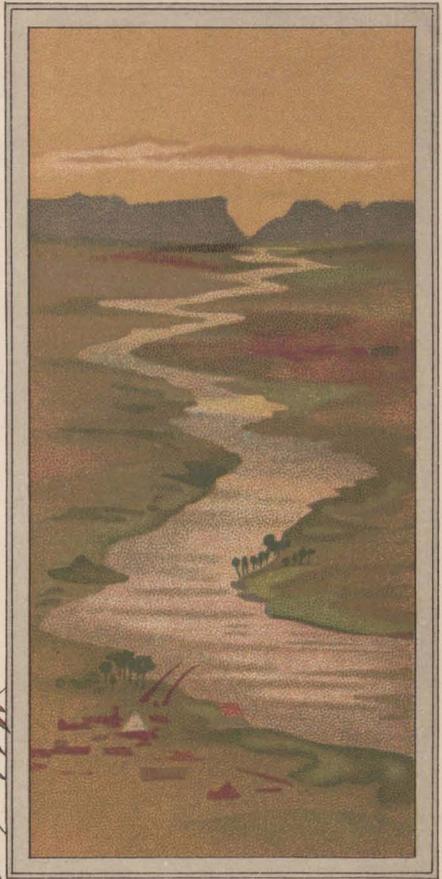


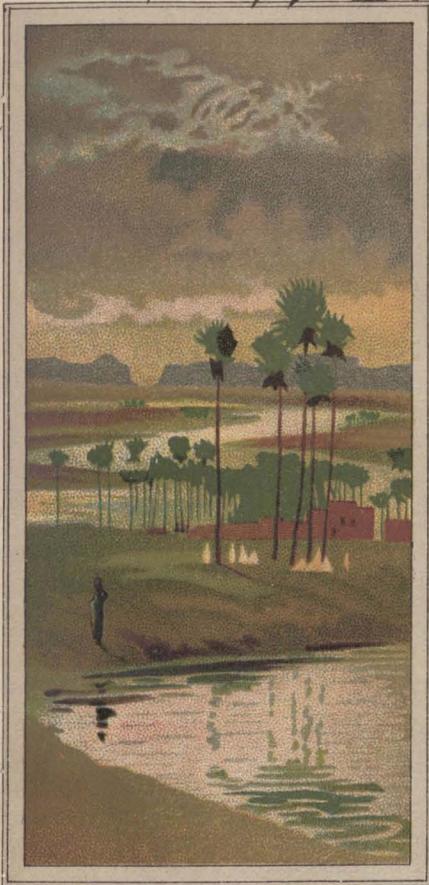
A Challenge to Faith
for the
Mohammedan World,
January, 1916.



BLESSED

BE

EGYPT.



Everything
shall live
whithersoever
the River cometh.

THE NILE MISSION PRESS.

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“ Baptize us with Thy Spirit, Lord,”
Out of the depths we cried.
No tongues of fire came down; it seemed
Our prayers in silence died.

But, “ though it tarry, wait for it,”
Not lightly God imparts
His mighty blessings; grace and power
Need long-prepared hearts.

Say, canst thou drink of that dark cup
Where tears of anguish flow,
And ere the baptism of fire,
Be first baptized in woe?

Before the voice of God doth speak,
“ As man speaks to his friend,”
A great strong wind perchance may break
The rocks, and mountains rend.

Still wilt thou stand before the Lord,
And for His promise wait?
The earth may quake and shattered hopes
Leave thy life desolate.

Within thy heart His fire must burn,
Consuming all the dross;
Till, midst the ashes of a world,
Stands nothing but a Cross.

Then in the calm “ a still, small voice ”
Shall speak, yea, speak to thee;
Wrapped in the mantle of God’s truth
And power, thy lips shall be.



AN EGYPTIAN MOTHER AND CHILD.

“Blessed be Egypt.”

VOL. XVI.

JANUARY, 1916.

No. 65.

Editorial.

“If thou prepare thine heart, and stretch out thine hands towards him;

If iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea thou shalt be stedfast, and shalt not fear.”—JOB xi. 13, 14, 15.

We would give a heartfelt New Year's greeting to all our readers, with the prayer that every one of us may be stedfast with God throughout the year. We see the months of standing to arms which our soldiers and sailors endure patiently at their posts. We know that although the end is not yet, it will surely come. Our part—the part of our whole people—is to be stedfast to the end. So it is in the Kingdom of God and of His Christ. We want to put away all iniquity from the dwelling-place of His Holy Spirit, and lift up our hands and our face without spot to Him. Yea, that we may be stedfast and fearless.

The news from the Nile Mission Press is full of hope for the coming year. Mr. Upson has returned to Cairo. Mr. Weaver has already taken a grasp of the work. We look for a great increase in the output of the Press, and growth in every department. The home end of the work is also encouraging. Instead of our year of war being a year of want, God has sent us in good supplies. We believe that this is the case everywhere, and it should encourage us in looking forward. We know that hard times are still awaiting us, but we believe that there will be no hard times for the work; but that it will be the same now as in Apostolic days, when “in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.”

We print in this number an account from the pen of Miss E. St. B. Holland, of the beginning of the Mildmay text cards. Before they were printed, there was absolutely nothing of the kind in the country. The hundreds of thousands of illuminated cards that have been printed since 1876 have been spread all over the world, and have carried God's words into the homes of people who knew nothing of the Bible, as well as their having brought comfort to multitudes of true Christians.

"BLESSED BE EGYPT."

We have nothing to compare with these cards in Arabic. I venture to propose that we take this up as a department of its own in connection with the Nile Mission Press. That we should ask skilled painters to help us in designing and producing appropriate coloured Arabic text cards and wall texts. That we should invite the co-operation of friends at home in adopting one card, and meeting the cost of printing it—probably five pounds or ten pounds, according to the quantity. That we should make these known throughout the whole Mohammedan world, in the hope that they will be greatly welcomed at mission schools and hospitals and in the homes of the people. And that all proceeds from this effort should be devoted to our colportage work. If the income derived from the Mildmay text cards could do so much for their medical missions, could we not seek to follow in their steps for the Arabic reading world, and provide for our colporteurs? Will our readers pray for the success of this effort?

The news which we are able to give of the progress of "The Fellowship of Faith for the Moslems" is very encouraging. We have now 270 members, and more are continually joining it. We earnestly hope that it may be an effective union of strength, and that our faith may not only grow exceedingly, but that it may find expression in outward and aggressive efforts. That by faith real conquests may be made. We hope to arrange a gathering of members of the Fellowship for Three Days of Prayer in the early spring, to which we shall welcome new members. Bishop Stileman will preside.

The earnest prayer of each of our readers is asked for the visit of Rev. Charles Inwood to Egypt. He hopes to speak at many centres throughout the country. May the Holy Spirit move in the hearts and minds of his hearers, both English and Egyptian, and bring to pass a change in many lives. God wants His children to be filled with the Spirit, and that they may be used by Him to bring the same blessing to others. We would ask for receptive hearts, and simple childlike faith in the promises; also that the power of God be present at all the services, so that no one may go empty away.

LIFE'S PURPOSE.

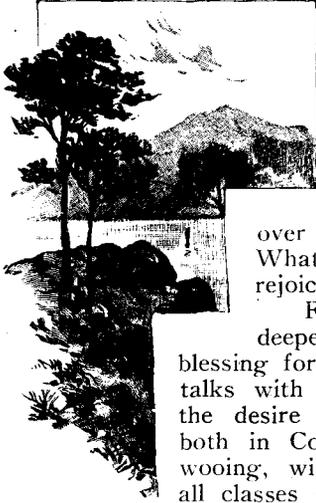
I do not ask, my God, for mystic power
 To heal the sick and lame, the deaf and blind;
 I ask Thee humbly for the gracious power
 Just to be kind.

I do not ask that men with flattering finger
 Should point me out within the crowded mart.
 But only that the thought of me may linger
 In some glad heart.

I do not ask to shine with Heavenly glory,
 Or in some marvel all Thy greatness see;
 But just to tell Thy Gospel's wondrous story,
 And faithful be.

The Nile Mission Press.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 COR. i. 3, 4.



IT is with hearts full of gratitude to God that we start the New Year. There has been much to hinder the work during the year that has gone. The War; sickness, both Mr. Upson and Mr. Gentles having to return to England at the same time; the strain of finance, etc. Yet, over all, we write the above ascription. What, however, are the causes of our rejoicing as we look back over the past year.

First, the conviction which grows deeper and more powerful that, the day of blessing for Egypt is not far distant. Personal talks with Mr. Upson served but to increase the desire to see the power of God working both in Copt and Moslem. God is drawing, wooing, winning them by His Divine Love in all classes of society. The stirrings are there already; we hear of the "goings in the tops of the mulberry trees"; may we be prepared to go out to the battle. It is not for naught that, although the cotton crop of Egypt was not bought up and went down to one half its usual price, that although the price of food has risen in some places to 40 per cent., nevertheless the colporteurs have sold during the first year of the "Great War," comparatively more books than in previous years. Hardly able to pay for food, the natives have yet found the wherewithal to buy our books. "It is the Lord's doing, and it is marvellous in our eyes."

Then again, the presence of God on deputation work has been manifested. This is shown by the fact that, God has added over sixty new friends to the list of those who help us to pray through.

Mr. Weaver's outgoing as Business Manager has also shown the good hand of our God upon us. His business ability, coupled with his love for the souls of men, are a great new force in the work. We pray that his new pamphlet for our soldiers in Cairo, "Who will Win?" may be owned and used of God.

Matters of finance have been no less wonderful. Although we are now in the second year of the struggle, God has heard our cry and sent in over £300 more, at the time of writing, than during the previous year.

We hope to bring out a small booklet with the gist of what Mr. Upson spoke about during deputation work, viz., "The fulfilment of prophecy in the Near East." Notice of this booklet will be given in our next issue.

"BLESSED BE EGYPT."

Another native convert has recently been gathered "Home." Sent to the Nile Mission Press by our friends of the C.M.S., some time ago, Yusef was taken into Mr. and Mrs. Upson's home as house boy. For two years they suffered many things at his hands, and he was repeatedly "saint" and "savage." They bore with him for Christ's sake, and now have their reward in the knowledge that he is beyond the power of the Tempter. A letter has recently been received stating that Yusef finished his earthly career away on the Persian Gulf, the local missionary writing Mr. Upson to say that Yusef wished him to be told that he was dying in full assurance of eternal life, and saying how much he owed to his kindness.

I hope to be in Scotland during the last two weeks of January and the first of February, and shall greatly value the prayers of God's children for these meetings. One feels a growing responsibility towards those who come to hear. Not only does one want to get from them, but also to give in return. The message must be clear, true and intense, with the intensity of the Holy Ghost. Only so can the message be permanent in its value.

In wishing all our Subscribers a Blessed and Happy New Year, may they remember the lines upon which alone this can be obtained:—

"Peace with God through the Blood of His Cross."

—COL. i. 20.

"The Peace of God" according to the Apostle's injunction in Phil. iv. 4-7.

"Peace always by all means"—whatever the means God uses or approves.

JOHN L. OLIVER,

16, Southfield Road,
Tunbridge Wells.

Secretary.

NILE MISSION PRESS—QUARTERLY REPORT.

By MR. UPSON.

"Till when the Orient glows with might amain,
He hies him to the field and fold again."

These concluding lines of the Bishop of Durham's little poem seem very appropriate in view not only of the return of my wife and myself to the field once again, but also of the "glowing of the Orient." There can hardly be any doubt that we are on the very eve of great developments in the Near East, and surely there can even now be seen the "glow" which precedes the Daybreak.

"O brothers stand as men that wait,
The dawn is purpling in the East."

"Old England."

A short personal reference may be pardoned on resuming work after a breakdown! When we arrived in England on 17th

May I was very exhausted, on account of the difficulty of obtaining food, the restaurant car being much more than crowded out. But after a day at Folkestone we were able to go straight across to Hoylake, Cheshire, where our only child is at the first-class boarding school conducted by Mr. Arthur T. Watts, M.A., B.Sc. This very healthy spot proved a very suitable location, enabling me to pick up gradually. It has, however, been, upon the whole, a rather slow process, and as lately as mid-August I have been giving a certain amount of anxiety to my devoted wife and mother. But that time has passed.

Dr. Hill, the Consulting Physician to British and Foreign Bible Society, and Church Missionary Society, etc., passed me for return to Egypt as soon as possible to get out of the English damp, but gave detailed instructions as to reducing hours of mental work, taking holidays, and so forth. He was at first inclined to refuse permission to do deputation work, but at last reluctantly agreed to a little!

The meetings actually occupied from the beginning of October until 18th November, and seldom has one seen prayer so wonderfully answered. For several nights at a time I was out in "Mersey fog," but took little, if any, harm. Then, again, one seemed so "upheld" by the prayers of our praying friends, that I can safely say that, whilst addressing the thirty or forty meetings, I had more than usual of spiritual joy, and found the experience positively exhilarating.

On 20th November we left Victoria at 8-30 a.m., being "sent off" by the Postal and Telegraph C.A. Secretary and other friends. But it was within a few minutes of midnight when we arrived at Paris, and as there was no train leaving for Marseilles until the Sunday night we had a quiet rest-day.

Throughout our enforced five days' stay in port and during our voyage through the known "danger zones" we felt marvelously upheld by earnest prayer offered by friends at home. In fact, the very storm which raged in the Mediterranean spent itself whilst we were in port, and we found smooth seas everywhere when we were permitted to travel.

"Not more than others we deserved,
But Thou hast given us more."

The big gun on deck was only fired once, and that, the captain said, was through a mistake (?), but we were very thankful to enter Port Said harbour on Thursday, 2nd December, and to reach "Home, sweet Home" the same evening.

Women's Work.

We were so sorry to hear this morning, indirectly, that Miss Trotter and Miss Haworth are not coming to Cairo this winter. We were not unprepared for this, and can quite realise, from our own recent experience, the difficulty of attempting the journey. They will, no doubt, be giving us a share of their very valuable time; and until this terrible war is over we could hardly expect to see the anticipated progress realised.

I refer to the proposed monthly issue of illustrated tracts. That will have to stand over for the present, not only because

Miss Trotter cannot personally supervise on the spot, but also because we have lost Mr. Russell's zealous services, and have not yet anyone in his place!

This zealous young worker, who originally entered the service of the Mission Press as shorthand clerk, etc., has done most strenuous work the whole of the summer. We praise God for His grace vouchsafed so remarkably to His servant, and very much regret (for ourselves) that he has joined the staff of the Bible Society to assist in their Bible House at Port Said. But is it not remarkable *how* God trains His servants!

On my arrival, I was greatly struck by the amount of work going on everywhere. The colporteurs and others have all most manfully held the fort during this hot and weary summer.

One can thank God for a breakdown now, since it proved to be the link in the chain which ended in the appointment of Mr. Weaver to the position of business manager, and the future is bright with hope.

Printing Department.

At the present moment there must be as many as 35 workmen in this department alone—Jews, Moslems, Converts, Syrians, Copts, Protestants—and all, without exception, stand round the office desk for Morning Prayers, lasting ten minutes, daily.

One Mohammedan workman objected, some time ago, to "being made to pray like a Christian." The reply was, "You were never asked to do the praying, you were only requested to stand still while *we* did that!" He said no more, and it has since been observed that he joins in repeating the Lord's Prayer!

During the time we were journeying, special prayer was offered on our behalf by our Arabic staff twice daily.

At the time of writing, Mr. Weaver is away on business in Alexandria, but just before starting he remarked that much of the praise for the large amount of work now being done is due to Mr. Paul Gani, the Hebrew Christian, who is our printing clerk, and who, as Mr. Weaver says, "works tremendously hard," and is quite his right-hand man for interpreting, clerking and stock-buying. The foreman, Yaqûb Eff., was similarly referred to in the last issue of "*Blessed be Egypt.*"

Although this department is working from 7-30 a.m. to 9 p.m., it can hardly keep pace with the work. Only a fraction of it can be called secular work, for almost all the chaplains, clergy, societies and associations seem to have something in the press just now.



MR. HOWARD WEAVER.

Publication Department.

I am unable, through Mr. Russell leaving so soon after my arrival, to revise the usual list of books published and circulated.

There appear to have been done two tracts by Rev. Abdallah Ibrahim, of Assiut, one upon "God's Purpose in the Gospel," and the other on the "Proof of the Divinity of Christ." Both are evidently intended for Moslems, and each one cost £6 10s.

But the principal actual publication has been Sheikh Abdallah's 500-page book, "My Pilgrimage to Mecca." His characters are fictitious, but the whole thing is founded upon well-known facts, and it is expected to be "strong food" for those requiring such. It is priced at ten piastres in paper and twelve in boards (2/- and 2/6).

Dr. Tisdall's "Balance of Truth" (Mizân ut Haqq) is, alas, still unfinished for lack of funds. It will cost about £60 to £70 to print, besides the £15 already spent upon its translation, but nothing has yet come in for this. It is already published in certain Indian languages, and in 1912 I tried to get the Religious Tract Society to assist us in putting this, their own book, into Arabic, the sacred language of all Muslims, but they were not able to help on account of other calls.

Reports from Colporteurs.

From Daif on "*Difficulties Caused by the War,*" and "*Success of Evangelism,*" with a Personal Confession.

The amount distributed just now is rather small, on account of the critical state of things in Egypt, of which you must be well aware. You remember the difficulties of June, July, August and September, even before the war: how much more so now with the war on.

I must, however, report, on the other hand, a good deal of evangelistic success in Egypt just now, for a spirit of awakening has come upon the people, and many are searching for the salvation of their souls. This is what I aim at, whether sales be many or few, for what is the object of my colportage work but that the people of Egypt, of various creeds and religions, may all alike be brought to Jesus Christ.

The persecution to which I had previously been subject has now ceased, but I am ashamed to say it is largely because, during the war, I was afraid of the Mohammedans, and so went to the Copts and left the others. I feel I was a coward, and so ask you to *pray for me after this manner* :

"O Lord, grant unto Colporteur Daif that he may deny himself in the service of His Master Who died for him." Amen.

From Matta on "*Repeat Orders.*"

During these days, (July, August and September, 1915) many people who had bought books and tracts from me come and purchase second copies of the same books, and when I ask them the reason for these "repeat orders" they say that their friends were so pleased with the first copies that they took them away from them by force, and they now wish to purchase fresh copies for themselves.

From Mattyâs on "One Mohammedan clerk receives help from our books and then goes to tell another."

I met a Moslem named Othman with his friend, both of whom were clerks at a district police office. When I showed them some of our controversial books and explained their contents, each one purchased a copy of "The (supposed) Sinlessness of the Prophets," written by Mr. Upson. A short time after, I met Othman alone, and privately asked him what he had learned from this particular book. He said that he was very pleased with it, and was now quite prepared to confess that there was no sinless prophet but Jesus Christ. I then sold him a book called "Quranic Discussions," and explained that its object was to show *WHO* is the *only* Intercessor for sinful man. I was encouraged at the way I was enabled, by Christ's help, to talk to him alone by himself, and he said he was pleased with the book and glad to know Who is the only Mediator. He then said, "I go now to tell my colleague what you have told me."

Some Needs.

- (1) Support of ten other colporteurs at £30 a year each.
- (2) Money for publishing larger books, e.g., "Mizân-ut-Haqq."
- (3) We have been repeatedly asked to re-publish the Arabic edition of "Grace and Truth" (Dr. Mackay—Mr. Alfred Holness has just published the sixty-sixth English edition!) In the original Arabic edition, now quite out of print, there were 320 pages. We could do 2,000 copies for about £40.

N.B.—This is a remarkable soul-winning book, and was greatly commended by the late Bishop Ryle, who said that the first chapter was worth its weight in gold; and by many others.

- (4) Also "The Bible in the Making," by Noel Duff, etc. (Marshall's series). Most useful here. Translations ready. 1,000 copies £15.
- (5) The salary of an Arabic translator. (Anything from £4 to £8 per month, as they vary so much). Possibly we could find one able to be both clerk and translator, so as to cut our expenses to the lowest minimum during the war.
- (6) Then we want to prepare to run colportage work (after the war! along the line towards Tripoli, N. Africa; also to send a man to the Oases of the Desert; also to the Sinaitic Peninsula and the Red Sea Coasts. Then, as we find the prophecy of Isaiah being fulfilled, and the Jews rapidly gathering home, we ought to plan to have not a few colporteurs in Palestine, especially if there is a railway line from the Suez Canal.
- (7) The re-opening of our Port Said Bookshop in a more favourable location will cost more money, but, as the English newspaper-writers are telling us, this is the "Water-Gate" to the whole world.

But our God is able to supply all our need. "The silver and the gold are His, and the cattle upon a thousand hills." (But He uses His servants as instruments).

Possibly someone who has lost his eldest son in the war, and feels that now there is nothing in this world to live for, but rather "sets his affections upon things above," and distributes his

wealth, will remember our work for Egypt, Turkey, China, and the Moslem world generally. And "the Lord is not unmindful," for He once sat by the treasury.

ARTHUR T. UPSON.

Cairo,
11th December, 1915.

COLOURED ILLUSTRATED ARABIC PARABLES.

We specially commend to the notice of missionaries working in Arabic-speaking countries the new series of colour-printed parables by Miss I. L. Trotter, which are sold at a cheap rate, viz., P25 (5/-) per 100, post free. The titles are as follows:—

For Women—"Brides of the Nile."

"Burdens."

"The Word that went Everywhere."

For Boys—"Landsnakes and Seasnakes."

"Sacrifice of Said."

"The City of Safety."

For Girls—"The Queen and Her Mirror."

"The Brave Act of Munira."

"The Sack of Wool."

These are very suitable for prizes for regular attendance. A new Story Series will be issued shortly.

Communicated by Mr. Russell.

"The Message and the Man."

A Chapter from "Mohammed or Christ,"

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



A MISSIONARY is not only one who is sent, but one who is sent with a message. The true missionary must not only have a message, but he must be the living embodiment of that message and the incarnation of the truth which he teaches. Like an ambassador at a foreign court, he must not only carry credentials from his own government, but he must be loyal to that government and represent its ideals and ideas to those to whom he goes. The knowledge and experience of this truth make the missionary. He stands as a

witness to the truth which he possesses, and proclaims it by his life as well as by his lips.

If the man who goes out to the Orient has no larger and fuller message in regard to God and His dealings with men than

that already possessed by those who ardently believe the non-Christian religions, it is perfectly evident that when he comes in contact with those to whom he is sent the overflow of faith will be in the wrong direction; and it is also clear that unless he knows by personal experience what the Truth can do in the transformation of his own character and in conquering his own temptations, he cannot help others. The man who believes neither in revelation nor inspiration and meets a Mohammedan who fully believes that God has spoken and that we have His word as our sufficient guide to being made whole, is looked upon with pity because he has no real message to give. The Hindu pundit would be able to demonstrate both the reasonableness and the necessity of a divine incarnation to the man who denied that it was possible for God to appear in the flesh, and even the Buddhist or Animist might contribute some element of religious faith to the out-and-out so-called "Christian agnostic."

There is some truth in all the non-Christian religions, and much good in many of them. No one is so ready to admit this as the man who knows from his own personal experience the full power of Christianity. He who knows the superiority of what he possesses is never afraid of comparisons, but the man without conviction has no certain standard by which to test the truth of other systems.

Christianity is the final religion, and its message—Christ Incarnate, Crucified, Risen, and Glorified—is the one thing needed to evangelise the world. Unbelief does not trouble itself by confuting any other religion than Christianity. We never hear of agnostics or sceptics writing against Mohammedanism or Buddhism with the avowed purpose of proving their falsehood. This is a remarkable tribute to the unique character of Christianity, and indirectly proves that its demands are also unique. If a man accepts Christianity, he must live according to its teachings or be accused of hypocrisy; but in other religions faith and morality are either loosely connected or utterly divorced from each other. Because Christianity claims to be the absolute religion and affirms that it is a matter of spiritual life or death whether men accept it, opponents cannot leave it alone; they know Christianity will not leave them alone. It is this unique character of the message that makes the missionary's sphere as universal as the needs of humanity.

Christians may differ among themselves in regard to the interpretation of the non-essentials, but in regard to the fundamentals of the Christian faith they are agreed. The least common denominator of the Gospel as Paul understood it is given by him in these words: "Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures." He tells the Corinthians that this Gospel is sufficient for their salvation. The man who does not hold with conviction even this simple statement of the faith surely has no message large enough

and strong enough to warrant a journey to the antipodes. Nor will it profit him to have only an intellectual apprehension of these truths. He must have a vital experience of their power, or his message will be without sincerity and without spiritual result.

When the earnest seeker asks, "What is Christianity?" he has a right to an answer that, however brief, shall be definite and authoritative, and no man is qualified to attempt to answer so important a question for the seeker after truth unless he himself has tested in his own experience the principles of the faith set forth in his message. The main source of our knowledge of things spiritual is the Bible, and no man can give its central message unless he believes it true. You cannot read even the first chapter of Mark without seeing that it proclaims the super-human character of our faith, the deity of Jesus Christ and the necessity of the Atonement. There are some things which are so fundamental that to remove them is to overthrow the whole superstructure.

The struggle is an old one. The fight has always been against the supernatural claims of Christianity. Those who are animated merely by the altruistic spirit—the very product of Christianity—even though they have a Christian heritage in Christian lands, want to accept the fruit, instead of realising that the fruit depends on the root; and this has always resulted in a weakening faith and a curtailment or adulteration of the Gospel.

"In apostolic days," said the Bishop of Liverpool at the British Student Volunteer Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul' and would have paganised Christianity, but the Reformation brought Northern Europe back to the Scriptures and to the Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help to evangelise the world without faith in Christ and experience of His power will disappoint those who send him, and will himself regret ever having attempted to do the work of a missionary. Many blighted, disappointed lives are explained by this fact.

Throughout all the East thousands have lost faith in their old religions, and are longing for guidance, not to new doubts, but to a new faith. The spiritual hunger of men in Korea will not be satisfied by philanthropic effort for their temporal needs. The educated classes in Egypt, who have lost faith in the Koran as the very Word of God, will not find rest for their souls and

help in temptation from those who have not tested the truth of the Gospel of Christ and are prepared to present the living Christ with that confidence which is the result of personal knowledge of His power to enable men to live the victorious life. Men everywhere are hungering for the living Christ.

There is no one who can guide them but the man who has that thorough grip on the fundamentals of the Christian faith which comes as a result of having experienced its power.

It is strange that this should not appear axiomatic to those who are filled with philanthropic love for humanity and think that they can do good service on the foreign field. Yet there are men who think that they can help to evangelise the world without the message of the Gospel in their hearts and in their life. A missionary candidate recently wrote: "I do not feel free to force my own individual opinion on my fellow-man, nor do I think that by proselytising the heathen we benefit him. Yet," etc. Such a man has no true idea of a missionary. The missionary does not force his individual opinion on any man. His convictions are the product of his experience. His experience came when Truth made him its captive and its advocate. He has a message because he has accepted the Truth and his own life has been mastered by its power.

There are also men who think that character has little relation to creed, and that the non-Christian world will find Jesus Christ without the message of the Cross. Such an one recently wrote:

"I should like to take the position of a medical man rather than of a missionary, as I am not only not versed along religious lines, but am primarily a medical man at heart. I believe that character is a more important consideration than mere religious belief. I attend Church, but am not a member, and am thoroughly of the 'new school' in my beliefs concerning the Christian faith."

There is nothing to prevent a man with an altruistic spirit going out to practise medicine in a non-Christian country in the same way as he practises in this country, namely, at his own charges. But it is not reasonable to expect a Mission Board, organised for the express purpose of giving a knowledge of Jesus Christ to the non-Christian world, to send him out at their expense.

A medical practitioner, teacher, or an engineer might do excellent service on the foreign field, as well as at home along philanthropic lines, although the fierce temptations of the Orient and the non-Christian atmosphere make it very hard for anyone not dominated by the life of Christ, and who has not tested His power to retain moral character.

The non-Christian world, however, needs not only medical skill, but the skill of reaching men's hearts with a message of hope. The only men who have worked modern miracles on the foreign field have been the men with a message.

This does not mean that the one message is not expressed in diverse ways and by every possible method. "There are diversities of gifts, but the same Spirit" uses them to the one end, that of bringing men to Christ and Christ into the lives of

men. "There is only one aim before us missionaries," said Donald Fraser, after experience in the heart of Africa, to the students at the Nashville Student Volunteer Convention,—“it is the presentation of Christ to the world. I do not for a moment fancy that such an aim limits in any way the methods which we may use. Everything which elevates the social conscience, which purifies administration, which sanctifies laws—every method of that sort may become an avenue to lead to Jesus Christ. But this I say, that these things by themselves are useless; that unless these avenues lead directly to the living Christ, we are only doing a temporal work which will not last through the ages. I say, too, that if we who lead along these avenues are not to end in a maze, we must step side by side with Jesus Christ, that the people may at last reach to Him. Let me press it. The supreme end of the missionary cannot be attained by anything else than by spiritual methods, by spiritual ambitions, the elevation of the human race until it returns to God, and the face of God is again formed in man.”

