece of land just outside the town and to the north-west of it. It is more than half an acre. I have very little to write, but am glad of this opportunity to ask for prayer that God may grant His blessing to the new work. The dispensary at Achmoun has now been working for three and a half years, having been commenced by Dr. Lasbrey and Dr. Pain. We hope to continue it. For the last year and a half we have also had a dispensary at Hamoul, but as this is close to Menouf, it will be discontinued. Like every other mission dispensary, we have been feeling the



A VILLAGE IN THE DELTA.

effects of the war, and since September the number of patients attending has been about half what it used to be. The Catechists visit the surrounding villages as usual; often their work is very difficult, but at other times they are listened to with attention.

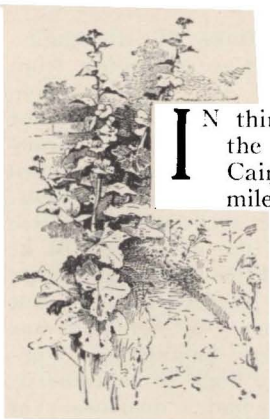
Yours very sincerely,

F. J. HARPUR.

P.S.—To-day I met the district colporteur, and I was glad to hear that his sales were better this month than last.

In the Villages.

BY MISS PADEN, AMERICAN MISSION.

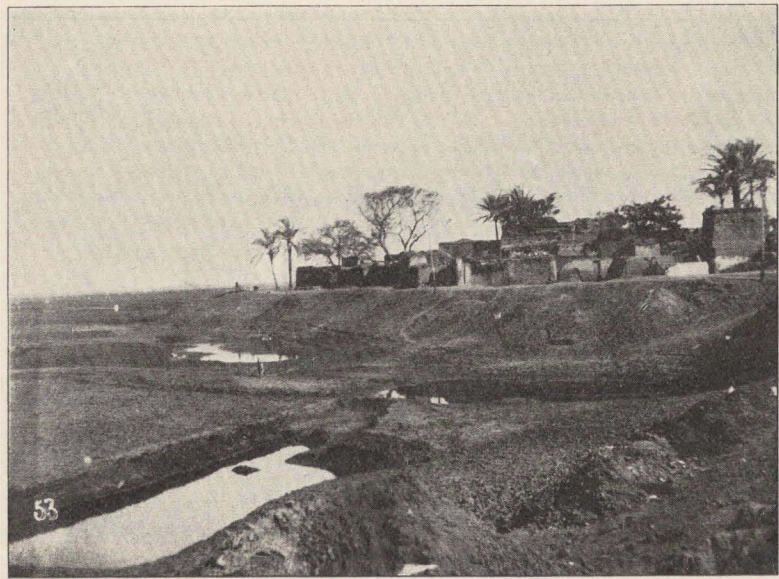


IN thinking of the work amongst the women in the towns and villages of my district (from Cairo south one hundred and seventy-seven miles), it seems natural to think of them according to their religion. One gets into touch most easily with the women of the Evangelical church. The pastors and their wives are very cordial in inviting me to their homes, and it has been a great joy to visit them, and with them call on the women of the congregation, reading and praying with them, or to meet them at the women's meetings conducted once or twice a week by the Pastor. Sometimes there are

opportunities for a day or two's special meetings, and workers from other stations such as Miss Thompson or Miss Rena Hogg will come and speak to them.

Some of these women see the need of their Egyptian sisters. One, the wife of an elder, takes her Bible and goes out to visit the Mohammedan neighbours, who gladly receive her. Except in the larger towns, many of these Evangelical church members cannot read; tracts, then, or helpful books cannot be used. They must be led into a deeper Christian life and out into service for others through oral teaching.

There are probably ten or twelve Coptic women to every Evangelical woman in the district. Many of these are friendly and will receive the missionary into their homes in a social way, quite cordially. I remember one town Miss Pollock and I visited



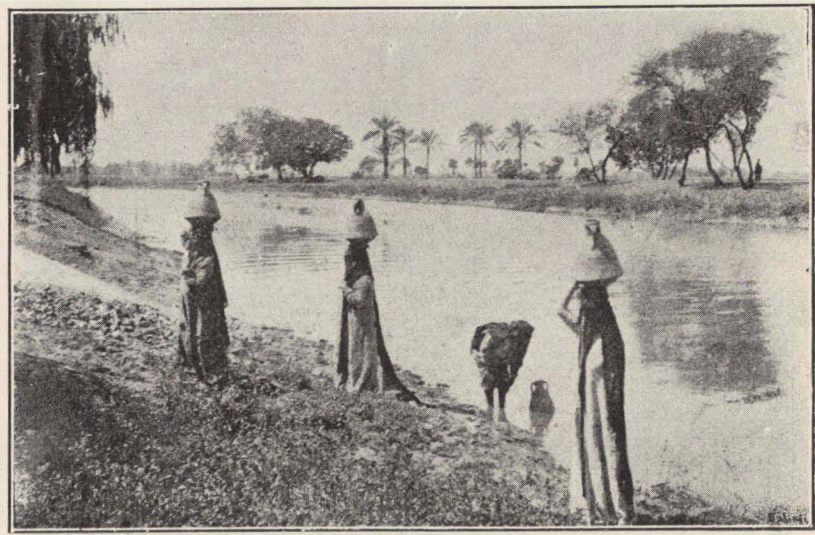
A VILLAGE IN MIDDLE EGYPT.

on the east bank of the Nile. The Mudir was a Copt, and his relatives were the well-to-do people of the village. We went to one of these, and were received rather cautiously, although a married daughter in another town had sent word of the proposed visit. After the man of the house had left, his wife, who had seemed cowed in his presence, was more cordial, and eventually prepared a nice dinner. But the atmosphere of the home spiritually was dead, and the scripture message listened to only perfunctorily. In fact, the only one who seemed to really listen to the Word in that town, was a Moslem lad, who was in the Mudir's house on some errand.

Wasta, a Coptic woman, wife of the Postmaster, has been a real help in the work. She urges the women both by word and by example to attend the little Sabbath service, and is willing

to take a meeting for women herself. In this town some poor women seemed hungry for the Word.

One village was visited with a colporteur. One man in the village, a Plymouth Brother, seemed the only one who took an interest in the salvation of others. We went to his home, and he quickly closed his little shop and joined us there. Word was sent out to the neighbouring women, and about twenty soon gathered in, carrying babies, or with one or more toddlers clinging to their skirts. An hour was spent with them, then after a meal in their hospitable home, we started out around the village. Perhaps four different homes were visited, and thirty or forty women would quickly follow, many of them Mohammedans. I am sure that many did not take in a single truth—it was just a strange happening, something out of the ordinary run of things; but that it held any significance for them did not dawn upon



AN EGYPTIAN CANAL SCENE.

them. But they begged me to come again, and I promised, thinking I would go at least once a month, but it was almost a year before I got back.

But it's the Moslem women who are *the* women of middle Egypt to be reached, as there are perhaps five hundred of them to one Evangelical woman. The wealthy class, some of them Turkish women, shut in behind tangible stone walls, sometimes surmounted by a twenty-foot wooden lattice screen, and enclosed as well by invisible barriers of custom, religious pride and superstition, have not been touched. Will not some one at home pray through these walls to needy hearts? Amongst a more middle class, openings are gladly taken advantage of. An acquaintance is made on the train, a perhaps conventional invitation to call is accepted in earnest, and there is always in that home a warm welcome for the messenger. Is it indifference

or fear of consequences that always makes that woman so occupied when the message is given? Or is the lack in the messenger, or because some one at home did not pray?

In one humble home, the head of the house is a green-turbaned descendant of the prophet. He and his simple-hearted wife always listen to the Word, though their minds often arrive at conclusions widely different to those intended by the speaker.

The women in the farm villages are willing to listen. One day, while walking through one such village and silently asking for an open door, I saw some women churning with a goat-skin churn. I stopped to look and ask questions, and they were much amused at the ignorance of so ordinary an occupation as churning. Soon the question was asked if they would like to hear God's Word. The assent may have been given through good-nature or curiosity. Either there or with a similar group, the character of the father of the prodigal son made a great impression, and the comment was: "He must have been a Mohammedan, he was so good." One woman whispered to another nodding towards me, "Is she a Mohammedan?" "Why of course," was the answer, "isn't she reading from the Koran?"

It is at such times that one realizes one's own utter impotence to reach hearts and consciences, only He can do it. And one longs for strong intercessors, who by their prayers will "set loose God's power" amongst the women of middle Egypt.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

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"BLESSED BE EGYPT."

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"	5552	..	2	0	"	5619	..	1	4	"	31.	5686	..	8	6
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"	5554	..	3	0	"	5621	..	1	10	"	33.	5688	..	10	8
"	5555	..	3	0	"	5622	..	5	0	"	34.	5689	..	5	0
"	5556	..	12	2	"	5623	..	1	10	"	35.	5690	Scotland	42	2
"	5557	..	1	10	"	5624	..	5	5	"	36.	5691	..	25	10
"	5558	..	6	8	"	5625	Build'g F'd.	5	0	"	37.	5692	..	1	0
"	5559	..	5	2	"	5626	..	2	6	"	38.	5693	..	1	0
"	5560	..	1	1	"	5627	..	1	10	"	39.	5694	..	1	0
"	5561	..	7	0	"	5628	..	1	0	"	40.	5695	..	1	0
"	5562	Scotland	16	12	"	5629	Build'g F'd.	1	1	"	41.	5696	..	1	0
"	5563	..	1	0	"	5630	..	1	0	"	42.	5697	..	10	0
"	5564	..	10	7	"	5631	..	10	0	"	43.	5698	..	10	0
"	5565	..	1	4	"	5632	..	10	0	"	44.	5699	..	10	0
"	5566	..	2	2	"	5633	..	5	0	"	45.	5700	..	5	0
"	5567	..	2	0	"	5634	..	1	10	"	46.	5701	..	6	8
"	5568	..	1	0	"	5635	..	2	0	Mar. 1.	5702	..	10	0	
"	5569	..	1	8	"	5636	..	2	6	"	47.	5703	..	5	0
"	5570	..	10	0	"	5637	..	5	0	"	48.	5704	..	10	0
"	5571	..	10	6	"	5638	Build'g F'd.	2	0	"	49.	5705	..	1	8
"	5572	..	3	6	"	5639	..	1	0	"	50.	5706	..	3	8
"	5573	..	12	0	"	5640	..	1	0	"	51.	5707	..	1	8
"	5574	..	6	0	"	5641	..	5	0	"	52.	5708	..	1	8
"	5575	..	2	4	Feb. 4.	5642	Build'g F'd.	10	0	"	53.	5709	..	15	10
"	5576	..	8	0	"	5643	..	1	1	"	54.	5710	..	16	8
"	5577	..	2	11	"	5644	..	11	8	"	55.	5711	..	4	0
"	5578	..	2	0	"	5645	..	10	0	"	56.	5712	..	4	4
"	5579	..	1	8	"	5646	..	1	8	"	57.	5713	..	1	3
"	5580	..	1	0	"	5647	Build'g F'd.	1	0	"	58.	5714	..	1	5
"	5581	..	2	0	"	5648	..	6	6	"	59.	5715	..	1	0
"	5582	..	1	0	"	5649	Build'g F'd.	1	0	"	60.	5716	..	4	5
"	5583	..	10	6	"	5650	..	1	8	"	61.	5717	..	3	3
"	5584	..	1	3	"	5651	..	1	0	"	62.	5718	..	5	0
"	5585	..	5	0	"	5652	Build'g F'd.	10	0	"	63.	5719	..	2	0
"	5586	..	1	8	"	5653	..	10	0	"	64.	5720	..	12	0
"	5587	..	2	0	"	5654	..	1	0	"	65.	5721	..	1	8
"	5588	..	2	0	"	5655	..	12	6	"	66.	5722	..	2	0
"	5589	..	1	6	"	5656	..	3	0	"	67.	5723	..	4	0
"	5590	..	1	0	"	5657	..	3	6	"	68.	5724	..	1	8
"	5591	..	7	0	"	5658	..	10	0	"	69.	5725	..	1	8
"	5592	..	2	0	"	5659	..	1	0						
"	5593	..	1	8	"	5660	..	2	0					£439 12 3	
"	5594	..	1	0	"	5661	..	5	0						
"	5595	..	2	0	"	5662	..	10	0						
"	5596	Build'g F'd.	1	1	"	5663	Build'g F'd.	5	0						
"	5597	..	1	1	"	5664	..	3	6						
"	5598	..	19	0	"	5665	..	1	10						
"	5599	..	1	8	"	5666	..	1	0						
"	5600	..	2	0	"	5667	..	19	0						
"	5601	..	5	0	"	5668	..	1	2						
"	5602	..	3	0	"	5669	..	1	0						
"	5603	..	2	8	"	5670	..	5	0						
"	5604	..	2	0	"	5671	..	1	0						
"	5605	..	2	0	"	5672	U.S.A.	65	4						
"	5606	..	2	12	"	5673	..	1	1						
"	5607	..	12	0	"	5674	..	2	0						
"	5608	Build'g F'd.	2	0	"	5675	..	10	0						
"	5609	..	10	0	"	5676	..	2	2					£1213 15 10	

The sums that are entered above as Building Fund, have been given and forwarded to Cairo for fitting and furnishing the new premises.



"If I stoop into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Closer to my breast—its splendour, soon or late
Will pierce the gloom: I shall emerge one day."

—Robert Browning.

Hymn.

Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
O hear us when we cry to Thee
For those in peril on the sea.

O Christ, Whose voice the waters heard
And hush'd their raging at Thy word,
Who walkedst on the foaming deep,
And calm amid the storm didst sleep;
O hear us when we cry to Thee
For those in peril on the sea.

O Holy Spirit, Who didst brood
Upon the waters dark and rude,
And bid their angry tumult cease,
And give, for wild confusion, peace;
O hear us when we cry to Thee
For those in peril on the sea.

O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them whereso'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea. Amen.

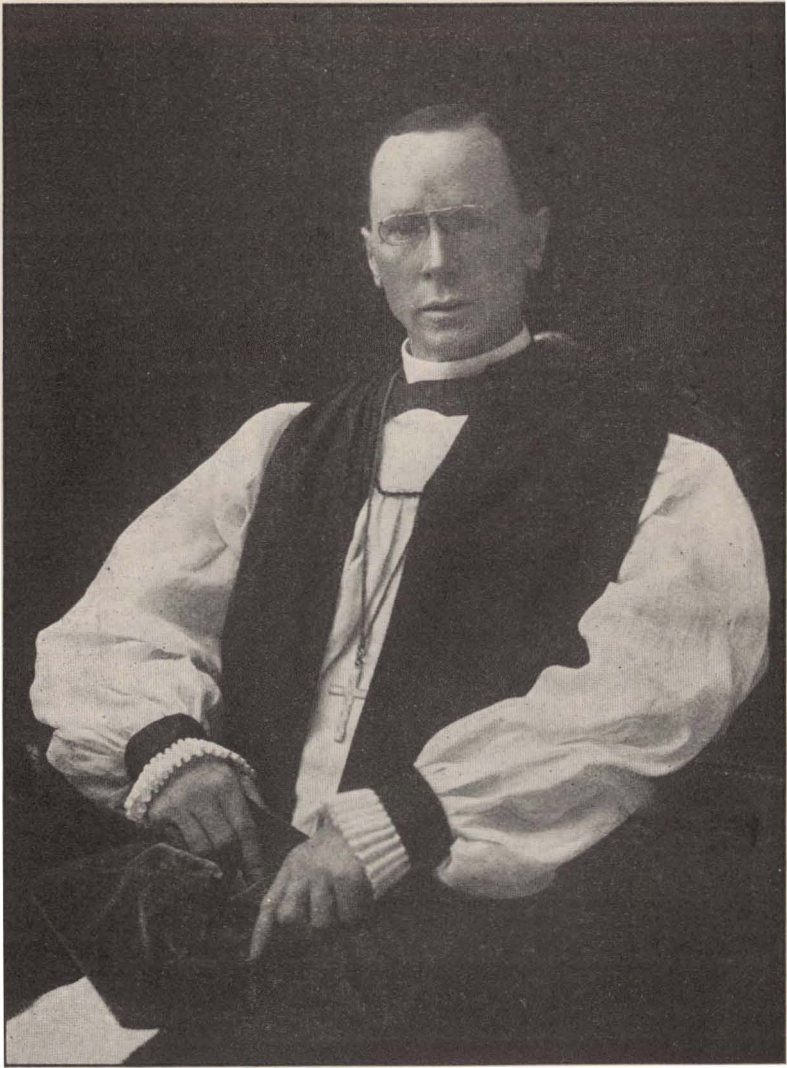
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THE RIGHT REV. BISHOP RENNIE MACINNES.

“Blessed be Egypt.”

VOL. XV.

JULY, 1915.

No. 63.

Editorial.

“ My brethren, count it all joy when ye fall into divers temptations (trials); knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” —ST. JAMES i. 2, 3, 4.

“ Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?” —EZEKIEL xxii. 14.

“ Though He slay me, yet will I trust in Him.”

—JOB xiii. 15.

As the days wear on, and sorrow and loss press ever more heavily upon us, we would seek from above that strengthening of heart that God gives, and He only. Even in our blessed Master's sufferings, His heart was beginning to fail Him, when there appeared unto Him an angel from heaven strengthening Him.

And as He was tempted in all points like as we are, and yet without sin, we know that now from His place in the glory He sends forth His angels of comfort to strengthen the hearts of those whose faith is most deeply tried, for He knows what they are passing through.

But it is more than faith that the Lord asks of us. It is more than hope for a better day. He asks us to count it all joy that the trial has come, that so we may have a fresh opportunity of enduring patiently. *“ Let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator.”*

A deep thanksgiving abides in all our hearts, that our land has been spared invasion; and that Egypt, too, has been kept safe and quiet. The measure of our thankfulness can only be reckoned by the knowledge of what might have been, had the fate of Belgium befallen us. The bitter cry of a whole people has gone up to God, and He has surely heard. We look for the time when He will put it in our power to help to heal the wounds, and feed the hungry, to clothe the naked, and set the prisoners free. Till then we know that there can be no thought of relief for ourselves. In this earthly warfare, too, we shall only overcome by faith,—the faith that *stops the mouths of lions, quenches the violence of fire, escapes the edge of the sword, out of weakness is made strong, waxes valiant in fight, turns to flight the armies of the aliens.*

The Tenth Annual Meeting of the Nile Mission Press took place in Sion College, on the 4th June.

The Chair was taken by Admiral Sir Randolph F. O. Foote, K.C.B., C.M.G., and the speaker was Rev. S. M. Zwemer, D.D., F.R.G.S., from Cairo, and Arabia.

There was a prevailing note of deep thankfulness that the work had gone on and prospered through the time of war. The hostile spirit which was at one time stirred up by enemies had given place to a very widespread kindly feeling, and willingness to receive and read our books. It was felt by all linked with the work that we should not only stand steadfast, but be prepared for great advance in the near future.

Three Days of Prayer for the Mohammedan World and for England were held in Devonshire House on June 14th, 15th and 16th.

A great company of Missionaries gathered together to pray. The chair was taken on the first day by Rev. Cyril C. B. Bardsley, C.M.S., and on the second and third days by Rev. Dr. Zwemer. The afternoon meetings were presided over by Mrs. Douglas Thornton, and by Miss M. C. Gollock. Every Mohammedan land was severally brought to God in prayer. Representatives from every field were present. The effect of the war was especially remembered, and an earnest longing was manifested that the present struggle at the Dardanelles may be speedily brought to an end. We would ask the faithful prayers of all our readers for this. And that an outcome of the fall of the Turkish Empire may be that men's minds may be set free from the yoke of centuries of the dead weight of Islam. We ask, too, that the end may be hastened through yielding, and that bloodshed may be stayed. The Turks have never had a chance to hear of eternal life through Jesus Christ our Lord. May it be granted them.

We deeply grieve to record the loss of Mrs. Polluck, wife of Dr. Polluck, of the American United Presbyterian Mission, who has passed away in Cairo on one of the latter days of May, after an operation for appendicitis. Her beautiful Christian character, and earnest missionary efforts will leave their mark in Egypt. She can ill be spared; and our true and heartfelt sympathy is given to her husband. They have worked together on the boat for the evangelisation of Egypt.

Another valued worker has also passed away during the month of May. Sitt Bamba, an Egyptian Biblewoman, who was much loved. She was a helper and fellow worker of Mrs. Zwemer in Cairo, and spent a life of loving service among the women.

We print some account from Miss Trotter of the preparation of literature for the women and boys and girls of Egypt. The first specimens have reached us of nine illustrated parables. It is the beginning of a new and fruitful sowing of good seed in a wide and waiting field. If friends would take an interest in helping to bring out one of these, will they send £5 to the Secretary for this purpose.

The Nile Mission Press.

"Thy Kingdom Come."



WITH what longing hearts do we pray this prayer during the present clash of arms. The coming of Christ's Kingdom means for us, the coming of the King Himself. It means that, He will take His rightful place on the earth as well as in Heaven, and that He will manifest the "all-power" which was committed to Him at Resurrection.

It means that, the vast Moslem world with the superstition and bigotry of its men, with the agony and shame of its womanhood and childhood, shall have its chance.

Some of us have been concentrating prayer on this during the 14th, 15th, 16th June. Many are the prayers now registered in Heaven that Moslem men, women and children should be emancipated.

With the certainty of His coming and ultimate victory, in our hearts, we can pray and labour on.

We are needing very special prayer for the Mission Press just now. Our friends will be sorry to learn that our Superintendent, Mr. Upson, who, from the inception of the work, has done such splendid service, has had to come home by medical advice, and must rest for six months.

Now as we go to press we hear that Mr. Gentles, our master-printer, has been taken into Hospital. We ask special prayer for our brethren and their wives in their time of need.

The strain of carrying on the work has been shouldered by our Local Committee, and the Rev. Dr. Kruidenier is very kindly supervising it. The burden imposed upon Mr. Russell, the Assistant Secretary of the Bookselling Department, is very great, and we hope our friends will uphold him during the hot season. He writes most cheerfully that the work still progresses.

He asks special prayer for a native compositor that God will really cause His Gospel to shine into his heart to the salvation of his soul.

We praise God for the first issues of nine illustrated tracts for women and children. Many more are in process of publication, but much prayer is needed for Miss Trotter and her helpers that God will inspire them for each fresh booklet.

There are now six writers contributing to this new forward movement. Shall we pray that God will add to their number?

We had a good gathering for our Annual Meeting. God graciously brought Dr. Zwemer safely to England in time to give us one of his usual inspiring addresses. His subject was "The Place of Literature in Evangelisation." He presented five reasons why the Nile Mission Press needs urgent and continued support:—

- (1) It is the one Press in all Egypt that scatters literature over the whole Mohammedan world.

- (2) Because in the Mission Field multitudes of scholars, hungry for literature, are being turned out. A new generation of readers in the Mohammedan world, 5½ millions strong, is being raised up.
- (3) The Nile Mission Press is an armoury for our spiritual warfare. In Missionary warfare we have no stronger enemy, no more defined foe, than Islam.
- (4) The Nile Mission Press is also a Store—and Power-house for the Native Church. Every Moslem reader has access to a large literature. He can select his Commentaries, purchase them cheaply, and read what the Koran means. A very meagre library is available for the Native Christians.
- (5) Because of the time in which we are living. The new Protectorate in Egypt, the Near East, a door flung wide open by God Himself as a result of the war, call for the entrance of Christian literature.

Dr. Zwemer will be addressing audiences at various places, and will speak both at the Keswick Convention and also on Wednesday, July 14th, at the Mundesley Conference, to be held this year in Westminster Chapel. The time of that meeting will be 4 o'clock. He then has a tour in America. Let us pray much for him.

We enclose a copy of our Annual Report to each subscriber to our Magazine, and we pray that it may call forth heart-felt thankfulness to God for all He is doing, even in the midst of war.

"Thy Kingdom, O Christ, is a Kingdom of all ages;
And Thy dominion endureth throughout all generations."

JOHN L. OLIVER,
Secretary,

16, Southfield Road,
Tunbridge Wells.

Progress in Egypt.