It was Henry Martyn who, when a Mohammedan was speaking derisively of Christ, said: “I could not endure existence if Christ were not glorified. It would be hell for me if He were always to be thus dishonoured.” Raymund Lull, Robert Moffat, James Gilmour, David Livingstone, John G. Paton, James Chalmers, Grenfell of Labrador, and Grenfell of the Congo, with all the other heroes of the Cross, have been able to say with the Apostle Paul, “We preach Christ crucified.” Every one of them, however diverse in call, talents, and environment, attained missionary success because they had a message and that message the Gospel, which they preached not as a theory or creed, but as their very life.

A man who has mere opinions and no convictions wrought out in his own life's experience as regards the Christ, is a man without a message. The man who expects to go out and represent Christianity in the non-Christian world must carry with him the consciousness of the power of Christ enabling him hour by hour to live the victorious life. It is the one indispensable part of the missionary's outfit and the one that convinces the other man of the truth of the message.

Some years ago a missionary was preaching in a hospital. He spoke of the love of Christ, and endeavoured to set forth its length and breadth and depth and height, using the words of the Apostle as the basis of what he was saying. He endeavoured to present the subject simply, so that it could be understood by the uneducated people, who had gathered in the waiting-room of the hospital.

At the close of the address a Moslem, unprepossessing in appearance, who had evidently not been to the hospital before, stepped forward, and with Bedouin boldness exclaimed bluntly, “I understood all you told us, because I have seen that sort of a man myself.”

In the conversation that followed, this man, who came from a city about a thousand miles distant, began to describe, in response to inquiries, a stranger who had come to his city and took up his residence there. The Moslem told how he had watched the stranger.

"Why," he said, "he was a strange man. When people did wrong to him, he did good to them. He looked after sick folks and prisoners, and everybody who was in trouble. He even treated negro slave boys and sick Arabs kindly. He was always good to other people. Lots of them never had such a friend as he was. He used to take long journeys in the broiling sun to help them. He seemed to think one man was as good as another. He was a friend to all kinds of people. He was just what you said."

It surprised the missionary that this rude uneducated man had recognised in the description which he had given of the love of Christ, a Christian missionary; and greater was his surprise later to find that it was his own brother who some years before had opened a mission in that city. That Mohammedan had not only heard the message of the missionary, but he had seen it exemplified in the missionary's life. What higher tribute could be paid to the daily life of one of God's servants than the fact that an ignorant Mohammedan, studying him day by day, recognised in his daily life the principles of the Gospel of Christ!

The Christian Church has established and supported the missionary enterprise to give the non-Christian world the Gospel of Christ as it has been received and interpreted by that Church. Those who do not accept the message, though they may call themselves members of a Church, have nothing to take to the mission field, and manifestly, instead of representing the Church, they *mis*-represent the Church that sends them.

All Missionary Boards should not only emphasise the highest physical and intellectual qualifications of candidates for missionary work, but even more strongly insist that they be spiritually qualified. Only spiritual men are a real acquisition and reinforcement in the conduct of a spiritual enterprise. Unless the missionary's first love is his love for Christ crucified and exalted, he will lose it, grow lukewarm, and finally cold, when surrounded by the atmosphere of heathenism. The real missionary spirit is the Holy spirit. He Himself gave us the message in the Scriptures, and in the Christ enables us to interpret it to others. Not until a man's life has been transformed by the power of the message he goes to proclaim is he ready to endure the hardship and to be patient under the adversity which is sure to be his experience as a missionary. He must know that the Christian faith is a reality; that his faith is the "substance of things hoped for, the evidence of things not seen." He believes that God has worked miracles in the past and can work miracles to-day. He knows that Christianity in its origin, history, and effect is from first to last supernatural. The man who denies its supernatural character cannot be a true missionary of the Christ, even though he go to the mission field. The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness.



C.M.S. Missions to Moslems.

We hope to print some account of C.M.S. Missions to Moslems in our next number.

THE following paragraphs appeared in the December number of *The Church Missionary Gleaner* :—
 The fact that the C.M.S. has the largest work of any British missionary society in Mohammedan countries leads us to hail with thankfulness any indication that there is a stirring in the hearts of Moslems. Dr. Zwemer, than whom perhaps no higher authority on the history, position, and prospects of Islam exists, and whose keen missionary spirit is fired with desire to bring Moslems everywhere to the feet of Christ, has delivered during the past summer a striking lecture. It is entitled, "The Fulness of Time in the Moslem World," and referring to the "international war, involving every Mohammedan land," Dr. Zwemer expresses his conviction that we are standing face to face with the fulness of time as regards Islam. The Moslem world is *spiritually bankrupt*, and "Moslems are beginning to hunger and thirst for the Gospel." He mentions these striking facts :—

"There was a day when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the Christian. To-day every hospital is crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt. . . . To-day they are crowding the educational institutions of the missionaries. And the Bible! The Bible is the best-selling book next to the Koran in the Mohammedan world. . . . In Egypt last year 87,000 copies of the Word of God were sold along the Nile Valley, a country where ninety per cent. are illiterate."

We thankfully learn that "A Fellowship of Faith for the Moslems in prayer, service, and sacrifice, for all workers at home and on the field, their friends and helpers," has been formed. We refer to it in detail upon our Prayer Page, and we shall watch with deep interest a movement which must surely be fraught with large spiritual and practical results towards those whose faith is in the balance.

* * * * *

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 TIM. ii. 8.

In his latest book, "The Present World Situation," Dr. Mott says :—

"It is desirable to have a stated and unhurried time for intercession. . . . The words of the Apostle, 'That ye may give yourselves unto prayer,' are rendered by Dean Alford, 'That ye may have undisturbed leisure for prayer.' One of the chief reasons, apparently, why Christ went apart for prolonged prayer is the very reason why many busy Christians excuse themselves—the fact that He had so much to do and that the issues at stake were so great."

From "The Church Missionary Gleaner."

"Be Leadeth Them Safely to their Desired Haven."

*"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provision short,
And only not a wreck;
But, oh, the joy upon the shore
To tell our voyage-perils o'er!"*

I 'MAL ma 'rûf khudh Yûsef wa 'allimhu shwaiya." This was our introduction to a curious character, half-saint, half-savage, who was to exercise a great influence upon our household for the next two years.

The speaker was Stefânos Effendi, our assistant in the Nile Mission Press Depôt, Cairo, and the meaning of his words—"Be so kind as to take Yûsef and teach him a bit."

We heard of Yûsef from Canon (then Mr.) Gairdner, C.M.S., who had baptised him on profession of faith in Christ and after a certain amount of Christian training.

It seems that this young man was born in Azerbaijan, North-West Persia, of Moslem parents, but drifted down the gulf to India, whence he worked his way to Cairo. Arrived in that city, I hear that he first sought out Miss Thompson, of the American United Presbyterian Mission, to whom he confided his desire to become a Christian. Ultimately it was left to the C.M.S., not only to baptise him and teach him the Christian faith, but also to search for suitable work for him, since a young convert from Islam is almost an Ishmael—"every man's hand is against him."

About the end of December, 1908, Yûsef (whose name means Joseph) was sent to us, as already related, and though his kind-hearted sponsor put it to us to "do a kindness," yet the youth had a fair idea of his own abilities, for had he not been a cook? (He had, for a fortnight in the desert, to a couple of tourists who were camping out and prepared to rough it. We were not quite so prepared!)

Eventually it was arranged that my wife should train him in domestic affairs, and I endeavoured to do the same in spiritual matters.

Little did we realise at the moment what we were undertaking. Our friend regularly had his "good day" and his "bad day"; on the former he was a saint, on the latter he wasn't! The one day he would greatly appreciate family prayer in Arabic, and produce some most original and really spiritual remarks; the next day he might quite possibly be in a violent temper and threaten to resign, or even to march off without notice, always coupling this with an expressed determination to avoid all missionaries in future. Poor missionaries!

For two years we held on, "sticking to him" by prayer and faith, during which period he several times left us, being brought back, however, by the C.M.S. missionaries, who, like ourselves, "hoped all things, endured all things, believed all things." In order to find room for him, we had more than once to dismiss the man who had been appointed in his place, but did this in obedience to Luke xvii. 3.

At last, he finally went from our home, choosing rather to enjoy non-restraint for a season than to suffer affliction (discipline) with the people of God!

A long series of adventures befel him—he was seriously ill of suspected plague; then he repented towards God in the presence of his staunch friend, the Rev. W. H. T. Gairdner, being then, it was thought, in extremis; later he recovered, and emigrated to Syria, whence he worked his way overland, via Damascus to Baghdad; then, sailing down the Persian Gulf, he was taken in hand and given a start by the workers of the Arabian Mission, who put him in charge of their Bible Depôt; and ultimately he was sent as a pioneer Christian worker to Linga on the south coast of Persia.

Alas for Yûsef! If pride did not go before destruction (in this case) yet truly a haughty spirit went before a fall! Many workers in Cairo were terribly distressed to hear that he suffered a sad declension from the straight path, untimately "denying the Lord that bought him!"

"Yet did not . . . remember Joseph but forgot him." Not so with our Joseph (Yûsef), for his name was in more than one missionary's prayer note-book, as though we, without him, "should not be made perfect"; and at the Nile Mission Press Workmen's weekly Bible meeting, "our brother Yûsef up the Persian Gulf" was often publicly remembered in prayer.

"Star of peace to wand'ers weary,
Bright the beams that smile on me;
Cheer the pilot's vision dreary
Far, far at sea." (S. S. & S.)

Blessed thought: and the Creator of the greater and lesser light "made the stars also"; and "not one faileth." Yûsef's guiding star once more began to appear from behind the clouds of doubt to lead him out of the tunnel of temptation.

So much we knew, but no more; imagine, therefore, with what mingled feelings we received in June, 1915 (whilst at home recuperating after a breakdown caused by nerve-strain), the following letter from one of the earnest workers of the Arabian Mission (Reformed Church in America):—

"DEAR MR. UPSON,

A few weeks ago Yusef, formerly of the Nile Mission Press, Cairo, died at Bahrein after an illness of only a few days. When I called on him for the last time he gave me a brief resumé of his life of faith, and he especially asked me at that time to write you a letter thanking you again for him for all that you had done for him, of all of which he felt himself unworthy. Especially did he want you to know that he was dying in the faith and full assurance of eternal life.

After his fall last year he has made full confession, and he was daily growing in grace. We were sorry to lose him, but glad to think of his passing beyond the power of the tempter.

Sincerely yours,

(Signed) D. DYKSTRA."

An exactly similar letter was sent to Canon Gairdner, making confession and praying for forgiveness. We leave him at the Throne of Mercy.

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast:
We love thee well, but Jesus loves thee best;
Good-night! Good-night! Good-night!

"Until the Easter glory lights the skies,
 Until the dead in Jesus shall arise,
 And He shall come, but not in lowly guise—
 Good-night! Good-night! Good-night!"

"Until we meet again before His throne,
 Clothed in the spotless robe He gives His own,
 Until we know, even as we are known—
 Good-night! Good-night! Good-night!"

(SARAH DOUDNEY).

A. T. U.

The Story of the Mildmay Illuminations.*



IF I wanted to put the beginning of the Mildmay Illuminations into one sentence, I should say it was just the small barley loaves over again, which the Lord took and multiplied; for, truly, nothing could have been more humble in the way of artistic talent than we had to offer, nor anything more miraculous than its results.

I can hardly tell the way in which the flower and text cards became identified with Mildmay without being somewhat personal in my reminiscences. When one is young and expectant the beginning of life and the beginning of work are bound up together, and it is only when both are developed that the latter can be considered from an impersonal point of view.

It is now more than forty years ago, and before the call came to join in working among the lapsed masses in London, that I had been considering how the Word of God, with its life-giving messages, could be got into homes of the upper classes where it was not read, and I thought,—Might not this be done by associating it with flowers? At that time nothing of the kind existed.

Whilst I was making experiments my brother was appointed to a new parish in Bishop Auckland, and became responsible for building a Church. Could I combine two objects—earn £100 for the Church and carry out my other great desire? Some pages of the book I was projecting were sent to the late Mr. John Murray for an opinion, and, on his advice, they were circulated amongst relations and friends, with a view of obtaining orders (at a guinea a copy) to pay for the lithography. This having been successfully accomplished, my first venture was duly launched some months before I came to Mildmay.

My views of sisterhood life were founded on Agnes Jones and Kaiserswerth, and I said good-bye to my paint-box, never expecting to use it again. I remember saying to a sister that I was thankful to God for allowing me to have done just *one* thing with it. A few weeks after settling into the Deaconess House I was astonished to see a Deaconess produce a paint-box! "You don't mean to say you paint at Mildmay," I said; "I left all my things behind me." "Then do send for them," she said, and I gladly did so, and at once began to earn little sums for my mission by painting orders for fellow-workers. And when the saintly Mr.

* From "Service for the King."

Pennefather was taken suddenly home in the spring, illuminated memorials of him were greatly in demand, and after the Conference, 1873, I had more orders than I could undertake, for I came to London entirely for mission work, and only the weekly rest-days were available for painting.

When the case containing the lithographed work before-mentioned arrived at Christmas-time, the kindest interest was manifested, and Miss Cooke (Mrs. Pennefather's cousin) was most energetic during the next months in showing them at the large workers' gatherings, which then took place, and at the Conference. The £100 for the Church was speedily realized, and much more came in for various branches of our institutions.

In those days there was no central fund; each Deaconess collected for the expenses of her own mission. Houses could not be painted and papered unless the money was in hand for it, so there were plenty of opportunities for helping. I remember when Miss Faulkner was in charge of the Training House, and had appealed often and unsuccessfully for clean papers, how pleasant it was to have it done for her out of the profits.

Just about a year after I came to Mildmay I was sent for to meet a lady who had called to see Miss Coventry, and who had brought specimens of her painting. She had already printed two sets of flowers and texts for St. Crischona, of which her father had been the director. This was Amy Schlienzy, who soon after became one of the Deaconesses.

That two persons within a year should have been led, independently of each other, to come to Mildmay, having had original experience of a similar sort, seems to me an evidence that the Lord of Supplies intended it should be one of the means to be employed by Him in the future development of the institutions. For it must be remembered that after the death of Mr. Pennefather the organization of the parochial work, of which Mrs. Pennefather took a large share, came to an end, and here energy and experience were set free for the extension of the Deaconess work.

There had been, for instance, no Medical Missions nor Hospitals; these and many other things were gradually added. When the Bethnal Green Medical Mission was started, Miss Schlienzy published by subscription a guinea work, which brought in a sum of over £1,000 towards it. But this is a digression.

Until 1876 the particular branch of work of which I am telling advanced but little. It was not recognized as anything but a profitable recreation. Miss Schlienzy was in charge of the Orphanage, and I was in the thick of work amongst the Canning Town dock labourers. Just as we had both been brought to Mildmay, so we were both taken away. Miss Schlienzy's health broke down, and I was recalled home for a long number of years, and it was during this enforced absence from Mildmay that I had the time to put the illuminations upon a business footing and make terms with the trade. But so little was its importance realized that I could not even persuade the authorities to allow one of the Deaconesses to receive and send out orders.

It was not till 1880 that this was brought about.

So far, Christmas cards had not come on the scene. They were suggested by a small shopkeeper in Alnwick, with whom Miss Cooke had left some of our packets to sell. "If only the

ladies," she said, "would paint cards like these with Christmas greetings, I could sell plenty."

It seems surprising now to remember that we neither of us drew to the idea. Hitherto we had only printed at irregular intervals, when we felt we had a message to send out. The texts chosen being always those which had been lived upon. It was too sacred a work, we thought, to be associated with Christmas cards. Miss Schlienzy held out for a long time, whilst I rather reluctantly gave way, and a small edition of the first Mildmay Greeting Cards was published in 1876-77. The only other kind then existing were of the embossed and lace paper variety, more like old-fashioned valentines, and ours attracted notice immediately, and we were sold out so quickly that our trade publisher was driven distracted by telegrams from all over the country.

The next departure was the Motto. This suggestion also came from outside. Mrs. Lunell, of Weston-super-Mare (who subsequently left a legacy to Mildmay) had a large Bible class in Mr. Lunt's parish (father of the C.M.S. Secretary), and she wrote to ask if I would design a Motto, being sure it would meet a real need. I responded, and the result proved that she was right, and the Mottoes, like the Greeting Cards, came to stay.

We used to print two Mottoes only; one was called "THE Mildmay Motto," and the other "Bible Class Motto." I need hardly say that there was much prayer to be guided in the selection, and many instances of definite blessing came to our knowledge. The one I remember as specially fruitful was "The Lord is thy keeper," in 1884, and these words were so associated with my mother's last illness and death, and consequently were so sacred to my family, that though they laid hold of me for a Motto, I shrank from using them. So I wrote to Mrs. Lunell, and asked if she had any thought for the next Motto, and she wrote back "*The Lord is thy keeper,*" and then I knew that private feeling was to be set aside, and that God Himself had made choice of that text. Within a week of the New Year I heard of five men who had been brought to God through that Motto, and many other instances were sent me later.

And this opens out an interesting subject—the kind of texts that have been used for conversion. Perhaps Isaiah liiii. 6 has been most frequently blessed in this way, but its appeal is to those already convicted of sin—and this is the case with what are often called "Gospel texts," which I was continually asked to print.

But my personal experience has been of another kind.

"Thy God hath sent forth strength for thee" (as a wall text) drew two men to Himself. The first instance was communicated by Bishop Whipple, of America. He came to Mildmay and took that text, amongst others, back with him, and put it up in his study. A churchwarden calling on him was left sometime alone in the room, and whilst there God laid hold of him by those words.

The son of a Christian officer, starting for America, slept a night in Liverpool. On the wall of the room was the same text, and he wrote home to his father that it had been the means of his giving himself up to Christ.

A little card in my first small packet had the text, "I will pour water on him that is thirsty." A Christian daughter, watching by her father in his last illness, showed him the cards, and he

picked out that one. Physically he was parched with thirst, and the words, with the cool Forget-me-nots, appealed to him. They, so to speak, created a spiritual thirst, and after his death the daughter wrote to me that she attributed her father's salvation to the message of that card. It was one of the many answers to my first desire of sending the Word of God to those who would not otherwise read it.

About the year 1880 two Deaconesses were appointed to represent severally Miss Schlienzy and myself, and a small room was apportioned as office, and in 1883, on my return to Mildmay, the two businesses were united and put into my hands. Hitherto the circulars had been headed "Home and Foreign Missions." In future it was arranged that all the cards sold at Mildmay should be for the Mildmay Missions and Bethnal Green Hospital.

I have been through the cash accounts from 1878-88 and made a list of amounts (profits) paid in.

It starts with £247, and by 1881 four figures have been reached.

The high-water mark was £1,766 in 1882.

Taking the eight best years in succession, 1881-88, the total realized as profit was £10,989 3s. 8d., an average of £1,373.

In 1889 Mr. Mathieson relieved me of the financial responsibility—the average annual payment to lithographers having been £2,806 2s. 8½d., for which I had been personally responsible, and which had to be realized before any profit could be handed over to Mildmay.

The greater part of these years we had had a clear field, but the sums realized became less as competition increased, resulting in cheapening prices and division of profits.

That naughty little imp, "Discount," had not put in an appearance; perhaps few realize the mischief he does.

What would be £1,000 dwindles to £750; the £250 thus lost would keep four hospital beds going throughout the year, and I suppose it averages about 1s. gain only to each person!

After Mrs. Pennefather's death, when I again took up the superintendence of the Missions, Miss Lewis came to help me with the illuminations. For many years she had accepted orders for designing packets, and she brought with her an art education, perfect taste and business habits, and eventually, when I went abroad for two years, she took over charge of the work till 1905.

Owing to her gifts landscape became a larger feature, and, in consequence, poetry, as a link between the picture and the text, began to be more used. And how often God-inspired thoughts, in harmony with His Word, have brought strength and comfort to His children. I remember hearing from the wife of an Admiral of how some lines of Lowell's, on "Columbus," upon one of our calendars had helped to keep their minds in peace and strong patience whilst awaiting a decision from the Admiralty.

Perhaps the numerous calendars are now the most important part of the work, though they were the last to appear. Their precursor was the *Stand Calendar* for 1884, and its success led to its being repeated year by year. The *Bookmarks* were suggested to me by Miss Coventry, whose interest in the whole work was always inspiring, and I need hardly say that our beloved Mrs. Pennefather's personality was felt in this as in every branch of Mildmay.

Year by year the excitement was tremendous as we neared December 31st. Would the sum realized be sufficient to turn an adverse balance and enable Mildmay to end the year free of debt? The secret was kept till the last moment when the cheque, for perhaps £1,300, was written in the office, and handed to Miss M. Oliver and myself to take to Mrs. Pennefather, whose delight in receiving it never failed.

For a quarter of a century Miss Maoni Oliver managed the *depôt*; her labours were steeped in prayer; indeed, prayer has always been the mainspring of the work as each, in turn, has taken it up.

To one who was privileged to begin it, it is a joy and comfort to know how ably it is being carried on by those who are now in charge of the artistic, literary, and business departments.

"*That God in all things may be glorified*" is their aim.

Let us ask that more and more His blessing may be given to the messages sent out from Mildmay, and also that the money earned may be multiplied and made fruitful in ministry to the sick and suffering.

E. ST. B. H.



Little Missions.

THE present trend of thought is leading towards the joining of several small Missions together, in order to make one large one. We observe this suggestion underlying much valuable matter in the recently issued book on Christian Literature in the Mission Field.

It may not be out of place to say a few words on the other side, while at the same time greatly appreciating the mass of information that is given.

The arguments for and against little missions are much the same as those for and against small nationalities. That we are at war to-day is England's answer to that question. On the one side, Empires have grown huge, unwieldy and menacing. On the other side the small countries wedged between them, that have retained their individuality and their independence, have sprung into importance far out of proportion to their size. What would the nations of Europe have done without Holland and Switzerland at this time? We have seen other small countries swallowed up in the vortex of bloodshed. For the moment they have gone down; but they will emerge again, purified and enobled by their ordeal. And what is more, other small nations which have had centuries of oppression and no independence, these too will rise again through the sufferings of Belgium and Servia. We shall see Poland, and Bohemia, and other little peoples restored to their own again. Thus will it be with the little missions, if an ill-advised and hasty estimate of their comparative values leads to the blotting out of the separate existence of those that are small and of little esteem.

For who knows to what a little mission will grow? Our largest Societies were once small and despised. Sometimes it is

in those early days of struggle and poverty that God blesses a mission most.

I remember the time when the China Inland Mission was started. The memory comes back of Mr. Hudson Taylor deep in consultation and in planning for its beginning. The opposition which it aroused was intense. Grave misgivings were expressed about him and his plans by all those who looked upon the new mission as an unwanted upstart. But the day came when all the missions in China were assembled, through their representatives, at the first Shanghai Conference, and as they saw the diminutive figure of Hudson Taylor in his Chinese clothes coming down the road, the whole assembled company, who were waiting to be photographed as a group, cheered him to the echo. It was the triumph of patient persistence in well-doing against all opposition. The little one had become a thousand.

Looking again at Holland and Switzerland—they have had their baptism of fire in centuries gone by. They won their independence by endurance and indomitable courage.

If a little mission is to last, and to conquer, it, too, has to go through a fire of tribulation, and scorn, and struggle for existence. But in proportion to its trust in God and its unswerving persistence in the work, will its worth be manifested. It may yet become of value to its larger neighbours out of all proportion to its size. God chose the smallest of the peoples, the smallest of the tribes, the least in His Father's House. The war-cry of Benjamin was, "After thee, O Benjamin." They were the smallest of the tribes, but in warfare they took the lead of all the others.

God still picks out the insignificant and poor and despised, and takes them for His own use.

If we look again at the book already mentioned, we gather, rather from deduction than from clear statement, that the scheme indicated in its pages is that the Missionary Societies should pay into a common fund a proportion of their income: that there should be a central organisation which would administer these funds, and decide on what should be published. That, while purely denominational books would be brought out independently by the denominational Societies, the great bulk of the publications issued should be of a broad and liberal character. There appears to be no safeguard against missionary literature becoming much the same as ordinary secular literature. The large Societies which contribute the chief proportion of the income would have representation according to the amount of their contribution, and the chief voice in the literature that will be produced: the small Literature Societies will proportionately have about one vote in fifty, or less; while at the same time they may be expected to hand over all the funds entrusted to them, for allocation by the central committee. The personal touch with the book produced would be lost. The relationship of faith and prayer that often exists between the missionary and his writings would be merged into a committee.

The following paragraph occurs on page 147:—

"Another difficulty which arises the moment we attempt co-operation is that of control. Missionary boards are responsible to their constituencies for the use of funds entrusted to them. If those funds are **handed over to a general organization of*

* The italics are ours.

literature, the boards must have some form of representation on the Executive, which will give them *an adequate* share in control over questions of principle and of expenditure."

Follow these words out to their logical conclusion, and when the true meaning of this paragraph is analysed it is this:—No small literature mission would any longer have the smallest control over the character of books it brought out. What would be the good of its further existence? None whatever. The success of the scheme outlined in this book would be to blot out all small Literature Missions that joined in it.

By retaining their separate independent existence, by trusting in God, and in Him only, to provide for them, and by keeping steadfast to His trust of the Gospel committed to them, lies their future. If the larger Literature Missions wish to make a great "trust" among themselves, it is in their own hands to do as they wish; they also can continue to control in part the character of the publications. But let them realise that if they seek to sweep into their great organization the small Literature Societies and Mission Presses, on a basis of proportional representation, they are in fact blotting them out of existence.

A few weeks ago I was listening to a conversation between an earnest and active Secretary, and one most highly revered in the English Church. The account was being given to him of a united missionary effort in which those of widely different schools of thought had joined together. "Yes," he said gravely, "you gain something, but you lose something." And then, as an enquiring look asked for further words, he added, "When you thus act together, there is much to be thankful for, but you must be silent, absolutely silent, about some things which we believe. And those things about which you must be silent are some of the most precious things we have."

Again, within the last few days the following words were heard from the lips of another revered leader in the Church: "Do you not think there is a certain danger in this desire to become so large and wide? When a river is narrow, it runs deep and strong, and ships are borne upon it. When it widens out, it becomes broad and shallow, and no ships can sail there."

May I earnestly plead with those who so rightly urge a larger output of literature in a world-wide movement, to take heed what they sow in the harvest field.

Better, far better, sow precious seed that may grow up to everlasting life, than to sow mixed seed, in which we ourselves allow the enemy to add his tares.

"Whatsoever a man soweth, that shall he also reap." No other harvest can be reaped than that like the seed sown, but it is that seed multiplied twenty-fold. Widespread co-operation may be bought at too great a cost. We would choose rather to be perfectly faithful to our Master than to gain the whole world; and through being faithful to Him, He can make Himself known to the world, in ways we do not yet see.

"More anxious than to serve Thee much,
To please Thee perfectly."

ANNIE VAN SOMMER.

The thoughts expressed in the above are personal only.

Reviews by Mrs. Ashley Carus-Wilson.

CHILDHOOD IN THE MOSLEM WORLD.

By SAMUEL M. ZWEMER, F.R.G.S. (Fleming H. Revell, \$2.00 net).

EIGHT years ago, Messrs. Fleming Revell published an important volume on Womanhood under Islam, to which over twenty missionaries in many lands contributed. Its editors were Miss Van Sommer and Dr. Zwemer. He has now supplemented it by a handsome book from his own pen on Childhood in the Moslem World, embodying facts drawn from a wide area, and dealing with the Environment, the Birth, Infancy and Physical Conditions, the Education and Schooling, the Moral Training or lack of Training, and the Religion of Moslem Children, and finally with the changes now being wrought by the impact of the West and Christian Missions on Islam. It has forty full-page illustrations from excellent photographs of Moslem boys and girls of all sorts and conditions, of all ages and races.



CHILDREN FROM MOROCCO.

These are as instructive as the letterpress, making good the assertion of various observant travellers that children in non-Christian lands are as attractive as our own, though at the very age when Christian parents are justified in looking for fulfilled promise, degeneracy usually sets in. Most of these little ones are interesting, some are beautiful, but hardly one wears that look of buoyant enjoyment of the present and happy expectation of the future, which is the characteristic expression of the youthful European. The quite common-place face of an English soldier's child stands alone as free from pathetic wistfulness, reflecting a prevailing atmosphere of apprehension and repression. In the refined features of the little bride from Algeria, in the coarser features of the girl from Abyssinia with the slaver's brand on her cheek, we can read a sense of wrong, inevitable and inexplicable, which must be patiently endured somehow. This mute appeal should go to the heart of every mother of a vigorous, light-hearted child of Christendom.

For, as its cover announces, this book about children is not a book for children. It speaks too plainly of things we guard our children from even hearing of, which are matters of familiar experience to the Oriental of tender years. This book is for parents, for students of Comparative Religion, for all responsible for the administration of realms peopled by Moslems, and should dispose of a common assumption in the official mind that in its own way, Islam is not a bad sort of religion for those emerging from Paganism. The accumulated indictment of Islam as a system is all the more telling because of the author's manifest desire to be fair as he passes from infancy, so neglected that from 50 per cent. to 85 per cent. perish in the first five years, to childhood polluted and corrupted, which gives place, without any period of adolescence, to the burdens of adult life. For 80,000,000 Moslem children, Home, the chief influence on which we rely for making our children good and true and happy, does not exist at all.



A LITTLE GIRL, FROM NORTHERN PERSIA.

We hope this book will have many readers, and, doubtless because it is intended for the general as well as the missionary public, the writer is not described as D.D., as the author of "The Moslem Doctrine of God" (which we regard as his most valuable book), or as a missionary for many years at Bahrein and in Egypt, or as editor of "The Moslem World." Works on the need for and

practical results of Missions that will not put off the ordinary man, apt to receive with some suspicion anything of obviously missionary origin, are badly needed now. Is he sufficiently considered here? For instance, to the average English reader, with the haziest notion of the Methodist Episcopal Church of America, such an expression as "the M.E. Mission" is a mere conundrum.

Again, Dr. Zwemer himself says that India contains at least one-third of all Moslems. But just as in *Our Moslem Sisters*, which was geographically arranged, North India was omitted and South India dealt with in a very sketchy way, so here only six of the 73 missionaries whose material is acknowledged are in India; only two of the 40 pictures are Indian; and India is referred to less often than other lands. It is astonishing, for instance,

that the enumeration of centres of Medical Mission work does not include the Hospital of the Drs. Neve at Srinagar. Of course, to a degree of which they are hardly conscious, the practice, if not the formal creed, of Indian Moslems has been profoundly modified by Hinduism and Christianity, so that it is hardly normal, and Dr. Zwemer's own direct knowledge is of other fields. But a British author must have realised India throughout as our first concern in the whole Moslem field.



A BROTHER AND SISTER FROM TARTARY.

Like most of his correspondents, however, Dr. Zwemer is an American. Very naturally, therefore, the book deals mainly with those lands of the Near East where American missionaries have done so much, and which were never more interesting or important to the Western world than they are to-day.

Moreover, it is reasonable to judge Islam as a religious and social system by its practical working as seen in the regions where,

for thirteen centuries, it has had unchallenged and uninterrupted sway. Gottfried Simon's statement that the level of morality is lowest in the old Moslem lands is one of the most important here. For it is in spite of the religion of a Christian land that men think and speak and practise what is evil, and in many who do what is wrong, knowledge of what is right is deeply engrained, because since early childhood they have been confronted in church with the Decalogue, and have committed "my duty to God and my neighbour" to memory; and because our typical school-master's first aim is to turn out, not good *scholars*, but good *men*. Our boys' minds are formed by literature whose keynote is reverence for women, they are compelled to be their best and highest selves in the presence of mother and sister. But from the cradle a Moslem boy



CAPE TOWN MOSLEM CHILDREN.

breathes the atmosphere of profane, impure, lying language, his schoolmasters are "a byword for sloth, immorality, greed and ignorance," and the poems of Al Hariri and the "Arabian Nights" picture men without conscience and women suspected and dishonoured. Above all, instead of our all Holy Master, he has before him the example of a Prophet, described, not by enemies, but by admiring followers as absolutely unholy. This more than anything else, accounts for the ever-deepening



A BOY FROM MECCA.

degeneracy and decadence of Moslem lands, and for the bewildering fact that Pagans and Hindus often compare favourably as regards morals with their Moslem neighbours.

The author's statement that Mohammed could neither read nor write calls for qualification or justification, since the familiar description of him as "the unlettered prophet" rests on a mistranslation, and the Kuraish tribe was certainly not uneducated. "Constantius," on page 19, should surely be "Constantine," for it was the first Christian Emperor himself who founded St. Sophia, though his son Constantius enlarged it some years later.

The book ends with an account of what Christian education has already done for the children of Moslem lands. Whether the re-constructed East, which must be one result of the greatest War in history, will become an East regenerated politically, socially, morally, and spiritually, will depend on the amount of effort put forth by Christians during the next few years. Towards stimulating such effort we have a most timely contribution in *Childhood in the Moslem World*.

MARY L. G. CARUS-WILSON.

Mary Bird in Persia. By Clara C. Rice. With a Foreword by the Right Rev. Bishop Stileman. (Church Missionary Society, 3/6.)

Mary Bird's Life will be eagerly welcomed by many who knew her personally, by all who care for the work of the C.M.S., and all who realise the importance of evangelising Moslem lands. Mrs. Rice, whose husband has been for more than twenty years

in Persia, has arranged her material so effectively, has described both the environment and the personality of her heroine so vividly, and has made her book altogether so inviting in "get-up," type, and coloured illustrations from sketches by two of Miss Bird's colleagues, that we may expect the book to appeal to many of the general public also.

For Persia, which has outlived its fame and fallen from its former high place among the nations, is at once a land of which Europeans know very little, and a land already involved in the most extensive war ever waged. German ambition and intrigue there will probably end in its coming under the control of one of the Powers now fighting Kultur and Islam together. This story of a gifted and noble-hearted English lady, who gave up home and friends and ease to toil as doctor and teacher for Persian women of every class, is an unveiling of Islam in its practical working which gives much food for thought. "All that is bad in Persia comes from Mohammedanism," said a Persian prince once to Mrs. Rice; and the statement is corroborated, not by arguments, but by facts, which come out in the letters and journals of one who knew Persia as very few have known it. For instance, "Hakim Maryam," as the Persians called her, had many patients among the hapless little girls deformed by their cruel work of carpet-weaving. She describes one, a child of twelve years old, thus:—"She was married five years ago, and last year she had a baby boy. For four months she has been crippled; forty days ago her baby died, and the husband, not wanting 'a childless, crippled wife,' divorced her." One remembers that Mohammed's example is the Moslem's "moral law," and that Ayesha was just seven when he married her. Another side of Islam comes out in this record of a day's teaching in a Kerman's merchant's house. "They acknowledged that, though several of them had read the Qur'an in Arabic, they did not understand its meaning, and one added, 'That is the worst of you Christians, you explain your Book so that people must understand.'"

Bishop Stileman characterises Miss Bird as "one of the greatest missionaries of her generation," and this well-told story of a remarkable life will undoubtedly perpetuate and extend her inspiring influence.

MARY L. G. CARUS-WILSON.

Mohammed or Christ.*

Review by Dr. Eugene Stock.

DR. ZWEMER is *facile princeps* among living authorities on Islam, and everything he writes on Mohammedan countries and peoples is to be relied upon for both accuracy and good judgment. For instance, his book on Arabia as "the cradle of Islam" gives the best account extant of a little-known land which may at any time prove to be one of

*"Mohammed or Christ." By S. M. Zwemer, D.D. Seeley & Co., 5/- net.

the strategic centres of the world. As editor of the *Moslem World*, Dr. Zwemer has accomplished the difficult task of securing a recognised position for a periodical with a limited range and a necessarily limited *clientèle*. Moreover, his wide knowledge and strong grasp of the whole subject come not from the purposeless researches of a dry-as-dust arm-chair *savant*. He has worked as a Christian missionary in Mohammedan lands, in Arabia itself, and in Egypt, and his studies are now aimed at the practical object of arousing Christendom to a due sense of the power and influence of its chiefdom antagonist. Not that he counts the Mohammedans as his enemies. Not that he is blind to the high qualities of some of the leading Moslem races. On the contrary, he longs to confer upon them the greatest of all blessings, a share in the Kingdom of Christ. An address given by him at the Keswick Convention in July last profoundly moved the great assembly of Christian people that heard it; and, as a pamphlet entitled, "The Fulness of Time in the Moslem World," it should be read, marked, learned, and inwardly digested by everyone who really believes that the extension of Christ's Kingdom is an object worth aiming at.

And now, in *Mohammed or Christ*, Dr. Zwemer produces a book full of important facts set forth in the most interesting way. It is described on the title-page as "an account of the rapid spread of Islam in all parts of the globe, the methods employed to obtain proselytes, its immense press, its strongholds, and suggested means to be adopted to counteract the evil"; and the book fully answers to this description. Some of the chapters have inviting titles—"The Tale of Three Cities," "Islam in Russia," "Why Arabia?" "The Clock, the Calendar, and the Koran," "The Stumbling-Block of the Cross"—and no one turning to them will be disappointed. Especially striking is the chapter on "The Present Attitude of Educated Moslems Towards Jesus Christ and the Scriptures," in which quite startling information is given of the activity of the Press in the Mohammedan East. "Nothing that happens in Europe and which seems to reflect on Christian civilisation escapes the Moslem Press. The feminist movement, the suffragette extravagances, a diplomatic disclosure or a speech of the German Emperor, American divorce scandals, the social evils of Paris or of Liverpool, all are served up to Moslem readers with the moral: 'Such is Christianity, and such is the programme of Christian Europe.'" The Edinburgh Missionary Conference was fully reported in the leading Mohammedan newspaper at Cairo.

The book has interesting illustrations; and the preface is contributed by Bishop Stileman, who also was for a time a missionary in Turkish Arabia, and whose episcopate in Persia has been only too soon cut short by the strain upon health never spared in the service of his Divine Master.

From "The Church Family Newspaper."



Notes from the Mission Stations.

ALEXANDRIA RE-OPENED BY THE EGYPT GENERAL MISSION.

IT almost seems like coming out for the first time in many ways, and it certainly does not feel like nearly eighteen years since we first started here.

For the past two years God has been talking to several of our missionaries about the needs of this great city, which is far undermanned with workers as compared with Cairo.

We have rented a flat one minute's walk from Ramleh Station, near to the British Consul, and this will serve our purpose for the present in working amongst our soldiers, and it will meet the needs of the work amongst the Moslems after the war is over.

Experience teaches me that the most effective way to reach the Mohammedans is not by living in their midst, as it means that if an enquirer is a frequent visitor to your home he is watched and warned, and must cease to come.

One outcome of this war has been to convince the thinking Mohammedan that Christianity has broken down. Many of them ask the question—Whatever do you people mean by sending out missions to preach peace, and then to practise bloodshed and destruction amongst yourselves, and then to draw in Moslems and Jews!

For the present our time will be almost entirely devoted to helping in the seven centres of work connected with the Y.M.C.A. in and around Alexandria. Forenoons will be given up to distributing the Word of God and tracts amongst the transports that leave here almost daily. Afternoons, visiting the hospitals and convalescent homes; 5 to 7 p.m., personal work in the main thoroughfares; and evenings to entertaining the men, and meetings at the various places.

On October 26th, between 30 to 40 of the missionaries and Christians gathered with us for tea and to solemnly dedicate our home to God's service. The Rev. Dr. Mackie presided, and gave us a most helpful and inspiring word, which made us feel the responsibility and privilege of putting our all at His disposal.

We shall greatly value the prayers of God's people during the coming days, praying that in all things He might have the pre-eminence.

We would bespeak the prayers of the readers of "*Blessed be Egypt*" for Rev. Chas. Inwood, who comes as a deputation from the Keswick Convention. He hopes to spend three or four months in Egypt, and to hold a series of meetings in Alexandria, Cairo, Port Said, Assiout, and possibly Tanta. Also for special meetings to be conducted by the Rev. Eddy, from America, in connection with the Y.M.C.A.

We ought to definitely expect great blessing from God at this time.

W. & M. G. BRADLEY,
Egypt General Mission.

ISMAILIA.



DOUTBLESS most of those who read this will know that in Ismailia we have a Boys' and Girls' School, with about sixty pupils in each. When we came here eight months ago, and my husband took over the superintendence of the boys' school, there were very few children, as a great many families had moved to inland villages for fear of the Turkish invasion, but we are thankful to say that our Father, God, preserved us from that danger, and also brought back the fugitives, and now for the last few months the numbers have been up to the average. Every day in our schools the most important class is the Scripture lesson, which is given by the native teachers, and we were encouraged by the results of a recent Scripture examination, some of the Moslem boys giving very intelligent answers, and although one longs to see more definite results on the spiritual side, yet one feels that God's Word cannot fail, and when boys grow up, be it with a head knowledge only of the Bible, they cannot be quite the same as if they had never learnt the truth. It has come home to us many times that what we need most is some quickening touch of the Spirit for our teachers, who are, of course, Christians, but seem to need to experience more of Christ's power in daily life to enable them to influence the boys in a way in which we never can.

When we first came here I set to work to visit the women in their homes, in the hopes of getting together a women's meeting later on, and now God has sent us very real help for this work in the person of Mrs. Liggins, who has just returned from Australia, and has taken up the women's work here, so very soon we are looking forward to having some good times together in this work, for there are many of the Copts (nominal Christians) who are anxious to learn more of the Living Way.

Lately I have had some very nice openings in the homes of some of the school boys, who often come to me for treatment for sore eyes. In one Moslem house in particular they always give me a warm welcome, and are very willing to listen to my story, as a result of my attending the only son when his eyes were very bad.

Turning to another branch of our work, I would like to tell you something about our soldiers stationed around us. Some time ago we were able to start a branch of the Soldiers' Christian Association, with a weekly meeting in the Mission House, and began to invite all the men with whom we came in touch to come to our home at any time they liked. A great many have taken advantage of this offer, and we have had several little tea parties, when the guests said it was the first time they had sat to a table for months! In the study there are two little piles of books, one of English tracts, and the other of Pocket Testaments. We often come across men who have either lost or never possessed a Pocket Testament, and so they are only too pleased to accept one from us. Also on Sunday evenings, after the Church service, we invite the men to come round and sing hymns, which is a great pleasure to us all.

Perhaps the friends who read through these lines will catch

some glimpse of our needs in this town and district, and will be led to pray for the work here, that we may soon see abundant fruit that shall abide and bring honour and glory to our Saviour's Name.

M. A. KING,
Egypt General Mission.

THE EASTERN, OR ZAGAZIG, DISTRICT OF EGYPT.

November 17th, 1915.

THE past year has been one of faithful sowing beside all waters in this land of Goshen, but the fruitage has been different along the different lines of work, and different in different places, although along the same line of work. For instance, the Educational work; the central schools are as full, and perhaps fuller, than last year, but with the village schools it is different, as they are not so well attended. The fathers of many of the pupils in the city are in government employ, and so have a steady salary, or else they are of the better class and have an income of some kind, and are able to pay their tuitions, while in the country districts the hard times resulting from the war has struck them severely, and it is hard for them to pay tuition for their children. There is also another reason, namely, the increase in the number of schools throughout the country. A great many boys and young men have received some education and have taken the government certificate, but cannot secure employment, and yet feel that they must do something to make a living, so they open up schools, and receive pupils for what they can pay, and often at a much lower sum than we have been receiving, although we have thought this very little compared with the advantages which the pupils have; and for this reason they take pupils from us or hinder others from coming. While we may rejoice in the increasing number of schools in the country, and to this degree, in the general spread of knowledge, yet the pupils in most all of these schools are taught to have nothing to do with the missionaries, the Bible and Evangelical teaching, and for this reason we are afraid that we may lose our hold on the children; yet we know that the Lord can ever-rule this for His glory, as this large number which is now learning to read may, in the future, when they are old enough to think and act for themselves and have more freedom, listen to Evangelical teaching and turn to the study of God's Word, and find the way of life.

On the other hand, in all these places mentioned where we have schools, the Evangelistic work has been carried on more energetically, and we hope more successfully than in the preceding years, so that while we may have been losing a little along one line we have been gaining along another.

During two of the summer months we relieved one of the teachers in one of the schools from school work and assigned to evangelistic work especially. During these months he visited many villages where the gospel had never been preached and a Bible had never been seen, although some of the people of these

villages were called Christians (Copts). In some of the places the evangelist was refused a hearing, but in most of the places he was well received, and invited to return. We hope to follow up this work later on.

The work in the central station is being carried on much the same as in the past, with encouraging results. This week we held a conference on Sabbath School and Christian Endeavour work. It was well attended, and all the workers were much helped; many of them publicly promised to do special personal work the coming year.

Recently Muslim boys and young men have been coming from other schools asking about the Christian religion, and some of them have come into the Sabbath School.

It is our expectation to hold special meetings for a week in the out-stations in the near future, trying to complete them before the beginning of January next; we hope to have the best outside help we can get, and we look for good results, basing our hopes on the results of like meetings in other years.

Although we have not been satisfied with the past year, yet we have reason to be encouraged, and we look forward to the coming year with expectation of its being a year of "God's right hand."

Recently a door has been opened for another kind of work, namely, in the hospital here. The government hospital has been changed to a military hospital, and now there are many sick and wounded men of the British Army who appreciate what we can do for them along spiritual lines. For two or three months we have been holding a preaching service in one of the wards, and visiting the rooms as we have been able. The men seem very glad of these ministrations.

S. G. HART,
American Mission.

A Fellowship of Faith for the Moslems.



My dear Fellow-members,

I MOST gladly accept an invitation to write a letter which will bring you a brief message for the New Year. I have just had the privilege of seeing the names of the first two hundred members of our "Fellowship of Faith," and it has cheered me greatly to know that we are all linked together in prayer, and in the desire for sacrifice and service on behalf of the Moslem world. I would also take this opportunity of thanking you for the prayers which I know many of you have offered for me in response to the request in Miss Van Sommer's letter of October 9th. Your prayers for my restoration to health have indeed been answered, and after a long illness I am now so much better that I am able to preach twice each Sunday without undue fatigue, and also to do a fair amount of work during the week. For this I am profoundly thankful, and as the doctors say that I must never return to Persia, I trust that our Heavenly Father

will enable me to be useful at home in helping to call forth the prayerful interest of His people in the work of His Church in Moslem lands.

I believe that that work has never needed our prayers more than at the present time. The powers of darkness have never surely been more active than they are to-day, and "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12, R.V.). We speak of the "strongholds of Islam," but we do well to remember that our conflict is not chiefly with earthly systems, but with spiritual forces of evil. It is only as we realise that "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds" (2 Cor. x. 4, R.V.), that we can do our best work as soldiers of the King of kings. Prayer is a weapon of precision which never fails, and in proportion as we use that mighty weapon we shall see the strongholds of evil cast down. A message which came to us from Korea, at the Edinburgh Conference of 1910, has remained with many of us as a constant inspiration. It ran thus:—"Previous to the Pentecostal descent of the Holy Ghost upon the Church of Korea, in 1897, prayer was regarded largely as a *precious privilege*. The Korean Christian now regards it as a *primary method of work*." This is true in all lands, but it is only realised, as in Korea, under the teaching of the Holy Spirit. And it should be an unspeakable comfort to those of us who are unable to be actually at work in Moslem lands that we may, none the less, be actively engaged as fellow-workers with our brethren who are there, bearing the burden and heat of the day, and, above all, with our Divine Master. We can, I think, never have closer fellowship with Him, "Who ever liveth to make intercession," than when we ourselves are thus associated with Him in His Prayer-life at the right hand of the Majesty on High.

Dean Goulburn has well said: "*He who embraces in his prayer the widest circle of his fellow-creatures is most in sympathy with the mind of God.*" And if it be true, as I believe it is, that the prayers of God's people are "*the deciding factor* in the spiritual conflict," we may well rejoice that we have been united in our Fellowship of Faith for the Moslems in prayer, service, and sacrifice.

Yours most sincerely in Him,

CHARLES H. STILEMAN,

Bishop.

12, Homefield Road,

Wimbledon,

Nov. 29th, 1915.

NEWS OF A FELLOWSHIP OF FAITH FOR THE MOSLEMS.

We feel very thankful to God for the widespread welcome which the Fellowship has received, although in most fields there are as yet only a few members. More will soon be added. Our numbers are now 270, and fresh names are sent in from day to

day. Dr. Andrew Murray, of South Africa, is one of our latest members.

An urgent demand reaches us for penny booklets, brief and to the point, to put into the hands of those belonging to Study Circles. The subjects mentioned for the booklets which are specially wanted are the following :—

- "A Life of Mohammed," for 1d.
- "Womanhood under Moslem Law." 1d.
- "Childhood in Moslem Lands." 1d.
- "Social Customs in Mohammedan Lands." 1d.
- "Lands where Mohammed holds Sway." 1d.
- "A Geographical Survey of the Conquests of Mohammedanism."
- "Mecca : the Goal of the Mohammedan."
- "The Teaching of Mohammed.
 1. The Place of Jesus in his Religion.
 2. The Meaning of Prayer.
 3. The Real Aim of Mohammed in obtaining Followers."
 Etc., etc.

And the question follows, "Is anyone beginning to write?"

Will some of our missionary members now in England respond to this call, and write these booklets and send them to us to print? We ought to be able to meet such a demand. In a kind letter received from Canon Girdlestone, he gave as his advice to our Fellowship: "Study,—Study,—Study." We need to help each other in this matter by supplying the books that are needed as a beginning. A useful little manual by Rev. G. T. Manley, called "Missionary Study Circles" (or Bands), may be obtained, price 1d., from C.M.S. This would suggest the thought and the method to some who are anxious to set to work but do not know the best way to begin.

Mrs. Marshall Fox has just taken the degree of M.Litt., at Durham University, in a subject which will interest the Fellowship. After fourteen years of missionary service in Syria, she was obliged to leave that country in October, 1914, just before Turkey joined in the War. Stopping in Egypt until May of this year, and having access to the best books on the Moslem problem, she made a study of Islamic Mysticism. The University has conferred the degree on her for a comparison of the Religious Progress of Christianity and Islam.

The 10,000 copies of Dr. Zwemer's address at Keswick, which were printed and circulated as our first undertaking, are nearly exhausted—we have some single copies left, and a few parcels of 50, which may still be obtained.

A leaflet called "A United Front," price 1d., is ready. This is written for the purpose of making known the Fellowship to those who have not yet joined it. A copy has been sent to each of our members, in the hope that they may be glad to have some for distribution. We have also sent to the home members a copy of Dr. Weitbrecht's "Life of Raymond Lull." This may be found useful to lend to friends, and may awaken an interest in those who have not yet thought about Mohammedans.

We received a kind letter from the acting Secretary of "The

Missionaries to Muslims League” in India. He suggested a united basis, and said they already have members in other countries. Our plan seems to be very much the same as theirs, but our base will be in England, while their base is in India. It would not, I think, be possible to work England from India. We shall hope to keep in touch with each other, and find out the best methods of co-operation. The following is their basis:—

Missionaries to Muslims League.

Established 1912.

OBJECTS OF THE LEAGUE.

To fulfil the vows made at the Lucknow Conference to *pray more and work more* for the Evangelisation of the Muslim world.

We desire to help—

By Prayer and Mutual Sympathy.

By stimulating each other through news of encouraging work.

By passing on particulars of useful books and tracts for ourselves and for the Muslims among whom we labour.

By comparing notes on methods of work.

By encouraging others to take an interest in this important work.

Our medium of communication is a monthly paper called *News and Notes*. Any worker engaged in the evangelization of Muslims is welcomed to membership.

Membership Fee, Two Rupees per annum. (2/8).

There is a Committee of the League in India whose names are given.

We have not attempted to form a Committee in England. It may be better to add one or two more Secretaries in different parts of the United Kingdom, and overseas, and then gather the members together from time to time, and take counsel for united action. Miss Frances Barnes, of Kendal, has already joined me as co-Secretary, for which I am very thankful. I should be glad if later we could also have a man Secretary, so as to come into touch with men students at College. Rev. Tissington Tatlow is very kindly putting a letter from us about the Fellowship into *The Student Movement* for February, and has also allowed some Members Forms to be inserted between the pages, which may draw readers to become members. Several of our friends have put notices of the Fellowship into their Mission Magazines. About 116 of our members are missionaries. They belong to 22 different Societies. It was very interesting to receive a letter from one member in North Africa, in which she said that two of their Moslem converts had written to ask Dr. Zwemer if they might join the Fellowship, and if an Arabic Card might be prepared for them. We will indeed print a member's card in Arabic, with suitable words, and hope that it will lead many native converts to pray for their Moslem friends.

We have thought it better not to put any requests for prayer in this magazine, but to reserve all these for the circular letters which will be sent out from time to time. Our missionary members will feel more able to send us these requests if they know they will never be printed publicly.

And this is the main purpose of our Union—to join together

in the prayer of faith. We remember our Master's words: "All things are possible to him that believeth"; and the words of St. James, "Ask in faith, nothing wavering."

We feel the need of finding an early opportunity of gathering together to pray, and hope to arrange Three Days of Prayer, for the members of the Fellowship, in the Spring. Several gatherings for prayer have been held by others in the Queen's Hotel, Norwood, where it is possible to stay, and have meetings privately. Will our members let me know if they would like to meet there about the 27th of March. We have not yet met together, and it would enable us to seek blessing for the Moslems and to really bring help to them through intercession. God has joined us together for a purpose, and we must see to it that we do not fail to do the work to which He has called us, but we would rather say from our hearts, "We delight to do Thy Will, O God."

ANNIE VAN SOMMER.

The following notes from some of our members give us information of the special spheres of the Missions to which they belong:—

The work of the **China Inland Mission** among Mohammedans has three distinct centres.

1. From Chefoo, in the Province of Shantung, Mr. Rhodes has for some years been circulating specially prepared tracts and also portions of Scripture amongst Mohammedans in nineteen of the provinces of China. Many missionaries of our own and other societies have co-operated with him in this work. He has also been able to place special packets of Arabic literature in the hands of the Mullahs, and he has had not a few communications in reply from different parts of China, and been able to follow these up by further correspondence. He earnestly desires the prayers of God's children that this widespread sowing of the seed may result in much fruit.

2. At Lanchow, the capital of the Province of Kansu, medical work, with special reference to Mohammedans, has been carried on for a few years by Dr. George King. He has now been joined by Dr. Robert Parry, and they together will shortly be occupying the new "Borden Memorial Hospital," just outside the walls of that city. It was the intention of the late William Borden to have devoted his life to work among the Mohammedans in China, and this Hospital, built in his memory, will be largely, although not exclusively, for Mohammedan patients. A considerable portion of the surrounding population is Mohammedan, and this Hospital will afford a splendid opportunity for coming into touch with them.

3. At Urumchi the capital of the far north-western Province of Sinkiang; Mr. Hunter and Mr. Mather are constantly in touch with Mohammedans in the city and in a very widespread district around. They are the only witnesses for Christ amidst a widely-scattered population, most of whom profess the faith of Islam. The loneliness and hardship of their work in a special degree call for the prayers of God's servants.

In addition to these three special centres, the China Inland missionaries are in touch with Mohammedans in the Provinces

of Szechwan and Yunnan, and in other parts of China to a smaller extent.

The first Chinaman whom Bishop Cassels ordained to priest's orders was a Mohammedan convert, he having been reached in his early years by attendance at the Boys' School at Paoning.

Sent by Mr. Walter Sloan, Secretary.

Friends' Foreign Mission Association.—Moslems are found in each of the five fields of work of the Association: **India** (the Central Provinces and Central India), **Madagascar** (Central and West Coast districts), **Syria** (Mount Lebanon), **China** (Province of Szechwan), and **Ceylon** (the central parts of the island).

In Madagascar all reports go to show that Mohammedanism is on the increase, and there are already about 75,000 Moslems found there, chiefly by immigration of Indians, Swahili and islanders from the East Coast of Africa, of a low and fanatical type, bringing with them many vices and a spirit of hostility to Christianity. In Ceylon there is a considerable admixture of Moslems, known as Moormen. Fierce rioting occurred recently between them and the Buddhists in Kandy and other places.

The only work directly undertaken by the F.F.M.A. for Moslems as such is in India, where two stations have been established in the State of Bhopal, which is under the rule of the Begum, a lady who, whilst a strong believer in women's education and emancipation, is yet strongly Mohammedan in sentiment, and is hardly so favourable to missionary effort as before. In the capital city, Bhopal, only Zenana visitation can as yet be undertaken by the two resident lady missionaries, combined with quiet personal work, whenever openings occur. At Sehore, where there is an English cantonment, more is possible in the way of educational effort, and widespread tours are taken in every direction, penetrating even into the small native states of Narsinghar, Rajgarh and Kilchipur. The conditions necessitate great care in public references to all the work in the Bhopal state, which, in spite of all hindrances, has proved fruitful in many lives.

With the coming of the new régime in Syria, great hopes are entertained that more active work among Moslems may prove possible than has been the case before, though a few Moslem pupils have found their way into our schools. Something might be attempted, perhaps, in the districts of the Kesrowan, north-west of the Lebanon, which is predominantly Moslem in character. For any such development men and women are needed who had felt the call to this work in particular, and who had been thoroughly prepared for it.

Sent by Mr. Raymond Whitwell, Editor of "Our Missions."

The British Syrian Mission, from its inception, felt the call to work amongst Moslems, and in 1860 this branch of the work had its quiet commencement in an elementary school. Before long the daughters of wealthy Turkish officials, as well as the children of poorer Moslems, were enrolled as pupils, the numbers

soon reaching fifty, and Mrs. Bowen Thompson, the founder, wrote: "The British Syrian Mission was the honoured instrument in God's hand of originating schools for Moslem females in this interesting land."

Before the war broke out, in addition to a number of Moslem girls as boarders in the Training College of the Mission at Beyrout, and in the mountain Boarding School of Shemlan, there were large day schools (some of them numbering close on 200 pupils) at Damascus, Tyre, Baalbec, Beyrout, Engannon and Pine Forest.

Moslem children also attend our schools in other places, where Druze and nominal Christian children preponderate.

Two Dispensaries—at Baalbec and Tyre—minister almost entirely to Moslem women and children. The last statistics give over 6,000 patients. In addition to the schools and dispensary work several Biblewomen work solely among Moslems.