IT is interesting to hear what the Postal Telegraph Christian Association think of their new paper produced for them by the Nile Mission Press and of its "get-up":—

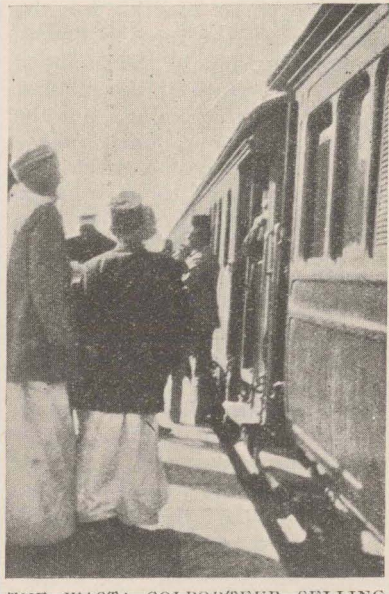
"The past year has seen our work in Egypt—previously under Scattered Branches—take definite shape as a local work. . . . The new Arabic paper has been successfully launched, and the membership largely increased thereby. Mr. Upson has made opportunities to visit the Post Office men, and has sought to get an idea of what they might think of the magazine, and to encourage them to write for it. In this way many new subscribers have been gained, and the latest issue of the paper contains an article from a member. We wish all our helpers could see this number in its nice cover, and containing besides some helpful articles, news of many of our foreign Branches, also a picture reproduced from the *Quarterly Mail*. The style and get-up of this paper are most attractive; our only regret is that we are unable to read it!"

From *Quarterly Mail*, April, 1915.

Annual Report of the Nile Valley Colporteurs

For the year ending 31st March, 1915.

"Behold a Sower . . . some fell by the wayside . . . some among thorns . . . some brought forth an hundredfold."



THE WASTA COLPORTEUR SELLING ALONG THE UPPER EGYPT EXPRESS.

We can hardly commence to speak of this work without referring to the abnormal difficulties of the year now passed, which were principally three; the war, the fall in the price of cotton, and the plague of locusts. About August last it was feared that it might be impossible for the men to go on. Having got over this difficulty, we found that while they could go on, yet owing to the fall in the price of cotton, no one had money to pay for the books. Then, towards the end of the year, the locusts appeared. They have attacked all the provinces, though in some parts they have made greater devastation than in others.

Opposition.—For once we are able to report that the opposition is less than usual.

Colporteur Mattyās writes as follows:—

"The work is going on well in our district, and people are very eager for my books, except that there is a financial crisis, owing to the war, and in my district (Minya province) people are poorer than elsewhere. On the other hand, I am happy to say that there is no fanaticism these days like there used to be."

Districts.—Some changes having been made in the location of the men we give a list in full:—

<i>Colporteur.</i>	<i>Residence.</i>	<i>District.</i>	<i>Local Overseer.</i>
(Vacant)	Damanhūr	Behera Province	Prof. C. S. Bell
Daif Gayid	Shabbās	Gharbiya Province	Rev. J. H. Boyd
Yaqūb Sawa	Tanta	Tanta City	Rev. J. H. Boyd
Hanna Mikhail	Mansūra	Daqahliya Province	Rev. S. A. Work
Yūsef Sima'an	Benha	(Sharqiya Province	Rev. S. G. Hart
Yūsef Tādros	Menūf	Qalyubiya	Rev. R. W. Walker
(Vacant)	Cairo	Menufiya	Rev. W. W. Cash
Sūs Tawdrōs	Fayūm	Cairo City	Stefanos Eff
Matta Honain	Fayūm	Fayum Province	Rev. Jabra Hanna
Sami Hanua	Wasta	Beni Suef, etc.	Rev. C. A. Adams
Mattyās Girgis	Fashn	Biba to Fant	Rev. Wasif Philipbus
Benyamīn Tanius	Beni Mazār	Maghagha, etc.	Rev. Ghabrial Rizqallah
Yaqūb Abdul-Masih	Minya	Kolusna to Abū Qirqās	Rev. Abdul-Shahid
Banyamin Hanallah	Hūr	Assiut Province, N.	Rev. W. Reed
Būlus Salib	Moti'a	Assiut Province, S.	Rev. W. Reed
Būlus Malaty	Shandawil	Girga Province	Dr. Philips
	Qūs	Luxor and Aswan	Dr. Philips

B

During the two years and four months since the inception of the scheme, Gospel books have been sold to the value of £1,160½, and during the sixteen months now under review £648¼ worth were sold.

As to the number of copies, during the two years and four months the total was 67,471. Of these, 35,071 were sold during the period under review.

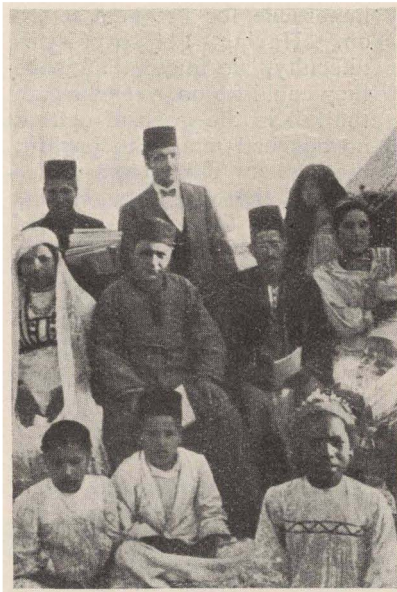
We are offering small prizes every three months for the largest number of *copies* sold, to encourage the men to devote more attention to the *number* of pamphlets than to the financial total. In the Bible Societies the plan is to reckon by the number of portions disposed of rather than by the gross value, and the usefulness of this plan lies in the fact that all our books have a Gospel message, and 20 books to the value of half a dollar will probably bring a more or less complete message to at least 20

people, whereas a single two shilling volume goes to one man and benefits not much more than one person.

Spiritual Conferences.—

Three gatherings have been held during the year, the first being at Menûf, in the Western Delta, during April. There were present, in addition to our own men, some of the B.F.B.S. colporteurs. As a matter of fact, to each convention held by us we always invite our Bible Society colleagues. The Rev. W. W. Cash and his school teachers made the necessary arrangements, and the men were entertained in the schoolroom.

The Mansura one was held in May, at the kind invitation of the Rev. S. A. Work. Here we had the colporteurs from the Gharbiya, Sharqiya and Daqahliya provinces.



DELTA COLPORTEUR AT MULID OF
SITT DUMYANA.

This Conference also occupied one day, as some of the men had to return to their station in the evening.

Beni Suef was the largest conference, for the Rev. C. C. Adams and Rev. N. McClanahan have large districts, and, being in Upper Egypt, there are a somewhat larger number of colporteurs. The men arrived the night before, and attended service at the Beni Suef Church. Most helpful addresses were given, and the full programme was published in "*Blessed be Egypt*" Magazine for April, 1915.

Supervision.—In order to encourage the colporteurs in their hard task, five journeys were made by the Director, travelling 4,341 kilometres; and Stefanos Eff, who is directly in charge of the men, paid six shorter visits, or 1,930 kilos; in all a total of

6,271 kilos, or 4,180 miles. We are greatly indebted to our hosts for help in circulating the books, but they, on their part, are only too ready to open their churches, week-day or Sunday, and profess themselves grateful for such stimulus as may be received through our visits.

An experienced pastor of one of the largest churches writes with regard to a recent “colportage” visit to his Church, asking if on another occasion it could be for three days or even a week, and adds: “The harvest is truly plenteous. The time and place in which we live make our responsibility tremendous. God has given us a revival in His service, and the Spirit has begun to give to many a desire to hear the truth, so that many are flocking to hear wherever there is a preacher of the Word; opposition is less now than it used to be. How great, therefore, will be our responsibility if we do not seize this present opportunity.”

Dr. Philips writes: “I have borrowed Bulus again for a few days to help in the boat work. We spent two days in Qus, two days in Nagada, one at Ballas, and to-day we hope to go to Ebnoud, just above Quna. Monday I expect to be at Denderah. We have been having good meetings all along at all the opportunities we could meet. Pray for us.”

The Men’s Reports.—Here are a few incidents sent in by the workers themselves. Many more might have been available but for the delay in sending and the need to get the report finished in time:—

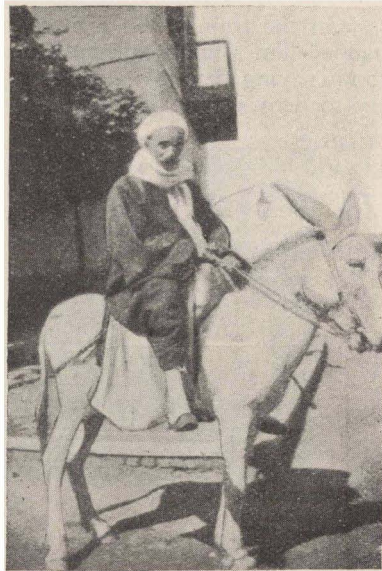
A Friendly Moslem.

“Once while I was distributing among some Muhammedan sheikhs I met a young man who looked a sharp and clever man.

I offered him several books one after the other; he looked patiently at most of them, then gazed at me and said, ‘Why don’t we Moslems make books and tracts for distribution as you do?’ I replied, ‘Because the Bible tells us to preach the Word of God and the Salvation of Christ to all creatures; even the Quran mentions His Birth and Death and Resurrection in a striking way.’ He agreed that what I had said was quite true, and then bought some of my books. I offered thanks to God for thus prospering His work.”

A Personal Testimony.

The Mansura colporteur, who is not only a convert but also the son of a convert, his father and family having all been baptised together many years ago, writes as follows:—



BULUS SALIB, COLPORTEUR OF GIRGA PROVINCE.

(The Saddle-bags are full of Books.)

I was spending a night with a Moslem brother, and we began to talk about Christ on account of my once having been a Moslem and knowing some of the Quranic verses, and I was able to convince him that Christ came to the world and died and rose again, quoting the verses, "Peace be upon me the day I was born," and also, "And the day thou didst cause me to die," and "I will cause thee to die and raise thee up to myself."

When I had finished he began a conversation, the words of which were like jewels, saying, "Truly you are right on this subject." "Then why do you not believe and become a Christian?" He said, "That is what I have no power to do." I said, "Do you mind if we pray before we sleep." He agreed, and I prayed, and when I said "Amen" he also said "Amen."

Turning the Tables.

In the train I met a man that I had not known before, and handed him a book called "Quranic Sayings," but he returned it to me saying that this was impossible talk, for, however we might try to deny it, the Bible was corrupted. I said, "What is your



MATTYAS AND SAMI, TWO COLPORTEURS IN MIDDLE EGYPT.

It will be noticed that one wears European dress, the other native,—we encourage the latter.

proof for that?" "Because it said in the original Bible that there should be a prophet after Christ whose name should be Ahmad, and in the present Bible such a name is not to be found." "Where did you find that old Bible? You had better show it to me and explain why this name was taken out of it; and then, how did the change happen, and did it happen in all countries and in all languages; and why, if such be the case, did not the prophet Mohammed mention such a thing?—and how could they change the Holy Bible, seeing that it says in Revelation xxii. 19, 'If any man shall take away from the words of this book, God shall take away his part out of the Book of Life,'—a very strong warning against adding or deducting a single word. I then turned to him and said, "Look here, I believe the *Quran* was corrupted." He said, "When was that, and how could it be, and why, and what is your proof." I replied "Exactly, tell me *when*, and *how*, and *why*, and what is your proof that the *Bible* has been corrupted!" He remained silent.

A Sheikh Purchases.

During my distribution near the Yusufi Canal I met a Moslem Sheikh, who had a long talk with me about Christianity. After I had explained to him the mode of our doctrine and religion he was very much pleased, and confessed that Christ is the only Saviour; he then bought some books concerning that point.

Does it Pay?

The following well-put paragraph is quoted from *Tongue and Pen*, the organ of the Christian Colportage Association, which employs over one hundred colporteurs in the country districts of England:—

"Now the vitally important question is

DOES IT PAY?

The answer is two-fold:—

FINANCIALLY: NO.

From the point of view of mere money, the work has never paid, and never will. The colporteurs can only sell literature suitable for the end they have in view. If they offered novels and trashy literature for sale, they would have no lack of purchasers. But, as things are, in the majority or cases, the sales are not enough to pay the modest wages of the Colporteurs. Then, of course, the carriage of the books to remote districts is a heavy item in the expenditure.

SPIRITUALLY: YES.

From the highest and really important point of view the work has paid, and is paying, splendidly. Signs of unmistakable blessing follow the words spoken by the Colporteurs, and many souls have been saved and lastingly changed through the reading of the literature sold and given away. It is to be remembered that each and every Colporteur is an earnest evangelist, as well as a seller of Christian books.

In view of these things, it is evident that in the best sense of the word

THE WORK PAYS SPLENDIDLY."

THE JOINT COLPORTAGE COMMITTEE.

Prof. C. S. Bell, *Chairman.*

Rev. J. Kruidenier, D.D.

Rev. Canon Gairdner, *Hon. Secretary.*

Rev. W. Wilson Cash.

Rev. S. M. Zwemer, D.D.

Mr. Arthur T. Upson.

Mr. J. Gordon Logan.

Director of Colportage: Arthur T. Upson.

The Cairo Study Centre Second Annual Report.



WITH the issue of this Report the Cairo Study Centre reaches the end of its second year of work. The following is the number of those who were enrolled during the year as full students of the C.S.C.—that is to say, were handed entirely over to the C.S.C. for guidance in their studies and for examination in the same:—

From the Egypt General Mission,	-	-	-	9
„ „ Church Missionary Society,	-	-	-	6
„ „ American Mission,	-	-	-	4
„ „ Y.W.C.A.,	-	-	-	1
„ India,	-	-	-	1
				—
				Total, 21

This number may be thus analysed:—

Passed out in January, 1914,	-	-	-	1
Passed in January but devoting some further time to study,	-	-	-	2
Offered for 3rd Semester examination this summer,				3
Offered for 2nd Semester examination this summer,				1
Offered for 1st Semester examination this summer,				11
Have not yet offered for any examination,	-	-	-	2
Taking special studies	-	-	-	1
				—
				21

None but accredited missionaries of recognised missionary societies are or can be accepted as full students of C.S.C. This rule is very strictly enforced. The lectures in Islam and kindred subjects, however, are open, and have been largely attended by senior missionaries and others, all of whom are enrolled as regular attendants and as such paid a fee.

The report for the first year having been written before the terminal examination, it was not possible to make any announcement as to the progress of the candidates, or the success of the methods which are being adopted. But as now 15 students have attended for 1st Semester examinations, 7 for 2nd Semester, while an examination for 3rd Semester students has been held this summer for the first time, the materials are to hand for making some such announcement.

The C.S.C. is a study-centre for *Arabic* and *Islam*: its aim is to give to each of the two its proper place on syllabus and in terminal examination. With regard to Islam the following courses have been given in 1913-14:—

AUTUMN SEMESTER :

Introductory course on Islam. Dr. ZWEMER.

Apologetic:—How to meet Moslem objections: How to present the Gospel to Moslems. Dr. ZWEMER.

Historical and Doctrinal Origins of Islam. Rev. R. F. McNEILE.

Popular Sūfism. Mr. Swan.

Methods of Women's Work (for women students). Miss THOMPSON.

SPRING SEMESTER :

Life of Mohammed. Mr. McNEILE.

Islamic ritual and observance. Mr. McNEILE.

Gospel of St. Matthew in evangelisation of Moslem women. Customs of Moslem women (for women students). Miss THOMPSON.

Special lectures have also been delivered by President R. F. McClenahan, Rev. T. J. Finney, and others.

With regard to Arabic (of which branch Mr. Gairdner is the superintendent and lecturer), lectures have been given by him as follows :—

Phonetics : Phonetics of Arabic.

Reading and Grammar (Colloquial).

Reading and Grammar (Classical).

Kalila wa Dimna.

Mr. Gairdner reports as follows :—

"The novel plan which was started in January of last year, of teaching colloquial Arabic first and postponing the study of the classical until after at least six months, has met with complete success. The phonetic-conversational method which has been followed for the colloquial, and the apparatus which has been used in teaching this subject, have also proved very successful.

The following features may be noted :—

1. The phonetics of Egyptian colloquial and classical Arabic have proved to be fundamentally the same, so that from this point of view it is perfectly feasible to begin with colloquial.

2. The colloquial grammar has been found to be almost as regular as the classical and to be well fitted for initial study.

3. The existing aids to the acquisition of the colloquial, and this supplementary ones written by me specially for C.S.C students, are all in the Roman character: the evil results however, which have been feared and freely predicted, have not come about, as diacritic signs and careful teaching obviate this. On the contrary, the use of the two sets of characters was found to be an advantage when the study of the classical was begun, as this proved a pictorial help towards keeping two sets of similar forms distinct in the mind.

The following results are normally obtained by the present methods :—

1. The students very soon learn to understand what is said to them, and are quick to use what they know in talking with Orientals.

2. (a) At five or six months they give a brief address to a group of men or women after *three weeks'* notice for preparation; (b) at twelve months they give an address after four days' notice for preparation; (c) at eighteen months they give an address unaided after a day's notice for preparation. These are the examination tests, which means that in the case of (b) and (c) they have been doing this for some time before the period mentioned.

3. After only six months at the classical they acquire a clear and correct style in reading and pass searching tests on the accidence of both grammars without confusing the forms.

This is as far as the experiment has reached. It remains to be seen what will be the effect of this method in regard to the oral use of classical in addresses and sermons. This is, however, an accomplishment which is needed by hardly any other than ordained men, and for this more time is needed to complete the experiment. More generally important is facility and accuracy in the private reading of Arabic Books for study and general reading, and capacity for writing Arabic letters, etc. It is still too early to pronounce on these points, but it may be said that the omens are decidedly favourable."

The following represents the mature and carefully worded conviction of two missionaries who had previously acted as language superintendents working along two separate syllabuses on the old lines :—

"After eighteen months of the new system students may be said to be incomparably in advance of two-year students of the old system, both in conversation and in the delivery of an address in colloquial. And in regard to the classical language also, students of the new system after one year's study of that language are in every way markedly in advance of those who have studied it for an equal period under the old system."

We may add that reports have been written by the non-missionary members of the examination board, warmly endorsing Mr. Gairdner's conclusions.

Before passing on, the Committee desires to thank most warmly Messrs. Savage and Stephens of the Ministry of Public Instruction, Cairo, and Ibraheem Effendi Takla of the same Ministry, for help gratuitously rendered in the conduct of oral examinations. Its thanks are most of all due to Ibraheem Effendi Takla, who has borne the heaviest part of the burden at all examinations which have been held, and has generously given these valuable services gratis.

Short courses for Missionaries in the Provinces.—In November, 1913, a fortnight's course on Arabic and Islam was held. Four lectures a day were delivered, and were attended by a score of missionaries ranging from new recruits to missionaries of two or three years' service. This difference of status and capacity proved a difficulty, especially in the Arabic branch, but the general opinion was very favourable as to the utility of the course, which it is proposed to repeat next year if a sufficient number ask for it. We were glad to have Miss Trotter, of Algiers, with us during the whole time. She went away enthusiastic, meditating how to bring the C.S.C. to N. Africa, or vice versa.

Students from India.—Though students who will have to use Arabic as their vernacular now regularly begin with the colloquial, the C.S.C. offers a course on the old lines, more especially for those who wish to study Arabic chiefly for literary purposes. Of these there is one student, a young Indian convert now nearing the end of a two years' course. The following subjects have been studied by him so far :—

- LITERATURE. Kalila wa Dimna. Arabian Nights, etc.
- QURAN, with Al-Baidawi's Commentary.
- HADITH. Mishkat al Anwar, with Commentary al-Buktars, with al-Qastallani.
- KALAM. Al-Fadâli's text, with Commentary.
- DIN. Government text-books on Islam.
- NAHU. Government text-book (advanced).

These subjects have been studied with Mr. McNeile and Azhar sheikhs.

For the benefit of those who think of sending other students from India and the East, it should be known that the C.S.C. cannot in any way assume financial responsibility for board,

lodging, books, and clothes. Not even language lessons can be supplied gratis. Living being expensive in Cairo, all these items come to a not inconsiderable sum per month, even with the greatest economy.

Premises, Library, and Hostel Accommodation.—The C.S.C. has so far been conducted in borrowed premises but hopes to rent at least a lecture-hall, with one or two extra rooms for lessons and study. In the rented premises it is proposed to have a small reference library, books being still borrowed for study from the finely-selected Oriental libraries which the C.M.S. and Dr. Zwemer have kindly put at the disposal of students.

The need of a hostel is still felt, and engages the Committee's thought, but at present it is not possible to elaborate a feasible scheme. It is still necessary for the students from the Provinces or abroad to find quarters for themselves in Cairo, where (unless they are able to stay with friends) Pensions cost not less than £8 a month.

Fees.—A fee of 10/- per term is charged for each student who is studying Arabic under the C.S.C. Those who attend the open lectures, other than students of Arabic, are charged a registration fee of 20 Piastres (4/2 per term. The language lessons by the skilled teachers of the C.S.C. cost up to £3 a month for the first year, somewhat less afterwards.

Semesters. Examinations.—The year is divided into two semesters each of which is terminated by an examination. The first term begins September 1st, and the examination is about January 20th, the second begins February 1st, and the examination is about June 20th. It is thus particularly desirable in the interest of intending students not to seek to begin in the middle of either term, but to time his arrival in Egypt so as to begin at the beginning of a semester. No undertaking can be given to ante-date examinations for such who have begun early, or postpone them for those who have begun late.

The months of July and August are holiday months. Those who desire, however, to study privately will find it possible as a rule to obtain language lessons from native teachers during those months.

Finance.—Owing to the fact that all services, use of premises, etc., have been given gratis, the C.S.C. has been able to make an initial donation given by a kind American friend last through two years. But the necessity of hiring more suitable apartments and spending something on books obliges the Committee to make what seems to them to be a modest appeal for help for the future as under:—

Rent	-	-	-	-	-	-	-	£50
Secretariat	-	-	-	-	-	-	-	15
Library	-	-	-	-	-	-	-	25
Printing and Sundries	-	-	-	-	-	-	-	10
								<hr/>
								£100
								<hr/>

PROSPECTUS OF LECTURES FOR 1914-15.

ARABIC LANGUAGE.

MR. GAIRDNER.

For First-Semester Students:—

Phonetics (general). Arabic phonetics and pronunciation.
Colloquial grammar, and reading (Gospel of St. Luke),
with translation.

For Second-Semester Students:—

Classical Grammar, and reading (Gospels), with translation.

*For Third-Semester Students:—**

Translation from Arabic (Arabian Nights, etc.), with applica-
tion of grammar rules.
Composition.

*For Fourth Semester-Students:—**

Reading and translation from unvowelled texts.
Explanation of Arabic metres.
Introduction to oral use of classical.

ISLAM AND MOSLEM EVANGELISATION.

For Beginners:—

Introductory lectures on the Moslem World and its evangel-
isation. DR. ZWEMER.

Apologetic: How to defend Christianity from attack.

DR. ZWEMER.

Life of Mohammed. MR. MCNEILE.

Instruction of the Moslem boy in faith and practice.

MR. MCNEILE.

Moslem Mysticism (in 1915).

MR. SWAN.

For Advanced Students:—

How to use the Bible with Moslems. DR. ZWEMER.

The historical and doctrinal sources of Islam.

MR. MCNEILE.

Sûfism (in 1915).

MR. SWAN.

TWO YEARS' SYLLABUS FOR ARABIC STUDY.

FIRST SEMESTER: Egyptian Colloquial Arabic only.

1. *Pronunciation.*

Phonetic handbook by W. H. T. Gairdner.

2. *Conversation.*

Handbook by W. H. T. Gairdner, Part I., I.-XXIV.
(Examination on the questions and answers in sheets,
written; general conversation, oral).

3. *Grammar.*

Spiro's, with exercises. Examination in the accidence of the
Egyptian Colloquial.

4. *Dictation.*

In Arabic or Roman character.

5. *Reading.*

Selections from Colloquial St. Luke, Chap. 2 and Chap 7,
11-17; 8, 4-8; 10, 30-37; 13, 6-9 and 8-21; 15, 11-25; 18,
15-17 and 35-43; 19, 1-10. Arabic or Roman character.

* With assistance of Mr. McNeile.

6. *Writing.*
Riq'a, copybook No. 1.
7. *Memorizing.*
St. Luke 15, 11-25; and story from Conversation handbook No. 24.
8. *Address.*
A talk to a group of people, or class of boys and girls, on some incident from the Life of Christ, to be prepared beforehand with help of teacher, three weeks' notice being given.

SECOND SEMESTER : CLASSICAL.

1. *Grammar.*
Ni'matallah and Finch (plus an extra chapter on weak-derived verbs. Exercises to be written. Arabic grammatical terms to be written into text book and used in lessons. N.B.—The vowel endings in exercises must be filled in with the help of the teacher.
Examination: Accidence of the Classical language, with elementary questions on the syntax.
2. *Arabic Reading.*
The Arabic exercises in Finch.
Luke 7, 11-17; 8, 4-8; 10, 30-37; 13, 6-9; 13, 18-20; 15, 11-25; 18, 15-18; 18, 35-43; 19, 1-10.
Genesis 3, 8-15; 22, 1-8; 22, 9-14; 28, 10-15; 32, 24-29.
3. *Translation.*
Arabic-English. Matthew chapters 1-7, minutely.
4. *Dictation.*
From the Gospels.
5. *Writing.*
Riq'a, copybooks Nos. 3-5.
6. *Memorize.*
Psalm 51. One or two prayers from the Arabic Prayer Book.
7. *English to Arabic.*
Simple sentences.
N.B.—The grammar teacher to make Colloquial as far as possible the medium of instruction.