The Mission looks forward in the future to a definite effort to increase the extent and scope of its work among Mohammedans, especially in Damascus.

Sent by Mr. Charles Walker, Secretary.

How can we extend our Fellowship among Eastern Christians?

(By one of our Members.)

It is well known that the large Missionary Societies of the Near East set out to work amongst Mohammedans 80 to 100 years ago, but they were at once confronted by the fact that these are firmly convinced of their superiority over idolatrous ritualistic Christians, partly perhaps because they are the ruling race. Indeed, it seems as if we must blame a degraded, corrupt Christianity for the very existence of Mohammedanism. How many times people say in our own day—It is better to treat with Mohammedans than Christians. No wonder that it was generally decided that Christians must first be brought up to higher religious standards, and led to become living epistles of doctrine and practice. In addition to this, a living spiritual person could not but be convinced that Christians were as much perishing for lack of knowledge as others. A real contact with Him, Who is the Way, the Truth and the Life, was so very rare for many centuries. Naturally those of our own religion appeal to us first. Thank God in these days many Christians do give evidence of spirituality and union with the Holy Trinity, and bear witness to the power of Christ in holy living, and these now ought to be of use for reaching their Mohammedan neighbours. We read in the Acts of the Apostles that Christians went everywhere preaching the Word, and we hear of it in some modern missionary fields, so would it not be wise to consider how Arabic-speaking spiritual Christians can be led to see their duty with regard to the spread of the Gospel amongst their neighbours. They do not yet recognise that the command, "Go ye into all the world," etc., is addressed to them. It may be that we have not educated them to this point. It may be that we are to blame, and a problem for us is, can our mistake be remedied? Can we lead converted people to a realisation of their duty to the unsaved

around them, whatever be their sect? Unhappily, the "Religion of the Sword" has bred an inherent hatred in those who have suffered from it in their own persons and relatives and ancestors. The "Religion of the Sword" has bred fear of its professors in young and old outside its pale, and a desire to remain at a safe distance from them, and as there has been *no desire* on the part of the Mohammedans for a despised Christianity, so there has been *no hope* on the part of the Christian that a Mohammedan should adopt his religion. The great ignorance, unspirituality and powerlessness of Christians in the past are the reasons. But after years of work in the Near East, thank God, we find some change in the adherents of both religions. The Mohammedan is inclining to look upon the sword as a military and magisterial power only, and the Christian is inclining to a realisation of the spiritual power and love possible through his religion. Shall we not be much in prayer that God will pour out the Holy Spirit upon the Arabic-speaking Christians, that they may realise their personal responsibility for the salvation of the peoples around them? Shall we not devise means for leading them into love and service for the Mohammedan? Ought we not to expect more determinedly that the Evangelical Christian should be used of God as in Apostolic times, and recognise the great value of native Arabic-speaking *volunteers* for spiritual Christian service? God can enthuse them with love and fearlessness. His spiritual gifts are for them as well as for us. Can we, in prayer, in service, in sacrifice, help them to the privilege of bringing Mohammedans into the faith of Christ, and adding them to the Church of the living God?

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THE MOSLEM WORLD.

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The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. Receipt 1915. No.			Date. Receipt 1915. No.			Date. Receipt 1915. No.		
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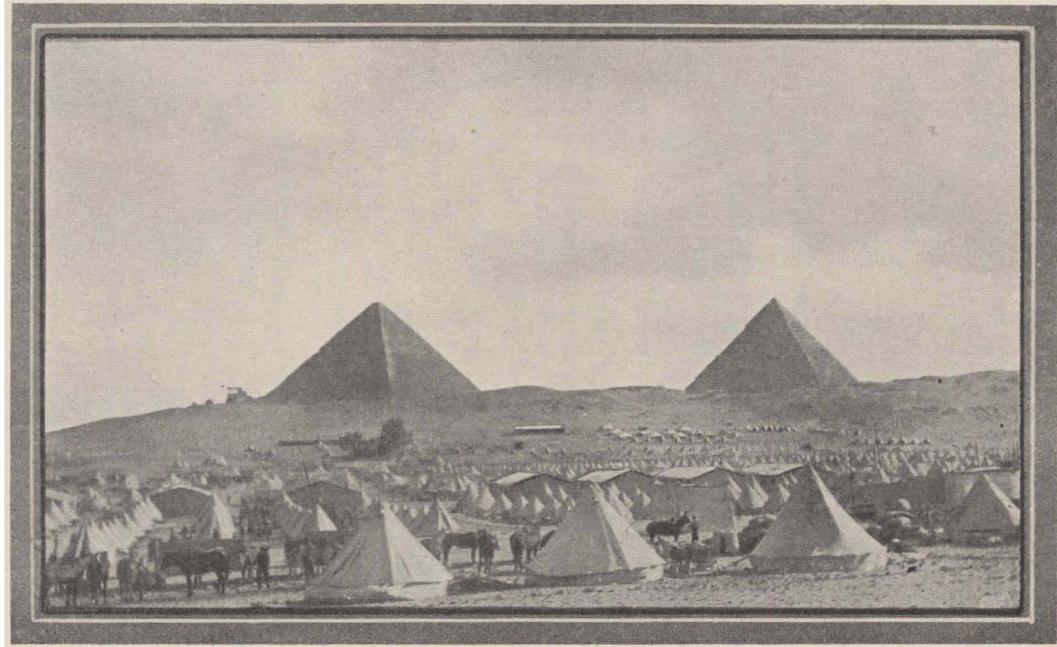
Special Purposes—
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Fierce raged the tempest o'er the deep,
Watch did Thine anxious servants keep,
But Thou wast wrapp'd in guileless sleep,
Calm and still.

“ Save, Lord, we perish,” was their cry,
“ O save us in our agony ! ”
Thy Word above the storm rose high,
“ Peace, be still.”

The wild winds hush'd; the angry deep
Sank, like a little child, to sleep;
The sullen billows ceased to leap,
At Thy Will.

So when our life is clouded o'er,
And storm-winds drift us from the shore,
Say, lest we sink to rise no more,
“ Peace be still.”



THE AUSTRALIAN FORCE IN CAMP AT THE PYRAMIDS.

“Blessed be Egypt.”

VOL. XVI.

APRIL, 1916.

No. 66.

Editorial.

“These are they which follow the Lamb whithersoever He goeth.”—REV. xiv. 4.

“They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.”
—REV. xii. 11.

“Truly the enemy is trying to-day to ‘wear out the saints of the Most High’ (Dan. vii. 25), and many of God’s people seem to be discouraged because of the hardness of the way, and many to be under the power of spiritual depression, with no appetite for the things of God and no burning zeal for His service. Our very salvation in such a time is to launch out on some new dare-devil venture of faith, to carry the attack into the enemy’s country, and press the battle to the gates. To settle down on our lees, to fall into the rut, to get into a passive state, is fatal. A few words in an old book I was reading lately came home with power to my soul. The writer says: ‘Few, I think, would fail to see that the interests of the Kingdom demand that believers march fearlessly forward in aggressive movements as the Spirit may lead. This is what the early disciples did, and hence they went forth in power. Satan is aroused by this; for he does not like us to get out of ruts. One has well said, ‘Ruts are the devil’s cradle to rock Christians to sleep in.’ If hell is aroused, so much the better. Rutherford says, ‘A sleeping devil is more to be feared than a roaring one.’”—J. G. L.

The last month of 1915 brought us the sorrowful loss of Mrs. Bywater, of C.M.S., Cairo. She passed away in the midst of the friends and the work which she loved so well. The remembrance of her is full of sweetness and affection. There was a gentleness in her character which is rarely found. We shall miss her sorely. She was our very first visitor at Fairhaven, and seemed to bring a blessing to our threshold. We give our heartfelt sympathy to her daughter, Miss Jessie Bywater, who like her mother has given twenty-six years of faithful, unselfish devotion to the young girls of Cairo.

The first day of 1916 took another friend from us whom we fain would have kept. Mrs. Walter Campbell left us for her eternal rest. She possessed a wealth of sympathy which she freely gave to those in need. Her outstanding talent was a marvellous knowledge of the Scriptures which were the joy and rejoicing of her heart. And she loved to impart all she possessed of spiritual knowledge or earthly goods to those she cared for. The Nile Mission Press had a special link with Mrs. Campbell

Hers was the very first donation it received when the thought of its being started was somewhat timidly suggested. The typed letter that was sent out with a prayer behind it early in April, 1901, in which a few friends were consulted on the subject, brought a prompt and warm response from her, who with her husband sent a large and sympathetic gift to start the project.

Since that time God has sent us in many sums, large and small, from a number of friends in all parts of the world—£9,394 from America, and £14,485 from British sources, for all of which we earnestly thank God, and those who gave; but to-day our thoughts go back to the friend who cared first, and gave first, and we ask for a hundredfold to be harvested on earth and in Heaven for the seed corn she sowed that day. Our heartfelt sympathy is given to her husband, and to the large circle of friends who will feel earth the poorer without her loving presence.

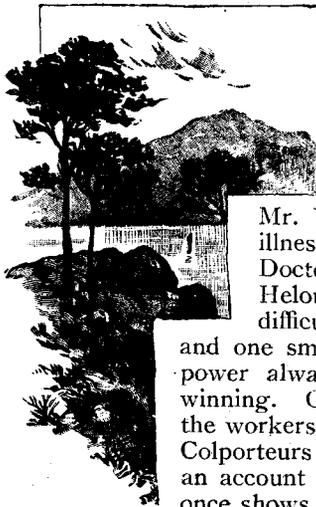
The Prayer Cycle, which is now ready, seeks to direct prayer to every quarter of the Mohammedan World. Will those who use it put faith into their petitions that every Moslem may really hear of Christ, and that thousands may be drawn to Him.

May the Moslem world's wounds be healed by the touch of the Lord Jesus. By faith we bring it to Him, asking that our own people, too, and all the world may come to Him.

"Thy touch has still its ancient power,
No word from Thee shall fruitless fall,
Hear in this solemn evening hour,
And in Thy mercy heal us all."

The Nile Mission Press.

"Forgetting those things which are behind, and reaching forth"—PHIL. iii. 13.



IN reviewing the work for any given quarter, there are always two things of which one is cognisant: The things which retard and the things which make for advance. The difficulties have occurred through shortage of paper and ink; inability to obtain suitable clerical help for Mr. Weaver and Mr. Upson; through the illness of Paul, who had to leave work by Doctor's orders and go for a rest at Helouan, thus leaving Mr. Weaver in great difficulty for a time; and in the hundred and one small occurrences of life which Satanic power always levels against the work of soul-winning. On the other hand, God has sustained the workers throughout. Mr. Upson's trip to the Colporteurs has been much blessed, and he sends an account of a typical day with them, which at once shows us the eagerness of the people to get the books, and at the same time the strain imposed upon those who work amongst them.

The Press is as full of work as it can well carry with its present staff, and in January we were printing in six languages—Arabic, English, French, Nubian, Azandi, and Welsh (hymns for the Welsh troops).

In a recent letter we are glad to know that Paul is back at work again, and that Mr. Weaver is able once more to give some short time daily to the study of Arabic. He feels he is making progress, and will be glad of prayer along this line. His first impressions are printed this quarter.

We have also heard from our friends in China that they have been getting out two of our Parables—"Lost in the Desert" and "The Acceptable Robe"—which they hope to follow with two others. These are in the every-day language of the Chinese Moslem people, and like earlier ones a special Gospel text is added at the close, pointing out the Way of Salvation. These have been mailed to some 200 Missionaries, and, the writer adds, "the Chinese Moslems are reading ail we can let them have these days. May the Lord lead as to "lengthening the cords," while, by prayer, we need to "strengthen the stakes."

The need everywhere with reference to literature for Moslems seems to be the same—plain, brief messages that shall be issued regularly and freely.

It has also been suggested that we issue New Testament stories, with not more than six lines comment.

The thought of the Illuminated Text-cards is also with us, and we hope still that some of our friends will take up the suggestion.

The meetings held in Scotland were productive of good results, spiritually, as well as from a financial point of view. At least six friends have endowed Tracts as a result of these meetings, and people who previously have taken little or no interest in the Moslem question have taken these needy millions on their hearts. One result of the Meetings in Dundee has been a request from the friends there to our Committee that I should return there for a ten days' Evangelistic Mission in April, to be followed by meetings on behalf of the Nile Mission Press. I am hoping therefore to be at Dundee from 7th to the 17th April, and shall greatly value the help of our friends for these days.

As we go to Press we are greatly cheered by the report that God has begun to work in reviving power at Port Said. We trust that our readers will bear this matter up before God. Firstly, that every hindrance that the enemy of souls would put forth may be brought to nought; secondly, that there be no "false fire" in the movement; and lastly that it may spread through the country. We pray that every Missionary may be touched and revived by the Spirit of God, that all Moslems and Copts may be reached, and that the day may speedily come when "the Egyptians shall know the Lord." The thought of this prophecy reminds us that, unfortunately, owing to the lack of clerical help and the strenuous days Mr. Upson has been putting in since he returned to Cairo, it has been impossible for him to issue, in pamphlet form, his lecture on the subject to which so many of us looked forward. A cable message has just been received in which he says, he hopes to forward it almost immediately.

We are still under the cloud of War, and apparently there

seems, as yet, very little possibility of the end of the strife. We have to face more taxation in the days to come. "Yet will we not fear"—for God is assuredly with us in our work for the Moslem World, and He will see to it that from, to us, unknown sources, our every need shall be supplied.

We have heard of two fresh workers who may be coming to us, and we would ask prayer that if they are God's choice He will link them on.

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

News and Notes from the Nile Mission Press. FEB., 1916.



AS we reflect on how small our present work is, both in relation to older-established work, and also in connection with our large hopes for the future, we almost irresistibly think of certain texts set in God's Word like beacons not only to guide us, but also to cheer us. Among these are:—

Zech. iv. 10: "Who hath despised the day of small things?"

Job. viii. 7: "Though thy beginning was small, yet thy latter end should greatly increase."

Isaiah lx. 22: ". . . I the Lord will hasten it *in its time.*"

But is it not wonderful how God uses various instruments to fulfil His gracious purposes towards His people. Dr. and Mrs. Philips of Luxor were staying with us for the American Missionary Association Annual meetings, and Rev. W. T. Fairman, of the North Africa Mission, Shebin El-Kom, took their place in the meantime. This morning our hearts were stirred to receive the following from Mrs. Philips:—

"The Kena Church seems quite stirred after Mr. Fairman's meetings. The pastor says they have not been so stirred during his pastorate-- 16 years. Do pray that he may follow up those who signed decision cards."

With all diffidence, I would venture to suggest to other workers that the third of my selected passages infers that there is a time (a set time, its "due time") in which things will move hastily, and big developments occur at short intervals, but it is not for man to anticipate that time, and to try to force God's hand.

For example, the war, and consequent falling-off of missionary sales, have demonstrated to us that this is the time for preparation (production) of literature rather than for distribution of the same. This affects us in two directions.

(1). **Women's Department.**

The response to Mr. Russell's circular about Miss Trotter and Miss Haworth's effort here last winter was somewhat disappointing. Consequently, we have had to drop the idea of monthly

issues at present. But we are not idle: we are just binding together three sets of the new illustrated parables, as they are *far* too good to lie upon our shelves, and the colporteurs are clamouring for some such variety of stock. The nine tracts will make three sets, in the order shown on page 11 of "*Blessed be Egypt*" for January. Each set will have an illustrated cover, and will be on sale at a half-piastre.

"When Bethlehem Awoke" is the name of a new tract by Miss Haworth, with two coloured pictures by Harold Copping. It was intended for Christmas, but the pictures were delayed in the post.

"Snow and Wool" has been delayed, but is now in active preparation.

"The New Horizon" is another of the new stories, rather longer, *i.e.*, 16 or 24 pages, in the series referred to by Mr. Russell in his remark that "A new story series would be issued shortly."

"The Cushion of the Cadi's Wife" is the fourth of that series.

"The Light of Life" and other stories has been out some month or two. It contains several short stories, with one line-illustration.

Let much prayer be offered for our two devoted sisters in Algiers, with their fellow-workers.

(2). Our Ordinary Publications.

Sheikh Abdallah's new book, "My Pilgrimage to Mecca," has been duly published for those abroad, or those sending mail orders. We are not able, however, to place it in the hands of the colporteurs at present, since it is "down" upon so many of the Moslem ceremonies connected with the pilgrimage. The contention may be a just one, and the argument fair, but "times are hard" just now, and we must be careful.

The students at Assiut College had some time previously published a selection from Dr. Andrew Murray's book upon the "Prayer Life," but found that they lacked the funds to reprint it at the present time. The Nile Mission Press came to the rescue, supplied them with five hundred copies as a free grant, and printed a number more for distribution by means of the colporteurs.

Our earnest supporters and fellow-helpers, the "American Christian Literature Society for Moslems," having sent a kind grant of money for new publishing work, some fifty pounds of this has been already spent upon the new Arabic edition of "Balance of Truth" ("Mizan ul-Haqq"). This important book, revised by Dr. Tisdall, with an entirely new literary preface written by him, will be on sale from our export department about April or May. It may be ordered through any of the American missionaries in the Near East.

More Personal Matters.

I have been asked to jot down more personal notes day by day as they happen; but my difficulty is *they don't happen*, at least the interesting ones don't!! In a busy publishing house there is much routine work that must be attended to, and our work is by no means entirely a recording of encouraging results from the spiritual side.

No shorthand clerk being available in Cairo, and it being

impossible to send either man or woman from England just now, our work is suffering, and I cannot get my lecture dictated.

Did our English friends, including those at Thornton Heath, remember to pray for a shorthand clerk for me, as I asked them to do? The answer has not yet come.

Words of Appreciation are always welcome, and will encourage our home prayer-helpers. Here is one from

INDIA. "Many thanks for a copy of ——. I hope it will be as successful as you anticipate. It is a great satisfaction to be in any way connected with a Mission Press where work is done so quickly and enthusiastically."

CHINA. Our friend, Mr. Rhodes, writes:—

"You are reaching more than you are aware, for we have scholarly Moslems from other countries visiting China from time to time, and they also are sure to see the literature that now finds its way into so many important centres. With warm greetings to you all, and especially Sheikh Abdallah."

SPAIN. An old friend, Mr. Wm. Summers, formerly a worker in the North Africa Mission, Alexandria, but for some dozen years now Agent of the Bible Society in Madrid, with the oversight of Morocco and other parts of North Africa, wrote:—

"How often have I wanted to send you a message of salutation and of enquiry concerning you and yours, but alas, the cares of the work, and the absorbing character of fresh interests, occupy all the time which we are able to snatch for personal correspondence. How often, too, do I long to be among the dear Egyptian scenes of by-gone days, and refresh the memory of those days so long gone past. It has been such a joy to read from time to time of the way in which God has been blessing you in the work of the Nile Mission Press. You have a wonderful instrument in your hand for doing a great work among the Sons of Ishmael."

Colportage Work is always specially interesting, but as we shall so shortly hope (D.V.) to get out our Annual Report, our few incidents must wait for that report.

On another page I hope to give an account of one day's work only. I worked from 27th December to 11th January in Upper Egypt, personally visiting not only every colporteur, but his home, family, etc. I was not able, however, to get so far as Qûs, where Bulus Malaty lives, so he met me at Girga, where I had a very interesting meeting. The colporteur was present, and as generally happens, was commended to God in prayer. I was very surprised to meet the Rev. Marcus Sergius, the Coptic priest of Khartoum, who not only came to our meeting in the court-yard of the American Mission School, but requested that he might come to the evangelist's house for private prayer with me before the meeting. This he did, and we greatly appreciated the fellowship with him. After the evening meeting, he closed with extempore prayer. He is an earnest fisher for souls, and he requests your prayers.

In many other towns good meetings were held. In answer to a possible question, I may remark that the subject of the discourse has invariably been "Jesus, and Him Crucified," with a view to either (a) a call to the unconverted to believe, or (b) the deepening of the spiritual life of those who are actual believers and church members.

Colporteurs' Conference.

On the arrival of Rev. Charles Inwood, delegate from the Keswick Convention, we waited upon him, hoping that it might be possible to arrange a convention for our colporteurs and those of the Bible Societies. It had to stand over to see what would be Mr. Inwood's movements, which have been rather uncertain. The latest is that, much as Mr. Inwood would like to help us, he cannot tell until the Alexandria Convention, and as he might then leave in a day or two, we cannot let the other societies know in time, nor can we send to England to get the necessary help from praying friends, without which all our addresses and meetings would be almost waste time. So Mr. Geo. Swan has intimated his very kind readiness for us to go forward independently. We have fixed the 2nd and 3rd March, hoping that that will allow time for Mr. Oliver to get the request inserted in the March prayer topics.

Rev. Wm. McClenahan, Mr. Hay, and others, have promised to help by prayer on the spot, and in other ways, and then we have the strong help of the devoted workers of the E.G.M., without whose hospitality we should find it very difficult to hold a conference at all.

May we beg for special prayer for the men, even after the conference is over. They, perhaps, need it more than at any other time. It is comparatively easy to have visions of God upon the "mountain-top," but after coming down back to the world and its temptations, ah me, how much we need God's help then.

ARTHUR T. UPSON,

Publ. and Colp. Supt.

Cairo,

14th February, 1916.

First Impressions.

BY HOWARD J. WEAVER.

IT is now more than four months since, with many wonderings, I arrived in Cairo to take a share in the work at the Nile Mission Press, and many times I have had it in mind to set down the first impressions of the work as I found it: of the possibilities of development that lie before us—and to add to the appeals of others my own that, all who in the past have prayed for Egypt should just now pray as never before, that those who are here—such a small army entrusted by God with the almost overpowering responsibility of winning victory over the powers of darkness—may be given wisdom and strength to accomplish the task. There is a greater war being fought than that recorded in the newspapers. On many fronts the armies of Christ are facing the spiritual forces of the Devil—but surely it is here in Egypt that the greatest battle is to be fought—and won. At the time when I was waiting for guidance to know whether it was God's will that I should give myself to His service here there were not a few of my friends who endeavoured to dissuade me, using the argument so often heard,

that after all, the people of Egypt have their religion; and why should we try to force another upon them? Alas! that is the real, though not always expressed, feeling of many even in the Churches at home. But a very little while here is sufficient to dissolve any opinions of that kind, and as one *feels* the darkness that overshadows the land, the heart is filled with longing to be used in any way to help bring in the day when "the Lord shall be known to Egypt" (Isaiah xix. 21)—and the light shall shine. •

I have learnt already to love the Egyptian people—at any rate the "common people." In spite of the poverty of their living and the squalor of their surroundings, they retain an abundance of good humour and amiability, and, contrary to all my expectations and much that I had heard, repay kindly treatment with a surprising degree of faithfulness and devotion.

I am more and more impressed with the Divine wisdom that led to the founding of the Nile Mission Press, for there is another thing which has particularly struck me—the *eagerness of the people to read*; and their desire is not for "light literature" but for something that will do them good. Wherever you go this desire is manifest. True, it is the Qûran with which you find even the doorkeepers and liftmen spending their spare moments, but who can say how different would have been the condition of Egypt if a century ago the land had been flooded with the Gospel story?

Those who read in this same issue Mr. Upson's account of his day's itinerary in the country villages, will find there evidence of this same yearning for the Truth in the printed page, and as we stand by the printing machines watching them pour out their steady flow of food to satisfy this hunger, and yet think of the vast districts of Egypt and of the Arabic-speaking countries beyond, we often wish that the wheels could move ten times as quickly and that those in the homeland could multiply their gifts an hundredfold to send the message of hope to every hungry soul.

"For how shall they call on Him in Whom they have not believed, and how shall they believe in Him of Whom they have not heard?"

With these thoughts in one's mind it is a little difficult to write very much about the routine of our daily work at the Press. We have had three very strenuous months. During December the machines were running from 7.30 in the morning until 9 at night for several days in each week, but this would have been too great a strain upon the staff if continued. Fortunately we were able to purchase a new machine in Cairo at a low price, and by nearly doubling the number of workmen in other departments production has been greatly accelerated. We have "adopted" a number of boys from the C.M.S. School at Old Cairo and from the American Mission Orphanage at Calioub, and these, beginning in the folding and binding department, will some day, we hope, develop into competent printers.

Besides the printing of our own publications and the work for all Missionary agencies and Christian churches in Egypt, the existence of the Press has been a great boon to the Chaplains and others working in connection with the troops here. We have printed thousands upon thousands of hymn-sheets and copies of other literature for them, and a large proportion of the notepaper, which the Y.M.C.A. and other organisations have placed freely

at the disposal of the soldiers, has passed through our machines.

It is our privilege to supply *munitions* for the holy warfare.

One would like to say much about the battle which the troops have had with the temptations of Cairo. Many, thanks to early Christian influence, the prayers of loved ones, and the earnest endeavours of workers here, have been kept unsullied, but others, less guarded, have fallen prey to the evil. Feeling the necessity of still further effort to save them, we have issued a little leaflet, entitled "Who will Win?" which is being circulated freely. If other friends at home would like to endow further literature, they can be certain that there is an urgent need for it.

I cannot conclude without saying a personal word of gratitude to all who have borne me up in prayer, as I have entered into service at the Press, and who have also remembered Mrs. Weaver bearing the separation at home under trying circumstances. Every night during my voyage out my three-year-old boy prayed God to "keep Daddie safe on the big ship." At last the cable arrived announcing my safe landing. That evening he recited the same phrase almost without thinking,—but then, suddenly looking up with a beaming face, he said—"And He did." Those three words have been ringing in my ears since I heard of them. In the day of ultimate triumph will they not also express our joy and thanksgiving as we review all our prayers and His faithful promises—even for Egypt.

A Busy Day.



I *T*was a busy day, and I *did* get so tired, though so happy. But what is all this about? you will say. Simply, that at the end of December, 1915, and the early part of January, the writer took an itinerating journey among the *colporteurs* lasting fifteen days, and the day described here is just one of the fifteen. Now for the day itself.

Rising at 7 in the hotel at Minia, principal town and commercial centre of Middle Egypt, one summoned the *café au lait*, and rusk or bread, which is one's usual breakfast in the country. Asking for an egg or two to add nourishment to the light meal, the waiter regretfully informed that there were none to be had!

After prayer for guidance, adjournment was made to the railway station, where the luggage clerk took charge of certain unneeded packages, and spiritual conversation at once began.

This clerk is one of many employees on the E. State Railways who have joined what was originally simply the Postal Christian Association. When N.M.P. *colporteurs* dispose of books on railways, etc., they do so through being on good terms with the railway officials, and this association, adapted to their need also (since the railway in Egypt is as much a state monopoly as the post office), brings the *colporteurs'* director, and therefore his men also, into friendly relations with scores of railway men. What of the post offices? There the cordiality is also very marked. The *colporteur* is a real native, without a great deal of foresight, and

often forgets to call for his parcels of books, but the postmaster, or clerk, being a "friend of ours," not only takes a little trouble to give directions to our man, but is also one of his best customers. So, it is most natural while out visiting the colporteurs to call at the post office to salute the postmaster, and leave him a magazine, and always to have chats with railway guards, ticket inspectors, and others.

Conversation began upon the topic of our sick colporteur, who was last heard of in Minia, but ended upon the subject of Believing Prayer, with special request for prayer for the clerk's sick wife, he himself being a really converted Christian.

Another interesting chat took place with an educated man in European dress, who at once subscribed for the Magazine run by my wife, "Al-Bareed al-Misry" (meaning "The Egyptian Mail"), but said that he did not aspire to the title of "Effendy," in fact, the office clerks, with their "sit-down" jobs, would not allow it to him, for he was "lineman" upon the permanent way, and though he had men under him, yet his work was chiefly mechanical, and therefore he was not the equal of junior clerks who did not soil their hands!!

At the post-office, there were several interested friends. The postmaster himself had been under the influence of Rev. W. Cash, at Menouf, and one assistant is the son of a deceased elder of a Protestant church (American Mission) farther South. Missionary friends little know how such men often backslide after entering government service.

A visit to the little bookshop kept by a native Christian elicited the information that the colporteur of whom I was in search had entered Assiut hospital some time before. In the "happy-go-lucky" style adopted in the country, I "borrowed" pencil and paper, and wrote to Dr. Henry to make inquiries about our man.

The next visit was to the Pastor, but we were stopped by a crush outside the door, as it was the weekly "sook" (market-day). Whilst trying to avoid being knocked over by loads of brushwood on camels' backs, on the one hand, and by an unwieldy, big gamûs (buffalo) on the other, and also trying to avoid treading on the poor women sitting on the ground selling somewhat dusty cheese, I found my hand seized by a railway man who had noticed that I was carrying an Arabic magazine. He soon gathered what it was, and expressed his instant readiness, or rather strong desire, to join, as it would, he thought, assist his spiritual life. Having no money with him, he promised to meet me later on at Assiut, as he was a guard on that line.

A somewhat hasty lunch was obtained at the hotel at noon, and then there were further opportunities at the station. When are there not, indeed? Many a Moslem has been attracted by the Zwemer series, and many a Christian railway-man by others. Missionaries carrying literature get scanty rest in the day trains (Laus Deo).

On to Suhag. This long stretch of journey was commenced at 12-30. I should not have chosen to go so far in one stretch, but the train service is so awkward during the war, that it suits best to go right up and then work back to each colporteur's station by degrees. After a few words with the American friends on the train, I found a Moslem newspaper agent, quite an acquaintance,

and quite a character in his way. He leaves Cairo every other day at 8-30 a.m., alternating with his partner, and working up to Suhag, a distance of about 300 miles. Even where the express does not stop, he can trust his aim to land a local consignment of daily papers safely on the platform. Though a Moslem, yet he has often read Christian Khutbas, and other tracts which I have given him when travelling. This time he took up the matter of the magazine, and not only read the Gospel message for himself, but actually canvassed railway-men, whom he knew, for it. Through him a conversation was opened up with a telegraph clerk in the same carriage, who knew me quite well, but whom I had failed to recognise.

In another compartment, some gentlemen put to me the usual question, "Why do you read an Arabic newspaper?" and when they understood that I could not hear them, wrote the question down. This led to further written conversation, to the amusement of all the people in the carriage, and the ticket inspector, and others who passed along the corridor. "After all," I wrote, "the Arabic proverb says—*Rubba ishâratin ablâgu min 'ibâratin*" ("Many a sign is more eloquent than an expression"), and then, ringing the changes, "Many a writing is more eloquent than speech," and so on. All my hearers assented. Presently, having aroused the curiosity of all, I wrote, "Many a man has need of conversion to God"; then "Many a nominal Christian is more ignorant than a non-Christian"; finally leading up to "How to be converted to God."

Later these gentlemen alighted, but before long their places were filled by a fresh lot, and conversation began as before. One seemed very earnest, and took in all I said, finally stating that he was a native doctor, and that in his clinic he kept an open Bible, in which he sometimes found time to read whilst waiting for patients, but which was frequently used by the patients whilst awaiting their turn. He also said that before performing an operation he asked the help of God, without Whose aid his own skill would be ineffective. This was encouraging conversation, and caused me to think that he must be a Protestant, a member of the American Mission Church; but he assured me that he was an "orthodox" Copt.

Whilst pulling up at a wayside station to allow another train to pass (the line being single South of Minia), I saw an assistant stationmaster upon the platform, and drawing a bow at a venture, leaned from the window, and handed him a copy of the Postal and Railway magazine referred to. Not only was he pleased to get it, not having seen it before, but at once sent a man to bring the price of a year's subscription.

Arrival. Many got out and in, and discussions were resumed from time to time. By half-past five I was tired of talking, though rejoicing at the wonderful opportunities, and began to look out for signs of approach to Suhag, the capital of the Girga province. The local colporteur was on the platform, accompanied by his little boy. Leaving the station, we tried one small hotel, but could not relish it, and when we came away my man took the opportunity to urge upon me that they were all prepared at home, but I disregarded this, not wishing to give trouble. However, after being assured in the other hotel that there was not a bed

vacant, I was obliged to give in. As we now had to wait till 8-30 for a train to the man's village, we went to get some light refreshment, Bulus insisting that all I might have was hot milk, and I wondered why, not quite crediting his story about the big supper already prepared.

We visited the post office, having a triple object—to see an old friend, to get openings for the Gospel, and, perhaps most important of all, to keep in touch with the officials there, that they might assist the colporteur from time to time.

It being now eight, we had a half-hour upon a draughty platform, which was well occupied with conversation with the colporteur as we walked up and down, but probably we did not walk fast enough, for next day I had a very bad cold in the head, which was an obstacle to preaching and conversing.

Before nine we were at the village, but the house could only be found by those who knew the way. Entering by the stable (*i.e.* front door), we climbed up curious and wonderful stairs to find ourselves in a very spacious place. And oh, the welcome. Before very long a fine turkey was brought in, and I understood why I was not allowed to get any solid supper in the town. As the colporteur's son-in-law is a village postman, he brought the postmaster to visit me, and spend the rest of the evening.

But that turkey! Why *will* our native workers spend what they cannot possibly afford? Granted that the turkey may have been reared at home, yet it might have been sold for a fairly good sum. The answer is two-fold: (1) The literal carrying out of scriptural exhortations to hospitality, which is in any case the pride of the East; (2) a feeling that it may be good policy to give the colportage director nice food to eat!! But some of our friends are more natural and homely.

For long after supper we discussed the Gospel, and also colportage matters, and then, when nearly eleven, the wife and married and unmarried children all came in for evening worship. Grand to participate in the family worship of a Protestant family in Upper Egypt!

The postmaster then left, but not so the ladies of the family. Full of curiosity, they watched me prepare the wooden bench in the supper-room, well covered with a mattress, however, wind up my watch, and take off my boots. They *would not* go. Jerking my jacket off, I gave a broad hint to the father, who got his ladies out of the way. I hardly touched the mattress before falling into a sound sleep, having been up the night before till well after midnight.

Next morning, in spite of a heavy cold, I was able to go through the fog (in fact, I had to do so) to catch the 7 a.m. train for farther south.

Just one day out of many—a tiring one, but a happy one. O that many more would heed the injunction: "What thou seest, write in a book AND SEND IT." (*Rev. i. 11*). Might one suggest—"Better still, TAKE IT."

A. T. UPSON.



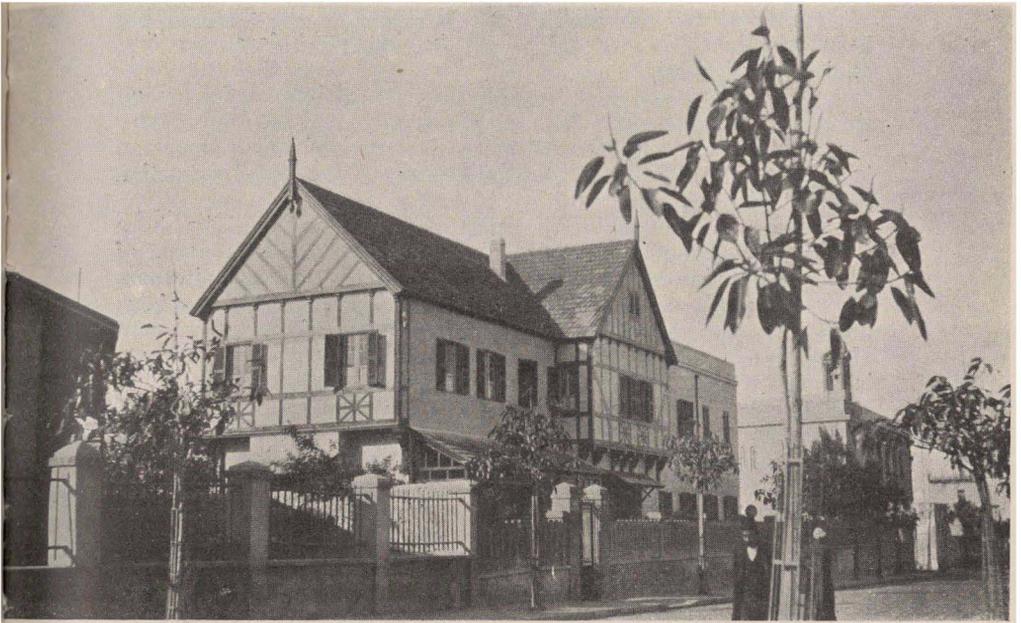
Y.W.C.A. Work in Alexandria.

JUST three years ago the Association started work in Alexandria by opening a small flat in a rather poor part of the city. This proved a homely, attractive, and sunny corner, however, and a happy circle of friends soon gathered round.

It was a veritable house of gifts, and not one single thing in the way of furniture (bar kitchen things) had to be bought, the one guest-room being furnished by a Girls' Club in an English village.

Such was the beginning.

Not much development was possible until the second summer, when the needs of a holiday home were so apparent that the little flat was completely re-arranged, thereby making accommodation



VICTORIA HOUSE, ALEXANDRIA.

The Building beyond is an old Coptic Church.

for some seven visitors. In this, the second chapter of our history, our wants, which were legion, were met in many wonderful ways; so much so that all our extra blankets, sheets, pillow cases, and this time, even kitchen utensils, came to our hands without asking.

In the following winter the contract for the little flat was finished, and then the idea came to us of asking to take over Victoria House. This most handsome building had been built, some sixteen years ago with subscription money, for those working in the city, but it had been used as a place of residence by the few only. No place in all Alexandria seemed to us to be more suitable as the headquarters of the Y.W.C.A. than this house, but every way of approach to it was blocked. Still, "He Himself knew what He would do," and when our need was direst, the Committee handed over this furnished building without any

restriction whatever to the Y.W.C.A. for three years, at a rental of £50, £75, and £100 respectively.

On February 26th, 1915, the dedication service (the first meeting ever held in Victoria House) was presided over by the Right Rev. Bishop MacInnes.

In April, the scene of the War having shifted to the Dardanelles, came the rush of hospital nurses, and from that day onwards there has never been a vacancy in the house-party. In the summer three small rooms were put up on the roof, increasing our accommodation to twenty-three. These were popular all through the summer, when numbers of tired folk came down to rest after the heat and work in Cairo. They came to an untimely end in a September gale, when they were found all crumpled up on their sides in the garden (fortunately they had been vacated). This led us to plead with the Victoria House Committee to enlarge the premises, and eventually a small annexe of three rooms has been added. This we hope will be in use before our first anniversary in March.

Our CLUB ROOM space also has been all too limited, for among the many sisters and V.A.D.'s in the city a very large number have found their way to this house and quiet room, of which some 100 have become members of the Association. Not a small attraction has been the home-made cakes and jam.

It goes without saying that part of our life and work has been concerned in contributing something to the tremendous needs of the soldiers in our midst. Ever since May every alternate Thursday we have entertained wounded soldiers. This has been possible by the kindness of the matron in charge of the Government Hospital. It has been a continual inspiration to all of us to come in contact with their unflinching cheeriness and uncomplaining spirits. We have in this way entertained some 1,800 wounded men. On the last Thursday of the month we have an "At Home" night, when members can invite soldier friends.

In the middle of April a Tea Cabin, the first in Egypt, was opened on the docks, just at the spot where the transports from England mostly landed, and where the boats for the Dardanelles mostly started, a unique place truly, and with a unique train of experiences. Many a delightful time of rush have we had there in trying to satisfy in a short hour or so a sudden avalanche of hungry men going to the front, or a still more hungry set of men coming back from the front. No less than £2,300 worth of food and cigarettes have been sold there in nine months.

The profits of the Cabin have enabled us to entertain the wounded and many a solitary soldier lad, to give a Christmas tea to 800 convalescents, and also to build and equip a second Tea Cabin at Aboukir in the midst of a Scotch Camp, which filled in its day the purposes of Church, Library, Tea Shop, Club and Home.

But although the abnormal circumstances of the day have called for all this effort outside the general circle of our workings, we have sought in many ways to fulfil the all-roundness of our Constitution, working along the social, intellectual, physical, and spiritual lines.

In the Spring great preparations had been made for a May Day Fête, when an Arts and Crafts Exhibition had been carefully worked up. This, however, was mostly nullified by the arrival of the first batch of wounded into the city.

In the late Autumn a small sale of Christmas presents took place, the profits, £24, being divided between a fund for furnishing the annexe and Christmas Tea for the soldiers. In the Spring a most interesting series of "Talks on the War" was followed, and very able and well thought-out papers were read.

Classes in English for young shop girls have been continued throughout the year, and now courses in Arabic and French have been arranged for those newly arrived in the city.

The Bible Class has been held each Sunday, and in connection with our times of intercession on Saturdays we have started a Roll Call of relatives and friends of Club members on active service.

A Branch has also been started among the student girls of the American and other Mission schools, and a course of lectures in nursing has been followed with very great interest. With a view to interesting them in mission work, preparations are being made for a small Sale of Work.

The Alexandria Branch is the first off-shoot of the parent work in Cairo, and there again the season has been an exceptionally full one. Besides the ordinary work of the Hostel and Institute, the Association there, through the help of many ready workers, has been able to erect and to run a Tea Hut in the heart of the Mena House Camp, under the shadow of the Pyramids, thereby adding largely to the content and the general moral of the thousands of troops stationed there.

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We have to thank many kind donors who during the year have contributed in such manifold ways towards the upkeep of the work. The gifts have come often at difficult times, bringing cheer and inspiration with them. We ask for more help in intercession, for the Association rests for its success on the liberating by prayer of the powers of Him, Whose words form its watchword, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."



From "Calrene and Fellabeen."

News of C.M.S. in Egypt.

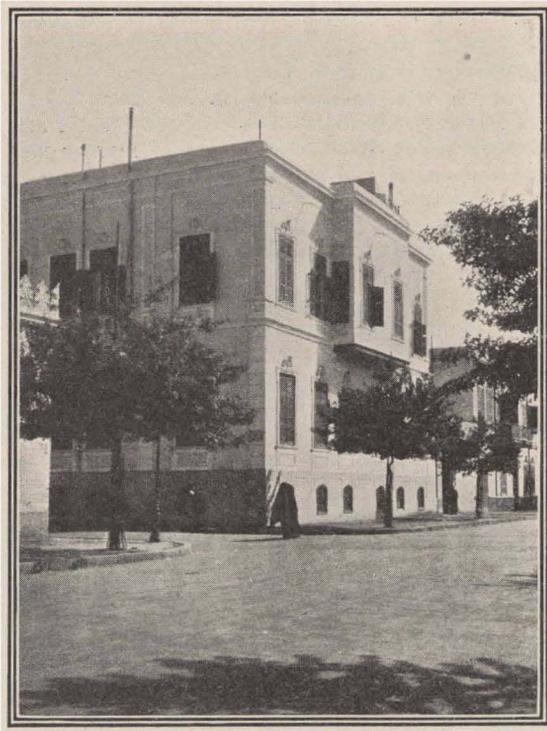


THE first result of the war to us here was the removal of Lord Kitchener to his higher post at home, a change which, while naturally welcomed by all for patriotic reasons, yet made us a little apprehensive lest his strong hand should be needed in Egypt at the very time it was withdrawn. However, the promulgation of martial law with the return of General Sir John Maxwell, and the appointment of Sir Henry MacMahon as High Commissioner, removed all lurking fears. There were stories of preparations made for safeguarding the British

population in case of an outbreak, but preparations do not necessarily indicate any expectation of trouble, and, in fact, nothing happened apart from a single display of street hooliganism which was in no way aimed at the

foreign population, and which was promptly put down by the police in the most efficacious manner.

Other changes in personnel have occurred which have not been occasioned by the war. In the summer of 1914, Bishop Blyth, after more than a quarter of a century's faithful work in Jerusalem, resigned his office and retired to England, where he passed away peacefully only a few weeks later. The appointment of Canon MacInnes to succeed him, while dealing a heavy blow to the C.M.S. in Egypt, by depriving us of an invaluable leader, was welcomed on all hands, in Egypt, in Palestine, in Syria alike. He was consecrated in Westminster Abbey on the Feast of St. Simon and St. Jude, and returned to Egypt before Christmas. Though unable to proceed to Jerusalem, he found no lack of work



THE C.M.S. HOUSE, CAIRO.

awaiting him in this portion of his diocese. To mention one point only, in six months he was able to confirm no fewer than 319 of the British and Colonial troops stationed in Egypt, besides 51 civilians. He has taken a house in Cairo, so that even after Palestine is reopened we hope to have him with us for several months each year. Bishop MacInnes was succeeded as Secretary of the C.M.S. by the Rev. W. H. T. Gairdner, whom he has since appointed to follow him as Honorary Canon of Jerusalem.

Another change which affects us closely is that in the incumbency of All Saints' Church, Cairo. The Rev. J. H. Molesworth, who for the last seven years has shown himself an excellent friend

to the Society, resigned, and was succeeded by the Rev. C. T. Horan, to whom we extend our cordial welcome. He has for many years been a staunch supporter at home, and we look forward to a long friendship abroad.

Within our own ranks, too, there have been changes. Looking at the list of the staff of the C.M.S. in Egypt given in the last issue of "Cairene and Fellaheen," we note that Miss McNeile is now at home, though we hope that at some future date she may be able to return, and that Miss Bewley has withdrawn from the staff in the Sudan, though, as Mrs. Arnold Forster, she is still on the spot to give valuable counsel and help. Then there are new recruits always welcome. One result of Mr. McNeile's visit to America was that a Danish student, an accepted missionary candidate for the Danish Mission on the Indian frontier, is now installed as Mrs. McNeile. Mr. A. R. Hargreaves, B.A., M.B., of Cambridge and London, has joined Dr. Lasbrey in the Old Cairo Hospital. Miss G. A. Aste is our long-needed fourth nurse. Miss H. M. Harrison, who had already worked in Egypt for some years with the Y.W.C.A., is now on our staff as an evangelistic worker; while two educationists, Miss L. A. Roff and Miss E. D. Elphick, have also arrived. In the Sudan one name has been added, only to be removed again. Miss D. Lloyd, after a year's preparation in Cairo, joined her brother as nurse in the newly-built hospital in Omdurman; but now, with mingled feelings, we offer her our hearty congratulations on her marriage with the Rev. H. C. Robins. Lastly, we have long placed upon our list of urgent needs a clergyman for Khartoum and the Northern Sudan. The Rev. J. F. Medley came out with his wife in 1914, resigning his important work as chaplain of Dr. Barnardo's Girls' Village. We fear, however, that the climatic test of this first year has proved severe, and it may be impossible for them to return; in which case our need is as before, or rather accentuated by the short experience of having it satisfied.

When the war broke out several of our number were in England, and the combination of many circumstances made it uncertain whether they would be able to return. In point of fact, though some were delayed long beyond the appointed time, all were able to come back safely. In the meantime we had a large accession of missionaries who were forced to leave Palestine. Some of them went straight on to England, but over a dozen came up to Cairo, hoping to find ways of helping the work here, and they came at a most opportune moment. We cannot express our thanks too warmly for the way in which they showed themselves ready to take up any kind of work and to be moved about from place to place at the shortest notice. Chiefly they were able to fill gaps in our girls' schools, three ladies travelling as far as the Sudan for the purpose.* Some found openings in the Army, the Rev. J. E. C. Ross receiving a temporary commission as chaplain. Throughout the year several were glad to avail themselves of the Cairo Study Centre; those who were in the early stages finding a splendid opportunity for concentrating on the

* At the time of writing, the Old Cairo hospital is being carried on by the two doctors from Salt, in Palestine—Dr. Brigstock and Miss Purnell—irreverently greeted by our younger members as the "Pillars of Salt." Without their timely help we should have been in a sorry plight, as Dr. Lasbrey was in sore need of his already overdue furlough.

language, as teachers of the Syrian dialect are easily found here; the more advanced welcoming the chance of an introduction to the Koran, and the study of other Arabic literature, for which normally they have no time; and all alike attending the lectures given on different aspects of Islam.

Egypt in War Time.

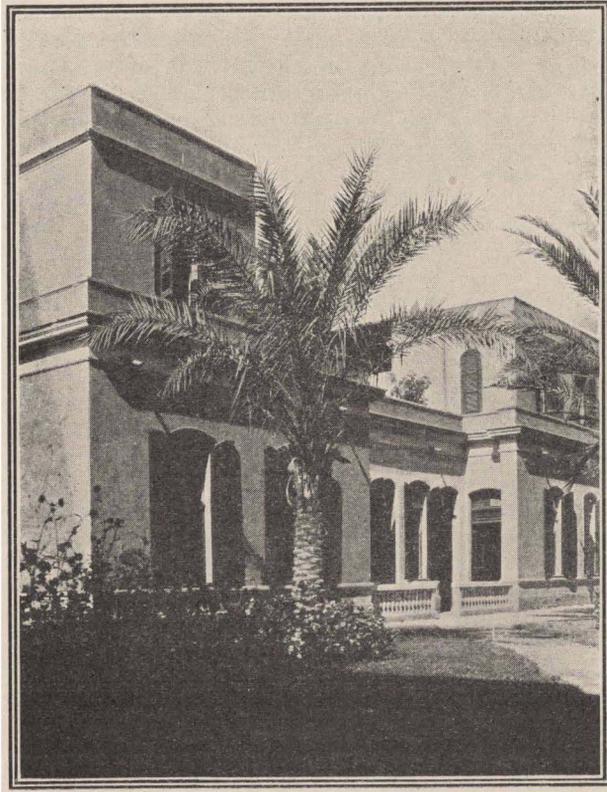
The position of Egypt during the first four and a half months of the war was strangely paradoxical. To begin with, though acknowledging the suzerainty of a non-belligerent Power, she was nevertheless declared to be in a state of war. Later she found herself actually on the opposite side to her suzerain. After that again the position was somewhat regularised by the deposition of the Turkish Khedive, the Proclamation of the new Sultan Hussein, and the establishment of the British Protectorate.

We are, however, more concerned here with the sentiments of the common people than with history-making occurrences which happened over their heads. Since the advent of Lord Kitchener, National and anti-English agitation had been very quiescent. Prosperity and a strong Government are the two conditions of quiet in this country. Consequently, when the war broke out, although visions were at once seen of the English being ousted from Egypt, there was no sudden revulsion discernible; rather the attitude was that of "sitting on the fence." While all were convinced that one of the grand objects in the war was the possession of Egypt, and human nature demanded that any change should be considered preferable to the existing state of affairs, still, on the whole, the attitude of the people was that of outsiders. They viewed the war as interested onlookers. England was not then at war with Turkey, and so nothing seemed at stake in Egypt. Many of the wealthier natives meantime made a point of subscribing to Red Cross funds to demonstrate their affection for England.

By the beginning of September the cotton crop was nearly ready for picking, and the fellah saw no prospect of selling it. In normal years it is bought standing by merchants, but this year the markets to which they sell, the principal one of which is Lancashire, were closed; they were, moreover, unable to raise their usual loans, and were unwilling to meet the cost of storage with possible waste. Consequently the fellah begin to feel the pinch, and acre upon acre was left unpicked with the cotton running to seed. Promises of Government aid were held out from time to time, or at any rate were rumoured, but failed to materialise. Taxes fell due and had to be paid, although the crops had yielded no income; and the net result was much discontent throughout the country. Later on the situation was relieved when the Government carried through its scheme for purchasing the cotton. But even so, the fellaheen had to sell at a very low price, and when they came to balance things a large number of them could not make ends meet, their expenses being greater than their income.

The feeling of discontent opened a ready field for pro-German and Turkish intriguers, who, when the Turkish war began early in November, were found to be busily at work with their characteristic methods, instilling into men's minds that this was no

foreigners' war in which they might feel a passive interest, but one which affected their own country vitally. The Nationalist party, however, has never truly represented the country, least of all since Lord Kitchener's advent. But it is an integral part of the agitator's business to make it appear that he has a far larger following than he actually has. So in this case, as in others, the real feeling of the people, inscrutable at all times to the Westerner,



THE DISPENSARY AND OUT-PATIENT DEPARTMENT,
OLD CAIRO.

must be left an enigma. The agitators certainly did their best, what influence they did acquire being perceptible not so much in Cairo and the coast towns as in the provinces, especially perhaps the Delta, where false accounts of great German victories were spread, besides, of course, the abject defeat of the British by the Turks in the Suez Canal. Here and there there was certainly a spirit of expectation, waiting for the advance of the Turks on Cairo; stories were heard of anti-Christian sermons being preached in mosques; seditious proclamations were secretly posted up; and a few Moslems were bold enough to fly the Turkish flag over their shops and houses. This was the form which fanaticism was bound to take, but it would be rash to generalise therefrom as to the state of the country as a whole.

Meantime there came before Christmas the expected step of bringing Egypt nearer to the British Empire by the declaration

of a Protectorate, which carried with it the expulsion of the Khedive and the proclamation of a new ruler in the person of a highly-respected Prince, Hussein Pasha, with the title of Sultan. That was followed in the New Year by the defeat of the Turks at the Canal and the arrival of Turkish prisoners in Cairo. Here again the agitator saw his chance, and gave out that these were no real prisoners, but Indian soldiers dressed up to deceive the Egyptians, and that in reality the British were badly defeated. But as time wore on the truth leaked out. The Turks had been beaten, and their agitations began to subside. The British authorities took a very firm line, and yet a very wise one, and they succeeded in piloting the country through a difficult time without any disturbances, and the authority of Great Britain is stronger in Egypt to-day than at any time previously during the war. The people are by no means pro-British, but they are fatalists, and they are prepared to await the issues of the war and to abide by the results as a proof of the will of Providence. The sting has been taken out of the agitators' propaganda, and one does not hear the same number of pro-German stories as before. Everything is quiet and peaceable, and if the coming cotton crop is good and has a market, there is every prospect that the present tranquil state of things will continue.

The British Army in Egypt.

The Pyramids of Egypt have had a long experience, but never before have they looked down on a camp of 20,000 men. There was a considerable element of romance, which the Australians were not slow to feel, in occupying such a spot, though they would no doubt add now that romance is friable, it wears away, and the unutterable monotony of sand is less enchanting. There were other large camps in other outlying parts of Cairo, besides the regiments in the ordinary barracks, so that in all before Christmas there were many thousands of troops here—Territorials, Yeomanry, and Colonials—besides those stationed in Alexandria and on the Canal.

The first arrivals after war broke out found themselves under canvas at Heliopolis, in a new country, knowing nothing of the language or the ways of the natives, with men swarming round ready to change English money with a profit to themselves of 20 per cent., ready to cheat the newcomer in any and every way; with, moreover, not a place in camp where they could sit to read or write, with no paper to write on, nor book to read. Fortunately, the Y.M.C.A. Secretary in Cairo was a man of boundless energy, and he got to work at once setting up marquees to act as club-rooms, collecting gifts of books and games, and organizing an army of voluntary helpers from among civilian residents. Concerts and lectures were arranged, and religious meetings held, and the Y.M.C.A. tent very quickly became a popular centre in every camp. We should add that every encouragement was given by the military likewise.

The value of the work might well be gauged by the letters received by the Y.M.C.A. secretary from Lancashire—from parents asking to be put in touch with their boy, who might be anywhere from Alexandria to Khartoum, from mothers, sisters, sweethearts, thanking the Association heartily for providing a healthy centre in camp where their soldiers were free from the

gross temptations of Cairo of which they heard so much. Contributions of money were sent; once five shillings came that had been collected in twopences and threepences by a mill hand from her mates. Others at home more favoured in worldly goods helped likewise.

Naturally, members of the C.M.S. took their share in this work in whatever way it presented itself, and still more in entertaining soldiers privately. This was widely done by Cairo residents, both officers and men being invited freely to private homes. It far more than repaid any slight trouble that might have been taken to see their real delight at sitting in a chair, seeing a tablecloth, and enjoying the commonplace luxuries after not being inside a house for possibly three or four months.

So the autumn and winter passed. The spring brought a change, for while the camps were few and small in comparison, every available building was commandeered for a hospital to accommodate the wounded from the Dardanelles. Nurses were in the greatest demand. It seemed as though no preparations had been made for any extraordinary occasion, and the strain put upon those who were forthcoming was at first past endurance. Some of our nurses were able to assist for a longer or shorter period. Volunteer ladies also who were prepared to do the less skilled parts of nursing came forward in numbers, and gradually the pressure was relieved.

Then chaplains as well as nurses were in demand, for it was obviously beyond the powers of the normal staff to visit in the hospitals besides performing their other duties. All the clergy in Cairo, therefore, including those of the C.M.S., volunteered to give some help. It has fallen to one or other of us to minister to a large hotel with six hundred or more convalescent Colonials, giving their whole time on Sundays to officiate in garrison chapels and hospitals, to visit regularly in more than one hospital, to take occasional services here, there, and everywhere, and finally to serve as chaplain on board a hospital ship carrying 300, wounded at the Dardanelles, from Alexandria to Southampton.

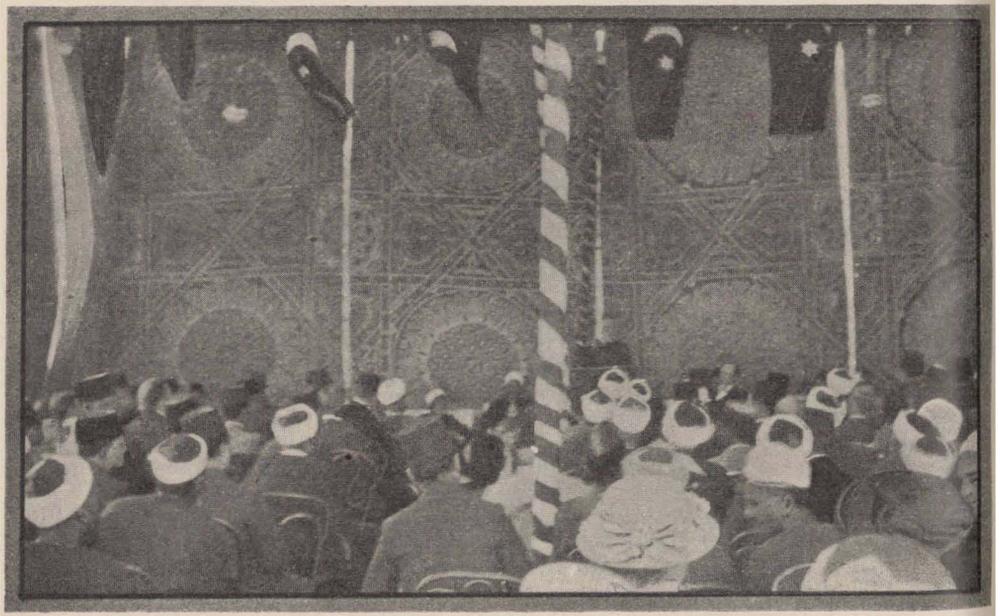
We are not afraid of any criticism on the ground of giving up so much time and energy to non-missionary work. Believing as we do that the cause of Great Britain and her Allies is the cause of truth and honour, it would be a poor economy not to throw all the force we possibly can into helping it on, knowing that its ultimate triumph will be a mighty influence in Egypt as elsewhere, hastening the introduction of God's own truth and honour into national and individual life; and that is ever our aim.