COLLOQUIAL.

1. *Grammar.*
A searching test on the whole colloquial verb is set at the examination.
2. *Conversation.*
Handbook by W. H. T. Gairdner, Part II.
Examination: Sentences from the handbook, written; general conversation, oral.
To secure greater readiness, fluency and range, a number of subjects have been selected which are intended to form topics of conversation with the teachers. For these special conversation lessons (about one a fortnight) the pupil should prepare a written theme, which should afterwards be corrected by the teacher and studied thoroughly by the student. The object of

this is to give the student practice in holding forth alone for a couple of minutes or so in course of conversation. At the examination one of these prepared subjects will be conversed upon (*inter alia*), and the student will be expected to embody in his talk what he has thus worked up. The following are the subjects selected :—

1. Housekeeping with native servants.
2. Christmas Day at home and in Egypt.
3. Last summer holidays.
4. Government Schools—from Kuttab to High-school.
5. The Coptic feasts and fasts.
6. The *Kiswa* and the *Mahmal*.

3. *Address.*

At least one address to be delivered each month in school or at meeting. At the examination special address to be prepared at four days' notice with help of teacher.

4. *Memoriter.*

The story of the Woman of Samaria from the conversation handbook, Part II., and the dialogue in the last chapter.

N.B.—Some portion of every day to be spent in attending Bible Class in School, or meeting, and *listening* to Arabic.

THIRD SEMESTER : CLASSICAL.

1. *Grammar.*

Nahu, Government text-book No. 1 :—

Subject matter, parsing.

Sarf, the chief technical terms.

2. *Arabic to English.*

(a) *Nahu* text-books (see above)—vowelled parts only.

(b) Gospels—Matthew 25 to end. John 1 to 6.

(c) *Nukhab al-Mulah*, pp. 3 to 21, with the poetry in the book.

3. *English to Arabic, and Composition.*

(a) Translation from easy English.

(b) Arabic letter.

4. *Reading.*

(a) Gospels as above. The unvowelled text must gradually be used.

(b) Poetry from *Nukhab*.

5. *Dictation.*

Gospels and Arabian Nights.

6. *Writing.*

Copy-books 6 and 7.

7. *Memoriter.*

Twenty texts from Scripture, and the poems from *Nukhab*, p. 79.

(Isaiah 1, 18; Matt. 16, 26; 18, 11; 21, 28; Luke 1, 35; John 1, 1, 12, 13; 14, 29; 3, 3 and 16; 14, 15-17; Romans 3, 23-25; 8, 38 and 39; Phil. 2, 5-11; 1 John 2, 2 and 3.)

COLLOQUIAL.

1. *Stories.*

Willmore's "Spoken Arabic of Egypt," Stories X to XXX., beginning at p. 349. Free conversation with teacher on subject-matter of each story. (For examination, the English to be translated back into the original Arabic).

2. *Conversation.*

At the examination one of the Willmore stories will be selected as a topic of conversation, also one of the following themes (see previous Semester, the method of which must be again followed during this one).

1. The life of a fellah or fellaha.
2. The summer holiday in Syria, or elsewhere.
3. The old dogs of tyranny:—"Ismâ'il Basha."
4. How Ramadân and the feasts are kept up in a Moslem family.
5. How the graves are visited.
6. A Zâr.
7. The Mosques of Cairo.
8. Irrigation: the dams and canals of Egypt.
9. The five feddan law.
10. Functions of Mudîr, Ma'mûr, Nâ'ib, Mu'âwin.

3. *Address.*

A fortnightly address to be prepared alone, but corrected and improved with aid of teacher. In delivery, catechising of class must be practised. In the examination *no help* from teacher will be allowed in preparation of the subject, for which at least a full day's notice will be given.

FOURTH SEMESTER: CONVERSATION.

Colloquial should be kept up by means of a weekly theme (several students might join to turn the lesson into a sort of discussion or debate). One subject out of the following will be chosen at the oral examination:—

1. The training of children in the family.
2. Religious teaching in schools.
3. How to elevate the women in Egypt. Question of polygamy.
4. The Legislative Council.
5. Military service in Egypt.
6. How can a young Egyptian best benefit his country.
7. Young Egyptians and their studies abroad.
8. } The Dervish orders and practices in Egypt.
9. }
10. The duties of friendship.
(See also *infra* 2 *b*).

CLASSICAL.

1. *Grammar.*

Government text-books on Nahu No. 3. (The teacher must not fail to make use of the *tamrînât*).

2. *Arabic to English.*

(a) Arabian Nights, Beirut edition, vol. 1 pp. 18-34, with poetry.

(b) Government primers on Islam, Nos. 2 and 3, Quran and Hadith, extracts only. (Each one to be thoroughly explained and discussed by teacher, one will be selected for discussion at examination).

(c) Newspaper, 3 columns of a leader every fortnight.

3. *Reading.*

All the above. The poetry, the Quran and Hadith texts, and one newspaper leader to be given special attention, and read out with finish and polish at the examination.

The student should of course be reading (aloud) daily in the unvowelled text of Genesis, Psalms, Gospels, Acts, Romans, turn about; and proficiency in such reading will be tested at the examination.

4. *English to Arabic and Composition.*

- (a) Translation.
(b) Sermon composition, and letters on religious subjects.

5. *Oral use of Classical.*

- (a) Translation at sight from easy English, "Peep of Day" recommended.
(b) Narrative of Gospel stories in the form of addresses, in easy classical.

"All Things New" in Egypt.

BY W. H. T. GAIRDNER.



ME in Cairo feel the force of the text, "Behold, I make all things new." This year has seen crowded into it more "new things" of first rate importance than a decade, or indeed several decades, would usually see.

There has been in the *Political sphere* :—

The establishment of a new *Regime*,—the Protectorate;
The enthronement of new *Ruler*, with a new *Title*;
The appointment of a new *High Commissioner*;

and in the *Religious sphere* :—

The consecration of a new *Bishop*;
The appointment of a new incumbent to the most important British Church in Egypt.

What the former three new things must mean everybody can easily form some idea for himself, what the latter two will mean, please God, only those who know Cairo well, will be able to assess.

Bishop MacInnes must feel large compensation for the otherwise sorry welcome which the events of the day have accorded to him in entering his diocese. He sees his Cathedral City in the hands of foemen; his palace probably occupied by foreign military; his Cathedral Church shut up, some of its flagstones torn up for the search for cannons (canons!) believed to be hidden there!

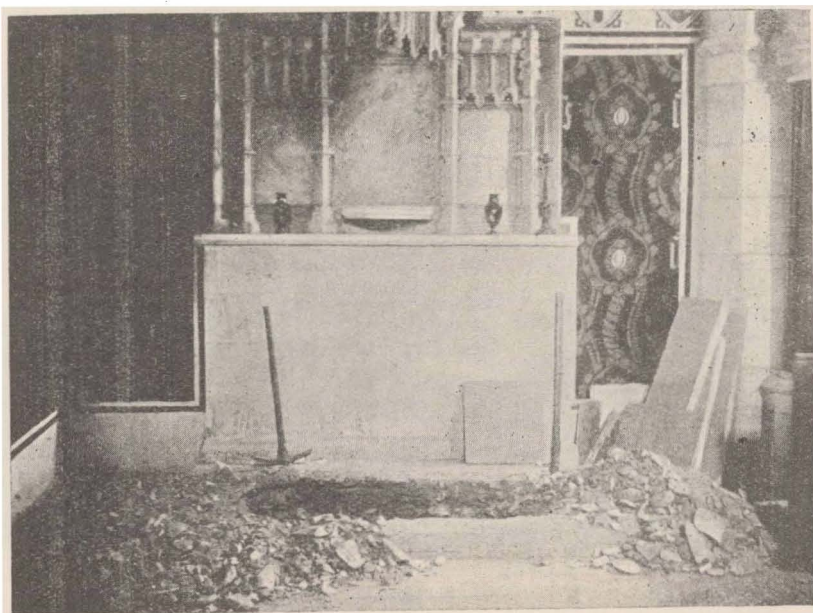
But—there are compensations: Egypt, in some eyes, the most important part of all his diocese, is given a new regime, pre-saging unlimited possibilities for good.

With a declared and definitely constituted Protectorate; with the feeble yet pernicious link with Turkey finally snapped; with an unworthy Khedive replaced by the admirable Sultan Hussein, whose earnestness, largeness of heart and hand, and directness of purpose, are a refreshing contrast to the pettiness, meanness and trickiness of him who has departed (unlamented),

with all these things Egypt in general and the new Bishop in particular may set hand to a work with unbounded hope and expectation.

Indeed the very accidents that detain him for the first year of his residence in this part of his diocese are, we are convinced, a real blessing in (not very elaborate) disguise. Egypt has *never* once had an English Bishop residing in her midst, and none know, save those who live and work here, how much one has been needed.

There was therefore all the more to be initiated and set in order by Bishop MacInnes in the Egyptian part of his diocese; and it must have been almost a relief to him to have the question of proceeding to Palestine taken out of his hands, and to be given this opportunity of settling quietly in "his own city," and his old



IN ST. GEORGE'S CATHEDRAL,
Where the Germans searched for two "cannons."

house, and having an undisturbed opportunity of making Anglican Episcopal influence for the first time a felt force in Egypt.

The new Bishop has certain special qualifications for his post and work. In the first place he starts with a good knowledge of Egypt and a considerable knowledge of Palestine. Secondly, he knows Arabic, can speak it and preach in it. What an asset this will be, and what a God-send, can better be imagined than described. It is certain that no man appointed from the outside to the Jerusalem diocese would ever go near mastering colloquial Arabic—much less being able to preach in Arabic. For once the authorities have had the courage to appoint a "local man," and their reward will be great. The Anglican Bishop can now speak direct to his Eastern congregations. He can confirm

in their own tongue. The services he takes will not be "foreign." More than that, he will be able to converse with the prelates, clergy, and laymen of Oriental Churches without a very likely unreliable mediary. He will be able to speak to Mohammedans face to face and, let us hope, from heart to heart. Already the Bishop of Jerusalem and Sultan Hussein of Egypt have spoken together in this tongue of Araby. Thirdly, the new Bishop knows the Eastern Churches, and has a clear, consistent, and sensible idea of the true relationship of the Anglican Church to them, an idea that is not so much based on questionable theory, and still more questionable sentiment, but upon practical considerations, the economy of unity, the duty of supporting all who work for Christ.

He is on equally good terms with non-episcopalians, and he has an excellent knowledge of Church work among British residents in Egypt and Syria. Further, he knows his laymen as well as his clergy, and he can hold his own with the high and lofty as well as be at home with the humble and meek. In short, the new Bishop is in a position to be what Bishops were created to be, a centre of harmony and unity in the diocese and in society in general. Fourthly, he is fond of travel, an important asset this, for a man whose diocese extends from Antioch to the border of Uganda, and from Mosul to Cyprus. Fifthly, he is a worker and he is ready to serve. In lands where prelates are usually inclined to lord it, and very often conceal common and ordinary laziness behind a solemn religiosity, we look confidently to the Anglican Bishop to show a quietly eloquent example of chief shepherd who works and serves, who spends and is spent, in the service of Jesus Christ and of souls.

Our prayers are for Bishop MacInnes in the work of unmeasured possibilities on which he now enters. We feel the whole diocese needs a spiritual lead. May he be inspired to give it!

In the political sphere all things are becoming new in his diocese, at this the outset of his episcopate. May they become new, also, in spirit and in truth.

Evangelism by Steam.



The American Mission Saloon Carriage on the Egyptian Delta Light Railways.

HANKS to the Officials and others of the Egyptian Delta Light Railways, and to friends of the Mission work in Egypt, the American Mission has secured a Saloon Carriage to be run on the lines of the Delta Light Railways in Egypt.

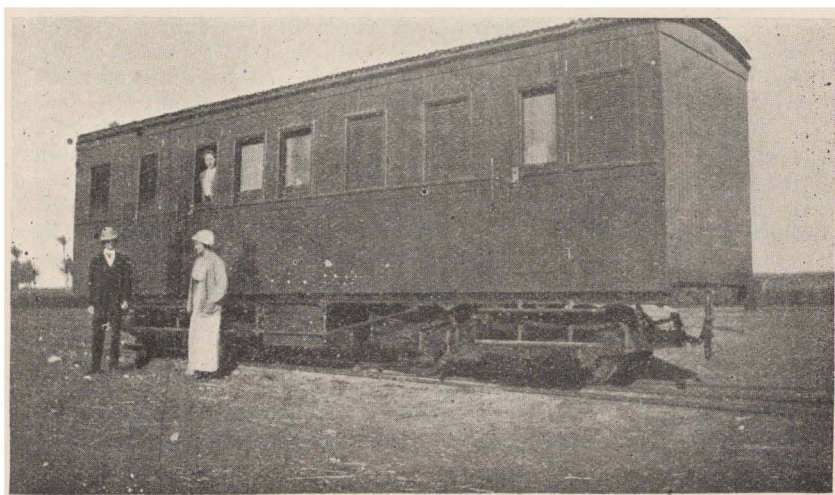
The Carriage is small, being about thirty feet long by six feet wide (30 x 6), but with all its smallness it has two bedrooms, dining room, bath and kitchen. It will accommodate four persons very comfortably, provided they are willing to

adjust themselves to the close quarters, and do not object to

having their front lawn and backyard used as a freight yard. Sometimes we are fortunate enough to be located in an open spot where we can get the breezes that blow across the wheat and clover, but there are times when we have been surrounded by freight cars and locomotives.

We have visited some towns where we have mission work of some kind already, but we have visited some places where there is no mission work of any kind, and at least two places we have visited it is quite probable that there has never been a religious meeting conducted in them. One town we have visited, when Miss Finney was with us and where she held, in all probability, the first meeting for women that has ever been held in the town, there was an attendance of women and girls of seventy-eight.

The house-to-house visits have done a great deal to make the general meetings popular. We find that when we meet the



THE MISSION RAILWAY CARRIAGE.

people in their homes they are more ready to come to the meetings that are held in the evenings.

In the house-to-house visits we often find some of the neighbours come in, and the number of people we meet in this way during the day is often considerable. •

We have distributed a good many tracts among the people, and we find that they are ready to accept those that contain the Scriptures, such as the sermon on the mount and the third chapter of St. John. The Sabbath School Lesson leaflets are among the best tracts we can distribute, as they not only have the Scripture, but also have the explanation of the lesson.

We find that when we read to the people the simple Gospel that they are quite ready to accept it. In one town where we met about twenty Mohammedans one day and read the Gospel to them for about an hour, when we went back the next day we found about thirty-five, and spent another hour with them.

From our experience so far we have found that the simple Gospel is the most acceptable and the most effectual way of carrying on evangelistic work. I only wish we had more tracts with just selections from the Gospel, but unfortunately tracts of this nature are too few.

W. R. COVENTRY.

Strategic Points.

BY I. L. TROTTER.



AMONG the many lessons that we may learn from the war, if we would be good soldiers of Jesus Christ, is the "worth while" of strategic points. To the uninitiated there would seem small reason why a certain canal bank, a farm, or a bit of rising ground, a few dozen yards of trenches, should be worth the struggle of days together with their heavy entail in the loss of gallant young lives. The leaders see ahead, and they count that on those strategic points all must be staked.

One of the new sciences of the last half generation brings out as never before the intensity of importance that centres in the strategic point, so to speak, of human life—the period between 10 and 18 or thereabouts. "Child study" tells us how between these ages all the powers of the future life wake, and can be swayed with a touch, for good or ill, and, moreover, facts prove how sensitive are these boy and girl souls, heavenwards. It is as it were the April and May time, when all is breaking into its blossoming, and the whole fruitage of the days to come depends on the setting of that blossom. Never, through the whole of the years that come after, will that strategic age with its chances be there again. Statistics prove that five-sixths of the conversions that can be ascertained in our own lands, take place during that period.

"He hath made of one blood all the nations of the earth." Though differences get emphasized later between the mentality of these dark lands and that of Western races, the child development follows on just the same lines as with us.

If so, are we in Christ's battle for their souls, fighting wisely or as "one that beateth the air?"

That the needs of these boys and girls are recognised in all Moslem lands is proved by the stress laid on Christian education, but while thousands of pounds annually are spent on this, there is another weapon, far less costly, and far wider in its reach, that is hitherto practically unforaged—the dynamic force of literature.

A certain number of children's books and papers exist, but they are all, or nearly all, translations, and do not appeal to these races with their innate clinging to their own surroundings, and they help to foster unconsciously the idea that Christianity belongs to the West and not to the East. If we could flood these schools with a regular issue of leaflets, with a native atmosphere about them, and a dash of colour to appeal to the eye, each would go far beyond the one boy or girl reader before it had done its course. More than that, they might be a means of systematic

following up of the older ones who have just left the Mission school for the dark, dark world of Islam outside. Beyond that again, by means of the Colporteurs they might reach thousands of those whose reading has been attained in Government schools where Christian teaching is excluded. And, highest of all, if the people at home will pray into these leaflets the power of the Holy Ghost, they could touch, and reach, and hold, and draw at their most sensitive age bands of these souls over the line into actual salvation; with life before them to yield to God's service.

There is another strategic point in our warfare in these Moslem lands. It is that of young motherhood, whose children are getting their first impression of the world into which they have "come—from God Who is our Home."

Hundreds of these young mothers in Egypt and Syria and India have been through the Mission schools and can read. The hard worked Biblewoman can only get round to them now and then, and can give them but little individual teaching. Might not they, too, have, from time to time, papers, in large print, with a picture or two even for them, dealing with the special temptations that surround them, and the special charge that God has given them in their little ones? Could we not seek that before these little ones have passed out of their reach, in the early ripening of Moslem life, and before them themselves have passed beyond its prime into the premature decay of their forces, they may come to Him who understands all that is involved to these women hearts of loneliness and suffering, in having been born under the yoke of Islam.

A strategic point again. If we let the years pass, this power of reading drops into disuse, and the weariness of middle age paralyses the energy for attempting it.

Strategic points are worth making for: worth holding. They are costly. Shall earth's armies put the armies of Christ to shame when the last roll call sounds, and all the cost is transmuted into eternal gain?

Our newly-formed Women's and Children's Department.

There was a slight misunderstanding that gave rise to the statement in the last "Blessed be Egypt" with regard to the literature that is being prepared for women and children.

We have not 72 stories in outline—but we had, quite early in our stay here, as many as 72 possible suggestions on our list, a large number of them given by missionary friends here, and doubly welcome as proving their co-operation.

The following, of the 4 pp. colour-printed series, are now ready (by four contributors):—

Set A.—In green and brown.

"Waterlilies," for women.

"Landsnakes and Seasnakes," for boys.

"The Queen and Her Mirror," for girls.

Set B.—In black and blue.

"Burdens," for women.

"The Sacrifice of Saïd," for boys.

"The Brave Act of Mourina," for girls.

Set C.—In black and red.

"The word that went everywhere," for women.

"The City of Safety," for boys.

"The Sack of Wool," for girls.

The next list is that in preparation for the continuation of the colour series, as follows :—

(1)—"The Chameleon and the Sandlizard," for women.

"The Secret of the Lute," for women.

"The Woman who stopped half-way (Lot's Wife)," for women.

"The Spoilt Camisoura," for women.

"The Treasure of the Sandhills," for boys.

"The Search for the Strongest," for boys.

"The Fish that went too far," for boys.

"The Caterpillar who changed his mind," for boys.

"The Story of the Riverboat," for girls.

"Sitting on a Cloud," for girls.

We are also getting ready the first three of a series of 24 pp. "Story Series," with black and white illustrations. Those for children would be suitable for reward books. The following have been "passed," and are being prepared for the press :—

"Snow and Wool," for women.

"Discovery of a new world," for boys.

"The Cushion of the Cadi's Wife," for girls.

There is also, ready for the press, a 24 pp. Christmas booklet, "When Bethlehem Awoke," with illustrations from Harold Copping's series.

We have also in preparation by other contributors in England and in Petrograd :—

"The Story of Monica," for girls.

"The Boyhood of St. Augustine," for boys.

"The Two Suns," for boys.

A Twice-Born Turk—*continued*

The Remarkable Reminiscences of a Converted Moslem Sheikh.

TRANSLATED BY ARTHUR T. UPSON,
CAIRO, EGYPT,

Superintendent of the Nile Mission Press.



ARRATOR: The next day the Sheikh met with his noble friend the Bey, in the Ezbekieh Gardens. There they seated themselves and discussed Christian missionaries in general and how much good is being done in the East through their work. The Sheikh related how once in early days in Beirut he had heard some outdoor preaching and was attracted by the invitation to the weary and heavy-laden to turn to

Christ. He had made acquaintance with the speaker, who gave him spiritual help.

Continuing his personal narrative, the Sheikh said :

When I returned to my native place I found my father very angry at what I had written to him. I confessed all my sins and affected repentance, and after I had kissed his hands he relented towards me. As a sign of his return of affection he gave me the appointment of preaching in the mosque and made me his assistant in the Religious Court.

Among the Pantheistic Yashratiya Sect.

At that time the Yashratīs were scattered in Syria, taking the name of Sheikh Aly Nūr ed-Dīn, the Tunisian, whom his followers called "al-insān al-kāmil," according to the conventional usage of the Sufis. As a matter of fact, they secretly held that he was the manifestation of Mohammed, and that his essence was the essence of God. I asked permission from my father to join that sect, as the head of it was exiled in Akka, as was also his friend, Baha Allah al-Bah, both having been exiled there because they claimed to be possessed of all the divine attributes. My father gave me permission to join that evil sect, having a good opinion of its head, whom he esteemed to be one of the Walis (saints), and whatever they said about the evil doings of this body, my father would always acquit the leader of it all.

When the Sheikh had taken from me the oath of loyalty and taught me the secret name, and when I had made a plentiful use of the Dhikr by the process which he explained to me, I found that the frequent Dhikr made a deep effect upon my heart as though it were engraved therein and never left me now, as the Sheikh had taught me to picture his form in my heart at the moment of performing the Dhikr, calling it by his name. I also found the conversation of the brethren, his followers, to be on the subject of the Sheikh's being the perfect manifestation of God, who had appeared in all ages.

When this belief took root in my heart I fell into the pit of complete belief in Pantheism, or deification of the universe, holding that the essence of the Sheikh was the essence of every atom of which the earth was compounded, whether organic or inorganic, heavenly or earthly.

The disciple soon becomes in a condition in which there is nothing forbidden and nothing enjoined, neither idolatry nor belief, but he holds that God is the doer of every action since He is every object, and He is the worshipper and the worshipped in every sect and denomination, and He wills to be worshipped from every point of view; therefore all men, however much they differ in general, and in doctrine, all of them have the truth, since "there is no deity (*i.e.*, nothing existing in the universe) but Allah (*i.e.*, all His attributes, however much their names may differ)." Muhyid Din has said :

"Men have made their various doctrines of God, but I hold whatsoever they all hold." (The Sheikh adds, "God forbid.")

I found myself sinking into all sorts of enormities, and I repented of my previous religious repentance and launched forth into imaginations and conceits, for I held the doctrine that everything upon which my gaze might fall, and everything which my ear might hear, *that* was the Mahbūb (the Beloved, who is the

object of our search). At that time I was externally performing Islamic rites.

Awakening from Pantheism.

All religions and sects having now become equal, I took up with any religion I came across, and in spite of all the scenes that I beheld while going the "way" of the Sufis, which I have not space to speak of here, one day the truth appeared to me again like a flash of light, and I had the feeling of having awakened from a spell of intoxication. I then thought that as truth is not plural, no doubt God had one law only, of which the statutes are unchangeable, and it would be in accordance with the perfection of His knowledge and wisdom to make one law for all creation suitable for all time and places and all men. Doubtless He had one religion only, otherwise contraries would meet, and idolatry would be faith, and truth lying.

I recapitulated the thoughts which came to me during the years in El-Azhar and aroused them from their deep sleep, and something that I did not then know to be conscience began to accuse me. I then spent whole nights thinking to what delusion I had come, and I became aware of a resistless motive-power trying to forcibly recover my soul from its snares.

After the Spirit of God had striven within me for a long time, I gave in and surrendered myself to His guidance. I was led of God to a village near my home, where I received an invitation to dine with a friend, and found in his house the Holy Scriptures. Then I remembered how much time I had spent in its persual in El-Azhar, also the incident of the Mitrân in Beirut, and as my host was a Turk who had but very little use for Arabic, I offered to buy the book from him, but he gave it to me gratis. I then learned that the Spirit of God had only taken me to that place for that reason. I returned to my home and sat up by night studying it. Then I promised myself to finish what I had begun in El-Azhar, *i.e.*, collating the quotations of the Koran and the Traditions from the Holy Scriptures.

An Undesired Marriage.

At that time my grandmother asked me to marry one of our acquaintances, but I made great opposition, saying that I was unable to earn enough for my support and hers, nor did I possess any dowry for her, and I would not like my father to provide it. Then I had no household furniture, and I was obliged to imagine what might happen if my father should be angry with me and should drive myself and my wife from his house at any time. In short, I had no thought of ever marrying, as my only desire was to spend my days in philosophical search after truth. When my grandmother heard that speech she blamed me very much—and she had a very sharp tongue.

Semlin: Has your grandmother been long dead?

Sheikh: No, she is still alive, having been born in 1210 A.H. If you saw her you would never imagine her to be more than 60 or 70 years old, for her hair is only partially white, although the death of my father, who was her only child, took away a great deal of her strength and she began to walk by means of a stick.

That evening I sat speaking with my father about the law-court affairs. He then said, "My son, I propose to betroth you to a young lady and to give you enough money for everything that you need. May God forgive all you said to your grandmother, but I excuse you because you do not know the extent of a father's love to his son." [He went on to argue on this line.]

I then rose and kissed his feet and thanked him for his love and care, and gave him back his keys and said that I would never receive them as long as he was alive. I then begged him not to force marriage upon me, but to give me more time to think it over, my only reason being to get out of the yoke by which they were trying to bind me down. My object was to gain time that I might find some means of getting out of it in the future. I sat up all night wondering how to get out of this new difficulty without angering my grandparent and my father, but I found no way of escape.

After the formal betrothal I learned from my father that his main object had been to effectually prevent me from leaving my native land and my paternal religion, knowing what thoughts I had on the subject.

[The Sheikh here went on to give a very fair synopsis of the contents of the Bible, more or less similar to what can be found in a Bible handbook.]

A Christian Awakening.

When I read the Bible for the third time with care and reflection, God showed to me that many Old Testament prophecies point to the birth of Christ, His manhood and His Godhead, also the place of His birth, His parentage and His life, death, burial, resurrection and ascension to heaven; sometimes clearly, at other times obscurely. I was led to compare it with the New Testament. When I did so all the prophecies became clear. Truth then took possession of my heart. I understood the Messiah to be the one promised of God and prophesied of by the prophets, and understood that He came to this wor'd to die as a Saviour for all who believe in Him.

When faith began to grow and conscience was rested, I recommenced to investigate and to meditate, hoping to find a way out, but a stern spiritual conflict took place between Satan on one hand, and my faith on the other. Sometimes the one got the victory, sometimes the other. For some time I remained thus, seeing the truth but not following it, retaining the externals of Islam for fear of blame until the fast of Ramadân came, when I happened to be the preacher in the mosque.

At that moment the rebuke of my conscience became more severe, so I resolved to leave the country. I went to Tripoli, and spoke to one of my friends openly, consulting him as to baptism and migration to some land where I could worship God without fear.

I was led by my friend to a Greek priest, but on consulting his Mitrân he said that he could not baptize me as he feared a tumult among the people. Therefore it were better to send me out of the country. As there was a Greek ship sailing in a few days, we made our plans. Just about that time was the Greek Easter, and so I would go with the priest to the church and listen

to the addresses as though I had embraced the Eastern Orthodox creed.

One day a Sheikh invited me to the evening breakfast after the day's fast. As the mosque was our only rendezvous, some of the Sheikhs asked me to give them a discourse and, as I could not refuse, I took a well-known tradition for my subject, "Be like a stranger or pilgrim in the world and account thyself as one dead."

While I was explaining the meaning, one of the chief men of the town accompanied by four policemen, entered the mosque. After the address was over and salutations finished, this gentleman came to me and said, "His Excellency the Mutasarriff has sent me to bring you to the Government Palace under arrest, for there are multitudes of roughs who are intending to attack you and to kill you. The hooligans are risen against you. We have been searching for you in the churches and in the houses of the Christians, but to our utter surprise we did not find you there but in the Great Mosque, delivering an address to the Moslems as though God Most High wished to give clear evidence to everybody that what that man imputed to you (of conversion to Christianity) is nothing but a fabricated lie."

A Ramadan Tumult.

"And what has he imputed to me? I do not even know who he is," I said.

"This man," he replied, "has an old habit of searching for every poor, half-witted Christian, especially those who know nothing about the essentials of Christianity, in order to bribe them to write petitions to the Government asking permission to embrace the faith of Islam. Many poor idiots have done that, and he has gained notoriety as a Moslem zealot.

"Now, some stupid Christians have gone and informed him that in these blessed days (*i.e.*, the month of Ramadân) you are in the habit of frequenting the Mitrân. Possibly they saw you go with him to the church in order to witness their prayers and their religious rites. When the man heard this he cried at the top of his voice, "God is great, God is great, come here to me, ye Moslems, and hear the greatest of atrocities, come and listen, religion has been put to shame. The hands of apostates have played with it. One of our Moslem Sheikhs has been converted," etc.

"He began to run through the streets with tears falling from his eyes, crying to the ignorant and miserable ones to get up a crowd. Now you know perfectly well what is the state of fasting men at the end of the day. They ran together through the streets of the town, some of them equipped with weapons. They went to the Government House Square asking for one of two things—either to deliver you to them that they might kill you, or to shut you up in prison awaiting judgment. Now let us go over a private road between the gardens until we reach the Palace safely. These police will take care of you. May God preserve you."

I waited a moment to ask power from God, and courage. At that moment my sadness was changed into joy, my depression into gladness, and my weakness into strength, and I felt as

though I were going on a picnic. All the way I was praising God for the tranquility that He had given to me. Finally, we reached the square, and I heard the multitude crying out for me to be killed.

When they saw my calmness they got the more angry and became like madmen, because they were all fasting. On my going up the steps the informer cursed me and my father wickedly, and when I opened my lips and told them that my father was a well-known "*Sharfi*," he cried out, "The apostate is blaspheming."

When the people swarmed round the door of the palace the police beat them off with their sticks, and put me in a room which was a temporary praying-place for the officials, feeling no anxiety for what might happen. Presently the sun set, and the loud roar of the cannon was heard (denoting the expiration of the fast). My friend kindly send me food.

About the third hour after sunset, after all the Moslems had prayed their evening prayers, the Governor came, and there gathered in the reception hall a number of Shiekh's and discussed what to do with me (as I afterward heard from the officer by the door). Then they brought me before them, and one of them said to me, "We are sorry to hear that Sheikh X. has done in causing this tumult without any authentic proof. Now this is a clear case; for either the charge was true at the time, when your presence in the mosque proves your repentance and return to Islam; or it was false, and in that case you will get a very severe punishment. But is it true what they say, that you were visiting the Mitrân? If so, why do you visit him during these holy nights in which most men give themselves to worship?"

I answered that it was not allowable to ask me questions which concerned my own personal liberty, but still I would give him a concise answer.

Since I have devoted myself to search and enquiry for the truth, which is but one, and since you know that the Mitrân is a very scholarly man without any religious fanaticism, I went many times to get information from him.

An interrupter: I am surprised at you; how could you leave the Islamic wisdom and all its learned Shiekh's and expect to get benefit from a man who is a mere *Nasrani* (Christian), and the only object of whose knowledge is Polytheism?

Sheikh (turning to all): Gentlemen, you will observe that the last remark of our friend is full of fanaticism. This should not be. He also says that knowledge is to be found with the Moslems, although that does not affect the case, and he also says that the wisdom of the Christians all goes to Polytheism, but as a matter of fact all the sects of the Christians hold the Unity of God as revealed in the Holy Scriptures.

Now, as the Koran says, "To-day there has been legalized to you the food of those who have been given the Scriptures (*i.e.*, of the Jews and Christians), and your food is allowable to them and virtuous believing men and virtuous believing women of those who were given the Scriptures before you." Now he says, while forbidding the Moslems to marry the idolatrous women, "Marry not the idolatrous women until they believe." But the sacrifices of idolators are forbidden by the unanimous opinion of

the Moslems. Now, if the Koran had reckoned Jews and Christians to be idolators, it would have forbidden marriage with them, and the eating of their sacrifices. Now, after this Koran quotation, shall we say that the Christians are idolators? Why, this is contrary to your book and also the Sunna.

Interrupter: If such is the case, why do the Christians hold the Godhead of the Father, Son and Holy Ghost? If they are Trinitarians, how can they be Unitarians?*

Sheikh: It is our Moslem ignorance of the facts of the Christian religion which caused such as myself to go to the Mitrân to search out with him the truth. (Turning to all.) Now, gentlemen, you have heard from one of the most learned of the Sheikhs of Tripoli the proof of what I say, that Moslems are ignorant of the creed of the Christians.

Interrupter: But how can they believe in three in one? Please tell us.

Doctrine of the Holy Trinity.

[The Sheikh then goes on to explain the Christian religion, giving special prominence to the words of Christ Himself and quoting from the Mitrân the ordinarily accepted interpretation of the relation between Father, Son, and Holy Spirit.]

Interrupter: But the doctrine of Unity in Trinity and Trinity in Unity cannot be conceived and understood, and therefore it must be rejected.

Sheikh: True, the mind is unable to imagine it, but if you are going to reject every doctrine that the mind cannot conceive, nor brain understand, then you must reject the doctrine of God Himself, for we Moslems hold that He is neither an accident nor essence, nor has He time or place, beginning or ending. There is none like unto Him, and His attributes are not our attributes, nor His acts our acts. "There is nothing like unto Him, but He is the Hearing and the Seeing One." In short, we agree with the people of the Scriptures, both Jews and Christians, that the attributes of God cannot be understood by the intellect, being beyond the reach of our thoughts. Now it is clear that the matter we are considering (namely, a Unity of Essence with a Trinity of Persons) is of this character, but if we reject the one on account of this difficulty, then we must reject the other similarly. May God preserve us from that.

Two thoughts have occurred to me which will make our way a little simpler:

1. We hold the attributes of God to be eternal. One of them is that of speech. A speaker requires two conditions—the presence of the one addressed, and the existence of the one spoken of, for our pronouns are all in three persons, as you learn in grammar—the first person, the second person, and the third person. Now, if we say that God, before the act of creation, spoke, we must either hold that He spoke *of Himself to Himself*—and only idiots do that; therefore it is not fitting for God Most High to do so—or we must say that there were existing the other two persons, the second person the one addressed, and the third person the one spoken of. Here we have the trinity of persons.

*Literally: "If they be triplicators, how can they be unifiers?"

2. Your Excellency will observe that relative plurality is not necessarily opposed to unity of essence, for even the Sufis and some professors of Islamic theology have admitted this, and in illustration thereof they have quoted the presence of the fingers in the hand or branches in the tree, deducing from that the plurality of attributes along with unity of essence. I, myself, do not, however, say that this is a clear proof of the trinity of persons with unity of essence, but it may be used as a helpful illustration. The Christians hold that the Unity and Trinity are matters indissolubly connected with God's essence, and therefore incomprehensible. As evidence of the existence of the Holy Trinity the Christians find allusions and references in the Old Testaments, for Christ Himself said to His disciples, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost."

Interrupter : But do you believe in the authenticity of both the Old and New Testaments?

Sheikh : Of course; why not, since both intellectual and objective proofs prove their authenticity and soundness and the absence of any corruption, the Koran itself witnessing to this in many passages?

Interrupter : What, then, do you think of the many contradictions that there are between the Koran and the Bible?

Sheikh : Since the Koran came last, and as it says, was sent to confirm that which had been sent previously, if in any place it contradicts, which would be the contradictor, the first or second book?

Interrupter : Enough ! I see you are an apostate from the faith of Islam. May God protect us (from such as you).

The Sheikh then continues his narrative, saying :

After he had abused and cursed me, the Mutasarrif ordered me to be taken back to the room in which I had been imprisoned, and put two soldiers to watch me.

The friend visited me in my imprisonment that night and told me that the Mutasarrif had informed the authorities at Constantinople by cipher telegram, and I must remain until further news should come to him.

Sentence of Nullity of Marriage.

After half a day news came that the then Sultan, Abdul-Hamid, had decreed that I should be sent back to my native town and there exiled, not being allowed to leave the place without permission. When I got home I found it had been spread about that I would have become a Christian had not the Government prevented me. The town-crier was sent round all the streets, and informed the owners of vessels that no one was to allow me to escape from the place.

Naturally, my father was very upset. He had burned my Bible and all the books and papers containing the quotations from the Koran and traditions. He then shut me in the house, keeping my wife from me for a long period in accordance with the law of Islam, which says that marriage is declared null and void if one of the parties leaves Islam. Many would have persuaded him to have me put to death in accordance with the tradition,

"Whosoever changeth his religion, kill him"; but praise be to God, he had a certain amount of compassion upon me, and would not listen to the suggestion. Being shut in the house and having no physical exercise, I became very weak, being hardly able to walk about the house. God, however, protected me as He always will.

After a time my father caused a doctor to be brought to see me. Fortunately, he was an evangelical one, so I got him alone privately and said to him, "The only remedy for my disease is for you to bring me a small-sized Bible, but do not let my father see it. I am prepared to pay whatever it may cost. I believe that God sent you here to me specially on account of this very book of which the Sheikhs of Domyat burned one copy and my father another." Next day the doctor brought the book in his pocket according to my request and offered it as a gift. My joy reacted favourably upon me, and I got stronger without the use of medicine.

Re-married to his Wife.

I was, however, imprisoned in the house for many months, until some neighbours intervened on my behalf. My father made out a new marriage certificate after ordering me to recite the two creeds and a confession of belief in the doctrines of Islam. My creed, however, was simply the Unity of God from my heart. As for the words following that, it was the sheerest hypocrisy, for the truth had gone deep down in my heart and it could not be uprooted. My conscience was continually reproving me for this hypocrisy, and every time I said a word against the law of God I felt reproved as though there were an observer keeping watch over every sin that I committed. This observer was no other than the Spirit of God who was with me during all these dark days.

God Almighty then changed the hearts of all the people toward me. They had by this time forgotten my apostasy, for a year had now gone by, and they began once more to beg my father to put me back in my old position of Imam of the mosque in succession to him, and so it came to pass.

Set at Liberty.

At that time I composed a poem in praise of an official who stood high in favour with the Sultan Abdul-Hamid. I asked this official to intercede for me, that the former decree might be reversed and my liberty be restored. As a result, before a month had passed I was once more free.

My first journey after this was taken ostensibly for recreation, but really in order to escape from the country. I went to Tripoli (Syria), but as there were spies about, I was not able to obtain an interview with the Mitrân, nor could I see any of the religious leaders. From there I travelled to Homs, where I was asked to preach in the mosque. Some trouble occurred, and I soon left the district.

A Perilous Journey to Damascus.

Outside the town I found a caravan leaving for Damascus, and, as it seemed providential, I joined them. After two days,

when we were about half-way, just before sunset, we were obliged to go through a narrow pass between two mountains, and the men prepared as though to attack an enemy.

On my asking the reason, they told me that on the summit of the hill just ahead of us there were a number of Bedouin Arabs, who were highway robbers. These men were at that moment collecting stones to shoot at us from their catapults, and before long we heard the "whish" of the springs, and pieces of flints fell around us on every side. Some faces and heads were cut, but, although stones passed close over my head, praise God, I was not hurt.

Horsemen then rushed forward in the pass, and the slingers came down from the hills. They made the camels kneel down, and stole all the silk and cotton goods with which we were laden. When my camel knelt, two Bedouins seized my arms and ordered me to take off my clothes. I politely answered that as they had taken cloth that would be sufficient to make clothes for many years, they might kindly let me keep my clothes to protect me from the cold night, especially as there was no great value in them.

One of the leaders, wearing a silk *kufiya*, heard me speak, and shouted loudly, "by the sword of Mohammed, do not touch this man until I come down to you." They obeyed and stood still. He then said, "There is no man cleverer at the sling than I in all this district, and I have sent many stones at this man with the utmost care, but every time I have missed him. By the sword of Mohammed, I swear to you—and you know the truth of what I say—that if you were to stretch a single hair between two upright sticks fifty feet from me I could hit the hair in any part of it that you wished. Now, it is clear that this is a blessed man, who is under the care of some of the Auliya (saints), therefore let us leave him alone."

They replied that they would not take my clothes, but they wished to search them; but he angrily looked at them and said, "This man is in my presence" (a phrase used by the Bedouins to signify protection), "and I will cut off the hand of any man who touches him."

He then turned to me and asked where I was going, and when I told him "to Damascus," he said, "Sit here." He fetched the ass on which the leader had been riding, put me on it, and gave me a pouch containing food to eat on the way. He then wound a red handkerchief around my turban, and said, "Now, if any one interferes with you in the road tell him that you are under the protection of So-and-so, whose scarf this is. God keep you in safety."

I went on, praising God for this providential deliverance, travelling by night, and feeling neither fatigue nor need of slumber. When the morning came, I saw a village on a hill, where I obtained some rest. I then went on, asking the way from passers-by, and resting in the villages, until I reached Damascus on the third day.

I entered the city in the morning and went to the square, where I left the donkey in charge of the inn-keeper. I was intending to take a stroll around the town to inspect this very

ancient and beautiful city. While I was considering what I should do, a fine carriage passed me, and a handsome young man of seventeen stepped from it and informed me that his father, a Pasha, invited me to his mansion for the sake of old friendship. There I was well received by gentlemen who had known my father, and I related to them the incidents of my journey.

After drinking coffee, the head of the house whispered in my ear a word which bore great risk in those days. It was that he was a member of the "Young Turk" party. He invited me to join the society, explaining its noble objects, and in the end I joined.

Initiation to a Secret Society.

Salim: How did you join? I should like to know all about it.

Sheikh: The man and his friend were called upon to testify of my general character and my ability to perform all that the society asked of me, even to the shedding of blood, and then drew up a form of guaranty by which they bound themselves as surety for me. They then took me blindfolded, by night to an unknown house, and led me into an inner room. From the whisperings I gathered there were many people present. They sat me on a chair, and one of them questioned me as to my birth, my birth-place, my family, my education, and my motives for desiring to join this society, which would expose me to great risk, since Abdul-Hamid and his despotic officials were spying in it every instant.

I replied that love of my fatherland and my compatriots who were suffering great oppression made me desire to spend myself in their advancement, which, apparently, could not come except through the principles of liberty, equality, and unity, which were only to be found with this society.

The questioner said, "Suppose that it requires you to shed your blood, do you care to spend your life for the cause?" I replied that I was ready to do so.

He asked: "Will you take the oath, and agree that if you break your word your blood may be shed by order of the society?" When I agreed, one of them took me into a room and removed the bandage from my eyes. I found myself before a table, on which were the Koran and the Bible, with a revolver. Three men were sitting by the table, disguised.

I saw my friend the Pasha take a paper from the table, upon which was the copy of the oath, and, after putting the bandage on my eyes again, he made me repeat the oath, placing my right hand upon the Koran and the left upon the revolver. He then took me back into the general assembly room. On removing the bandage I saw that those present were eight in number of the chief inhabitants of Damascus. The secretary gave me a card, with my number and the date of my initiation, and a guide-book to the cyphers which they used when required.

Later, they decided to locate me, for the time, at Marqib, near Latakia, in order to pose as a leader of religion, but, in reality, to be a secret political agent, quietly giving instructions to the people, to show them the amount of despotism and tyranny in Syria. They gave me credentials in cypher to comrades in

those parts, many of whom were holding important positions under the Government.

I left Damascus, and travelled to Akka, Tyre, and Sidon, passing many places in the vicinity of Mount Hermon, where I obtained information of the religion of the Metawallis and Behais.

After passing some of the towns of Lebanon I finally arrived at Beirut, where I made myself known to the Young Turk party and told them of my political objects, that they might assist me in my work. Then I went to Tripoli, and after a few days at my own home, took leave of my father to go to Baniyas.

As the season was advancing, the people wished me to remain with them the three sacred months of Rajab, Shabân, and Ramadân, to deliver special addresses. I was able to show them, to some extent, what a rule of depotism they were living under, but letters came asking me to take my family back to live there, in order to teach them the Arabic language and religious subjects. My father gave his consent, only stipulating that I should not make friends with any Christian.

Spiritual Backsliding.

Salim : What was your spiritual condition at that time?

Sheikh : I joined the Young Turk party in Damascus for the only purpose of propagating religious liberty in order to get personal freedom for myself and others like me, who intended to make known our views concerning the truth. But I am sorry to say that by joining that secret party my religious fervour cooled down, and I became so slack that my religion was used merely for political ends. In spite of all, however, the Islamic faith within me had been wrecked once for all, and there remained nothing but external religious acts and words.

My conviction that Christianity was God's true religion remained as before, but my endeavour to follow it stopped, the fire in my heart having become dim, though not entirely extinguished. Often when left alone I would feel the rebuke of the Spirit of God, and for that reason I avoided being alone. Whenever I happened to sit with a Christian I experienced great joy.

Before a year passed I moved my family in order to be near one of the chief Catholic Christians of the place, and we were like brethren.

For two years I stayed in Baniyas, and was at first very happy, but during the last half I found much opposition, partly due to the fact that I made the acquaintance of so many Christians. This caused them to make all sorts of charges against me, and I asked permission of the party to return to my birthplace.

Anarchy in Latakia.

While in Beirut I formed acquaintance with one of the residents of Latakia, and through him I decided to go there, and he assisted me to open a primary school, although the Mutasarrif opposed the opening of it without an Iradè issued by the Sultan Abdul-Hamid.

This Mutasarrif (local governor) was such a religious fanatic that he would gather the parents of the Moslem scholars of the

Roman Catholic School and warn them against sending their children to it for fear of their leaving the Islamic religion. He threatened them with penalties if they did not take them away, and sent police to stand outside the school door to prevent Moslem scholars from entering.

I said to him, "You are a very devout Moslem, but you must either allow me to serve my Moslem friends through my knowledge, or I myself will get an appointment in the Roman Catholic school, and so serve the children of the Christians. I do not want to deprive my Moslem brethren of my religious knowledge, but unless you agree to my first proposition you will see me coming every evening from the "Frère" school and carrying my book to the Great Mosque in order to deliver a lecture. Should even your Excellency forbid that?"

He stroked his long white beard for a moment and then said, "Be free in your own school and I will bear the responsibility." He began to visit my school and I met with great success, teaching by day and preaching in the mosque and private assemblies by night, teaching them to expect religious liberty.

When the first tidings of the promulgation of the Turkish Constitution came to us they exceeded the limit, for they even transgressed against the rulers, and anarchy ruled in the town. They made my school a place of meeting and decorated it as much as possible. One of the more enlightened ones suggested that every speaker should send me his address in order that I might read it and take from it unsuitable expressions, but none listened to him. They rushed to the platform, and most of them in their addresses accused officials of various crimes and of having accepted bribes, and promised them all sorts of punishments. Next day all those met together who considered themselves members of the Society of Union and Progress.

They invited the Nusairiya sect to join them, and going to the Government House, gathered together the officials to make them swear fidelity and uprightness. If any one uttered the least word of resistance or was suspected of bribery they cried out, "Down with him!" The others would reply in the affirmative, so that after two days the palace was emptied of the officials whose downfall had been proclaimed. Some resigned to preserve their honour. There remained in the palace only the Mutasarrif and a few clerks. When some leaders (and all were leaders in those days!) cried for their downfall, I advised them to let the Mutasarrif alone and I would ask him to resign. He consented, and even gave away all he had to appease the crowd. The palace was shut up, with only a few police left in charge. Ignorant and learned were all equal now until the town became, in the words of the Arabic proverb, "A sack of onions—all heads," for they supposed that this was the meaning of liberty, equality and fraternity. They would listen to no adviser. *Before the Constitution the despots were a number of individuals, but afterward all the inhabitants were despots!*

In the end they sent me, under arrest, to the Martial Court, but my life and deeds were crying aloud to the Moslems, "Am I a Hamidite or a Constitutionalist?"

(To be continued.)

Fifty Years for the Girls of Upper Egypt.



THE PRESSLY MEMORIAL INSTITUTE, ASSIUT.

"**I**T was the happiest day of my life." These words were on many lips at the close of the 25th of March, 1915. The event which made this a day that will always be remembered by scores of women and girls in Egypt was the Jubilee Anniversary of the Pressly Memorial Institute.

For those of us immediately connected with the management of the school, the joy began when weeks before we called together a committee to make plans for the celebration. You who are shareholders in this institution will be interested to know who comprised this committee. They were Miss Rena Hogg, whom you know; Sitt Bekam Akhnoukh, one of the strongest and best of women, who graduated from the P.M.I. in 1881 and the following year married a promising young lawyer, Sitt Oraneya Abadeer, also of the class of 1881, who has been teaching in her alma mater these thirty-four years, and who is lovingly called "my teacher" by hundreds of girls in Egypt and the Sudan; Mrs. Aneesa Maowad, our pastor's wife, who was educated in the Cairo Boarding School and in Knoxville College, and who taught some five years in the P.M.I. before her marriage—women strong and able, whose friendship one appreciates and whose judgment one trusts. These with Misses Work and Criswell formed the committee, and together we planned for the Jubilee celebration.