Menoufieh.

We have reached another stage in our "occupation" of this province of the Delta. It is therefore a convenient time to review very briefly the advance of the past eleven years. The first step, as is well known to all our friends, was the acquisition of a houseboat, which for eight years was to be the home of Dr. and Mrs. Harpur, and the centre of the Itinerating Medical Mission. They moved from station to station on the main canals of the province, staying from three to six months at each, till the Doctor's name came to be known and honoured for many miles around. He had the assistance of first one and then two native catechists, and

so prepared the way for a more settled work. It became obvious that the evangelistic side was developing so rapidly that it was essential to have an ordained man on the spot who could devote his whole time to it; and at the right moment, in 1909, the Rev. W. W. Cash appeared on the scene, already equipped with a good knowledge of Arabic and eight years' experience of missionary work in Egypt. He settled in Menouf, the capital town of the province, while Dr. Harpur continued to itinerate. Certain centres were becoming marked out as more important than others, largely by reason of the expected extension of the railway, which at that time ran southwards from the city of Tantah, in the middle of the Delta, into a cul-de-sac. This has now been continued so as to communicate directly with Cairo, so that all places on the line have an added importance.

Next, Miss Cay was able, in 1910, to carry out her long



THE OPENING OF THE DISPENSARY AT MENOUF.

cherished project of going to live with Miss Lewis in a purely native village away from all European contact, and Shubra Zanga was added to the list of our stations, that also being within a couple of hours' donkey ride from Menouf. Then, as reported in our last issue, Dr. Harpur felt that the time had come to give up the roving life in favour of a settled domicile, and so he chose the town of Ashmoun, which had never been indeed one of his centres, as it is not situated on a canal, but was nevertheless well within his sphere of influence, and lies on the railway south of Menouf. Here the medical and evangelistic work went well ahead, and Mrs. Harpur at the same time superintended a small girls' school. In October, 1913, a second dispensary was opened on two days each week in Hamoul, which is the next station on the

railway to the north of Menouf, and about an hour's journey from Ashmoun. The houseboat had in former years made many visits here. This addition to the work necessitated an increase of staff, and we were very fortunate in securing the services of Dr. Haddad, whose father is a Palestinian clergyman in charge of the C.M.S. Church in Jerusalem. Both dispensaries flourished, and until the war there was a steady increase in the numbers attending and the fees received. It was also possible for Dr. Harpur to set aside two days in most weeks during the winter months for visiting the surrounding villages with the native catechists.

All this time the Rev. W. W. Cash was rapidly developing Menouf into an important mission centre. Since his first arrival in Menouf he had carried on a boys' school with marked success, despite periodic bouts of opposition and the serious handicap of obscure and unattractive premises. His Sunday services had to be held in the same place. Now a piece of land has been bought, in a good situation on the edge of the town, with a half-erected house, which has been converted into excellent school premises on the ground floor, with a church room above. Simultaneously a house was bought in the immediate neighbourhood as a residence for Mr. Cash himself. Then when the Government commenced, as we describe elsewhere, to form ankylostomiasis hospitals in the provinces, it was decided to purchase land in Menouf and build one there ourselves, an understanding having been come to with the Government that if the C.M.S. would make adequate arrangements for the treatment of the disease, they would leave Menouf to us. Funds for the purchase of land and for the buildings were guaranteed from the Old Cairo Hospital, and in May, 1914, a fine site of rather more than half an acre, a few minutes' walk from Mr. Cash's house and school, was bought, and the building put in hand.

An essential feature in the scheme was obviously that Dr. Harpur should reside on the spot. This brought about the last step in our concentration on Menouf, for that is now the focus of the medical as well as all the other work in the province. The dispensary at Hamoul was dropped, as being too near to Menouf to make the duplication of the work worth while, and that at Ashmoun was put under Dr. Haddad, with, of course, occasional visits from Dr. Harpur.

The principal part of the building required was therefore the house for Dr. and Mrs. Harpur, as the anæmia patients require a very simple shed. Fortunately, the contracts had been made and the work begun before the war broke out, so that everything was ready early in the present year. The dispensary was formally opened in April by Bishop MacInnes, when a large crowd assembled in a marquee to listen to the customary outpouring of Arabic eloquence. The local notables, Moslem as well as Christian, were well represented, and the English Inspector of the Public Health Department motored a considerable distance for the occasion.

As was expected, Menouf is proving to be a good centre. It is surrounded by many large villages within easy reach, in all of which Dr. Harpur's name is a household word. Notwithstanding the war, the numbers of new patients are greater than they were in the first six months of last year.

In all, therefore, we have the dispensary for out-patients,

the two compounds for men and women ankylostomiasis patients, and a small ward with a few beds for serious cases of other illnesses. From April 14th to the end of June 58 ankylostomiasis cases were admitted, 25 surgical, and two other medical cases, 85 in all, including 71 men and 14 women. These figures do not include a number of patients who have brought their own food and have been allowed to sleep in the compound. The majority of the ankylostomiasis cases also prefer to be treated as out-patients, coming once a week for their doses, so that the numbers of admissions quoted above belong mostly to cases complicated with pellagra or other troubles that make the sufferers unable to work in the fields. Of such out-patients there were treated from January 1st to June 30th 334 at Hamoul and Menouf, and 285 at Ashmoun, making a total of 619.

It soon became evident that another assistant doctor was needed, and exactly the right man was forthcoming in Dr. Abd al Malik Saad, who had been connected previously with the American Mission, and came from them with high recommendations. He is proving himself a skilful doctor and a true missionary, taking his turn in giving addresses in the dispensary, which he does most earnestly and attractively.

Here in Menouf, too, as well as in Cairo and the Sudan, we have benefited by Palestine's loss. Miss Hick's help has been invaluable. Every dispensary morning she has spoken to the assembled out- and in-patients, collecting them in a mat house erected in the women's compound for the purpose, and has on other days as well moved about among the in-patients, cheering them up and speaking to them as occasion offered.

What is the result of all this ever-growing work? To those who watch from a few thousand miles away and search the reports for numbers of baptised Christians, it must be very disappointing. The people are willing enough to be doctored and befriended, and they make friends in return; they will accept the preaching as part of the treatment; but so soon as any individual shows signs of an active turning towards Christianity, all the old fanaticism breaks out. It may be the day is still distant when there will be anything in numbers to show on paper, but on the spot we are not so much disturbed by that. We know that pure life is being poured out among them, and it is not all leakage. Life must be valued before it can be saved, and there must be ideals before the value is known. Ideals are coming, in the home, the school-room and the street, and even now there may be more true life than we suspect.

The Sudan.

The influence of the war has not been so direct in this country as in Egypt. Territorials took the place of the usual garrison, and Manchester lads were plunged into heat of which they had scarcely hitherto dreamed. But for the rest the Sudan, as such, had but a remote interest in the Armageddon, and the nearest fighting was 1,200 miles away. Not the wildest fanatic could picture the Turks advancing up the Nile and entering Khartoum.

The effect on our work came in another way. Bishop Gwynne, who has always been a pillar of strength to us, was in London when war broke out, and immediately volunteered for

service with the troops. His fame as a chaplain in the front ranks "somewhere in France" spread so far that his portrait appeared in a Danish newspaper, with a eulogistic article. We had expected his return to the Sudan after twelve months' service, but he was this summer appointed Deputy Chaplain-General, and we must therefore console ourselves for his continued absence by reflecting that he is our great representative in a position of high influence and authority.

At the same time the war brought us welcome help in the persons of lady refugees from Palestine, as already recorded on another page. It is not generally realised in England that the Sudan is a long way, and widely different, from Egypt. New-comers to Cairo sometimes suggest meeting their friends from Khartoum at Luxor for the week-end; whereupon it has to be represented to them that the journeys from Cairo to Khartoum and to Marseilles are approximately equal in time. Some, moreover, think of Egypt as a hot country, and set out with a dread of the climate. That passes away after the first year, but in the Sudan one finds the real thing. One may combine missionary work in Egypt with the pleasures of a health resort, but the Sudan, sooner or later, finds out the weakling. Consequently it was only after due deliberation that the offers of our Palestinian visitors to relieve the continual pressure up-country were accepted. Our debt of gratitude to them is a large one.

To one of them, however, our thanks can never more be expressed. Miss A. M. Bedells had long been a sufferer from rheumatism and its accompaniments, and welcomed the chance of sampling a strong, dry heat. For some months she did excellent work in Atbara, with her characteristic self-forgetting thoroughness, and the climate certainly seemed to suit her well. Then suddenly she was taken from us. The end was peaceful, as her life had been.

Atbara School has been passing through difficult times. Miss Tristram, who has put so much vigour into it, was unable to return there owing to the state of her health, and there have been changes accordingly in the superintendence. Financial stress and other difficulties have been at work, to the detriment of the school, but we believe that the worst time is over, and that the excellent work of the past years will continue.

Khartoum School has been under the charge of Miss Elliott, of Bethlehem, since Miss Tristram, who took up her residence here after leaving Atbara, went on furlough. The work continues in a normal manner, not noticeably affected by the war.

Omdurman School has gained much by the indefatigable efforts of Miss Lilian Jackson. The numbers in attendance have been larger than ever before.

Wadmadani School, though not belonging to the C.M.S., but being a diocesan school under the direct supervision of the Bishop of Khartoum, is in close touch with the Society, and has indeed been staffed by our missionaries during most of its existence. It is growing well, and shows every sign of becoming a most valuable institution. Begun by Mrs. Hall, it was carried on by Miss Galbraith, a voluntary helper to the Society, until she was recalled in the spring of the current year by the very sad death of her brother, an officer in the Ceylon Tea Planters' Rifle

Corps, as the result of a motor accident at Cairo. Since that time the superintendent has been Miss Smithies, of the C.M.S. in Gaza.

All the schools have benefited very definitely from a visit paid us last winter by Miss Warburton. Already the adoption of a uniform system in the schools and the co-ordination of this with Government standards, has been a great gain. But, in order that the pupils may benefit fully from the day schools, it is imperative that a boarding school should be established in Khartoum. Here some higher education could be provided, and also native teachers could be prepared to help in the day schools. Above all, the pupils would get the advantage of that training in character which is the great advantage of a boarding school.

The Omdurman hospital, built partly as a memorial to General Gordon and partly as a memorial to the late Dr. Chorley Hall, has now completed its first year's work. Some two hundred and twenty in-patients have been received, and about fifty visits of out-patients a day are recorded. A very promising start, especially as patients have been received from all parts of the Sudan.



The Children of Egypt and the Sunday School Movement.

WILL Mohammedan children be drawn to Christ through the Sunday School? This was the question which was earnestly discussed at the World's Sunday School Convention at Zurich.

And while some conservative students of the world's field of missions have felt that there were great difficulties in widely influencing Mohammedans through direct Sunday School work, a glowing and comprehensive survey of the whole situation was given by Dr. S. M. Zwemer, and

was corroborated by Bishop Hertzell. These addresses were most convincing, for they contained communications and evidence from missionaries throughout the Mohammedan world, showing that immense numbers of Mohammedan children have already been definitely and permanently influenced for Christ by means of the Sunday School, and that there are before us the widest opportunities for inviting Moslem children to enter and enjoy the privileges of direct Bible study and direct contact with Christian children. The purpose and sphere of the Sunday School is so much more personal than that of the day school, in that the teacher has to come into closer contact with the pupils, and prove his love for them by understanding them and talking with them to lead them on. He may help them in the overcoming of their besetting faults. He may comfort them when they are in trouble. He may show them how Christ Jesus fulfils all the hopes and yearnings of their hearts, and how in His life in Galilee and in His great sacrifice of Himself upon the Cross He never forgot the needs of the children, and He ever spoke to the children with tenderness and affection, and also with the spirit of confidence. One has to live in a Mohammedan

country and to mingle closely, with the people to realize how persistent is the determination to prevent any of their number from becoming Christian. The servant whom we have in our own home has definitely decided for Christ, and although he is still struggling with many faults, he is making progress, and he comes back from his lessons with the evangelist full of new thoughts and new courage. He is being prepared for the sacrament of baptism, and I trust with all my heart that he may not be turned away from this, yet nearly every day some one of his Mohammedan friends or some Sheikh from Al Azhar whom they have set on to come and see him, talk with him earnestly, and urge him to revert to Islam. They offer him work which is considered more honourable, and which would certainly bring him much higher wages. They are doing the same for others who have accepted Christ. Just recently a young man who was employed in very common work in the Mission Printing Press was offered a store in a Mohammedan quarter of the town, where he would at once be started in business and where all his associates would be Mohammedans on the single condition that he gave up his Christian studies and denied his new faith in Christ.

Although Egypt is still backward in the matter of education, there is no doubt whatever that the children themselves are eager to learn, and wherever schools are opened they fill up rapidly.

Sunday Schools already at Work.

Throughout Egypt each of the three missions—the Church Missionary Society, the Egypt General Mission, and the American Mission have established Sunday Schools in connection with the churches, not only in the city centres but practically in every village where evangelical work has been commenced. Thus the churches founded through the American Mission have now very nearly 300 Sunday Schools, and among these, pupils numbering 16,000, there are some hundreds of Mohammedans. In the day schools there are a large number of Mohammendans who may, without much difficulty be enlisted in the Sunday School classes, and who are steadily taking more and more interest in the study of the Bible. In addition to this established work, which has been very largely among people of the Coptic race and has not as yet made any great entrance into the purely Mohammedan communities, there are in several centres Sunday Schools which have been opened especially for Mohammedan children. For example, in the Mahmasha district in Cairo, a neighbourhood so purely Mohammedan that in the Government schools which I recently visited I found 100 per cent. of the pupils, both boys and girls, Mohammedan. Mrs. Zwemer, and some of the Egyptian young women who are helping her, have a Sunday morning session, where the children from neighbouring houses and from the street have been influenced. Although this work has begun very recently, there are already from 60 to 70 boys and girls attending, and a number of the fathers and mothers come in to listen. Sometimes Dr. Zwemer preaches at the close of the Sunday School, and 95 to 100 people sometimes gather for that service. The important fact is that practically all of these are Moslems. Recently a sheikh in that neighbourhood came and warned the Moslem woman who owns the house where the two rooms for the

day school and the Sunday School have been rented that she must put these Christians out, and that she must have nothing to do with them. To the astonishment of the learned old sheikh, she said that she would do nothing of the kind, and that "if the Christians wanted to have a school in her house they might do so, and as for speaking—whenever the preacher (Dr. Zwemer) who was here yesterday opens his mouth, he says more than 40 of you sheikhs put together!" There has been no interference, although sometimes argumentative young men are inclined to answer back, but on the whole the people are very eager to listen, and often crowd round after the service is over to express their goodwill.

The hope of Egypt is in the children, and it is very touching indeed, and also most encouraging, to find the children eagerly following us for the sake of getting a little picture card with a Bible verse upon it, or crowding in with shining eyes to see the scenes from Bible stories which are thrown upon the screen with the stereopticon, or gather the older people about them in the home to listen to songs they have learned in the Sunday School, or to hear passages recited by heart from the Bible.

In the Kronfish district, not far from the great Azhar theological university of the Mohammedans, the American Mission has opened a Sunday School, which is being well attended, and is expressly for Mohammedan children, although a number of Coptic boys and girls also attend.

In Old Cairo, Miss Harris, of the C.M.S., every Sunday afternoon has from 150 to 300 most attractive and promising girls and a few boys in her Sunday School. The school is adjacent to the hospital, and most of the children have been gathered in off the streets. They have learned many passages of the Bible, so that they recite them in unison very well indeed, and there is a spirit of reverence during the prayer which is not often found in a crowd of children in any country. They also thoroughly enjoy the singing and in this Miss Harris's rare ability shows itself best. She leads them with such feeling and grace, full of the true spirit of the hymn, and the singing is harmonious—also a rare achievement in work among Oriental peoples. Every Christmas time a beautiful celebration is held, and the children receive gifts sent out from a few friends in England. At first many used to come with the prospect of a Christmas gift months ahead, but very soon a love and loyalty for the school began to be felt, and now they have been taught to understand thoroughly that only those who have been faithful in attendance throughout the year will receive the gifts.

In the city of Port Said, in a very poor Arab quarter, where there has been no school of any kind, Miss Ericsson, a devoted and most self-sacrificing worker, has brought into her school 130 Egyptian girls. With a few exceptions they are Mohammedans. Her work is well organised and she has a staff of Egyptian teachers who are full of the spirit of Christ, every one of whom is a true missionary. Blackboards and pictures are freely used in the teaching of lessons, and here again the singing has been beautifully developed. Some children from fashionable Mohammedan families, whose father or mother or both have lived a fast life and have entirely neglected them, have been received into this school, and Miss Ericsson's love for each one of the children is very evident. I have heard some of the ablest leaders in the

Sunday School work of the churches in America say that the Sunday School is not adapted for opening up the work in Moslem lands. I should like to invite such critics to spend an hour or two in Miss Ericsson's school. Such an experience would certainly dissipate those theoretical conceptions, which are based upon the supposition that Islam has a united front against Christendom, and is an impenetrable barrier in the spread of the glorious Gospel of our Lord. After all, human hearts are the same throughout the world, and the appeal of affection and truth go to the heart. Nothing can prevent these girls from coming regularly to school. Sometimes, jealous relatives have taken them out, but the girls have begged their parents, sometimes with tears, to return, and usually, as is the case in our own lands, the children have their way.

The World's Sunday School Association.

In Japan, China, and the Philippines, as well as in the Indian Empire, the World's Sunday School Association has sent secretaries to work with the missionaries in organising the Sunday Schools, in planning new ones, and in developing a literature which will be useful for all. Recently a promising work of this same nature has been begun in South America. Then, somewhat over a year ago, the writer of this article was commissioned to Cairo for service in Egypt and the other countries of North Africa. Naturally these first two years will be very fully occupied in language study, for as you know, Arabic is one of the hardest languages in the world. It has not only a difficult grammar but a very wide vocabulary and literature and fine shadings in idiom. From Cairo, as a centre, workers may be trained and sent out to the Soudan and to Arabia and Algiers; from Algiers, workers from Morocco, Tunis and Tripoli may go forth. The work of the missionary societies may be co-ordinated by bringing the teachers together for conference in the study of methods and for talking over the difficulties and problems which are facing us in the work in this Mohammedan country. It is hoped that the World's Convention following the one to be held in Tokio may be in Cairo, and for this years of preliminary work and development of the local organisations will be of great benefit. But the main line of appeal will naturally be through literature, published at the Nile Mission Press, Cairo. "A Boy's Life of David Livingstone," with a first edition of 14,000 copies, has already been issued with illustrations, and will appeal at once to the eyes of the children. The fact is, methods must be found for coming into closer touch with illiterate children. In Egypt the Government Census shows that 91 per cent. of the male population can neither read nor write, and among women and girls 99 3-10th per cent. are unable to read or write. Think what it means that only three girls out of every thousand know how to read! For these purposes picture-cards, the meaning of which may be explained orally in classes or in a large gathering are exceedingly useful. The stereopticon can also be brought in for evening meetings, and personal work may be done in the street, in the home, and in the free hours after school. Other pamphlets, especially for teachers are being published at the Nile Mission Press, and are given free of charge to all Sunday School teachers making application at the office in Cairo. These

treat of Methods of Teaching, How to hold Attention, Six Gates to the Scholar's Life, and the Plan of the Lesson. Others will be published later relating to the Superintendent's Work, the Relation of the Pastor to the Sunday School, also on Temperance and Social Service Teaching, and, above all, How to Lead the Children to Christ.

STEPHEN TROWBRIDGE.

"Great is Diana of the Ephesians."

By Mrs. ZWEMER.



SOMETHING like this experience of Paul happened when out visiting one morning with the Biblewoman in Cairo. We had visited four houses, read and prayed peaceably and received blessings from our audiences. After that we turned down a side street to the most difficult, but needy, bit of the morning's work, in an open courtyard, where every kind of daily routine is carried on. Two-roomed huts are ranged around this court. These rooms are dark, dank and unsavoury, the only light coming in from the door. There were, as usual, a great many children; and if these specimens of Egypt's childhood could be taken to the Homeland to the various conventions and missionary societies in their original condition, I have no doubt about the sentiments and the inspiration that would come to those who saw them. They looked absolutely hopeless, discouraging; days and days must have passed since they last saw or felt soap and water. In the meantime sores had accumulated on hands, toes, faces, eyes, suffering from purulent ophthalmia, never washed, pus glueing the eyelids together, infected noses and mouths—and I saw a small baby, three months old, in perfectly good condition, being handed round from one to the other of these children to take care of, while the mother was engaged in washing the clothes. And this crowd of youngsters close up around one, screeching, "Give me a picture, give me a picture!" Such is their poverty and greed, if I begin to distribute any old pictures they will snatch and grab from me and from each other until a card is torn to ribbons; but those who are fortunate enough to get away with a whole card stroke it and smooth it with great love. Notwithstanding all this dirt and disease, and myriads of flies, the Biblewoman begins her talk, and generally holds her audience, some consenting and occasionally someone dissenting. This last time there was a good deal of feeling, and it seemed as though they felt that the prestige of Nebi Mohammed was decreasing, and there were assertions to the effect that "Islam is best, and there is none better." Feeling they were not quite up to answering some of our questions and statements, an expert was called, who had been to Mecca and Medina, and so was able to answer all statements to their satisfaction. A young man joined her whose strong point was to shout as loud as possible, "Mohammed, the prophet of God," and to assure us that Jesus was a prophet of lesser degree than Mohammed, because his (Mohammed's) name was written on the throne of God from everlasting. And the lady pilgrim, ably

assisted by another young woman, quoted all the false teaching against the atonement and the resurrection, the young man joining in with his refrain. I could not help comparing him with the goldsmith, and could imagine what a tumult that was in Ephesus. We were able to leave one parting word with them which calmed them a little. I asked them where Christ is now, and where Mohammed was, as far as his body is concerned. I also stated that Christ came to show them the love of God, and that His Kingdom was established upon love for sinners. They listened as we quoted, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." Pray that His love may win out in this place, and all other places where He is now dishonoured.

Three years ago I wrote in a little prayer book, "Pray for three schools" in districts thickly populated, without any evangelical meeting place. Two of these centres have been opened, now we are praying that the Lord will open the way and give us a permanent place for gatherings for women and children in this third centre. Pray for a room and a thoroughly competent leader and teacher. And the way to secure what we pray for is by helping together by prayer and passing it on.

The majority of the Christian community in Egypt are not enthusiastic evangelists. They have lived, almost been compelled to do so, in fear, and have retained their Christian privileges, for centuries, only on sufferance; and many of these Christians are opposed to the evangelization, and are hopeless concerning their neighbours. It is interesting, therefore, to note any forward movement towards personal work. The objective of the Biblewomen is to open as many houses in one centre as possible and there preach Christ. On making inquiries the other day as to how several new houses had been opened, I learned that a Christian woman had introduced the Biblewoman to a fellow-Christian who lived in an apartment house, and whose neighbours were all Moslems. This woman invited her neighbours in for a Bible reading, and they accepted. One of them said, after a second visit, "The mother of H— wants you to come and visit her, and do there as you are doing here," *i.e.*, read and pray. We went over to the house, and there were eight women present, most of them listened very carefully, some of them also kept asking God to forgive them for listening, showing they were good Moslems. Many houses and neighbourhoods seemed barred and locked against all effort, and then, miraculously, will open quite in a natural way. A death in a neighbourhood is often a great opportunity for reaching numbers of women, and doors are opened into other places, many of them hearing the words of eternal life through one of these gatherings to mourn the dead. Through the schools many homes are opened. It is quite a natural sequence when a new child enters the school to visit the home of the child, and generally an invitation to visit again is extended to us, and so another door is opened for the Bible worker. A good deal of tact is necessary on a first visit as to whether the Bible shall be read or not. We keep the end in view, and very often the way opens. The women who hear for the first time are often surprised that we do not begin by railing against their prophet and religion.

It is quite remarkable how much evangelistic work a little school will do through the scholars. One child learned so rapidly,

and was so happy, she was always singing at home, and her mother also learned to sing the sixty-second Psalm. Little Dowler did not come to school one Sunday morning, so inquiries were made, and when her mother found she had not been, she began, in the usual Eastern way, to pull and pound and pretend to strangle the offending child. I was surprised to find the little one was being so severely handled because she had not attended the morning service. We hope the mother of Dowler will learn a better way, and herself come to know Him Who is the Way and the Truth and the Life.

It is a beautiful sight to see and to hear many of these neglected little ones singing of God's love and memorising vital truths that shall one day bring Dowler and Noora and Hasan and their millions of sisters and brothers to Jesus, the tender Shepherd. Will you help to bring the little ones to Him by prayer and by interesting others in childhood welfare in this part of the world? John Foster said, "More and better praying will bring the surest and readiest triumph to God's cause. The Church has its sheet anchor in the prayer chamber. Its magazine stores are there."

A Letter to the Fellowship of Faith for Moslems.



At the request of the acting secretary, I am glad to extend greetings to all the members of our Fellowship, the workers at home and on the field, for the uplift of Moslem childhood, the emancipation of its womanhood, and the winning of its manhood to the allegiance of Jesus Christ our Lord. From the very nature of the case it is a fellowship, not only of faith in the triune God, but of faith in each other. We are far separated, and the present war makes communication difficult even by post, but from the most isolated field in western China or the Phillipine Islands to farthest Morocco and Nigeria, there is a tie that binds us and the work, that summons us to common effort and united prayer. It is good to believe in the communion of saints, not as a prophecy but as a practical experience. "We are all of us," as John expressed it on lonely Patmos, "companions in tribulation and in the Kingdom and patience of Jesus Christ." We are His friends and therefore friends one with the other. Christ's definition of true friendship is given in John xv. 15: "The servant knoweth not what his Lord doeth," but the friend shares his secrets. The condition and the growth of real friendship consists in the breaking down of reserve, sharing of secrets and heart-longings, of making known our plans and of falling in with the plans of others. A united front is only possible in spiritual matters when there is a united heart.

God said to Abraham, "Why should I hide from thee?" David was "a man after His heart" because he poured out his heart to God, and John leaned on His bosom. The man who gives no confidence receives none, and we need more and more in this Fellowship of Faith, because of the supreme difficulty of our task, a unification of plan and methods and experience. Kipling's words in his story, "The Light that Failed," should not be true of

missionary workers: "We are all islands shouting lies at each other across a sea of misunderstanding." Not only the various missionary societies but the individual workers must learn to get close to each other in order to secure spiritual victory; to look, not everyone on his own things, but also on the things of others. The task is so great and the burdens are so heavy that every man shall bear his own load, and yet we must "bear one another's burden and so fulfil the law of Christ." The whole chapter from which the words are taken to which I referred is full of teachings for our Fellowship of Faith. We can only acknowledge ourselves as friends if we do the things which He commands us. This is the true friendship and the true fellowship. The sharing of secrets, self-sacrifice for each other, and the service of humility in washing each other's feet, that is, the removal of the stains of sin and error from our brother by the service of forgiveness, in humility. These are the conditions of true friendship between each other and between us and Him. Such a united front in prayer and service and sacrifice will also break down the reserve of pride and self-sufficiency among our Moslem brethren and lead them into fellowship with Christ. In a word, my message is this: Close up ranks before we march forward. Get closer to our Moslem brethren, closer to each other, and most of all, closer to the Master.

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

S. M. ZWEMER.

THE FELLOWSHIP OF FAITH.

Secretary's Quarterly Report.

During the three months which have passed since we last gave in our report of progress seventy more names have been added to our roll of members. Of these, thirty-six are missionaries in nine different countries—China, India, Syria, Palestine, Egypt, Algeria, Morocco, Nigeria, S. Africa. We hope for a wider extension of our Fellowship in the homeland, so that we may more effectually help those who are at the front. By the time this appears in print, our Days of Prayer at Upper Norwood will be over; and many of us will have had the opportunity of consulting together as to plans for the future. We propose that all suggestions made at our Conference which are considered advisable to follow up shall be referred to a larger and more representative gathering at Keswick this year. It was there that Mr. Cleaver proposed the formation of the Fellowship. It was there we held our first meeting for prayer together. It would seem fitting that we should hold our first Annual Meeting there after the Convention, and that at that meeting we should bring forward plans for the future working of the Fellowship. We might hope to have many missionary members with us there. It may be well to decide upon our basis, also to form a small Council, and to add to the Secretariat, as well as placing this in a more regular position. We have so far acted temporarily.

We would emphasize afresh the few rules suggested by Mr.

Cleaver at our beginning. That we should have no collection of funds, but keep quite clear of this altogether. That we should work through existing agencies. This is a point on which we need more light, to see how it can best be carried out.