Invitations were sent out to over five hundred old students. These were urged to "honour us with their presence from 10 a.m. to sundown," and those out of town were made welcome to spend the nights preceding and following the 25th in their old school home. Over one hundred and fifty were able to accept the invitation, and by noon of the 25th this old school was a busy,

buzzing place. They came from far and near—old and young, rich and poor, and all were school girls once more as together they talked over the good old days.

The forenoon was given up to meeting with friends old and new. There were happy, chatting groups everywhere in old favourite haunts—on the verandahs, in class rooms and yard, in bedrooms, dining rooms and garden, parties sitting in quiet places, others going all over the building to see what changes have been made in recent years—all as happy and seemingly as care-free as school girls who had not yet faced life's duties. Sitt Fardos Ishak, the wife of our pastor in Kena was the leader of a merry party of girls, who had with her left schools in the late '80's. No matter where she met us she would raise her hand and, a school-girl once more, ask permission to do some childish trick. What peals of laughter she provoked!

One of the dearest groups sat under the orange trees. There was Sitt Aneesa, one of the two whose coming to Miss McKown in the face of great opposition, March 5th, 1865, was an earnest of better days for the girls of Egypt; Sitt Wanda, Sitt Sufuf, and others who enrolled during those first faith-trying months; Khalti (Aunt) Jimiana, who has the honour of having been the first Egyptian teacher in the school; Sitt Hinoona, who has been teaching in a village school for the past thirty-four years, and who had not been back during that time; these, with others, some with their children and grandchildren, made a quaint picture. On the playground were merry, laughing groups of girls who had left school more recently; and still others gathered around the piano, singing old familiar songs while one of their number played. There was a group that one felt sorry for, and yet Miss Oraneya, who was the centre of it, was without doubt the happiest person in the whole company. This group had its headquarters in the room where the food was stored. One had but to step inside this room to realise how much more sumptuously the guests would fare than could have been possible had the school provided the dinner. The Assiut ladies, led by Sitt Belsam and Sitt Aneesa, had begged to be allowed to provide everything—a most generous request, and generously executed, as a stream of servants kept coming all morning bearing on their heads immense trays and baskets laden with food.

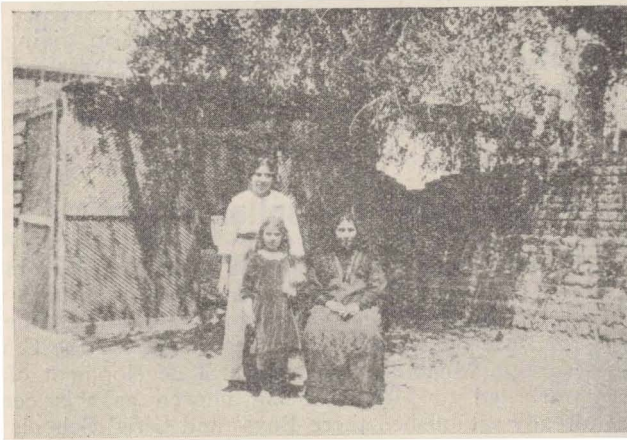
The dinner was served picnic style on the grass under the large, bright-coloured tent erected for the occasion. The classes of 1914 and 1915 made a pretty picture, as in their simple dresses and dainty white aprons they served the guests, and turkey, mutton and pigeon, pickles, cheese, and native bread, with sweets and oranges, never tasted better than they did that day. But best of all was the happy fellowship enjoyed. Just here I wish to quote from a note received the following day from Mrs. McClenahan: "Hearty congratulations over the perfect success of yesterday's affair. . . . The dinner was delicious; and to see all those women, so varied in circumstances and stations in life, all mingled in such happy fellowship, spoke worlds for the spirit of the institution."

During the dinner hour Miss Oraneya read bits from letters sent by some of those who could not be present—words of

appreciation for their "mother" (their school), and of longing to see once more old friends who would gather for the Jubilee. There were some eighty letters and telegrams from old students scattered from Alexandria to Khartoum. There were messages from missionaries, including a letter from Mrs. Hogg, who had shared with Miss McKown the labours of these first years, and who still follows the work of the school with great interest; while Mrs. Alexander, who too was closely associated with the school, made the long journey from Cairo expressly for this occasion.

After dinner, while the merry chatter continued in every quarter, school girls and servants cleared away dishes and remains of food and placed benches and chairs for the afternoon programme. When all had gathered—the 150 old students with the 250 now in school, the Assiut missionaries and older College teachers—it was time for the programme.

Happiness was written on every face as we stood to sing the 100th psalm, and one felt satisfied that the day was being a



THREE GENERATIONS OF PRESSLY MEMORIAL SCHOOLGIRLS.

great success. But how the expression of joy deepened as the programme continued! Really, I think the "gladdest" sight I ever witnessed was the faces of that company of splendid women and promising girls as later they sang the school song.

Miss Oraneyya, the first speaker, was greeted with great applause. She is doubtless known personally by more Egyptian women and girls than any other woman in the land. Over fifteen hundred girls have called her "teacher." Her talk was very informal and most entertaining. She seemed to forget everything except the happy fact that she was among her girls and that she had something she wanted to tell them. She made Miss McKown and the first years of the school very real to us. Mrs. Fardos Ishak followed with the history of the school from 1885 to 1903. She did not forget to bring in some of the lighter, funnier experiences of those days. Mrs. Zahia Gindy told of the later development of the school, giving a clear idea of present conditions. Tribute was paid to Misses McKown, Kyle, Jessie

Hogg, Dickey, and Boyd, former superintendents of the school.

Miss Rena Hogg spoke on "What P.M.I. Girls are doing for Egypt." There was much of inspiration as well as of information in her address, and one felt that the work of these has indeed been a large one. And yet there was no word to encourage any one to rest on her oars, but every encouragement was given to press on in the task assigned by God. The Jubilee song, to the tune of Auld Lang Syne, was sung heartily, and together we renewed our vows of loyalty and friendship. Faces showed deeper, more subdued joy, as we neared the time of parting, as, with hand clasping hand, we sang our closing song. After prayer by Miss Hogg we were dismissed just as the school has been dismissed all these years—by repeating the Lord's Prayer in concert.

The text selected for the programme cover, "The Lord hath done great things for us whereof we are glad," was echoed by all, and there wasn't a face that had not testified the livelong day to being *glad*. Oh it was a great day—an inexpressibly happy day, a deeply inspiring day. Our Father who had guided in the preparations was manifestly present throughout the day. He just seemed, as it were, to take a special delight in giving the best of everything to this company of His daughters. Truly "The Lord hath done great things for us whereof we are glad."

RUTH WORK.

The New C.M.S. Hospital, Menouf.



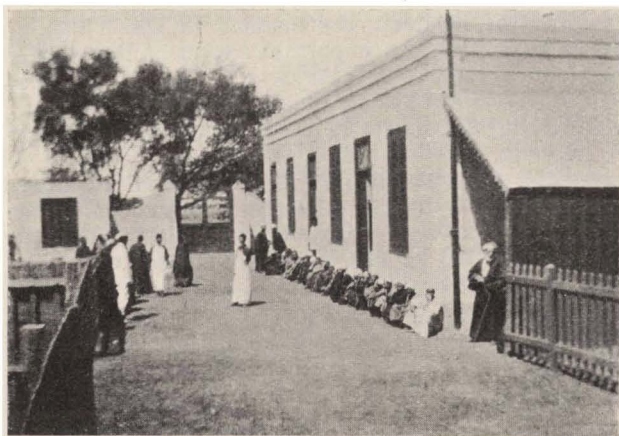
HE new Hospital in Menouf is the direct outcome of Dr. Harpur's many years' service in connection with the Itinerating Medical Mission. For some time the need has been felt for a strong centre for the C.M.S. work in Menoufia. The natural development of the work led to Menouf being chosen as this centre.

There was already established there Boys' and Girls' Schools and Church. Two catechists were working in the Menouf Markaz, and a dispensary was being worked at Hamoul, three miles away. It was decided early in 1914 to purchase land in Menouf, and to erect an out-patient hospital and doctor's house. Plans were drawn up by Dr. Lasbury and Dr. Harpur, and on April 14th, 1915, we all assembled to take part in the opening ceremony. Nearly three-quarters of an acre of land was purchased, and on it was erected the doctor's house, a dispensary, including a ward for in-patients, a chemist's shop, and a large preaching room. To the south of this building two Ankylostomiasis sheds were erected—one for men and one for women.

On April 14th, at 9-30 a.m., the Dedication Service was held, and the new premises were dedicated to God's service by the Bishop of the Diocese. The American Mission was represented by Dr. Giffen, Mrs. Watson and Miss Thompson, the North Africa Mission by the Rev. W. Fairman. The Bishop, in his opening address, referred to the early work of the American Mission in Menouf. For years they had carried on school work and evangelistic services in this town, and when the C.M.S. work

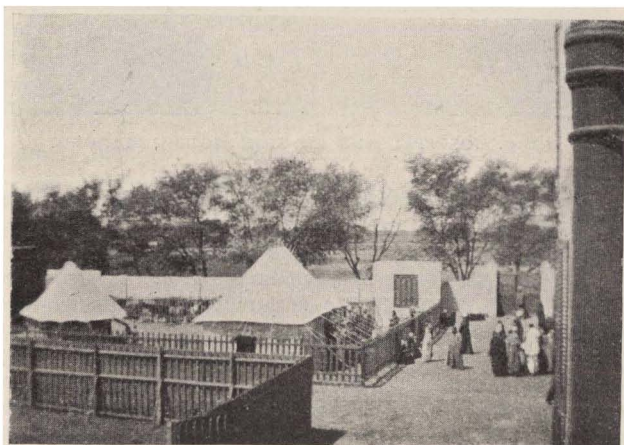
in the province developed, they had generously handed over their work to the C.M.S. in order to enable them to expand their work in the district.

At 11 a.m. a public gathering was held in Arabic for the natives. A large tent was erected in the compound, and about



DISPENSARY PATIENTS WAITING THEIR TURN TO SEE THE DOCTOR.

three hundred notables and others from all parts of the provinces assembled, and thus formed a very representative gathering. Bishop MacInnes presided. The Governor of the Province, who it was hoped would be present, wrote expressing his real appreciation of this medical work. Sir David Semple, the Director of the

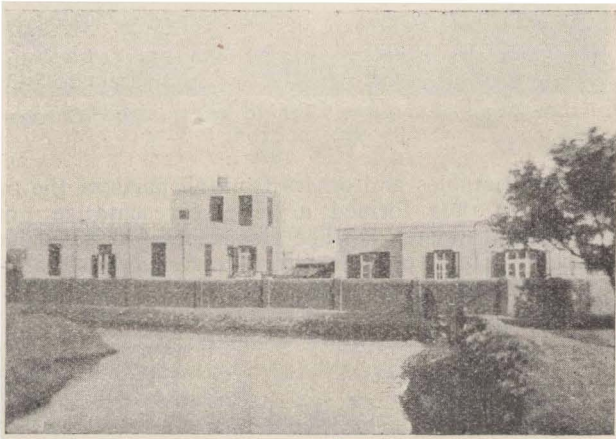


ANKYLOSTOMIASIS COMPOUNDS. MEN'S DEPARTMENT.

Department of Public Health, telegraphed: "Best wishes for success of new dispensary." The Bishop, after a brief word of welcome, called upon the Rev. Canon Gairdner to speak.

Canon Gairdner, as secretary of the C.M.S. in Egypt, gave a detailed account of the aims and methods of the C.M.S. medical

work. After referring to the successful work carried on in Old Cairo, which had for so long been associated with the name of Dr. Harpur, he explained how the development of this Old Cairo Medical Mission had led Dr. Harpur to go out into the Provinces and to give himself up to work among the fellahin. This new branch had grown until the Society had found it necessary to build the Hospital, the opening of which they were met to share in that day. An important aspect of the work, he said, was the treatment of the Ankylostoma patients. This disease was the most universal and deadly of all those that affected the fellah. It was a veritable scourge in the provinces. Its origin was a minute parasite, which lived in the wet soil. Then, when the fellah trod the soil with his bare feet, it entered into him through the skin, and from thence it passed into the circulation of the blood, producing anæmia. Considering that the majority of the fellahin were affected by this scourge, it might rightly be said to be one of the plagues of Egypt.



C.M.S. HOSPITAL AND MISSION HOUSE, MENOUF.

Turning to the treatment of the disease, he said there was one bright spot in this tale of woe, and that was that it was easy of treatment, if taken in time, and, further, its cure was almost certain, and sent the sufferer back to his work as strong as ever. The Society very soon became acquainted with these facts, and as early as 1894 Dr. Harpur began to treat the disease in Old Cairo. The success was so striking that ten years later they were compelled to construct special wards. How great a service these wards had rendered to the Egyptian nation might be judged from the fact that some 8,000 fellahin were annually treated and sent back to their homes cured and strong. Egypt was thus presented annually with 8,000 strong men instead of invalids! When Lord Kitchener, the friend of the fellah, visited the Hospital some time ago, he was so struck by what he saw that he planned and began to inaugurate a great national scheme for combatting and curing the disease, and they were proud to claim the Government scheme as the daughter of their private work.

Canon Gairdner was followed by Atallah Effendi, who for many years has been associated with the work of C.M.S. in Cairo.

Sheikh Mohammed Hassan, a well-known Mohammedan preacher, also spoke, and in Arabic verse expressed, as a Mohammedan, his appreciation of this Medical Mission to the fellah.

The Bishop then, in a short speech, declared the Hospital open, and an opportunity was given to all to look round the compound.

At the time of writing this new work has been going on for a little over a month, and the results have been most encouraging, and everything goes to show what a tremendous scope for work there is in this thickly populated part of the Delta of Egypt.

W. WILSON CASH.

MY friend had been chief of police in the capital, and knew as few men know how to read the hearts of his fellow countrymen. He came to call, and we talked of the teachings of the New Testament and how it concerned us. Kim listened, took the Book with him, but returned it in a few days. I asked him how he liked it. Said he: "Its good. Walking on the water and such like I don't believe in, but the moral tone of it is certainly good." He disappeared. This was in 1899. Later I heard that he had fallen under suspicion as a reformer, that he had been arrested and locked up in prison.

In 1903 there came to me a little closely packed Korean letter, hardly bigger than a seamstress's thimble. I undid it with care and found it was from Kim, a message saying: "I have found what you told me of years ago, thank God." Later, when the opening guns of the Japan-Russia War shook the capital like an earthquake, Kim's prison opened and he and his comrades were free. He told me of his experience. "In my agony, not knowing what day my turn would be to pass under the knife, for my best friend had already been beheaded, I read the New Testament through four times, but found no relief. Finally, one night, as I was reading a sermon by Mr. Moody, printed in Chinese, a great light and joy broke in upon me. My heart sang while my eyes overflowed with tears. God had forgiven and accepted me, and my soul had found rest."

Mr. Moody would have smiled to think that his sermon done into vertical Chinese pictures down the page would one day speak a message of relief to a troubled Oriental locked in an Eastern prison. The power of a good book, who can measure it?

From *The Bible Magazine*, April, 1915.



The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt No.	£	s.	d.
1915.				
Mar. 10.	5726	1	0	2
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"	5728	2	2	6
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Already ack'd	..	1213	15	10½
As above	..	186	1	1
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"	5858	2	2	0
"	5859	5	0	0
"	21. 5860	32	6	2
"	25. 5861	2	15	9½
"	5862	2	4	4
"	5863	2	2	0
"	5864	1	0	0
"	5865	3	3	8
"	26. 5866	1	1	8
"	5867	1	1	11½
"	27. 5867a	4	0	0
"	28. 5868	10	0	0
June 1.	5869	1	0	0
"	2. 5870	1	0	0
"	4. 5871	5	0	0
"	5872	2	3	6
"	5873	7	0	0
"	5. 5874	5	0	0
"	5875	10	0	0
"	5876	2	6	0
"	7. 5877	1	0	0
"	5878	1	2	6
"	5879	1	1	10½
"	5880	6	15	8
"	8. 5882	1	8	0
"	9. 5883	1	8	0
"	5884	5	5	0
"	5885	5	0	0
"	5886	1	1	0
"	5887	1	1	8
"	11. 5888	5	0	0
"	5889	10	0	0
"	5890	1	3	6
"	12. 5891	2	6	0
		£325	17	4½
General Purposes	..	280	6	10½
Special Purposes	..	45	10	6
		£325	17	4½

Hymn.

My hope is built on nothing less
Than Jesu's blood and righteousness ;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.

On Christ, the Solid Rock, I stand ;
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace ;
In every high and stormy gale
My anchor holds within the veil.

On Christ, the Solid Rock, I stand ;
All other ground is sinking sand.

His oath, His covenant, and blood
Support me in the 'whelming flood ;
When all around my soul gives way,
He then is all my hope and stay.

On Christ, the Solid Rock, I stand ;
All other ground is sinking sand.

And when I hear the trumpet sound,
Oh, may I then in Him be found,
Clothed in His righteousness alone,
Faultless to stand before His throne.

On Christ, the Solid Rock, I stand ;
All other ground is sinking sand.

No.

A Fellowship of Faith for the Moslems
in prayer, service, and sacrifice,
for all Workers at home and on the field.

Leaders—

The Right Rev. CHARLES H. STILEMAN, D.D.,
late Bishop in Persia.

The Rev. SAMUEL M. ZWEMER, D.D., F.R.G.S.,
of Arabia, and Egypt.

Member's Name

Here we offer and present unto Thee,
O Lord, ourselves, our souls and bodies,
to be a reasonable, holy and lively
sacrifice unto Thee, for this service.

Yea, and if I be offered upon the sacrifice and service
of your faith, I joy, and rejoice with you all.

For the same cause also do ye joy, and rejoice with me.

—Phil. ii. 17, 18.

This fellowship was proposed by, and planned together with
J. Martin Cleaver, B.A., July 21st to 24th, 1915.
A month later, he entered into rest, August 24th, 1915.

Facsimile of Member's Card.

“Blessed be Egypt.”

VOL. XV.

OCTOBER, 1915.

No. 64.

Editorial.

“Thy brother shall rise again.”—ST. JOHN XI. 23.

“If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.”

Wherefore comfort one another with these words.”

—I THESS. IV. 14-18.

All the world is sorrow stricken at this time, and we, too, have had a heavy burden of grief laid upon us.

From Egypt, the news first reached us in May that Mrs. Pollock was gone. A month later came the sorrowful tidings that our valued and dearly loved friend, Dr. Finney, was taken from us. A few more weeks, and again the messenger from the Celestial City came, to summon John Martin Cleaver to the Heavenly King. It has been sorrow upon sorrow to some of us, but beyond, on the other side of the river, we know there has been joy upon joy in the presence of the angels. Our heart's deepest sympathy is given to those who have lost their best beloved—Dr. Pollock, as he turns again to his solitary work on the mission boat; Mrs. Finney, as she steadfastly goes on with the Egyptian Church in Alexandria, as their mother and friend; Mrs. Cleaver, as she bravely faces the future with her family of little children, knowing that the Heavenly Father's loving care will never fail them.

We share their deep, heartbreaking sorrows, and feel with them our own need of the Lord's comfort and compassion. Out of the darkness light will come to us: out of death, life will come to others.

In another part of the magazine we tell of Mr. Cleaver's last wish, before he was taken from us. We believe that many of our readers will be glad to join “A Fellowship of Faith for the Moslems, in prayer, service and sacrifice.” A facsimile of the member's card may be seen in our frontispiece; and all are invited to join the fellowship who truly desire to devote the whole or part of their lives to the need of the Moslems.

At this early stage, no exact plans are made as to the working of this Union for prayer, service, and sacrifice. We would rather have a ready mind to follow our Master's leading, assured that He is with us, and that He has the pattern in His own keeping.

It was agreed with Mr. Cleaver at the time of taking counsel together concerning "The Fellowship," that we should print 10,000 copies of Dr. Zwemer's Address at Keswick, and seek that these should be widely distributed in the neighbourhood of each of us, in the hope that many more would be led to pray, and give their lives for the Moslems. These have been printed, and application for copies may be sent to the Secretary of the Nile Mission Press, 16, Southfield Road, Tunbridge Wells. The title of the pamphlet is "The Fulness of Times in the Moslem World." It may be obtained at the cost of 2/6 for 50 copies, and 6d. post. From November 1st the postage will be heavier.

We have reproduced, for the sake of the new generation of missionaries in Egypt, the short account of the first going out of the Egypt Mission Band, in 1897-8; and also Mr. J. Martin Cleaver's own testimony as to the way that God had led him. He knew not then the years of patient toil at home which lay before him. Four years of Arabic study in Egypt, and of ceaseless effort to let his light shine for Christ there; and then thirteen years at home, laying the foundations of the Mission and sending out more workers. His whole heart was in it, but the strain was too great. He literally laid down his life for the brethren. The day before he passed away, Mr. Cleaver said the words again and again, "On Christ, the Solid Rock, I stand." In his weakness he rested his soul on Christ alone. Our deep sympathy is given to his father and brothers and sisters; and to all in his own Mission who have leaned on him as a steadfast friend. Their sorrow is ours.

We specially plead for the prayers of our readers for the Nile Mission Press in Cairo in entering upon its winter's work. They have followed with us from step to step in its career, and we are just now beginning a new move forward, which we trust will have the double effect of increasing the efficiency of the Mission Press, and of causing the work to weigh less heavily on the workers.

Mr. Howard Weaver, who has gone out to take up the position of business manager, will value the prayers of those at home. We need to remember him in learning Arabic, and in mastering all the difficult details of work in a new country and with native helpers. Mr. Upson will warmly welcome this strong help, as he returns to Egypt after his summer in England.

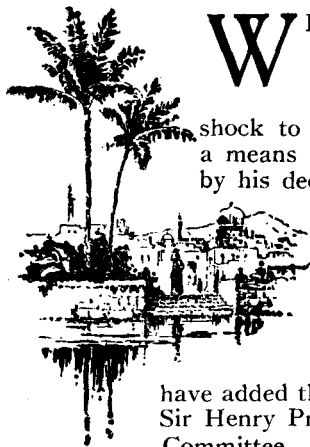
It is a cause of great regret to us all that Mr. Gentles will not be returning to Cairo. He has given us ten of the best years of his life, and has had to fight against great difficulties. He has won us a good name for Arabic printing throughout the Moslem world, and we thank him for all his toil and perseverance. We trust that a happy home and work will await him in Great Britain.

The news has reached us of the marriage of Rev. W. L. McClenahan, of the American Mission in Egypt, to Miss Tula D.

Ely, of St. Louis, United States America, on August 17th, in Cairo. Our warmest good wishes and earnest desire for their happiness are given to both. They are known throughout Egypt as devoted evangelistic missionaries, and they have friends everywhere, among both Europeans and Egyptians. May God's best blessing rest upon them.

◆

The Nile Mission Press.



WE are grieved to have to record this quarter the "Home-call" of a member of our Executive Committee, Mr. J. Martin Cleaver. It came as a great shock to us all. Mr. Cleaver has always been a means of strength to the Committee, at once by his deep spirituality and his sound judgment. His loss will be greatly felt. Let us remember his loved ones much in prayer, that the God of all comfort will be with them. We also extend to our friends of the Egypt General Mission our heart-felt sympathy.

We are glad to state that we have added the names of Mr. F. Stanley Service and Sir Henry Procter to the members of the Executive Committee. We extend to them both a most hearty welcome, praying that, as we believe God has joined them to us, they may be a strength to the work in all our future deliberations.

Since our last issue, Dr. Zwemer and I have held several meetings about the country, which were much appreciated. Fresh interest and prayer has been aroused, and his visit terminated with what was evidently a very special time of blessing at Keswick. One of the outcomes of that meeting is the new venture of "A Fellowship of Faith for the Moslems," to which a separate article is allotted in this quarter's magazine. We are enclosing a Form of Membership in case our friends wish to join.

Mr. Upson has not recuperated as we had hoped he would, although the rest is doing him good. He still needs our prayers. He is hoping to do a little deputation work in Lancashire and district in October, and still has a few dates open, and if any friends would care to arrange a meeting for him in their immediate neighbourhood, we should be very grateful. He hopes to return to Egypt early in November.

We are thankful to be able to say that Mr. Howard Weaver, our new worker, sailed for Egypt on Wednesday, September 15th. Mr. Weaver has gone out to take over the business managership of the Nile Mission Press. He will need and value our special intercessions. Mrs. Weaver and the little ones are remaining in England for a year, when they hope to join him. A splendid farewell service was held at the Willesden Green Baptist Church, of which Mr. Weaver was a member, on September 9th. We also had the pleasure of having Mr. Upson with us that evening, and of hearing a few words from him.

We are hoping that the fact of Mr. Weaver's outgoing will

give rise to a new forward movement, as it relieves Mr. Upson from this very necessary part of the work, and he will now be free to give the whole of his time to Publication and Colportage work.

Other arrangements are also in progress with reference to the Printing Department. Mr. Gentles will not be returning to the work in Egypt. He made a splendid recovery from his operation, and we wish him God-speed in his future work wherever it may lie.

Whilst the above events have occupied us at the home base, the work in Egypt has continued almost in full swing during the summer months. This is the more remarkable seeing that Mr. Upson and Mr. Gentles have both been absent. We owe a great debt of gratitude for the above to Dr. Kruidenier, who has again stepped into the breach and supervised the work in Mr. Upson's absence. We have not forgotten Dr. Kruidenier's great kindness during the time we were negotiating for our new premises. For his past and present kindness, we are sincerely grateful.

We also wish to thank Mr. Russell of our own staff, as well as all our native workers who have so ably helped to keep the flag flying.

This leads us to the thought of the winter's work here at home. Upon this naturally depends the work in Egypt.

Many in the homeland are beginning to feel the pinch with reference to the earthly war. The new Budget just issued will doubtless make a still greater difference. The question now is therefore, whether Christ's work in the lands beyond is to suffer, or whether, by dint of real personal sacrifice, we shall be able to walk, "whereunto we have already attained."

May God enable us to realise the solemn words of Christ that, "whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

17th August, 1915.

DEAR MISS VAN SOMMER,



OUR letter asking for an account of what has happened at the Nile Mission Press during the summer months has reached me. At the outset one is compelled to acknowledge the graciousness of God in undertaking as He has done. The future He kindly veils from our eyes, and well it is that He does, for we little dreamt when we were saying farewell to Mr. Upson in May last that we should need to say the same to Mr. Gentles after a short space of time—had we known, it would have unnerved us. Our experience this quarter suggests the parallel of the first landing on the Gallipoli Peninsula—the leaders were the special targets of the enemy, they were quickly cut down and the men had to take the trenches alone. This is perhaps a good place for a word of appreciation of the services rendered by our Syrian foreman, Uster Yaqub, who has been most untiring in his efforts to, as far as possible, fill up the breach. It has given

me much joy to watch his endeavours day after day to give satisfaction in his particular branch of the work. Egyptians are not noted for their consistency in working, "eye service" characterises them to a great extent, but our friend has shown much ability in marshalling all his available forces and using them to the best advantage. All credit for the success in the control of the workshop is due to him. The serious talks that one had with each of the senior workmen, putting them on their mettle, telling them of the state of affairs, asking them to prove of what they were made during the most trying months through which we should pass, have not been without benefit.

We are usually shorter of work in the Printing Department during the summer, and in the middle of June commenced to work two-thirds time, but did not, as originally arranged, close down for a month; in this Department we have been running all through the summer. We closed the Publishing Office and bookshop for July. During that period the Rev. P. Nyland, of the London Jews' Society, very kindly conducted prayers in the workshop each morning.

In the Publishing Department one or two large pieces of work are in hand. Sheikh Abdullah's "Pilgrimage to Mecca and Medina" is in press; "Mizan ul-Haqq" in its Arabic dress has been revised and is nearly ready for the press; "Key of Mysteries," which has been translated, is being revised. We are also seeing through the press some new stories by Miss Trotter, as follows:—

"Light of Life and Other Stories."

"Snow and Wool."

"When Bethlehem Awoke."

"The New Horizon."

"The Cushion of the Qadi's Wife."

This reminds me of some interesting news I heard the other day regarding Miss Trotter's new Coloured Series of tracts. For some time a missionary had found much difficulty in choosing matter suitable for recitation by the children in her school; the language was usually too high to be understood by the mothers of the children. However, this difficulty was for once overcome by her teaching them "The Brave Deed of Munira," which they recited before dispersing for summer holidays.

There is not much to remark in connection with the colportage work. The men have been going ahead, and Stephanos Eff has made one journey among them. The men must certainly possess a certain amount of backbone to carry on during these difficult days. One tells of his spending five days at a Coptic Festival, but had much difficulty of disposing of his wares, as he was frequently told this was not the place for reading religious books, they were there to enjoy themselves.

I append Statistics of work done and distribution of books.

Yours sincerely,

W. GORDON RUSSELL.

Nile Mission Press,
37, Sharia Al-Manakh,
Cairo,

STATISTICS OF PRINTING DONE.

APRIL TO JULY, 1915.

	No. of Copies.	Total pages.
(1). <i>Evangelical Periodicals</i> —	12,790	285,430
(2). <i>Publication Dept. Work</i> —		
Lessons for Christian Workers	2,000	296,000
Egyptian Colloquial Lessons	1,000	158,000
The Two Paradises	3,000	48,000
Do you Pray?	5,000	100,000
Kitchener's Message	10,000	40,000
	21,000	642,000
(3). <i>Books for other Missions</i> —	14,845	800,500
(4). <i>Various</i> —		603,686
GRAND TOTAL OF PAGES ...		2,331,616

Bookselling

April to June, 1915.

	APRIL.	MAY.	JUNE.	TOTAL COPIES.
Colportage ..	2,535	3,231	3,675	9,441
Wholesale ..	8,218	27,815	1,796	37,829
Nett ..	86	160	109	355
Gratis ..	461	3,132	1,100	4,693
GRAND TOTAL OF COPIES ...				52,318

A Tribute to Rev. C. Finney of the American Mission.



TO write of a truly great man is a difficult task. Such a man was our brother, Dr. Finney. It was a precious privilege that some of us enjoyed, when he came to the "Allegheny" for ten days to live and preach Christ to the needy ones along the Tewfiqi Canal. We had prayed much that he might come in the fullness of the Spirit, and we were not disappointed. His very presence was a benediction. He came with one purpose. He was on fire to preach his Christ to our Moslem brethren. From the very first he entered into the work with a spiritual zeal and a physical strength that was a marvel to us all. Day by day and night by night this great apostle of Jesus Christ on the deck of the boat, out by the tent, under the trees, and in the homes, reading, talking, preaching, he urged men everywhere to repent and accept God's great Sacrifice for sin.

Christ said, "If I be lifted up, I will draw all men unto Me." Christ so filled Dr. Finney that the Christ in him drew men. Often the boat would not contain those who came to hear his words. His teachings were not on moral subjects, nor on things simply to please his hearers. He had but one message. He determined to know nothing among them save Jesus Christ and Him crucified, the only Saviour for the lost. His message was always given in love. His very face shone with love as he upheld his Lord and pleaded with men to give their hearts to Him. His kind and genial manner always commanded the deepest respect, both for himself and his message. His patience was unending. No faithful shepherd was ever more patient, more untiring with his wandering sheep than was this great servant of God with souls that were wandering in sin. Often he was tired and weary and exhausted by the heat, but never too weary to guide a lost sheep to the fold.

His life was a life of power because another life was constantly flowing through him. Not for a moment did he depend upon his own power, but constantly by prayer he drew his power from above. Above all things else, Dr. Finney was a man of prayer. He spent much time upon his knees before His Master. If one wondered at his power with men, if one sought the reason why men who generally argue and often grow angry would sit quietly and listen to his words, he needed only to pass his room while he prayed, or pray with him as he poured out his soul to God, to learn the source of his power.

After his return from the boat it was not long before he was laid aside from active service. Here, although suffering acute pain, his heart still went out to those among whom he laboured. The burden of his thoughts and prayers was for them. He longed for them to know his wonderful Saviour, and prayed for them by name. Even when very ill, he wanted someone brought, that he might dictate letters to different ones whose souls he yearned to see saved. The first time I saw him on his sick bed, he asked for the Moslems with whom he had laboured while on the boat and asked me to write to them, thinking perhaps that the knowledge of his sickness might touch their hearts for Christ.

His talk and even his dreams were of the King, whom he loved and served. He spoke much of service, and how it was not all here, but that a higher service awaited the faithful hereafter. It seemed that he knew that he was about to enter into that higher service of the King, with others who had gone before. From the first of his illness God had taken away his sight of earthly things, but the vision of the glory about to be revealed became daily brighter till God called him home.

As one who knew and loved him for many years, I want to add my testimony to the humble greatness of this man of God, who lived not for himself but for others. I did not fully realise, until I watched his life slowly ebb away, what a great influence his life had had on mine, and I thank God that it was my privilege to have been a fellow worker with him. Now, since he has passed on into that higher service, may a double portion of his spirit rest upon us all.

A. W. POLLOCK.

In Memoriam.

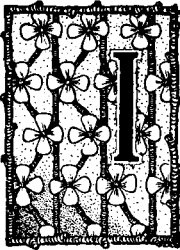
MRS. POLLOCK, OF THE AMERICAN MISSION.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple."

—PSALM XXVII. 4.

"And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us."

—PSALM XC. 17.



Is not beauty of character the end God seeks in all His dealings with us? Do not all things in His providence work together to this one end—that we may be conformed to the image of His Son? And it is through beholding Him that we are transformed into His image. According to the measure of our conformity to Himself is our true usefulness; so that beauty of life must precede usefulness.

Now of a beautiful and useful life there is but one secret—contact with God, Prayer: and that our beloved Mrs. Pollock had learned the secret her daily life gave evidence. Her prayer to the Father in secret was openly rewarded; and we who observed her life knew that such a readiness to be spent for souls, and the extraordinary energy that she put forth in labouring in the gospel, often in weariness and painfulness, and such strength for steadfast denial of self as was daily manifested, were found in those hours which she spent alone in His presence.

How one treasures the memory of occasional visits to the "Allegheny," with the glimpses one then had of that precious life being out-poured in devotion to the Lord and in love for souls. Prayer not only preceded and followed her other work, but was interwoven with it. On one occasion a number of women, gathered in the tent, were so noisy, and unwilling to hear, that it seemed impossible to deliver the message. Stopping in the midst of her talk, some time was spent in prayer, after which perfect silence and attention were gained. It was a signal answer to prayer.

At another time when we were together, a nominal Christian, one who had even been active in Christian work, came to request our help in prayer. While she prayed his true state was revealed to him, and he realized that his life had been a failure because he had attempted to serve the Lord in his own strength, he being still dead in sins. He declares that it was during her prayer that he first really knew Christ as his Saviour, and passed from death into life.

She had a passion for souls which drew her to her knees pleading for their salvation, for she realized that the proclamation of the gospel was by itself insufficient, and that only by prayer could blind eyes be opened, and men and women be turned from darkness to light, and from the power of Satan unto God. That

the conflict was not with flesh and blood, but against Satanic powers which could only be overcome by prayer, was made living truth to her, so that she felt the call to prayer to be as urgent as the call to make known the way of life.

To be occupied only in sowing the seed did not satisfy her, for she saw the need of harvest-labourers, and God granted her desire to reap. She was of a reticent nature and not inclined to speak of results—hers was a hidden work—but there are men and women whom she led to our Lord Jesus who will be her joy and crown of rejoicing before Him at His coming. Some of these we have had the privilege of knowing personally.

One who has done a really unusual work for God since his new birth three years ago, has said that though our loss, and the loss to the work, was irreparable, yet he knew that God would raise up others, and that especially would her departure set on fire some who had not been doing all they could. Then he added, with a solemn enthusiasm, "Where I did one thing before, now, for the sake of the Master she served, I am going to do one hundred."

The following lines, taken here and there from her diary, give some idea of the place that prayer had in her life:—

"The Women's Conference: great need of prayer: spent the afternoon alone in prayer.

Day spent in prayer: definite prayer for guidance.

W. and B. came. Much time spent in prayer. Wonderful meeting at night.

Special prayer this morning that the Jews' home be opened again. Little Jewish boys came for us this afternoon: direct answer to our prayer. The father says that he accepts Christ, and will pray with his family.

Sabbath we had a nice day of prayer.

Day of study and prayer.

Stayed on the boat to-day, and spent the day in prayer.

Spent most of the day in prayer with A. W. and M.

Prayer with M. He professed conversion: also S.

Had a good time of prayer with B."

One who knew her intimately writes: "She seemed to be feeling all the time the need of more and more time in prayer, and seemed to shrink from doing any thing without definite prayer for guidance first, that she might go to others direct from her Saviour's presence."

As throwing light upon Mrs. Pollock's conceptions of life, we remember how deeply impressed she was some years ago with an article in which a writer seeks an explanation of some of the more mysterious of God's ways with His children, such as the removal of so many of the rarest workers at the very height of their usefulness. He says:—

"God's purpose in calling us to be labourers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

The worker is more than the work—character is more than mere deeds—the doer is more than the things done. It is the

character more than the deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are disciples, that is, learners, more than we are workers, at present. When our character is perfected our present age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. Paul could rejoice when nearly all his fellow-labourers had forsaken him, and apostasy was creeping into all the churches he had founded, for he had kept the faith. His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.

If, now, we enquire what are the elements that God is seeking in the worker, we may say that the first is godliness, that is, a proper appreciation of God, such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent towards Him. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely successful in the eyes of the world or not.

Let us then accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. And, at the same time, let us look over to the coming age, where, when fully conformed to God, we shall find our true sphere of service. Let us remember that we are coming again. The work will chiefly be done then. The worker is chiefly perfected now."

"'Tis not thy work the Master needs, but thee—
The obedient spirit, the believing heart,
The child obedient, trustful, glad to bè
Where'er He will, to stay or to depart."

After our dear friend's departure to be with Christ, it was noticed that she had heavily, and as if recently, marked in her Bible the words, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved His appearing." (2 Tim. iv. 7, 8.)

Surely she had this testimony that she pleased God. Shall not each one of us take to heart the desire of the apostle that we "may shew the same diligence unto the fulness of hope even to the end: that we be not sluggish, but imitators of them who through faith and long-patience inherit the promises" (Heb. vi. 11, 12).

T. D. E.





The Last Chapter in a Life offered for Moslems.

WE think so little of what at the moment seem like passing events, but afterwards we look back and find that they began a new epoch, and closed a precious life.

For those at a distance, our friends in Egypt, I want to give a short account of ten days at Keswick this year, because it was the last time that I saw Mr. Cleaver. Dr. Samuel Zwemer, from Arabia and Cairo, had been invited to speak one afternoon at the Convention.

He was staying with me and a niece near the Eskin Street Tent. He could only be with us three days, as on the Wednesday he was due to sail for America. At the end of our road, Mr. Cleaver was staying with a party of the Egypt General Mission friends. He came in to fetch Dr. Zwemer on Sunday and take him to the Service at which he was to preach morning and evening. In the morning he preached on the words, "And when He had so said, He shewed them His hands and His side." Dr. Zwemer spoke of the sufferings of Christ for us, and because He had shewn His disciples the marks of His Passion, they could never again be faithless to Him. In the evening the address was on "Leadership: the evidences of a leader—Vision, Decision, Knowledge, Passion, Sacrifice, Self-effacement, Loneliness."

The thread of thought running through both addresses was Christ's sacrifice for us—our willingness to offer our lives in sacrifice for Him. Mr. Cleaver and our little party were with Dr. Zwemer throughout the Services, and, in the light of what followed, we could not but recognise that our Master had been speaking to each one of us.

On Tuesday we all gathered to hear Dr. Zwemer's address in the Tent, knowing that we were to part from him directly afterwards. Mr. Walter Sloan presided at the meeting, and Prebendary Webb Peploe was at Dr. Zwemer's side. The address was not new in substance to many of us. We had heard the same thoughts before, but the Spirit of God spoke through the words to the hearts of the people. They were held breathless, moved and convicted by God, and ready to obey whatever He might say to them. As the pleading ceased and silence fell in the tent, Prebendary Webb Peploe rose and asked all present who would seek to fulfil their responsibility towards Moslems to thank Dr. Zwemer by raising their right hands. The answer was more than a mechanical one; there was a sudden thrill of warmth throughout the tent, and an earnest response which made itself felt. An hour later Dr. Zwemer left for America.

The following morning, at the missionary prayer meeting, the whole throng of people present seemed moved with a common impulse to pray for Dr. Zwemer and the Moslems. It was evident that the Spirit of God moved afresh upon the face of the

waters, and spoke light into consciences and hearts. As my niece came back she saw Prebendary Webb Peplow, and ventured to thank him for his words the previous afternoon. He said, "You are the third person who has stopped me this morning to say that." She said that she wished it were possible for some of us to gather together and pray more for the Moslems and Dr. Zwemer. Mr. Webb Peplow suggested that a notice should be written and it should be announced in the tent. My niece came back and told me, and with some trepidation we sent in the intimation that there would be prayer for Moslems and for Dr. Zwemer in our room at 5 o'clock. Fortunately, when the notice was given out in the tent, the name of the street was omitted, or we might have been too crowded. As it was, we collected all the chairs in the house, and each one was occupied. Mr. Cleaver heard the notice, and he was one of the first to join us. It was very informal; there was no one to preside. He sat beside me and we acted together. At first there was much prayer, but after a time we rose from our knees with the general conviction that we were not to end there. There was work to be done. Mr. Cleaver said that he felt we needed a union of workers among Moslems, on the field and at home; that there was at present nothing to bind us all together, and he felt this to be an urgent need. Prayer was emphasised, but more than prayer was needed. Then several suggestions were made. One—to encourage reading circles in many neighbourhoods. Another, to start libraries for lending books about Moslems, and thus bring about wider knowledge. Another, to ask Dr. Zwemer to come again, and that we should arrange meetings for him in all the important centres of the United Kingdom. There was a general feeling that we at the home end needed to rouse up, and to rouse others, and draw together to grapple with the Moslem problem of evangelisation, in deadly earnest. Circles for prayer, and frequent meetings for prayer were advocated, remembering Canon Gairdner's words concerning the divine quorum of two for a prayer meeting. Minutes were taken of all these and other suggestions, Mr. Cleaver all the way through being the leader encouraging us, Mr. Walker, of the British Syrian Mission, warmly supporting him. I was then appointed to write to four or five of the religious papers about these things, and we agreed to meet together every evening while we were at Keswick. A further resolution was passed to print 10,000 copies of Dr. Zwemer's address, and that all present should circulate them in their own neighbourhood. Also, that one of the efforts we should make must be to bring out a series of leaflets to be written by good writers, giving information on the needs of Moslems generally. Mr. Cleaver said how great a result had sometimes followed an insignificant little meeting such as this. We met again the next evening, and other friends joined us. What was still more hopeful was that we found the subject was being discussed on every side.

Mr. Cleaver came in for an hour's talk and prayer with me on Saturday before we parted. It was the last time we ever met. We had worked in loving and trustful co-operation for eighteen years. I look back to the time when we first met at Curbar

on July 30th, 1897. I remember our little gathering in the field there, and hearing him and his three companions pray for Egypt and the Moslems, and how they all gave themselves afresh to Christ for this service. How He took the offering of their young lives, and how He has used Mr. Cleaver for Egypt ever since. And then I remember the time when, on the same day, June 8th, 1901, unknown to each other, he, in Egypt, and I in England wrote our appeal—he for a literature society for Moslems, and I for a Nile Mission Press; and how God had brought it to pass, and linked us in the work on the Nile Mission Press Executive Committee. I think, too, of the time when the site was chosen for Fairhaven, the House of Rest for Missionaries, in Egypt, at the beginning of December, 1901. Mr. and Mrs. Cleaver were with me as we stood together on the sandy hill at Ramleh, and prayed for that ground; and when, two months later it was bought, he shared the responsibility by becoming joint trustee. It is built and well established now. How he has shared in everything, and how he has lightened my way, and now, when all unknowing, we met for the last time, God gave him the pattern of "a fellowship of prayer and service for Moslems," as a union of Moslem workers everywhere. We settled the outline together, and he left me to write the letters to the papers as already arranged. We looked forward to meeting again in a few weeks' time, and taking further counsel and drawing others together for the working out of the plan.

And then we prayed together and committed it all to our one Lord, full of hope in Him that He was opening a fresh wide door of service on behalf of the Moslems.

Mr. Cleaver left for Ireland early on the 26th July, and, before one brief month had passed, he was with Christ, which is far better. He was very, very tired, and the Lord Jesus called him to come to Himself, and He has given him rest.

Not yet having heard of his illness, I wrote to tell him that the title of our new union of Moslem workers which had been in my thoughts was "A Fellowship of Faith for the Mohammedan World, in Prayer, Service and Sacrifice," adding that it seemed like a response to Miss Trotter's "A Challenge to Faith for the Mohammedan World." Later, I substituted the words, "the Moslems" for "the Mohammedan World."

Mr. Cleaver replied to me from his bed, telling me that he had had a breakdown, and saying that he thought the title I had suggested was God-given. He then said, with reference I think to joining the words service and sacrifice, that he believed our power for service was measured by our capacity for suffering. It was his last letter to me, and he was too ill to read my reply. But I feel as though he had left to me and you a legacy of a work to be done of self-sacrificing faith and service for the Moslems. I know that I am very inadequate to carry on this "Fellowship" without him. When he suggested the thought first, at our lodgings in Keswick, he wished us to print a card for distribution, that we might find out others who were similarly led by God. He spent an hour with us consulting and praying over the wording of the card; he said that so much turned often on a very little thing. This was what he finally decided on:—

DR. ZWEMER'S ADDRESS.

"Many were deeply impressed by the Spirit of God through the address of Dr. Zwemer on Tuesday afternoon, with the urgent need of the Moslem world, and our National responsibility to meet that need. They are asked to make themselves known in order that, by uniting with others, definite results may follow.

Will they communicate with Miss A. Van Sommer (of Cuffnells, Weybridge), staying until Monday at Kenilworth, Eskin Street, Keswick.

Dr. Zwemer has left for America, but expects to return to Cairo in October."

I rather demurred at putting my name and address, not wishing to appear prominent in the matter. But Mr. Cleaver over-ruled this, and said it was the only available address to give. Thus, when everyone had scattered far and wide, I found myself left responsible for going forward. I sent a letter to the "Life of Faith," and was astonished at the number of answers that came daily for the next few weeks. This may have been partly a result of the cards. I then printed the 10,000 copies of Dr. Zwemer's address. The cost of this was met, in the first instance, by a lady who was present at our gathering; but I think friends will be ready to take their share of the expense, and I am therefore offering them at the rate of two shillings and sixpence for fifty copies, and sixpence postage. Our hope is, that many who heard the address themselves, may be able to circulate copies in their own neighbourhood, and thus spread the interest. We have added some information about the proposed "Fellowship of Faith for the Moslems," and a form of application for membership. Will those of our friends who read this, and who would like to join us, send in their names to me? The cost of a card of membership will be 2½d., or one piastre. Possibly several will join together and send me a list of names. What we want is to know everyone who is working for Moslems everywhere, and to induce people to offer themselves for the work, both at home and abroad. We aim for lives of prayer, service, and sacrifice; for the glad offering of the life to the Lord for the sake of the Moslems. God will open out to us fresh paths of service. He will make known to us things we see not yet.

But I, personally, am insufficient for this task. God has taken from me the friend I expected to share it with me. Will others who hear the Master's voice calling them by name, say, to Him, "Here am I, send me," and will they tell us so, and become fellow-workers with us and with our Lord?

Just at the last, before leaving Keswick, I doubted about sending my letter to "The Life of Faith." I had written it, but put it back in my despatch box, and thought I would wait a little. I am so glad now that I did not wait. "The Fellowship" was launched in Mr. Cleaver's lifetime. As I stood ready to come away, the words came into my heart, as a message from the unseen world, "Wilt thou adventure for My sake, and man's, apart from all reward?" Then I took the letter out of my despatch box again, and crossed the road and dropped it into the "Life of Faith" letter box. Will others adventure with me, willing to offer their lives for this service and sacrifice of faith?

A letter to Dr. Zwemer in America, telling him about all these things, brought a cable response that he was willing to be our leader. Two telegrams reached me on the 25th of August: this one from Dr. Zwemer, which gave me his strong support, and another which told me that Martin Cleaver was gone. It was an overwhelming sorrow. The last day they were both with me together, and the last thing we did together, was unitedly to consider how we could best ask Bishop Stileman to link himself with our work. Mr. Cleaver was most anxious that he should be one with us. So I asked Bishop Stileman if he also would be one of the leaders of "The Fellowship of Faith for the Moslems," and he willingly consented. I know that in this I am carrying out what Mr. Cleaver would have wished. He was greatly attached to Dr. Zwemer, and, although he saw Bishop Stileman, I think, only once, when he presided for us at one of our days of prayer for the Moslems a few years ago, he never lost the strong sympathy in heart and faith that he felt for him.