That prayer should be our main purpose, but that we should also take up the wide diffusion of knowledge concerning the spiritual needs of Moslems. That we should definitely promote the giving of lives to the work.

That we should link together the workers at home and the workers on the field. How to do all this is what we must discover, and the best way of doing it.

There is a note in Dr. Zwemer's letter to the Fellowship which touches a deeper need than all plans that we can make. It is that God may tell us His thoughts for the Moslems, that He may make known to us what He will do. We need to walk close with Him, that we may enter into His plan.

We seem to hold our breath as we look out on the Moslem world, and see empires and kingdoms, peoples and tribes, warring for the mastery; and the end is not yet. But although everything still seems uncertain to human sight, the Word of God tells us of things that are to come to pass, and we ask ourselves, is not the time come?

We read of the treading down of Jerusalem coming to an end for ever. We read of the drying up of the Euphrates, that the way of the Kings of the East may be prepared. We read of a time when Israel shall be restored, and we remember the ancient boundaries "from the river of Egypt to the great river, the River Euphrates" (Gen. xv. 18). "From the river, the River Euphrates, even unto the uttermost sea shall your coast be" (Deut. xi. 24).

And again, we remember the words, "As for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly." The earthly promise of a multitude of descendants has been fulfilled to Ishmael; but we know that Abraham's yearning prayer, "O that Ishmael might live before thee," was burdened with a spiritual longing, and not only a human desire. "He asked life, and Thou gavest it him, even length of days for ever and ever."

Is it because the answer to the prayer is coming that God has called us into fellowship with His Son, and bid us give ourselves to prayer and service and sacrifice, that so life might be given to the children of Ishmael? The very name Ishmael, "God will hear," is a call to us to pray.

There is a verse in the eighth chapter of Zechariah which says, "And the inhabitants of one city shall go to another, saying, Let me go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." Will all who belong to this Fellowship carry this thought into action? Let those of us who live scattered in many different cities and villages throughout the world go to our friends in other places and draw them together to seek the face of the Lord for the Moslems. In Mr. Bardsley's suggestions for prayer groups, he mentions four as a sufficient number for a little gathering for prayer. Those of us who live in central places might gather others together for one day of prayer. If they will tell us, we should gladly join them. The more we pray, the more we want to pray. And all the time let us go on scattering informa-

tion by means of books and papers, so that an ever-widening circle may be reached. We have still some copies left of Dr. Zwemer's Address, last Keswick, on "The Fulness of Time in the Moslem World." We recently received a request for fifty of these to be sent to the Committee of the Laymen's Missionary Movement. It is proposed to reprint the Address, as the 10,000 already printed have had so marked an influence.

We have received a letter from the Secretary of "The Friends of the Moslem World," who writes as follows:—"I believe that you are aware that this Council of 'Friends of the Moslem World' is an informal body of men and women connected with or interested in the evangelization of Mohammedans, whose object is to help in promoting zeal and co-ordinated effort for this end. Among other things, the Council has found openings for lectures and addresses on this subject in Conferences and other gatherings to be held this summer, and it seems probable that more such opportunities will occur, but there is a difficulty in taking advantage of them, owing to the paucity of speakers with a knowledge of Islam and of Missions to Moslems. To remedy this, it has been urged that a Speakers' Training Class should be held, at a time and place convenient to intending speakers. At the request of the Council, the Rev. H. U. Weitbrecht, D.D., has consented to do this, and the Council now wish to know whether there are any workers (men or women), connected with your Society, or known to you otherwise, who would wish to take advantage of this training class. A selection from the following dates has been suggested:—Thursdays, May 4th, 11th, 18th, 25th, June 1st, 8th, 15th. It might be possible to hold the classes either at Mildmay Conference Hall, N., or at University College, Gower Street, W.C. The following is the subjoined tentative syllabus:—

The Evangelization of the Moslem World.

1. Mohammed and his faith.
2. Spread and distribution of Islam.
3. Missions to Islam (special study might be given to the field of particular societies having a Moslem population).
4. Mohammed or Christ? The Koran or the Bible?

If any of our readers living in or near London would like to attend these classes they should communicate with the Secretary, Miss E. I. M. Boyd, Dunderave, Belvedere Grove, Wimbledon.

We are not yet able to give information about the Study Booklets which are so much desired, but we are in correspondence with Dr. Zwemer about them, and hope that later they will be issued. We have asked if this could be done from the Study Centre in Cairo, so that the Booklets might be preparatory to any further course of training which may be possible for those who purpose to become missionaries.

A Prayer Cycle for Moslem Lands is now ready. It has been brought out in co-operation with the Nile Mission Press, and we should be glad if each of our members would obtain a copy, and use it either personally or at small gatherings for prayer. The price is 2½d. It can be ordered from us or from the Secretary of the Nile Mission Press.

We print in this number some extracts from the C.M.S.

account of work in Egypt contained in "Cairene and Fellaheen." In our next number we shall hope to print news of the North Africa Mission, which works exclusively among Mohammedans. We should earnestly advise our members to seek to have a thorough knowledge of all that is being done now, and all that is waiting to be done.

One book of Dr. Zwemer's, which is not so well known as some of his other works, could be most usefully studied at the present time, "The Unoccupied Mission Fields of Africa and Asia," published by Messrs. Marshalls, of London. This might guide the thoughts of some to adopt a special unoccupied field to pray for, and serve.

Those who can never go out as missionaries may yet win some part of the world for Christ, by giving themselves wholly to it, with this steadfast purpose. There is still pioneer work to be done by faith for some of us; and there is harvesting work to be done by faith for others. Also the unceasing upholding in prayer of our leaders everywhere. They are Christ's standard-bearers, and we must hold up their hands.

One of our own leaders, Bishop Stileman, will now be beginning work at Emmanuel Church, Clifton. We should all remember him as he enters upon his new charge. It may be that later he will let us have some Days of Prayer for the Moslems there. We have already been urged to go to York for this purpose, and Carlisle has also been suggested. We shall ask for a united effort from our members in all these regions, in the hope of ever spreading the desire to care for the Moslems, and drawing many more into our "Fellowship of prayer, service, and sacrifice."

ANNIE VAN SOMMER.

MOHAMMEDAN LANDS.

from C.M.S. Report.

The Church Missionary Society is one of the few missionary societies which pay special attention to work among Mohammedans, the number of whom is estimated at 201,297,000. Work among them is attended everywhere, even in countries where Christian governments are supreme, with peculiar difficulties, and often with vexatious restrictions; and these are intensified in lands under Mohammedan rule, where the law of Islam, which enacts death as the penalty for forsaking that faith for another, is still in some degree in force, notwithstanding proclamations of religious liberty. The British occupation of Egypt renders the position of converts from Islam in that land less perilous than in Persia and in lands under Turkish government, where a Mohammedan can only become a Christian at the imminent risk of liberty and life.

The C.M.S. has considerable work among Mohammedans in West and East Africa, India, and Ceylon, as well as in those countries which are included under the title "Mohammedan Lands."

"The Turkish Empire has committed suicide"—such were the words of the British Prime Minister in November, 1914, when he announced the open rupture between the Porte and the Allies. As early as in September the representatives of the Powers at

Constantinople were informed by the Government that the Porte had to abolish the judicial and financial capitulations, in order to assure judicial, economic, and fiscal liberty of action, but that it entertained no unfriendly intention; but its professions were belied by one futile outrage after another, and in November the Allies "were compelled to yield to the logic of facts and to recognize Turkey as an open enemy." At the meeting at the Guildhall, at which Mr. Asquith used the above words, he added: "It is the Ottoman Government and not we who have rung the death-knell of Ottoman dominion, not only in Europe but in Asia. With their disappearance will disappear, as I hope and believe, the blight which for generations past has withered some of the fairest regions of the earth." Events soon occurred which appear to herald that consummation. Turkey's proclamation of a *jihād*, or religious war, in November, met with practically no response. The Grand Sheikh of the Senussi sect, the most uncompromising and the most powerful of all religious orders of Islam, intimated that Turkey's actions were no concern of his, and that he wished to continue to live on the same friendly terms with Egypt as had subsisted in the past; and other representative notables in the Anglo-Egyptian Sudan, to the number of more than one hundred, spontaneously expressed their loyalty and devotion to the British Government. The armies of the Turks have not met with much more success up to the present than their fulminations. Attacks on the Russians in the Caucasus, and on the British at the Suez Canal, have been repulsed; Turkey has lost some territory at the head of the Persian Gulf; a number of her forts in the Dardanelles have been destroyed. Moreover, she has been deprived of the suzerainty of Egypt, for on December 17th it was announced that that country had been constituted a British protectorate. Even before the present conflict began Turkey's dominion was on the wane. Since the beginning of the war with Italy the Porte had lost 637,950 square miles of territory and 7,400,000 subjects, and the Moslems under its rule only numbered 13,279,000, as compared with 90,000,000 under British rule, and 77,000,000 under other Christian Governments. It seems, indeed, as though "the hour has struck on the great clock of destiny for settling accounts with the Turks."

There are several symptoms that a change is in progress. A well-known Egyptian journalist, who until recently was editor of the leading Moslem newspaper of Egypt, claims that that country is the geographical, linguistic, educational, and religious centre of Islam, and that Cairo, "the city of cities of Islam," is marked out by its position between the holy places of Arabia and Constantinople as the ideal centre of the Caliphate. Again, in the Moslem world there is a growing spirit of unrest and dissatisfaction with the condition of Islam, as well as in the Turkish Empire with the dominion of the Turks. Canon R. Sterling writes:—

"The profession of Mohammedanism is seen to be unaccompanied by any corresponding elevation of morals. Morality is, in fact, divorced by religion. The cause is not far to seek. The creed of Islam demands of its followers the fulfilment of certain outward observances, and upon their due performance rest their claims to be considered true Moslems. The heart is the seat of moral evil, and the well-spring of action is left untouched, and

herein lies the characteristic difference between the religion of Mohammed and that of Christ. It is the 'doing' rather than the 'being' which to them is the criterion of faith. Curiously enough, this failure of the religion to ennoble the character and to foster the growth of elementary virtues is regarded by them as due to the lack of education rather than to the defects inherent to the religion itself. Education, therefore, has come to be regarded as the panacea for all existing evils. It is quite pathetic to listen to the lamentations of thinking Mohammedans. The absence of truth and justice and the prevalence of vice constitute for them a mystery which it is difficult to solve."

It is well that there should be dissatisfaction with the religion of Mohammed. Its sensuality; the position it assigns to women as the "object of man's sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases"; the blight it imposes on childhood; the bondage to evil spirits which prevails among its followers—it is difficult to understand how a religion which leads to such results can be held by thinking men.

For several years it has been the custom to mention in this chapter of the Report, without giving any clue as to the stations where they came forward, inquirers and converts in Palestine, Turkish Arabia, and Persia. This has been done because of the danger involved to those who forsake Islam in lands under Moslem rule. The same course is adopted this year, but there is ground for hope that in future it will be safe to mention in the chapters which deal with these Missions cases in which men and women are won for Christ.

The converts baptized in 1914 included an old man, 70 years of age, and young boy, servants in a mission hospital; another boy; and several women. One of the last named was the fruit of a class held once a week in a convert's house; three others were led to Christ at evangelistic meetings conducted by a woman missionary; a fifth is a village woman, who keeps a little school, and has lost several of her pupils because she has discontinued teaching the Koran. Another woman, who either has been baptized or is under instruction for baptism, it is not quite clear which, is a servant, and is helping her young mistress, who has several times been an in-patient at a mission hospital, into the light.

Among those under preparation for baptism, or who have declared in private their conviction of the truth of Christianity, or who appear disposed to accept Christ as their Saviour, may be mentioned a young man of good birth, a temporary teacher in a mission school, whose baptism had to be deferred because of the war; another man who openly confessed Christ in spite of some persecution; a patient in a mission hospital, who eventually died at his home, and of whom a missionary says, "that he was an out and out Christian I have no doubt"; and a teacher in a mission boys' school. In a mission hospital in a certain town several men and women died during the year confessing their faith in Christ, while other patients were earnest in their search for the truth; and at another station some children passed away, avowing that they loved the Saviour, and a number of women left the hospital believing in the Lord Jesus, but afraid to confess Him openly. Three of the elder day scholars and some of the boarders in a mission school for girls were under definite instruction, and

two women who conduct private schools introduced the Gospel among their pupils; while in the same place a lady of influence was contemplating baptism, and sought to win for Christ her niece and a friend. From another place several inquirers are reported—a former hospital patient, who, however, has some difficulty in accepting Christ's divinity, the wife of a Christian servant, and an educated woman whose son had been in hospital. Moreover, two *akhunds* in the town, that is men whose duty it is to mount the pulpits in the public squares and recite the praises of their imams, Hasan and Husein, began to visit the mission house for teaching on Sundays, then asked to be taught on Fridays also, and eventually confessed that they had ceased to believe the ideas among Moslems concerning the imams, and would no longer continue the recitations. Several men, one of whom had been greatly influenced by a dream, were being taught more or less regularly at X—. Among other inquirers were a young man who has openly avowed to his relatives that he is a Christian; a man won by the patience under persecution of his sister, who had become a Christian; another man who was led to inquire by reading a book belonging to a convert of some years ago, which he rescued when it was being publicly burned in the market-place; a well-to-do woman, who when she was first admitted to a mission hospital refused to listen to the Gospel, but who before long not only wished to have the Bible read to her, but was continually reading it for herself, and who after her recovery welcomed the missionaries to her house "as messengers of the Gospel"; and a village woman who asked to be taught to pray, and strenuously affirmed her belief in Jesus Christ, whether or no a neighbour was listening. The case of another woman, who perhaps cannot quite be regarded as an inquirer, is thus described:—

"Among the patients who came into the hospital was the wife of a very bigoted Moslem gentleman; she is his sixth wife, all the others having been divorced. She needed an operation, but was afraid she would die under the anæsthetic; we tried to reassure her, telling her to look to Christ, but she would not allow us to speak of Him. However, after the operation a great change came over her and she was quite ready to listen, but could not see the need of the death of Christ. She also said, 'Tell me, what sins do I commit? My heart is as white as milk, and I am not like the common people, I do not steal, or kill, or do anything wicked!' She did not consider that lying was a sin, and when shown what a great sin it is in God's sight she declared that she had never told a lie in her life. She was taught daily while in the hospital, and was much impressed; and her whole family, including her husband and step-daughters, became quite different in their attitude towards the Gospel."

Instances such as these give abundant cause to all who seek the extension of the Kingdom of Christ to thank God and take courage.

EGYPT AND THE SUDAN MISSIONS.

Past History.

The original object of the C.M.S. Missions formerly grouped under the heading of the "Mediterranean Mission," which were begun at Malta in 1815, at the close of the great war, and were

afterwards extended to Egypt, Abyssinia, Greece, Turkey, Asia Minor, and Palestine, was twofold: first, to revive the Eastern Churches; and, second, through them to evangelize the Mohammedans. Some very able and devoted missionaries were employed in this work—Jowett, Gobat, Krapf, Pfander, Koelle, etc. But the hopes of the founders of the society were not fulfilled. Oriental Christendom manifested no readiness to be quickened into life by emissaries from the West; and Moslem fanaticism, which barely tolerated Greek and Armenian Christianity, utterly repudiated the Gospel when presented in a pure form.

The Society formerly had a Mission in Egypt, as part of its scheme for the revival of the Eastern Churches. Many of the Coptic clergy and one bishop were trained in the C.M.S. seminary at Cairo; but the visible results were small, and the work was discontinued in 1862. In 1882, in response to the appeals of the late Miss Whately, and in consequence of the British occupation of Egypt, the Rev. F. A. Klein, formerly of Jerusalem, was sent to Cairo to begin a new Mission among the Mohammedans. A medical mission was opened in 1889, and women were added to the staff in the following year. Helouan was occupied in 1903, Menouf and Shubra Zanga in 1910, and Ashmoun in 1912. After Gordon's death at Khartoum, in 1885, a Gordon Memorial Fund was opened, and soon after the defeat of the Khalifa's forces, Omdurman (1899) and Khartoum (1900) were occupied, under some restrictions, however, as to evangelistic efforts. Atbara was occupied in 1908. In 1905 the Society was invited by Lord Cromer and the Sirdar to commence work in the southern part of the Anglo-Egyptian Sudan, and Malek was occupied in the following year; Lau in 1912; and Yambio in 1913.

Egypt is included in the jurisdiction of the Right Rev. R. MacInnes, the Anglican Bishop in Jerusalem. An assistant bishop, the Right Rev. Ll. H. Gwynne, consecrated in 1908, resides at Khartoum. Both of these bishops were C.M.S. missionaries previous to their consecration.

Summary of Present Work.

I. The Society occupies six stations in Egypt proper. A training class, a boarding school, and two day schools for girls are maintained at Cairo; a school for boys, with a hostel attached, at Old Cairo; and a school for high-class girls at Helouan. There is also a book dépôt at Cairo, and a fortnightly magazine, "Orient and Occident," is published. Evangelistic meetings are held for sheikhs and students and others. Medical work is carried on at hospitals for men and for women and children at Old Cairo. Work among the fellahin is maintained at Menouf, Ashmoun, and Shubra Zanga.

II. In the Sudan the sphere of the operations of the Gordon Memorial Mission, the Society has girls' schools at Khartoum, Omdurman, and Atbara, and a medical mission at Omdurman. Work has also been begun among the Jieng and Azandi, pagan tribes, 1,000 miles farther up the Nile.

There are 12 clergymen, 8 laymen, 10 missionaries' wives, and 23 other women missionaries engaged in the Missions; 4 of these are doctors and 5 are nurses. There are also 52 native Christian lay agents.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

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OUR LATEST PUBLICATIONS

(during 1918, etc.).

	Boards.	Milliemes. Paper.
" Life of Christ " Chart (5 colours, cloth case)	50	—
Tisdall's " Mizân-ul-Haqq "	120	—
Abdallah's " Pilgrimage to Mecca "	120	100
Marston's " Ya-Naseeb " (Anti-gambling)	—	10
Lessons for Christian Workers	—	20
Athanasius (Egyptian Hero)	—	5
Conversion of St. Augustine	—	5
The Insulted Christ (Sermon by Pastor Shenûda)	—	5
Al-Ghazzâli (Lecture to Moslems)	—	5
Wounds of a Friend (Sermon by Pastor Sawîris)	—	5
Prophecies of Centuries	—	5
Divinity of Christ (Rev. Abdallah Ibrahim)	—	5
God's Purpose in the Gospels (Rev. Abdallah Ibrahim)	—	5
The Two Paradises (Dr. Zwemer)	—	3

WOMEN AND CHILDREN'S DEPARTMENT.

TWO-COLOUR PARABLES. Original Copyright Designs.

100 assorted for 25 piastres (post free).

1. **Water Lilies** (for women).
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7. **The Word that went Everywhere** (for women).
8. **The City of Safety** (for boys).
9. **The Bag of Wool** (for girls).

		Milliemes
Light of Life, and Other Stories (for men)	—	5
The New Horizon (for boys—illustrated)	—	5
The Cadi's Wife's Cushion (in colours)	—	5
Snow and Wool (for women)	—	5
When Bethlehem Awoke (Harold Copping pictures)	—	5

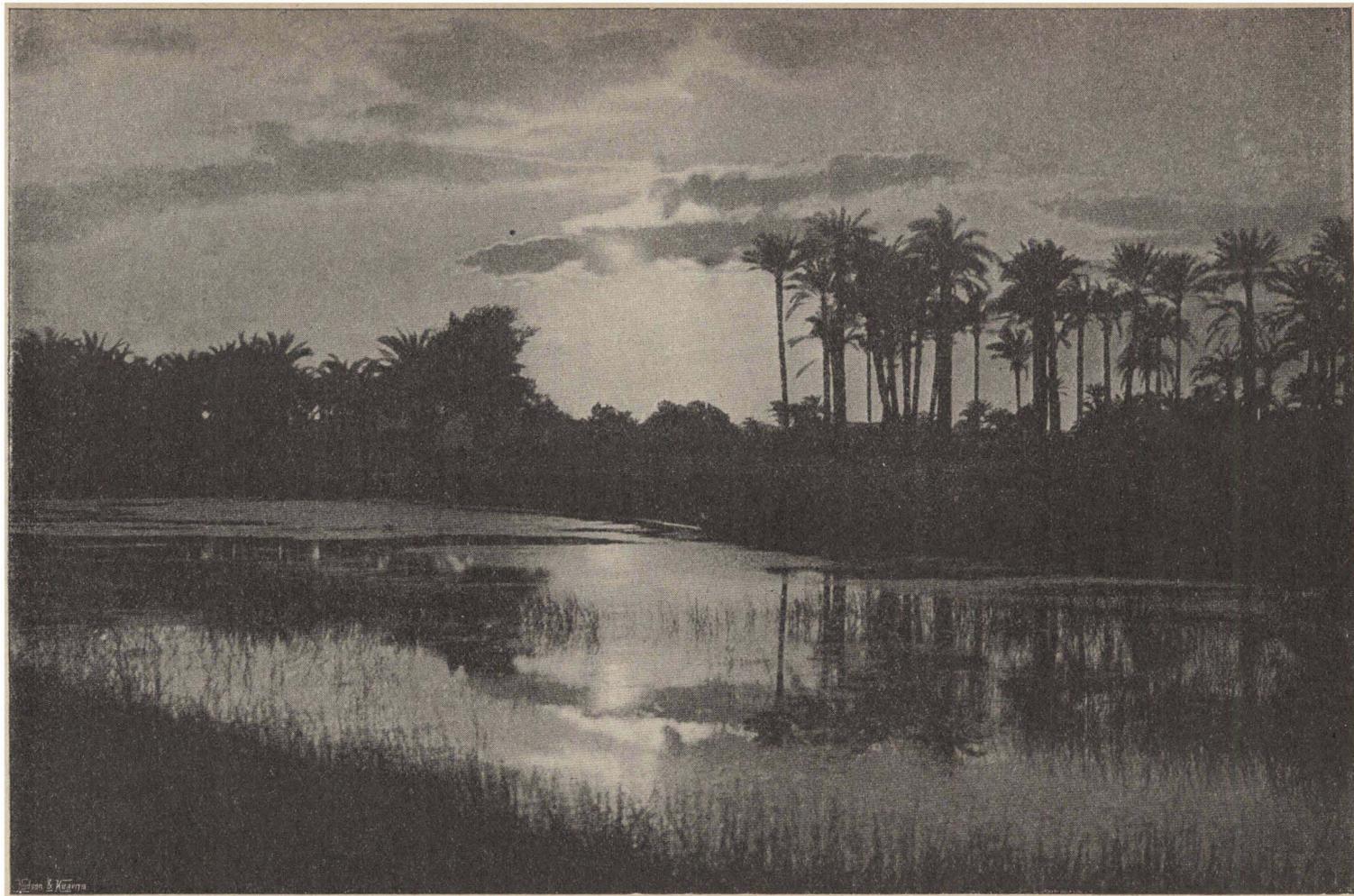
"I will shake all nations, and the desire of all nations shall come."—HAGGAI II. 7.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished! All is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

What rush of Alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day for which creation
And all its tribes were made!
O joy, for all its former woes
A thousandfold repaid!

Oh, then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain,
Fill up the roll of Thine elect,
Then take Thy power and reign:
Appear, Desire of Nations,
Thine exiles long for home;
Shew in the heavens Thy promised sign;
Thou Prince and Saviour, come.



SUNSET IN EGYPT.

"Blessed be Egypt."

Vol. XVI.

JULY, 1916.

No. 67.

Editorial.

"Nations that knew not Thee, shall run unto Thee."

—ISAIAH LV. 5.

"All nations shall come and worship before Thee; for Thy judgments are made manifest."—REV. XV. 4.

"Out of His mouth goeth a sharp sword, that with it He should smite the nations."—REV. XIX. 15.

"The nations of them which are saved shall walk in the light of it."—REV. XXI. 24.

"The leaves of the tree were for the healing of the nations."—REV. XXII. 2.

Is there not coming to the Church of Christ at this time a yearning cry to God for the wounded nations of the world? We look not on our own things, but on the things of others. Their need is so great, so world-wide, that our own helplessness and powerlessness to meet it might well crush us with a sense of failure. But instead of being crushed we would seek to lay hold anew of the mighty uplifting power of the living Christ, the Lord of all the earth. From Him alone cometh salvation. He is the tree of life, whose leaves shall be for the healing of the nations.

The National Mission of Repentance and Hope has been put forward by those who share this longing for our own nation. They and we want the wounds of our own people to be healed; and we all can seek this alike in continual, solitary, and united prayer to God. These months preceding the actual Mission may be used by us all individually in a heartfelt waiting upon Him for the coming of the Holy Ghost upon our people and ourselves. He will not disappoint us. May we not also unitedly ask that men of God may be raised up to give a divine message: that the Word of the Lord may come to them, and be spoken through them to us. The man whose words move the people is the one who speaks the words of God in the power of God, and in the presence of God. May He raise up for us prophets of God at this time. We would ask that in far distant places many will join us in little groups and alone in seeking these things from above.

We have recently entered upon the twelfth year of the Nile Mission Press, and would earnestly thank our Father in heaven for having carried us safely through these years of toil and effort. We are conscious that our efforts have often fallen far short of our hopes, and yet at other times such bountiful encouragement has been given us, that we press forward with renewed heart and expectation.

From the beginning we have had a great desire that the Mission Press might become a powerful lever in the uplift of the children of Egypt. But until now we have not been able to adjust our machinery for the purpose. Others have come first. Now, however, we are hoping soon to have a worker entirely devoted to the children's department of the Mission Press. This is so important a step onward, that we shall greatly value the sympathy and interest of those of our friends to whom the cry of the children specially appeals.

Those who have read Dr. Zwemer's book, on "Childhood in the Moslem World," will keenly enter into our gladness in making this new step forward. We ask them to be home-helpers for the children.

Another cause of thanksgiving and of hope is the materialising of a suggestion that was made in these pages a few months ago. Miss Lilius Trotter has sent us the first consignment of the most beautifully designed and painted Arabic text cards. We seem to see the possibility before us of the living words of the Lord Jesus penetrating into hitherto unreached corners and dark places, where the light of the glorious Gospel has never shined.

The texts are carefully chosen, and we believe that this is only the beginning of a new channel for the river of the water of life to flow through into many lands wherever Arabic is read.

Heartfelt sympathy is given to our friends of the Egypt General Mission in the loss of one of their number, Miss Piercy, who died in Cairo after a very brief illness. She had been nursing at the Hospital in Shebin-el-Kanâter, and gave her life for Egypt. She has left a very sweet remembrance among her fellow-workers.

The Report of the Colportage Committee in Egypt gives occasion for renewed thanksgiving to God. It is greatly desired that the Colporteurs, as a most important band of workers, may receive more and more careful and prayerful training and preparation for their work. The expression, "Colporteur Evangelists," is no figure of speech. These men have countless opportunities of speaking a word for their Master in out-of-the-way places where missionaries can rarely go. They need our prayers and sympathy. They need also to be increased in number. It is a great help where individual Colporteurs are adopted by friends at home, who not only support them, but follow their work with faithful intercession on their behalf.

The Harim Report of the American Mission opens up a wide and little known field of missionary work. There is a charm and a simplicity in the oft-repeated recital of the same kind of work going on in so many parts of Egypt. The friend who sent us this Report suggested that we might like to print part of it. But we have printed it all, rejoicing in the witness to the fact that Moslem women are being reached in many cases through their Coptic sisters as well as by the missionary. How many homes in Egypt are touched through this work of women for women!

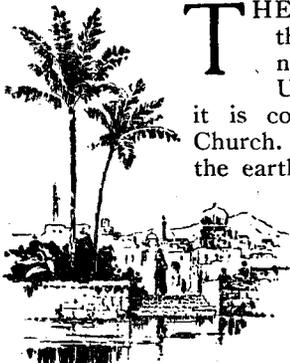
A fresh series of story parables, both for men and women, has been sent by Miss Trotter to Cairo. Each of these may also be adopted by friends at home. We should be glad to print them immediately. There is a constant demand for something fresh and new, and we want to continually bring out the Old, Old Story in a new setting. These story parables have found their way to every part of the Moslem world. It is bread cast upon the waters that shall be found after many days.

The shock of the news of Lord Kitchener's death has come like a blow to Egypt. His career has been bound up with its people. He has been regarded by them with awe and confidence, and the fact that he could speak their language perfectly, removed barriers. He is greatly mourned by European and Native alike, for they knew him to be an upright man, who feared God, and did his duty. He lived and died without fear and without reproach. In all our thoughts and prayers for our country at this time, we should continually remember to speak the names of our Rulers and Leaders to God. They are often the target for the enemy, both earthly and spiritual. Many of us have offered earnest prayers for Lord Kitchener. Did we fail him at the last? It may be God knew for his own sake, it was best we did not know of his journey to Russia, and therefore could not pray for protection. It may be for our sakes he has been taken, that our nation may put their trust in God alone for victory.

The Nile Mission Press.

"Ask of Me, and I will give Thee the nations for Thine inheritance."—PSALM II. 8 (R.V.)

"He hath shewed His people the power of His works, in giving them the heritage of the nations."—PSALM CXI. 6 (R.V.)