When Mr. Cleaver and I first put forward the "Days of Prayer for the Mohammedan World," in November, 1907, a year after the Cairo Conference, we did it because we had a strong conviction that it needed the united faith of God's people to save the Moslems, and it needed a concentration of prayer for them to set them free from the fetters which had bound them for centuries. Representatives of other Missions united with us, and we ask them to join us now. Since then, we have again had Days of Prayer from time to time, looking to God to guide us as to the date and place. We have generally found that the time proved to be a critical one, and we believed that He guided us to fix the Days just when He wanted us to put our faith in Him to meet the unseen power of the enemy.

We need prayer now, and in the future. Has He caused Mr. Cleaver to initiate this "Fellowship of Faith," before he left us, that there might be an army of praying souls in the time of crisis which lies before us?

I believe that God has given us our leaders, and that He is in the whole movement. He needs lives to be given to Him for the Moslems. He wants our active faith in Him to work in Moslem hearts. He wants us to move forward unitedly in faith, ready for His word of command, whatever the command may be.

"What saith my Lord unto His servants?"

"Thou standest in our midst, and all our hearts are comforted and calm. Keep us Thine own;—and keep us in the way Thou first hast trodden.—We are going now whither we know not; only go with us. Suffer us not to fall away from Thee. And if at any hour, at any pass of our extremity, our hearts should fail, O Lord, stay with us, and we ask no more," (from "The Disciples.")

ANNIE VAN SOMMER.

On the 22nd of September, 1915, her father's birthday, a daughter (Freda Martin), was born to Mrs. J. Martin Cleaver, at the Headquarters of the Egypt General Mission, 10, Drayton Park, Highbury, London. Mrs. Cleaver and her little family of six children will shortly remove to Ireland.

The Ordination of the "Pierced Hands."

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed. . . ."—ACTS xiii. 2, 4.

From the glory and the gladness,
 From His secret place;
 From the rapture of His presence
 From His radiant face
 Christ, the Son of God, hath sent me
 Through the midnight lands;
**MINE THE MIGHTY ORDINATION
 OF THE PIERCED HANDS.**

But I tell you I have seen Him,
 God's beloved Son;
 From His lips have learnt the mystery
 He and His are one.
 There, as knit into the body
 Every joint and limb,
 We, His ransomed, His beloved,
 We are one with Him.

Mine the message grand and glorious,
 Strange unsealed surprise—
 That the goal is God's Belovèd,
 Christ in Paradise.
 Glory to His Name!
 Glory to His Name!
 Yes, the goal is God's Belovèd,
 Glory to His Name!

THE object of this Missionary Story is to shew forth the glory of the Lord, in calling out and sending forth a band of His servants from Belfast and Glasgow to the land of Egypt. The following is a brief account of the two lines of leading, quite distinct and unknown to each other in their origin, but which were destined, in His providence, to be united as a distinct answer to prayer, into one stream of blessing.

We first give the story of one whose interest in Egypt for many years past led her to pray that "the Lord would send forth labourers into the harvest"; and then the brief statement issued by the members of the band to their friends, on the eve of their sailing for their future sphere of labour for the Master.

* * * * *

"When He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest." (*Matt. ix. 36-38, R.V.*)

Was it even so again in Egypt? Was it that the Lord had compassion on the scattered and straying multitudes, and that He bid His disciples pray?

About two years and a half ago, the intensity of the need and the scanty supply of labourers, and still more, the hardness and unyieldingness of the soil on which the seed was sown, led a few of God's children to form a Prayer Union especially for

Egypt. They prayed for the land and its people; for the Jews, Moslems, and Copts; for the missionaries and mission schools; for the Word of God carried throughout the country; and for the British soldiers stationed there.

They took for their text, "Continuing daily with one accord in prayer" for Egypt; and truly they can look up with thankfulness and say, "We have proved God answers prayer." Each Mission can tell of encouragement. There is no feeling of hopelessness with regard to the conversion of the Moslems. The American Missionaries can tell remarkable instances of the work of the Spirit of God in their schools. The North Africa Missionaries can tell of wonderful readiness to hear the Word, and of open doors, where a few years ago there was hostility. The increase of education is bringing large numbers of the people into the possibility of reading for themselves, and on all sides there is hope and faith and expectation.

It seemed to some of us who shared the work in deep heart-sympathy that there were two things to pray for unceasingly, until the answer came:—THAT GOD WOULD OPEN THE WINDOWS OF HEAVEN AND POUR OUT HIS SPIRIT ON ALL HIS OWN PEOPLE IN EGYPT, AND HE WOULD THRUST FORTH MORE LABOURERS INTO HIS VINEYARD.

The cry of those belonging to the Church Missionary Society was, "Send us men!" The work was growing, and there were open doors but no one to go. Instead of increasing, their numbers could hardly be sustained. The great and urgent need, which pressed on many hearts, was that of men to give themselves wholly to Evangelistic work. At every station the school work was going on. In two or three centres Medical Missions were prospering, and the work amongst the women in the large towns was cared for; but so few, so very few men who knew Arabic could give themselves up to preach Christ to the Moslems. And yet they could be reached. They were perfectly willing to listen, but there was hardly anyone to go amongst them and devote their lives to this purpose. It was through knowing this, and through the sight of the multitudes sitting in darkness and in the shadow of death, that a friend of the Missionaries took the matter specially to God in prayer. She prayed for men to come forward for this one work—To take the Gospel to the Moslems.

After waiting for some time on God about it, the opportunity came for her to attend the Students' Summer Conference, held that year at Curbar. She was allowed a quarter of an hour to tell the Students of the needs of Egypt. For three weeks preceding the Conference one prayer was in her heart and on her lips, night and day—that God would send out seven men from that Students' gathering to Egypt.

When the time came, before one word had been said about it, God brought her into contact with a little group of young men who had come from Belfast. She was told they had all heard the Lord's call to the Foreign Mission field; that they were prepared to leave all and follow Jesus; and that four out of a little group of six had come to Curbar, asking God to shew them there where they were to go.

When first she was told this story, after just coming into contact with the little group, Miss Van Sommer took it earnestly to the Lord in prayer, asking Him to shew her if these were the men for whom she had been praying. Her only thought had been to reinforce the Missions out there, but this little band of young men felt they were to go depending on the Lord alone for support, and looking to Him direct as their Head and Leader.

This seemed to open unknown and unexpected possibilities and even dangers, and Miss Van Sommer felt she dared not tell them of Egypt, unless the Lord would give her a very distinct assurance from Himself that the thing was from Him, and that it was His doing, not hers, or theirs. As she prayed on through the night, in her lodgings near Curbar, all fears were taken away. She felt it was out of her hands into His, and that it was God Himself who had prepared it all, and had His own plan that He would carry out; and that He had only brought her there to give His message to them.

In the early dawn of the following morning she looked at "Daily Light" for the day, the 31st of July, and read, "I have given Him for a witness to the people, a LEADER and COMMANDER to the people" (Is. lv. 4).

A few hours later the opportunity was given to meet the four who were at Curbar. They all sat down in a field together and spoke of Egypt. There was no wish to persuade or to accomplish a desire; the only thought in every heart was, "Is this the Lord's call to the little band from Belfast? Does He want them in Egypt?"

It was put unitedly into His hands, and they all agreed to separate and wait upon God about it, until His will was clear to them. The difficulties of the situation were faced. There was no certain prospect of support from any quarter. Most of them were in business, and were prepared to part with it, and use in common whatever they possessed. They belonged to different denominations, but were so much one in spirit this was no barrier.

For the next two or three days much time was spent apart in prayer, seeking clear guidance for the future, and before the whole party broke up and separated the conviction was deepened in the mind of each one that Egypt was the "vineyard" to which God was saying to him, "Son, go work to-day," and each had gladly responded, "I go."

The words which had been used as a bond that drew them all together were—"These are they which follow the Lamb withersoever He goeth" (Rev. xiv. 4).

In the testimonies which were given at their farewell meetings, it will be seen that this was a personal, individual call to each one separately, so clear and strong that more than one felt that if none of the others went he was himself to go to Egypt; and, as they all saw this in each other, they felt it was no impulse or imagination, but a real purpose for life which had come from Heaven.

At the time, the first thing to be done was to go back to Belfast and tell the other brethren, and then the harder task of telling home friends, and the beginning of the severance of home

ties. All went quietly forward. No word was said about money, but every need was supplied. One great friend of the little band, who afterwards accompanied them on the voyage, had also at a distance been praying alone that their way might be made clear to them at Curbar, and as he prayed the words came with startling emphasis to his mind, "Out of Egypt have I called my Son." A little later, when he met some of the party, and they told him they knew where they were to go, he said, "Tell me first, is it Egypt?"

The seventh member of the party joined them before the time came to go forward, and then as each step to be taken confronted them, it was found that difficulties disappeared, and there was light on the way. One of the number went first, four followed shortly afterwards, and at the present time the remaining two are about to join the other five, thus making complete the party of seven. Whether others are ever to join them or not they do not know, but they are sure that the same Lord who has gone before them, and who performeth all things for them, will make His will clear in times to come as He has done in the past.

When the little band landed in Alexandria, He guided them to a house, which is for the present their home. He supplied them with Arabic teachers, and helped them through the first days of the difficult language. He gave them the loving friendship of missionaries on every side, and He has given them the joy of being His messengers to needy souls around them.

We would "show forth Thy lovingkindness in the morning, and Thy faithfulness every night. For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (Ps. xcii. 2, 4).

And thus while the Holy Spirit was laying the burden of Egypt on the heart of our sister in England, He was preparing the men in Ireland for the fulfilment of that prayer, as indicated in the following statement and the "Life Stories" given in succeeding chapter.

EGYPT MISSION BAND.

BELFAST,

December, 1897.

BELoved IN THE LORD JESUS CHRIST,

You may have heard that we propose (D.V.) to sail for Egypt in the coming year, for the purpose of undertaking mission work in that country as the Lord may guide us. Feeling, however, the great need of earnest believing prayer on our behalf, and with a view to obtaining your co-operation in this way, we desire to tell you shortly how we come to be going out and what we hope to do if God will.

In the early spring of 1896, the Lord began to draw together a band of young men in Belfast for prayer and work, chiefly in the open air. Most of us had received very definite blessing either directly or indirectly through the Keswick Convention. The little band, which was entirely interdenominational in its

character, grew until it numbered thirteen, and in February last, at one of our weekly half-nights of prayer, those of us who were present were constrained by the Spirit of God in humble dependence on Him to sign our names to the following pledge:—

"LORD, I AM AT THY DISPOSAL FOR
FOREIGN MISSIONARY WORK AS SOON
AND WHEREVER THOU CALLEST ME."

The Lord had been dealing with some of us for some time previously, as to the needs of the heathen world, but this seemed to add definiteness to what had hitherto been but vague. We felt we were given away to God for this particular work in a manner we had not been before. He took us at our word on that 16th February and began to slowly unfold His plan, but it was not until the month of April that He revealed His purpose of sending out a band of seven to work together. One after another the Holy Spirit separated six of us, dealing with each one individually, and without collusion on our part, bringing our hearts into line with His will and with one another. Those whom He "separated" joined together in prayer for the others that were still required to complete the band, and that He might make known to us the sphere in which we were to labour. After two months of constant prayer and waiting on God for guidance, He led four of us to the Students' Conference at Curbar. Here the needs of Egypt were laid before us by Miss Van Sommer, who had lately returned from there, and who had come to the Conference as she herself said, after weeks of earnest prayer that God would send forth seven men to work in that country. We had much prayer about the matter unitedly and alone, and it was made quite clear to all individually that the call was from the Lord and ought to be obeyed. We have since received abundant confirmation of the leading, and now the band of seven, as indicated by the Lord in April last, is complete.

The sphere of our work will be Egypt, our desire being to strengthen the hands of those already working there, some of whom have sent us a warm welcome. In the first instance, it is our thought to settle down in Alexandria, where we shall have (D.V.) a small headquarters station. Some of us may find open doors for work among the Jews, Maltese, Greeks, and others, while those of us who believe we are to go to the Moslems will press on into the interior as soon as the way is made plain. The population of Egypt is about 9,000,000, mostly Mohammedans, scattered over a strip of country on either bank of the Nile, extending for a distance of about 1,200 miles, all open for work, but only occupied by Mission Stations for about half this distance. The new railway which is being pushed on towards Khartoum will afford such facilities for preaching the Gospel, as constitutes in itself a trumpet call to the Church of God to go in and possess the land for Jesus. In Egypt alone, there is a population of fully 120,000 to each Protestant Missionary, so that there is ample scope for us in helping the workers who are labouring in the field, and in breaking up new ground.

In addition to what we have just mentioned, there is a special need why this enterprise should be encircled with mighty

prevailing prayer. We are going into the very citadel of Moham-
medanism, upon which nothing but the mighty power of the Holy
Spirit will avail to make any impression. In the University of
Al Azhar, Cairo, there are from five to ten thousand students
preparing for the propagation of the religion of Islam throughout
the world.

Such, roughly, is the need. We believe that "with God all
things are possible," and that the Gospel is still "the power of
God unto salvation to everyone that believeth," whether Moslem
or heathen. We have the Lord's own promise waiting to be
pleaded—"The Lord shall be known to Egypt, and the
Egyptians shall know the Lord in that day. . . ." (Is. xix. 21).
Will you join us, "helping together by prayer," to hasten "that
day?" "All things whatsoever ye shall ask in prayer, believing
ye shall receive." We want definite, believing, continual
intercession.

We are going forth in absolute dependence on the Holy
Spirit of God, conscious of our own utter nothingness, but also
of His mighty power, being confident of this one thing, that He
who has led us thus far will perfect that which concerneth us and
will preserve us into His Heavenly Kingdom.

Beloved, "continue steadfastly in prayer, watching therein
with thanksgiving; withal praying for us also, that God may
open unto us a door for the Word, to speak the mystery of
Christ," and that we "may be blameless and harmless, the sons
of God without rebuke."

Yours in Christ Jesus,

WM. BRADLEY,
J. MARTIN CLEAVER,
FREDK. G. COONEY,
JOHN GORDON LOGAN,
GEORGE SWAN,
T. EDWARD SWAN,
ELIAS H. THOMPSON.

TESTIMONY OF J. MARTIN CLEAVER.

It is now eight years since I found the Lord Jesus Christ as my
Saviour, but, sad to relate, after the first burst of zeal, the out-
come of my new-born love and heartfelt gratitude to the Lord
Jesus for having borne my sins in His own body on the tree, the
world with its allurements crept in, and I estranged myself from
my loving, tender Saviour, who ceased not, however, to follow
me in all my miserable wanderings from Him. Three years later
found me studying in Dublin; a fellow-student, who was an out-
and-out Christian, took an interest in me, and soon saw the
miserable state I was in. He invited me one evening to his
rooms for tea, and there pleaded with me to come back to my
Saviour. He asked me if I would not allow God to give me
another start? But I said, "No. I have dishonoured Him once
and do not want to do so again." Then my friend pointed out
to me that it was not a question of looking into the future, but
simply of trusting Jesus for the present moment. He said to

FREDERICK COONEY,

J. M. CLEAVER,

ELIAS THOMPSON,



WILLIAM BRADLEY,

JOHN GORDON LOGAN,

T. E. SWAN,

GEORGE SWAN.

Egypt Mission Band, January, 1898.

me, "Don't you know that Jesus saves me *now*, and if He saves me *now*, He can save you *now*, and save you all the time." This idea of trusting Jesus for a moment at a time was a new one to me, and I answered, "I feel that I am trusting Jesus to save me *now*, to take me right back again." "Well," said he, "cannot you always keep trusting Him to save you *now*?" "Yes," I said, "I can"; and thus, very simply, the most important turning in my life, next to my conversion, took place. God used this servant of His as an instrument whereby the joy of salvation was restored unto me. Although those three years can never be looked back upon but with regret, God ever-ruled them to teach me the all-important lessons of the depravity of the human heart by nature, and that no good thing dwelt in me.

Returning to Belfast, after the completion of my college course, I came into contact with the work in connection with Felt Street Mission, and started to teach a Sunday school class. This work proved a great blessing to me, as I felt I learnt far more than I taught.

Up to this time my life was still more or less unsatisfactory; I longed to have deliverance from the power of sin, but sought it by effort, first by trying to put this little bit of my life right, and then that, and thus was drinking of bitter water, instead of going straight to the fountain head. So God met me again at a special mission in Felt Street. I well remember how pointed the speaker was; God seemed to have revealed to him my innermost heart, and his messages were directly for me. I used to sit close to him in the meetings, playing the organ, and he had a habit of inadvertently putting his hand almost down on my head, as he would emphasise some remark that often went straight home to my heart, and, altogether, I felt decidedly uncomfortable. Now and again he would introduce a word with regard to smoking. Up to this time I had been a smoking Christian, and this had been a cloud between my soul and God, but he gave me the grace to lay aside this weight along with many others before the close of that mission, and I entered into a deeper peace, greater liberty, and a more whole-hearted devotion to God. And yet I was conscious that there was still something lacking, something that, it was evident, the friend who conducted the mission had and I had not. From him I first heard of the Keswick Convention, and arranged to go there. Satan seemed to place every hindrance in my way to prevent my going, but God cleared away all obstacles, and the summer of 1895 found me there for the first time. The first day was a time of very deep heart searching, but on the second day God met me while one of the speakers was giving a message from the words, "He healeth all thy diseases" (Psalm ciii. 3); and I there and then handed over my case absolutely into the hands of the Great Physician.

Two days later I met a brother in the Lord, whom I had occasionally met in Belfast, and was telling him what great things the Lord had done for me. He asked me—"Have you received the Holy Ghost?" I thought I had received everything I wanted, and his question was quite a surprise to me: I did want everything. So we took our Bibles, and he clearly shewed

me that the gift of the Holy Ghost was the promise of the Father for me, and that it was a gift to be accepted in child-like faith and simplicity, in the same way as one received eternal life. We knelt down, and I prayed to God to fill my soul with the Holy Ghost. The answer came immediately out of His own Word— "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him."

After I came home the Lord began to deal with me about the Mission Field. This I believe to be the natural outcome of the filling of the Spirit, as it is written, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." At first I put it off, but soon saw that if the peace of God in my soul was to be maintained, I must yield to Him everything, and thus He led me on to know and follow Him more fully. The next spring God began to draw together a band of young men for work in the open air. In connection with these meetings we used to gather together for a half-night of prayer every week. These gatherings were so blessed, that soon the little band numbered about thirteen. The young men were from many different denominations, and were already engaged in active Christian work in connection with the Churches to which they belonged. During all this time I was constantly waiting upon God to know where He would have me to go. It seemed utterly impossible to me that the way would ever open, but I seemed to get it very definitely from God that I should keep myself free and wait for Him to open the door. On February 6th, 1897, at our usual half-night of prayer, God seemed to come very close and speak to our hearts. Before I went into the meeting I felt God was going to do a "separating work" that night. On comparing notes afterwards with the others, I found that most of them had had the same impression. One brother prayed that each of us might be like Gideon, and cut down our own groves, and get down low before God, that He might be free to do with us as He willed. A solemn time of heart-searching followed. It was laid on the heart of one of the members to roughly draft out on a piece of paper the following Missionary Declaration:—

"LORD, I AM AT THY DISPOSAL FOR
FOREIGN MISSIONARY WORK AS SOON
AND WHEREVER THOU CALLEST ME."

To this all present (thirteen in number) signed their names. From that night I felt more definitely than ever before separated unto God for Foreign Mission work.

Things went on much as usual until April, with the exception that a few days afterwards I received a call to take charge of a Mission Station in India, but had no liberty to accept it. The 25th of April is marked in my Bible as a day I shall never forget. God very definitely led me out in prayer for Foreign Missions, and gave me a wonderful assurance that He would take a Band of Seven of us out together to the Regions Beyond. God so definitely laid this on my heart, and the names of six of the seven He was going to send, that I wrote the names down in my diary

with an account of how God had dealt with me. God brought the others into line with His purpose without any human intervention, and soon six of the seven were meeting as often as possible for prayer, especially praying to know the place God would have us to go, and asking that God should separate the seventh. Soon after this four of us were led to go to the Annual Conference of the "Students' Volunteer Missionary Union," at Curbar. When there we waited very definitely on God to know His purpose in sending us, and on the second day, as we were going to the meeting, we saw a friend standing on one side talking to a lady. He beckoned me to come over, and introduced me to this lady. She had prayed for years about Egypt, and had felt very definitely led of God to come to Curbar and ask for seven men for this country. We told her how God had been leading us, and that we had the assurance that He was going to send seven of us out together. She then told us simply and quietly the needs of Egypt, and we left to go apart separately on to the mountain-side to spend the night alone waiting on God to know His will. Some of the others received a clear witness that this call was for them; I did not, I wanted to know very definitely whether God had been speaking, or was it my own desire. I asked God on my knees to give me a verse, and turning to open my Bible, I found—"I, even I have spoken, yea I have called him and will make his way prosperous, and I will give him to be a light to the Gentiles."

That silenced all doubt in my heart, I had God's Word for it. Thus the Lord led me and called me to follow Him to Egypt.



The Vital Forces of Christianity and Islam.*



HIS valuable book should be studied by all missionaries in Mohammedan lands, and by all students of the Mohammedan controversy.

It consists of six studies by experienced and representative missionaries to Moslems, with an introduction by the Rev. S. M. Zwemer, D.D., and a concluding study by Professor Duncan Macdonald. These studies appeared in the first instance in the *International Review of Missions*, and are now re-issued by the desire of the Continuation Committee of the World Missionary Conference.

The writers were asked to deal, from their own experience, with six main topics, which are summarised as follows in a valuable Index:—

I. Vital Elements in Islam. II. Specific points in Islam with which Moslems are dissatisfied. III. Elements in the Christian Gospel and Christian Life which appeal to Moslems. IV. Elements in the Christian Gospel and Christian Life which awaken Opposition and create difficulty among Moslems. V. Points of contact between Christianity and Islam. VI. Light shed on the Vital Elements of Christianity and on the New Testament by contact with Islam.

The writers on these subjects include missionaries who have personal experience of the work in Egypt, Syria, Persia, the

* Price 3s. 6d. net, may be ordered of all Booksellers,

Dutch East Indies, and East Africa, and one of the Studies is written by a distinguished Indian convert from Islam, who "knows by experience that the vital power of the Gospel can overcome and lead captive all the vital forces of Islam."

Dr. Zwemer, in his Introduction, points out that there is a sense in which we cannot speak of vital forces in Islam at all, for in Christ alone is the Life, while Islam is a dying religion. But the term "Vital forces" is used to describe those truths and characteristics which have for many centuries had such marvellous power over the hearts of men. He well says, "We must know Islam at its best that we may point Moslems to a way that is better."

Canon Gairdner reminds us that "in most respects the instinctive antipathy and antagonism of Mohammedans are as great as ever they have been these thirteen centuries." But he truly adds that "in many a Moslem the old attitude of absolutely sincere and absolutely unmitigated contempt for the religion of the Nazarenes has perforce been modified through his respect and friendship for some Nazarenes, and his hearty admiration for their work." Such a man has recognised, to some extent, the fruits of faith and love; and the stumbling blocks of Christian doctrines "must be presented by us, not as hard, formulated lumps of creed, but as an organic tissue of faith, warm with life and perpetually giving rise to new life." Canon Gairdner says again, "The ideal and the practice of Christian love, forgiveness, truthfulness, and chastity, have time and again extorted the admiration of Mohammedans when they have witnessed them." To the same effect, Pastor Gottfried Simon has found in his experience that "only those are prepared to listen on whom the conduct of Christians has already made an impression." And Canon Godfrey Dale beautifully expresses the same thought when he says, "It is within the power of any Christian in any part of the Moslem world thus to multiply the evidences of Christianity."

All agree that whilst the Christian doctrines of the Holy Trinity, the divinity of our Lord, and His Incarnation and Crucifixion, repel the Moslems, and are to them a grave stumbling-block, yet the character of Christ Himself undoubtedly attracts them. It is in proportion as His followers reflect His image and likeness that they are successful in their work of drawing Moslems to Him. It is of supreme importance that they preach Christ Himself rather than Christian doctrine. Professor Macdonald emphasises the fact that "the path to any formal presentation of Christian doctrine is sown with misunderstanding and prejudice. Yet the figure of Christ simply presented as He lived and spoke, seems to overcome these." The Professor closes his study of the problems under review by giving six excellent rules for missionaries to Moslems, the first of which is the following:—"As much as is in any way possible let the Bible, and especially the figure of Christ in the Gospels, speak for themselves."

We must call attention to a striking passage in Professor Sirāju'd Din's paper dealing with the unique character and position of the Lord Jesus Christ. "If there is only one man in the whole world who can be the Intercessor, surely God would

be unjust if He were not to put some clear unmistakable marks on him, so as to make him absolutely unique and separate from the rest of the world. Now, by the common admission of both Christianity and Islam, Jesus Christ bears not one but five such marks: firstly, the ante-birth mark, the unique, unbroken series of prophetic announcements about His birth and life and death; secondly, the birth-mark, His unique Virgin birth; thirdly, the life-mark, His life of unique supernatural power; fourthly, the death-mark, His unparalleled destiny in the form of ascension to the heavens alive; fifthly, the post-death mark, His unique privilege in the shape of "Second Coming."

It is not to be expected that the different writers should deal with the great subjects of these studies from exactly the same intellectual or spiritual standpoint, and no doubt opinions are expressed here and there from which some of our readers will be compelled to differ. When, for instance, Christian missionaries are invited, by one writer, to vary their mode of address and call on earnest Moslems to co-operate with them in teaching the world to make a new surrender to God, while at the same time extending "the utmost consideration for every conscientious attempt to promote the interests of Islam as a system," some of them would surely reply that such co-operation is no more possible for them than the fellowship of light with darkness, and that Islam as a system is one of the strongholds which (with those weapons which are not carnal but mighty through God) they have set out to destroy!

But we are convinced that they will find very little in this volume which they are not able to endorse, and very much which they will find most helpful and suggestive. In our judgment, no missionary to Moslems and no student of Islam can afford to be without this book.

Not the least striking part of it is that which deals with the light shed by Islam on the truths of Christianity. This is well summed up by Canon Godfrey Dale, who says:—"Contact with Mohammedanism throws into relief the value of certain Christian beliefs, such as the Fatherhood of God, the freedom of the human will, the necessity of purity of heart, the need of a new birth and a new power to lift us up from our dead selves to higher things, the freedom of the service of God, the need of the perfect life, truly sinless, the need of the teaching of the Cross with its tremendous emphasis on the sinfulness of sin, the necessity of the great gift of the Spirit of truth and holiness, the beauty of a faith the dominant force of which is love, the beauty of Christian home-life, the spiritual nature of heavenly joys, and the vision of the City of God."

These studies, if they help us to realise something of the power of Islam's opposition to the Gospel of Christ, remind us also of the great opportunities and responsibilities which now confront the Church of Christ in Moslem lands. They constitute a fresh call to the servants of Christ to consecrate themselves anew to the service of prayer and testimony and life, in the full assurance that the Vital forces of the Gospel can and will satisfy the crying need of the Moslem world.

CHARLES H. STILEMAN (Bishop).

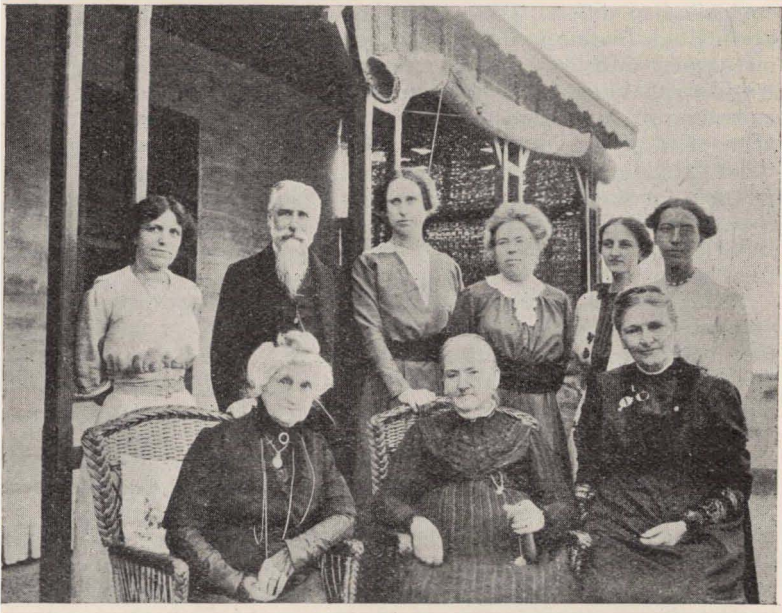
My Visit to the Soudan.

BY ANNA Y. THOMPSON, AMERICAN MISSION.



HAVING been appointed to represent our Mission in Egypt, at the Missionary Association of our Mission in the Soudan, it was a great pleasure to see their work there and to hear reports from the different stations which are occupied by our United Presbyterian workers, and also to meet a good many of the workers of the C.M.S. I had the good fortune to be in the company of Rev. Mr. and Mrs. Medley, from Assouan, going south, as they were on their way to join their workers in Omdur-

AMERICAN UNITED PRESBYTERIAN MISSION.



Front Row : Mrs. Ewing, Mrs. Harvey, Miss Thompson.
Back Row : Miss Martin, Dr. Alexander, Miss McConaghy, Miss Barnes,
 Miss Dight, Miss Bradford.

man. At Wady Halfa they were met by Rev. Mr. Rivington, of Khartoum, who goes once a month to preach there to the British officials and others. We called at the house of the Egyptian pastor of the Evangelical Church, who seemed to be very much encouraged in his work, and we saw also the teacher of our girls' school, a woman of some experience, who seemed happy in her work. The long stretch of desert was mostly crossed in the night, and early in the morning, at Atbara, the two English missionary Syrian-refugees, workers for the C.M.S. school, brought some fine warm tea to refresh us on our journey, but we did not have time to go to see their work, or the work of our Mission in other lines than girls' schools. The C.M.S. and our Mission went to work in the Khartoum district about the same

time, and some rules were laid down which all have tried to follow in regard to school work and medical work, so that there would be no overlapping. Thus the C.M.S. have a fine school for girls, with Miss Tristram as its Superintendent, in Khartoum, while the American Mission has there a boarding school for boys, and also an Evangelical Church for Arabic-speaking peoples; and it was my good fortune to meet there a good many friends from Egypt, who had gone there mostly in Government employ, and many of whom had their families with them. In Omdurman the C.M.S. have a girls' school, under the care of Mrs. Hall and her sister, and there is a fine new hospital, where Dr. Lloyd superintends the work, ably assisted by Miss Crowther, and later by Dr. Lloyd's sister. Our Mission has a boys' school, and a building for a Church, where services are held in Arabic. It was the week of prayer when I was there, and I considered it a privilege to be present in these humble, earnest meetings. There is a large Government school near our Mission residence, where Mr. Sowash and his family live. It was in his compound that our missionary meetings were held. Mr. Oyler was there from Doleib Hill, on the Sobat river, and Dr. Lambie and his family from Nasser, away up the Sobat river, and they had with them two of the Shilluh men, who are under instruction, expecting to become Christians.

The American Mission girls' boarding school in Khartoum North shows off well, as it is a two-storey building, with good grounds, while the houses for a great distance around them are only one storey. I was delighted with the school, and with the great good that these girls may do (in the boys' boarding school also, which was under the care of Mr. and Mrs. Smith), when they scatter to their homes in different parts of the Soudan. The religious instruction given in both schools will make a deep impression in their lives and conduct. Miss Bradford and Miss Grove were ably assisted by four teachers from Syria and one Egyptian Protestant.

It seemed a pity that Dr. and Mrs. Kelly Giffin were not there when I was, as they had been delayed by war conditions. I thought it was very warm for January, and wondered how it would be later on in the season; but the palace garden shows what wonders can be wrought by care and water, and we can, by faith, see what religious education and the Spirit of God can do in the elevation of the Soudan people.

On the 22nd September, at Christ Church, Westminster, by the Right Rev. Rennie MacInnes, Bishop in Jerusalem, assisted by the Rev. F. K. Aglionby, SALIB CLAUDIUS, Inspector-General of the Post Office in Egypt, to MARCIA RICKARD. Mr. and Mrs. Claudius will be proceeding to Holy Rood, Alexandria, towards the end of October.

Our warm congratulations and earnest good wishes for their best happiness are given to Salib Bey and his wife. Both are well known and much loved in Egypt. For years he has been a kind and hospitable friend to Missionaries, always welcoming them to his home.

A Twice-Born Turk—*continued.*

The Remarkable Reminiscences of a Converted Moslem Sheikh.

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT.

Superintendent of the Nile Mission Press.

Another Religious Awakening.



AFTER being delivered from the Companions of Hell I was awakened by the Spirit of God, and the fire of Christian zeal began to burn within my heart. I felt that what I had suffered had brought me no benefit or satisfaction, and I spent a blest hour alone with my Lord, Who heard my cry for forgiveness when I repented of my many sins and forsook them. A voice within me spoke, as it were, saying: "Definitely receive Jesus Christ, the Redeemer, Who has made reconciliation between justice and mercy. God will

then cause you to become one of the people of faith and grace."

I responded joyfully to His call, gathered together my books and other articles for my journey, and said, "To my Lord this week."

Satan began to tempt me with all His power, but God's Spirit helped me to escape from Satanic influence, and with my son I went to Beirut. My father went as far as the shore to bid us farewell, with tears flowing, as though he recognized that he would never see us again.

For some months I had no other occupation in Beirut than to study religious books in the mission reading-room. One day, as I was studying the Bible, two men came in and began to discuss the doctrine of the Holy Trinity and the relation of Jesus Christ to the Father. I bent my head over the book, but kept my ears open. At last I could endure silence no longer, and going up to one of them, asked leave to participate. They welcomed me, and we investigated together.

The bearded gentleman informed me that he belonged to the Adventists, and I promised to visit him at his house on the Moslem feast of sacrifice. When I called he showed me into a private reception room, where we were alone with God, worshipping Him and praying to Him. For the first time I learned what is meant by the indwelling of the Holy Spirit. We felt strongly moved, and our hearts were lifted up as if to heaven. Tears ran down our faces for very joy as we worshipped God. That day was to me not only a feast of sacrifice, but of redemption also, for I took Jesus Christ as my Saviour and Lord. I promised to continue my visits, and began to observe Saturday as though I were one with the Adventists.

Soon after I received an appointment as director in the Islamic school, which obliged me to work on Saturdays against my will. Through many arguments brought to convince me, and because of my comparative ignorance of the Holy Scriptures,

I was temporarily persuaded that the keeping of Saturday as a day of rest and worship was a necessity in the Christian religion. The emotion and contrition which I felt in my prayers with the Adventists, and the dreams which appeared to me many nights, helped to influence me.

I see now that these experiences of sorrow for sin and joy at forgiveness are common to all Christians, and were simply spiritual tokens to establish me in the faith of God's Church.

Now I asked some of the committee of the school to excuse me from attending school on Saturday. They granted me permission, but pressed me hard to know the reason. I did not tell them, and they concluded that I was a Jew, in spite of all they knew of my family. They searched my room during my absence from the school one day and they found some Christian books. They began to threaten me with death, and finally caused me to leave the school.

Some friends introduced me to a gentleman who made it possible for me to come to Egypt. Then news came that my father was at death's door. So I postponed my journey, went back home, expecting to be present at his death and to receive my share of the inheritance. I found, however, that he had registered most of his real estate in the names of my brothers, in order that I might receive nothing. The other valuables were also appropriated by some of the heirs. After seeking in vain to obtain justice, I left for Beirut, and from there came to Egypt.

Narrator: The Sheikh and I then parted, and for many days I saw him no more. Finally, some weeks later, I saw him going to the Ezbekieh Gardens. He was in eager discussion with a number of Moslems, dressed mostly as Sheikhs, but some of them as merchants. I was too far away to catch the words, and finally saw the Sheikh get up angrily and rush off. I stopped him to ask what was the trouble. He was very excited, so we sat down under a tree till his blood should cool, and I saw that he was offering a private prayer. Finally he turned to me and said:

Sheikh: My friend, I will tell you what has happened. There was a young man, a former associate, who asked one of the missionaries to get him a position. That very day I had given my boy some money and told him, "If you do not find me in the room when you come back from your master, get the key from the porter and wait for me." When I returned to my room that evening the boy was not there, and I asked the porter where he was. The man said that my son had taken the key at sunset, since which time he had not seen him. I forced the door open and found some goods and the boy's clothes missing.

It was clear that someone had led the boy astray in order to send him back to Syria. I then went to the police-station, but the sergeant would not help me. In the morning I returned to see the magistrate, and when I told him that someone had seduced my boy and stolen my goods, and that I wanted him to send word to the authorities in Alexandria and Port Said to see if he was there, he asked me for official papers to prove the boy's age. As I could not produce these, he excused himself because he had friends with him and was much too busy drinking coffee and smoking cigars to attend to me!

Next day I heard that my brother had come back to El-Azhar

and had sent to my boy a postcard asking him to meet him at the mosque. I went there with some Christian friends, and found no signs of my son. On my way back I went to the bookshop where I had sold my books and asked the man about my boy, but he did not give me a clear answer.

During the conversation a Sheikh came in and invited me to a café. After drinking tea and indulging in the usual salutations, he told me that my boy had come two days ago to the street near El-Azhar with a young man, and had brought a Persian rug which he asked someone to sell for him, in order to enable him to run away from Egypt to Syria, because I had become a Christian, and he was afraid that I should make him one.

That Sheikh, out of his religious enthusiasm (as he called it), prevented him from selling the carpet, but collected some money to enable him to travel via Port Said. He then pulled out from his pocket a paper on which he had written satirical verses (purporting to be a confession by myself) to this effect:

"When all means of livelihood were shut in my face wherever I went among the Moslems, and I found no possibility of earning a living except by pretending to become a Christian, and when the Christians made me hear the chink of coins and said, 'Declare your belief in the Trinity and take the money,' I said, 'Give me the money, and if you wish I will not only triple but quadruple! for from my early days I have never cared for any religion at all.'"

After he had read this to me with all insolence, I replied: "Oh, Sheikh, do you know my name? Have you heard anything about me before now? Have you heard of my family, my wealth or my poverty, my profession, or religion before now?"

"No," he replied.

"Do you know how much I receive from the printing house in wages for my work?"

"No."

"Have you ever heard of the Christians giving me anything at all for becoming a Christian?"

"No," he answered.

"Since you have confessed this, and have written these wicked verses, here is clear evidence that you have committed the worst of crimes. If you wish I will detail them to you."

"It is enough, oh Sheikh," he said, "I have sinned against you."

"Very well," I said, "I forgive you freely, for Christ commanded us to do so."

After that he gave me more hypocritical flattery and invited me to take supper at his home. I asked him to excuse me, and when he wished to know the reason, I said: "Because I cannot forget the command of Mohammed to you, 'Whoever changeth his religion, kill him.' Therefore I am not going to venture to enter your house without the full knowledge of the Government as to where I am to be found at that moment. Fear God, O Sheikh, and know that all speech bears traces of the heart from which it comes."

Then I left him in haste, and went away asking God to protect me from evil.

Baptism at Last.

During the week in which I came to Cairo the Church Council met and questioned me concerning my faith. They decided to postpone my baptism for a time, lest the news of such a step would cause my wife's people to forbid her coming to join me. When my boy ran away, however, I knew that he would inform all my people that I had become a Christian, so that there was no reason to delay the matter longer. The missionaries, therefore arranged the ceremony, and baptized me with water, while the Lord baptized me with His Holy Spirit. To Him be praise for this great salvation by His precious blood.

Some who heard of my baptism told the students in El-Azhar, and they informed one of the Sheikhs. He collected a number of other Sheikhs and merchants, and all came to meet me, and invited me to go in for a talk. We sat down, and the Sheikh who was the head of the deputation spoke to me with all sorts of adulation and hypocritical praise, stating that they had verified the fact of my lineage, and therefore my baptism was a crushing blow and had broken their hearts. For half an hour I was listening to his nonsense, offering up a prayer to God for wisdom. When the Sheikh left off speaking, I said: "And now, what are you wishing with this assembly?"

They replied with one voice: "We only wish your welfare in this world and the next, and that you may retain your religion and your humanity. We know that the missionaries have led you astray through the large sum of money they offered you in your necessity. We ask you kindly not to give them back a cent. of what they have paid you, but we are prepared to secure for you an appointment in any good business establishment you wish."

The Sheikh then put his hand to his pocket and brought out a handkerchief full of coins, saying: "Kindly receive this one hundred pounds, put it in your pocket, for it is your property."

"Whence is this money that is given to me so unexpectedly?" I asked. "I cannot receive it until I know from whom and for what purpose you have given it to me."

"Your brethren, the Moslems, have collected it privately," he said, "in order to relieve you from the yoke of the missionaries. All you have to do is to write two lines, in which you clear yourself from everything that has been asserted of you in the way of conversion to Christianity, so that we may publish it in one of the papers."

I became very angry, and replied: "In reply to all the Sheikh has said as your spokesman, so far as praise and flattery that you have given me, there is no virtue in that. All virtue is of God, and I must alone praise Him, but the rest is without any basis whatever, and I have no pleasure in lies. As for what you say about my lineage, this and all earthly relationships now no longer concern me, nor can I boast of it, for it is all of the dust, and unto dust shall it return, for your Koran says, 'There will be no genealogies among you in that day, the day of resurrection.' As for your wish to seek my welfare, may God reward you with good, and know that I wish for you as much as you wish for me. As for the statement that the missionaries have beguiled me by offering me money at the time of my great need, let me only say

that you have fabricated lies against the missionaries, and you at the same time have advised me to commit robbery.

"May God forgive you for saying that they have deluded me, for I am not one of the deluded ones. It is true I was never in need of money until I decided to become a Christian and came to Egypt, nor did my needs increase until you, O Sheikh, abducted my son. If Christ had not told us to 'swear not at all,' I would have sworn to you that on the day of my baptism I tasted no food, not because I had decided to fast, but because I possessed no money on that day, for my boy stole the remainder of my small salary when he ran away from me. After all this, will you say that they have led me astray with money?"

"As for your offer of a hundred pounds, and your promise of high positions if I will only disown my religion, I am surprised at you. You have professed to raise me to a very exalted position; but, by offering me money as a bribe, in order to betray my conscience, you have put me beneath the level of the dogs.

"May God forgive you for these wicked insults, which have reached the extreme of all contemptibleness, as though you thought religion and faith were merchandise to be sold and bought. If I had been one of those that money or position would buy, I would have remained in my own country as a Sayid, having my hands kissed by the people, where I could have obtained money from various sources.

"Finally, that if you wish to procure my salvation from eternal perdition as much as I wish yours, then collect together the chief of your learned men. I am prepared to meet them, and to expose their fallacies, and to show the falseness of the views you are now holding. If they clearly convince me of the falsity of my faith, I shall return to Islam speedily, and that without bribery."

"A very good thought indeed!" the Sheikh answered. "Let such a meeting be held in my house."

"All right," I answered, "on condition that I am accompanied by two officers, one from the Egyptian Government and one from the English."

"Why such a condition?" asked the Sheikh.

"For protection against the loss of my warm blood," was my reply.

They then whispered together, and one of them came aside and whispered to me, "This company is wishing to appoint some one to attack you secretly, unless you will agree to write a notice in one of the Islamic papers."

"Sit down again," I said, "and listen to what I am going to say to you and them."

I then called aloud: "The happiest and most blessed hour of my life will be the hour in which I am killed as a martyr, for I shall then go straight to heaven to be with Christ in eternal glory. I do not think, however, that God will allow you to do this, for it is His purpose that I should serve the Moslems while a Christian, even as I used to serve them while a Moslem. The Lord of Peace will be with me always."

Then I left them and came away.

Narrator: I then said to him, "Do you think that they will do anything?"

"The religion was begun and propagated with the edge of the sword," he replied. "It is not unthinkable that its people should carry out its principles; but I am not afraid of their childish threatenings, for I have in my heart unchangeable peace. He on whose side is the Creator need not fear the creature."

Narrator: Some months passed before I saw him again. He was coming out of a house toward evening, and we sat down together while I asked what had happened since we last parted. He smilingly resumed his story.

Sheikh: Not many days after my son had left me, letters came from my friends in Syria, asking the truth of what my boy had reported. They all urged me to answer quickly, as to my reasons for becoming a Christian.

In order to save time, I wrote my Confession of Faith, showing, briefly, the chief reasons for my conversion, and how I found the truth in the Scriptures after searching long in the chief religions. This paper was printed, and I put a number of copies in separate envelopes, and sent them to every one who had addressed me on the subject.

Arrival of His Wife.

My wife was continually sending me letters, asking for travelling expenses, so that she might come to Egypt. I sent her the money, but she replied that her family and all the people of the town had prevented her from coming.

I entirely surrendered my case to Almighty God, and prayed to Him by the only intercessor, namely, the Beloved Saviour, Who had promised not to send away any who came to ask Him. Many of my Christian brethren and sisters, Egyptians, and also English and Americans, joined me in my petition, and God granted our request in spite of every difficulty. My wife once more sent a request for travelling expenses, that she might come at once, and as I had a firm belief that God had answered our prayers, I sent the travelling expenses immediately. Soon she and the boy arrived. Now her guidance into the truth depends upon God's answers to the prayers of many believers through His grace and by the action of the Holy Spirit.

Narrator: Was she not one of the bigoted Moslems, and is she not acquainted with the doctrines of Islam?

Sheikh: Yes, she is one of the most bigoted, and her family more so. But God gave her such a strong purpose as to silence their opposition, although some of her friends threatened to have her put to death.

Narrator: In that case it is very clear that her coming here was a matter of divine providence and entirely supernatural.

Sheikh: Praise be to God, our generous Lord, Who has never failed, and will never fail, to care for His humble servant.

Peace in Believing.

Narrator: Would you tell me something about your spiritual condition while living with your family?

Sheikh: I thank God and praise Him with all my heart that I have been born again with the new birth, and the old nature has been crucified, and I have risen again, not by my own means,

but by Him Who saved me by His blood. My evil dispositions have been altered, and I have, by degrees, obtained a new character, for my former haughty pride has been changed to humility, and my hot temper to clemency, and my evil thoughts to chastity, and my covetousness to contentment, my hastiness to patience, and my rebelliousness to obedience; in short, God has replaced most of my evil traits of character by new and praiseworthy ones, through His Holy Spirit; while as to the remaining traits of character about which His Spirit rebukes me at times, He will deliver me from those also, and hear the prayers of my brethren and co-workers in His vineyard, that I will have grace to overcome every temptation and fulfil all His holy desires in me, that I may remain steadfast in Him and He in me for ever.

If there had been no other evidence that the Christian religion is the true religion of God, this great change in me would be sufficient evidence to prove it.

Narrator: Can not you find something like this in the *Tariqa*?

Sheikh: As soon compare the sky with the ground. I admit that there is in the *Tariqa* of the Sufis a certain amount of partial change in the character of its adherents. That is not by the Holy Spirit, but by burdening their followers with various exercises and penances, in spite of which no one finds real satisfaction; but you can always find him afraid of falling, and of a bad end, and perplexity is his lot at all times. He is assailed by doubts and imaginations, even though he be of the established ones. He will find in himself an inclination to fleshly lusts, even while trying to escape far from them. He endeavours to keep at a distance from sin, for fear of falling into it, and yet he is attracted by it, and this causes despair.

A truly regenerated Christian, on the contrary, flees from the flesh and from sin as man flees from consuming fire or from the roaring lion, and he hates sin as he hates death, or rather he regards every sin as death itself. His special devotion is greater many times than his former pleasure in sins, while he has in his heart peace and safety from all fears, both of this world and the next. God is with Him, and He is with God, wherever and in whatever condition he may be. I cannot find any more appropriate illustration of the difference between the regenerated Christian and the Sufi's self-righteousness than the comparison of man as God created him in His own image, with a wooden imitation of a man in whom there is no life at all.

I praise God at every moment for the joy which I cannot express. All that I can say is that I have peace and safety, for Christ died for me. My bodily death will only be a sleep by which I shall rest from work in this world, and from which I shall awake in the Kingdom of Heaven, enjoying eternal life in the heavenly Jerusalem.

As for my bodily condition, when I was in my country in an exalted position among the Moslems, their reverence being nothing but hypocrisy and flattery, I might have made much money, but it would have been with remorse of conscience, which used to burn me sometimes like fire. I was accustomed to spend very freely upon unholy, sensual pleasures, and I was generally heavy in debt at the end of the month. At present, I receive only sufficient for the necessities of myself and family, but you find

me rested in mind, enjoying only allowable pleasures, and sincerely respected by my Christian brethren.

As for my family, my wife now believes that Christ is the greatest of all the prophets, and she has seen already many answers to her prayers asked in His name. May God continue His work in her heart by His great grace, that her faith may be built upon a firm foundation. My boy ran away to Syria on two occasions, but I trust that God will prevent it happening again. At present he is learning the trade of carpentering. God is able to guide him to Himself.

I ask our gracious God, in the name of our beloved Saviour, to keep us steadfast in the true faith, that grace may grow in our hearts more and more, that we may be enabled to save many of our fellow men for the Holy Kingdom of Him Who is the Way, the Truth, and the Life. Amen.

THE END.

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THE MOSLEM WORLD.

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The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

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 As above .. 39 12 0
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