THE promise of the Father to His Son that He shall inherit the worship of the nations shall indeed one day be realised. Until the fulness of that time, however, it is conditioned by the stewardship of the Church. Just in so far as His people possess the earth for Him can He inherit the nations. Yet hath He shewed His people the power of His works in giving them fellowship in His inheritance.

This was brought before us at our Annual Meeting, which we held, as usual, at Sion College, on June 2nd.

Our Chairman, Major-General E. Owen Hay, giving us, as the keynote of our gathering, Psalm cxi. In a short word he brought before us the majesty and glory of the Lord's work, and how he felt the work of the Nile

Mission Press had been born at exactly the right time. That God's purpose, in so bringing it into being in 1905, proved to us that there are no anachronisms in His work.

Rev. J. L. Macintyre (C.M.S., Nigeria) followed. He compared every prayer meeting or gathering such as an annual meeting to a wireless station, which should send forth a message of blessing and encouragement and cheer to help our fellow-workers in far distant lands. He bore striking testimony to the use of literature issued by the Press in his work in Nigeria.

In the course of a very helpful address he noted two points:—

- (a) The value of literature.
- (b) That Arabic literature has had an influence all over the world.

He asked consideration of the fact of what reading means over a great part of Africa, India and China, as well as in Nigeria. In these countries a man who can read is looked up to, much as a man who can play the violin. It is customary to hear a native salute anyone who is found reading with the words: "I salute you for *working*." Custom regards reading as real hard work, as a strenuous occupation. Especially is this so among Moslems, who remain the people of the book. The natives will always gather round simply because something is being read. Many still believe that a thing is true because it is in print. This is especially true of the Arabic language and Arabic literature. In many parts of the world an educated man means a man who knows Arabic. A large part of the literature of the world came through Arabic. They first introduced reading and writing, and in a great part of Africa they still look to Arabic as being the only real culture worth thinking about. The eyes of the natives still look to Egypt, Palestine, Constantinople, as being the centres of light and learning. A certain native saved up money and went to Rome, England, etc., but what raised him in the estimation of the majority of the people was that, he had visited Cairo and Jerusalem. The fact that Moslems were the people of a book made them vulnerable by other books.

Mr. Macintyre had found great personal help from the books issued by the Nile Mission Press in Cairo. He alluded to a certain time as historic, when speaking of the experience of some native evangelists in Northern Nigeria who had stood powerless before the Moslems in their district. Then came the books and tracts from the Nile Mission Press in Cairo, translated into one of the vernaculars. With these weapons, forged at Cairo, the evangelists were no longer powerless but could stand their ground and preach Christ to those who before they were unable to reach. He wished his audience to realise that the work of the Press was not confined to Egypt. Books, because printed in Cairo in Arabic, have an added weight all over the Moslem world.

Mr. Macintyre paid a personal tribute to the workers in Cairo whom he had met there.

He emphasised one point in conclusion. That mere intellectual proofs will never win a Moslem's heart and life. This can only be by God's power, and he much appreciated the spiritual lines on which the Nile Mission Press was conducted.

Mr. J. Gordon Logan (Egypt General Mission) gave several

very interesting experiences from the circulation of their Magazine, "Beshair-es-Salaam," which is printed at the Nile Mission Press. This magazine has been used by God to the salvation of many, and Mr. Logan strove to lay upon his hearers the great opportunities which are before the Press at present, in the Delta alone. Here there are 12,000 villages, not twenty of which are occupied for Christ. Here is a wide-open door for the literature which comes from the Press to be circulated by means of its colporteurs. These men should be not merely good salesmen, but able to lead men to God.

The meeting was closed with prayer.

Prayer is specially asked this quarter for Sheikh Abdallah, who has been with us for some years in Cairo. He has written some valuable books, and we are sorry to state that, just as we go to Press, we have news that he has had an apoplectic stroke, and is in hospital, and it is dubious whether he will ever quite recover.

The Annual Report of the Joint Colportage Committee, which is printed in this issue, is, we feel, a cause of deep thankfulness to God. Quite a number of cases of conversion are recorded, and we notice that these men are in reality becoming the needed Colporteur-Evangelists. Shall we not increase our prayers on their behalf?

16, Southfield Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

Third Annual Report of the Joint Colportage Committee to 31st March, 1916.



IN two particulars the year now closed has proved a memorable one: (a) in the severe testing given to the system by the breakdown of the Director, who, after a time of rest, stayed on in England to address meetings for the Nile Mission Press; (b) in the increased number of short reports given by the men testifying to a real, earnest desire to win souls for Christ.

With regard to Mr. Upson's absence, a word of commendation is due to Mr. W. G. Russell, who, during an exceptionally trying summer, managed to find time from other duties to record statistics and analysis of sales and to circularise the men to "keep up their spirits." We pray that Mr. Russell's life be spared at the front, and that when he returns to Egypt to take up work again he may be the means of leading many to the Master. Thanks are also due to Rev. W. W. Cash, who kindly helped until his departure for Gallipoli, and to Stefanos Eff. for his direction of the men. As a result of God's blessing upon patient effort we are happy to record no falling-off whatever in sales, even in spite of the war.

Districts.

Herewith a list of districts and men:—

<i>Colporteur.</i>	<i>Residence.</i>	<i>District.</i>	<i>Local Overseer.</i>
	Damanhur	Behera Province	Prof. C. S. Bell
Daif Gayid	Shabbās	Gharbiya Province	Rev. J. H. Boyd
Hanna Mikhail	Mansura	Daqhaliya Province	Rev. S. A. Work
Yusuf Simaan	Zagazig	Sharkia Province	Rev. S. G. Hart
Garas Luza	Benha	Calyubia and Menufia	Rev. W. L. Walker
	Cairo	Cairo City	Stefānos Eff.
Sās Tawadrūs	Fayum	Fayām Province	Rev. Gabra Hanna
Matta Hunain	Wasta	Beni Suef Province	Rev. Henderson
Mattyās Girgis	Beni Mazar	Minia Province, N.	Rev. Wasif Filibbus
Sāmī Hanna	Minia	Minia Province, S.	Rev. Abdul-Shahid
Yakūb Abdul-Masih	Hūr	Assiut Province, N.	Rev. W. Reed
Benyamin Hannallah	Mō'ā	Assiut Province, S.	Rev. W. Reed
Bulus Salīb	Shandawil	Girga Province	Rev. Dr. Phillips
Bulus Malati	Qūs	Luxor to Assuan	Rev. Dr. Phillips

From this it will be seen that the staff has been reduced from thirteen to twelve, owing to the serious sickness of Benyamin Tānius, who had to leave us, and the difficulty of finding suitable men.

A Journey in the Delta.

Stefānos Eff. reports as follows:—

My visit to the colporteurs took place from June 10th to 19th in Lower Egypt. I started first to Menūf (Menufia Province). The colporteur was awaiting my arrival. Both of us carried some books and began to visit the people in their small shops and houses. Next morning Dr. Harpur called on me to speak in the new hospital. When I entered the hall I saw over a hundred coming from various places for medicine. It was a good opportunity to introduce our colporteur to that company. Then we determined to visit some villages. We had a splendid time for two days in the Menufia Province. Then I left to Tanta (Gharbia), then to Mahalla. I was walking in a street and saw Mohammedans reading a tract, called "Prophecies Fulfilled in a Day." We had a long talk together. One of them made a proposition that we should put in every town most of our books in a free library. I promised him that we would look into the matter.

Then I went to Mansūra, where I stayed two days, and as the colporteur was not well, we briefly visited the city only. Then I travelled to Zagazig (Sharqia Province). Our colporteur there is called Yūsef Sama'an, and is about twenty years of age, and distributes mostly among Mohammedans, who like him very much. He told me that since he came to Sharqia, four months ago, he has sold only ten books to Copts, and all the other sales were among the Mohammedans. When we were walking in the street the sheikhs in the cafés called Yūsef and asked him if he had something new. I was greatly touched by these good friends when I heard them talking gently to us. Some of them requested me to go to their villages. I asked pardon, for I had not time enough. I stayed in Sharqia two days, and my heart was filled with courage. Afterwards I went to Damanhūr (Behera Province). When we visited the districts we found that the Copts believe in Mohammed as much as the Mohammedans themselves! (They are few and scattered, and so have little instruction about Christianity). We saw that it is very hard to talk with them. I heard

that one stationmaster used to tear up every book not stamped by the Coptic Patriarch. I visited him in his office, and he at first began to swear, but after a long talk together we prayed and had dinner. He promised to be faithful all his life to Christ.

I have seen in this journey (1) that our colporteurs are persecuted by the Copts, (2) that a great deal of their work is among the Mohammedans, and they are friendly with them, (3) that the Mohammedans who read our books know the doctrines of Christianity more than the Copts, (4) that the visiting is a great benefit.

We need much prayer for our brave colporteurs, that the Lord may put in their mouths His Holy Spirit.

Statistics for the Year.

The following figures will show, firstly, the number of copies of books distributed during the year, a copy meaning anything from a sixteen-page halfpenny tract to a large book of 400 pages. (Small leaflets and tracts to the value of a single millieme are usually given gratis). Then we also show the value of books distributed according to the Societies supplying them.

Number of colporteurs this year	-	-	12
Visits paid to villages, not counting a			
village twice in same month	-	-	1,689
Number of books distributed	-	-	30,280

This represents only eleven months' work. There has always been a difficulty to get the reports in from country districts by the last day of the month, and at last we have been obliged to allow the first week of the ensuing month for this purpose; so that we were, when closing the books, without the March figures.

Value of books distributed :-

Nile Mission Press	-	-	-	L.E.	224.096			
American Mission	-	-	-	L.E.	55.215			
Church Missionary Society	-	-	-	L.E.	123.998			
Beyrout (partly supplied by A.M.)	-	-	-	L.E.	12.399			
Various (chiefly N.M.P. new ones)	-	-	-	L.E.	44.190			
Total					-	-	L.E.	459.898

From this it would appear that the N.M.P. bear over one-half the expense of the books, C.M.S. one-fourth, and the American Mission about one-eighth. The N.M.P. is thus the "senior partner." All three, however, bear an equal share of the depôt-keeper's salary, of heavy freightage and postage, and of the director's travelling expenses. He (Mr. Upson) collected the cost of the Colporteur's Conference (about ten pounds) from personal friends.

The former item is not shown very clearly in our audited balance-sheet, simply because the quarterly sharing-out of expenses has been omitted once or twice this year, owing, firstly, to Mr. Upson's absence, and then to the accounting having changed hands; so that each Society owes seven months to the Joint Committee, which itself owes to the Nile Mission Press the sum of L.E. 50, originally loaned as "working capital."

"BLESSED BE EGYPT."

INCOME AND EXPENSES.		L.E.	L.E.
To Cash in Bank, April, 1915	28 908		478.070
„ Sales of Books	459.898		6.500
„ Donation (Purchase of Donkey)	1.000		48.000
„ Colps. Deposit-Guarantees	9.500		8.780
„ New Loan from N.M.P....	34.920		36.250
„ Contributions by Co-op. Societies (as paid up to August)—			2.950
N.M.P. April to Aug., 1915	£E15.709		.350
A.M. *Dec., 1914 —March 1915,			37.395
	11.741		
April 1915 to Aug. 1915—			
	15.709		
	27.450		
C.M.S. *Aug., to Nov., 1914—			
	13.460		
*Dec., to Mar., 1915	11.741		
April — Aug., 1915	15.709		
	40.910	84.069	
	L.E. 618.295		L.E. 618.295

* Payments for last year's Accounts.

Audited and found correct :—

PRICE, WATERHOUSE, & W. B. PEAT,

Chartered Accountants, Cairo.

Some recent Colporteurs' Reports.

The following reports were given during September, 1915, *i.e.*, after a whole year of war:—

1. Hanna on "Timidity of the Copts caused by the War."

One day I went with Mr. Work to M—, and there we met a Copt, who, when he saw us, trembled greatly, thinking that we were English spies. When we asked him to buy a book, he replied, "I can neither read nor write." Now this was untrue, for he can read and write, but he was afraid to say so.

2. From Yûsef, on "His own joy in this service."

(Note.—Yûsef has a difficult corner among Delta fellaheen (but see an earlier paragraph). He was Secretary to a Christian Endeavour Society before becoming a colporteur).

Some men start controversial debates about religion, but I praise my Lord very much for His strength which He has given me.

Some others try to get rid of me by saying, "Go away, go and look for some other work more profitable to you for your future." But, with the blessing of Christ, I am resolved to devote my life to the service of God our Father, for "What is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The work is *very* difficult during the war, may the Lord soon send relief. But I am very happy, for though the world may be in affliction, famine, nakedness or distress, we have joy and peace by the power of the Holy Spirit, which He gives to us.

3. From Sami, on a "One by One" attempt.

About two months ago there came to me a Moslem, named Mohammed, and we began a conversation together, which lasted so long that he stayed the night, and slept with me in my little room. He said to me, "I wish to hear something about your religion, and then I will tell you something of mine." With God's help, I showed him that salvation is to be obtained from Christ alone. After a long debate, he said, "Well, I accept all that, but I am afraid that I might be put to death if I became a Christian; however, if God really loves me as you say, no doubt He will find some means of bringing me to Himself for salvation." I then prayed with him and encouraged him in the faith. In the morning he left me, and afterwards sent me a postcard, informing me of his safe arrival at his journey's end.

I ask the Saviour to bring him into His light and to draw others to Him.

4. Bûlus, recounting "*Informal meetings with groups of men, and a so very large sale.*" "In afflictions, distresses . . . yet always rejoicing" (2 Cor. vi. 4 and 10).

Leaving E—— on Monday morning, I sold books in M——, where I had arranged to spend the night. Here I met with about fifteen men of the sort "that cannot discern between their right hand and their left hand," and sat and talked with them until six in the evening. Then at night about sixty men gathered, and we had a meeting, and for about an hour and a half I stood up in their midst explaining to them the Atonement and the way Christ came to save us, and what God requires from us *after* He has saved us. We then went to bed, but, believe me, my brother, God knows 'tis true, my brain was throbbing, and I could not sleep at all. We rose at daybreak (5 a.m.) and went to the next village; but, alas! my fever increased, and by half-past ten I had to stay to rest at an evangelist's house, having severe chill and giddiness as well as fever. Next morning, being somewhat better, I insisted upon riding my donkey to Luxor. We crossed the stream in a ferry-boat, but, on leaving the boat, my donkey fell in the river. Fortunately, my saddlebag of books was not injured, and, after a good deal of trouble, the donkey pulled himself out of the mud. At Luxor, where I am known, I sold to the value of P.T. 150 of books. After Luxor, I went to Qûs, and took necessary remedies, and am now rather better, for which I greatly thank God. This is the explanation of my delay in sending my report.

Note by the Supt.—How many English workers even would have testified for Christ all the afternoon and evening with fever upon them, and then gone to Luxor and sold 1d., 3d., and 6d. Gospel books and tracts to the value of one pound and ten shillings in one day only? His weekly report sheet is then marked, "rest of the week at home sick and fatigued." Surely this man's life and work is a call to us all to be "up and doing."

5. Mattyâs, on "*Moslems buying books refused by all the Christians.*"

One day, when I was at the village, I visited all the Coptic Christians, and showed them my books, but they refused to take

any, and I was very vexed. After offering special prayer to God I visited the headman of the village, who is a Moslem. He turned over the books, expressing great surprise at the controversial ones, saying that he had seen nothing like them. He paid me three shillings for the books he had bought, and then began to open and read aloud one of them, called "The 20 Khutbas." This is a collection of twenty separate tracts for Moslems, and they are bound together and sold at the cheap rate of 5d. the volume. He was very pleased with them, and this book led him to desire God's Word for himself, so that when I saw him next time he asked me to buy a copy of the Bible to read by himself.

6. "*Our N.M.P. Khutbas open the heart of a Moslem to a full presentation of the claims of Christ at the Colporteur's next visit.*"

A Moslem, named Ahmad, bought the whole 20 Khutbas from me, and when I visited him the next time I asked him what he thought of them. He said that he was very pleased with them, since they discussed certain facts which he had not previously known. At this I praised God. Then I explained to him the way of salvation, and the meaning of Christ's intercession for us, and of the Holy Spirit of God, and that God the Father, God the Son, and God the Holy Spirit are one; also that Christ has three offices, viz., that He is Prophet, Priest, and King. At all this he was pleased, and said he would tell it to all the people he knew.

7. "*Preventing a hard-pressed Christian from apostatising to Islam.*"

Once I visited a Christian, named Hanna, who was a clerk to a Moslem. He bought from me a number of books, all controversial ones, because, said he, the Moslem Sheikhs come around me trying to get me to apostatise, to deny Christ, and become a Moslem. While I was talking with him two of the Sheikhs referred to came up, and we at once began a discussion upon Adam and his disobedience, also upon the salvation offered by Christ. I explained to them what are the necessary qualifications of a Saviour and a Mediator, *i.e.*, He must be sinless, and not of human origin, etc., until the case for the Sheikhs got weaker and weaker, and the poor weak Christian became more and more encouraged to stand firm. Finally they left, and then I prepared to travel; Hanna, however, would not hear of it, and forced me to stay the night with him. So I stayed, and read parts of many of the books to him, explaining them as I did so. In the morning I went on my way rejoicing.

He concludes his report thus:—"The simple Word, which is but a white speck on a great black sea of sin, does, however, save those who wash their garment in the Blood of the Lamb. To Him be Glory. Amen."

OUR COLPORTEURS' CONFERENCE.

At one time it looked as though we should have no United Conference this spring, for difficulty after difficulty faced us, but at last the way became clear, and Thursday and Friday, March 2nd and 3rd, were spent in waiting upon God.

Invitations were sent to the American Bible Society, and to the British and Foreign Bible Society, but the former Society was unable to send any men this time, owing to the financial stress. Mr. Hooper sent five of his Bible and Foreign men, and bore a proportionate part of the expense of board. Our kind friends of the E.G.M., Zeitoun, loaned us the tent and grounds, and Mr. Swan conducted one of our meetings.

Unfortunately, the Synod (governing body of the American Mission Native Church) was in session at the same time, so the American members of our Committee were unable to be present.

Some of the colporteurs arrived on the Wednesday evening, others, travelling all night (from 200 to 400 miles), arrived early Thursday morning. A native breakfast was served in the Prayer Room (otherwise loaned to the Cairo Study Centre), and students arriving for Arabic lessons were interested in our seventeen "country cousins" and their curious piles of *impedimenta*.

The twelve N.M.P. (J.C.C.) men met at half-past nine for a "business meeting," at which we dealt with such topics as "correct reports," "punctuality," "travelling," "numbers of villages visited," etc.

The prize offered for the largest number of single copies sold (retail) during the year was won by Bûlus Malaty, of Luxor, for 4,784 copies in twelve months; a second prize went to Mattyâs Girgis, for 4,567 copies; and a third to Sûs Tawadrôs, for 4,107. An extra prize was given for "greatest increase since last report," this went to Matta Honain, who had increased from 2,600 per annum *before* the war to 3,300 *during* the war.

We then journey out to Zeitoun. The expected photograph had to be postponed on account of the weather—it was the first of the dust-storms. Imagine, if you can, great heat, accompanied with an air so dry as to dry up the skin of some people's hands, and a storm of hot south wind strong enough to blow a tent over. Next day (Friday) the weather had moderated, and the photograph was taken.

Rev. W. L. McClenahan came over from Heliopolis and helped us throughout, bringing with him on the Thursday evening the Rev. J. McPherson, who had been so used by God at Port Said. His address upon "Soul-winning" produced quite a response, and some of the testimonies with which we close this brief report were the direct outcome of it.

The Conference cost the Nile Mission Press about ten pounds, but nothing was charged to the Joint Colportage Committee, the amount being subscribed by the staff and a few friends.

The programme was as follows:—

Thursday—

Dinner, and a siesta: black coffee.

Rev. W. L. McClenahan—afternoon meeting.

Stroll. Singing. Prayer in the grounds.

Supper.

✓ Rev. J. McPherson—evening meeting.

To bed in the marquee (all of us).

Friday—

Mr. Swan—early meeting.

Breakfast.

Canon Gairdner—a Bible Study in Romans.

Dinner, siesta, etc.: black coffee.

Evangelist Akhnùkh Yûsef—afternoon meeting.

Stroll. Singing. Prayer in the grounds.

Supper.

Mr. Upson—evening meeting. Subject, "Ripeness of our Fruit."

Bed as before, in the marquee.

Saturday—

Prayer; hasty breakfast, and dispersal.

The following new, short reports were handed in by the men themselves during the Conference:—

I. Actual Testimonies to Soul-winning.

1. From Colporteur Ya'kûb:

While I was distributing books in D——, a man called H. H. and another T. M. received Christ by means of colportage and conversation; the third one who accepted Christ during 1915 being K.M.

2. Colporteur Yûsef:

I know some persons who want to be saved, and have taken from me some books. They are—R. M., D. T. and family, and S. A. and family. Many of those who are living in my surroundings are in need of Christ. I promise henceforth to pray for them and try to draw them near to Christ, as my chief aim is that God may be glorified amongst us.

3. Colporteur Bûlus Salîb:

In a town near . . . the following received Christ and gave up working on Sundays:—M. G., J. G., A. G., B. G., U. G.—five in all, from one family.

4. Colporteur Daif Gayed:

God led me to continue friendship with a nice man in D. D. until he was born again and joined the Protestant Church. God also led me to know the tax-collector of a village called B. W. He was a wicked man, and disliked all religious books. He had spent about twenty years in drinking every night, but eight months ago he promised to give up the use of strong drink. He was born again, and bought nearly all the printed messages of the Nile Mission Press. His condition is far better than before I knew him. He is working in his native village as a preacher.

II. Resolute Attempts.

5. Colporteur Garas Luza:

While passing through B——, in Q——, the Christian brethren met together, and among them was a Moslem, called M——. After speaking together, singing and praying, I began to tell the said person about Christ, and I found in him a great desire to know Jesus and His salvation. I think this is due to often being in the meeting. I shall pray incessantly to win this man to Christ.

6. Colporteur Mattyás: The Power of Christ in the Book.

Once I passed by a town called A—, where three Moslems were sitting. After I had saluted them, I offered them some books. They answered, "Do you wish us to be converted to Christians?" I said to them, "Can these books convert you? Then they must have got power from above, because no one can change the heart of a man except God Himself, Who has the power over hearts." They said, "Our minds are perplexed when we look through such books." I said to them, "Can these words printed in these leaflets affect you so?" I leniently and pleasantly spoke to them, and prayed to God in my heart. After that they said, "For your sake, each one of us will take a book and have a look at it." It happened that I met them again, and this time they bought from me some large and small books, such as "Al-Hidaya," "Sweet First-fruits," "Banner of Banners," "New-born Turk," "Al-Mutârhât." Their frowns were changed to smiles, and every time I meet them now I find joy and pleasure upon their faces. The Word of God acts upon their hearts, for it cannot return void.

7. Fruit not yet ripe.

A real Moslem, engaged at a doctor's office at B—, asked me to give him the book containing the Imitations of Sermons read in mosques (our Khutbas). I sold him the book of Khutbas published by our Press, and he paid me its price. It happened that he met me once again, and said to me, "The book speaks about Christians and Moslems, and explains to Moslems the sin of Adam and his sons, and that Christ is the Saviour from this sin." I said to him, "Do not you know that the Quran testifies that Christ is the Saviour and Intercessor, by saying about Him, 'Exalted in this world, and in the last day he will be of those who are brought near'?" He was convinced, and began to buy one book after the other, and to read it carefully. I used to ask him what he had understood from each book and explain to him more. I am waiting his full conversion in the near future, and then there will be a great rejoicing among the angels of heaven over a sinner repenting.

ARTHUR T. UPSON,
Hon. Director.
C. S. BELL,
Chairman of Committee.



I Would, GOD Helping Me.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there are those who dare;
I would be friend of all—then for the friendless
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and I would love and lift,"

C

Barim Work, or Work among Women, of the American United Presbyterian Mission.



FOR some years an attempt has been made to bring the Work for Women into a more definitely organized form. In order to accomplish this the Association appointed a standing Committee on Women's Work to act in connection with the Evangelistic Board. It belongs to the province of this report to mention some of the things really accomplished by the Committee on Women's Work.

The Committee on Women's Work consists of six members. It is to act as an aid to the Evangelistic

Board in such matters as relate particularly to the conduct of Evangelistic Work among women and girls, through the employment, organization and direction of Biblewomen, Special Conferences for American and Egyptian workers, and the organization, encouragement, and inspiration of Women's Missionary Societies.

The six members of this standing Committee are:—Miss Hogg, Miss Paden, Mrs. Hart, Mrs. Philips, Mrs. Henry, and Miss F. Finney.

Our lamented Mrs. Pollock was a member of this Committee at the time when she was taken from us. The prominence of Christ and prayer in her daily life, her passion for souls, her deep insight into things spiritual, her consciousness of the hold that Satan has on these poor women in Egypt, made her a tower of strength on a Committee such as this. We miss her at every turn, but we know that God had something better in store for her.

The work of this Committee has thus far been in its initial stages, but we foresee the time when, in connection with the Evangelistic Board, to which it is designed to act as an aid, it will be in a fair way to meet the demands of these six millions of women so rapidly waking up to new possibilities.

Some time ago there was an open debate in the "Ahram"

("Pyramids") concerning the emancipation of Moslem women, in which was discussed the pros and cons of the "Veiling of Women." Both the veiling and the unveiling parties have agreed on one important principle, viz., that it is necessary to educate the Moslem woman, and treat her as a respected companion of the man, the guardian of his house and children, and the main factor in the development of the entire nation. The more this idea gains ground (and we are astonished at the rapidity with which it is gaining ground), the greater will be the demand for more and more aggressive work for women all over this land of Egypt. Such a discussion in a Moslem paper, and by Moslems, has a great significance to those of us who have been deeply impressed with the needs of women in these Moslem lands, and acts as a probe, daring us to plan largely for the extension of this work, so as to enter the many doors flung open to us.

We wish to mention some of the things which the Committee on Women's Work has put through, in order to develop the work for women in Egypt. First and most worthy of mention is the Annual Bible School and Conference for Biblewomen, which meets for five days in Assiut about the end of December.

This was the fifth Conference. The Conference theme was "Jesus Only"; "That in all things He might have the pre-eminence." A special feature of the Conference this year was Bible study circles, everybody studying in unison, although in separate classes, the Epistle to the Ephesians, in which the Oneness of Christ is so very prominent. There were ten circles, and the leaders were—Miss A. Y. Thompson, Mrs. Henry, Mrs. Hart, Mrs. Philips, Miss Teas, Miss Criswell, Miss Sadie Thompson, and Miss Finney. The success of the effort was signalled by groups of diligent women sitting around under trees at the "in-between-times" studying the Epistle to the Ephesians.

We all had gone up to the Conference feeling that there was a rich blessing in store for us. But some way along about the second day it began to be felt that the blessing was being withheld. There was good feeling and plenty of cheer, even to lightness, not especially suitable to the occasion. This condition became a very real burden to some present, and there was some very earnest heart-searching done by many, most especially the missionaries. The Spirit made us realise that with such a subject, "Jesus Only," there was sure to be Satanic opposition. We were put on the alert and driven to our knees. Saturday evening, Sabbath afternoon and evening, the Prayer Room was our haven. Sabbath afternoon, when Mr. Reed led us to see the "Risen Lord," and Sabbath evening, when Rev. Abdulla, a convert from Islam, led us to see "Him Crowned with Many Crowns"; then afterwards in the Prayer Room, where there was much confession made, we truly felt that the power of Satan had been broken, and we all departed to our various homes feeling that indeed we had seen Christ, and that victory was ours. God grant that those 100 women of us who mingled those five days in Conference, prayer, and Bible study may have victory in our lives all along the way throughout the year. As Miss Hogg says, in her contribution to this report, "Each annual Conference sends the Biblewomen back to their work with a keener realisation of the height of their calling and the worth of human souls, and, we

believe, with a stronger love for their Master, and a firmer resolve to prove faithful to Him, even in that which is least."

We missionaries, too, realise our own great needs along these lines, and are seeking unitedly a deepening of our own spiritual lives.

Missionary Prayer Groups.

The Committee on Women's Work, realising the place that united prayer must have in this work we are undertaking, has planned for this by asking that the missionary ladies in the various stations and districts should group themselves, and meet at stated times for special prayer and conference about the great work for women in Egypt. We wished that these meetings might be as often as once a month, but pressure of work has thus far hindered this, and there is a hesitancy about multiplying meetings. Whenever these Local Group Prayer Conferences for missionary ladies have been held, the reports have been that there was blessing, deepened power, and more closely welded unity, because of a better understanding of each other's problems and difficulties.

Bible Schools.

Another thing the Committee on Women's Work recommended to various Superintendents of Work among Women was Local Conferences, or, as they are called in our Mission in India, "Bible Schools," for the Biblewomen several times during the year, so as to keep alive and in good working order the enthusiasm engendered by the Annual Conference.

For some time there has been an effort of this sort in Cairo for the Biblewomen. It takes the form of a monthly Bible Class, and is led by Dr. Hunt, or one of the older missionaries.

In Tanta for three days in October, the Biblewomen of Tanta and the surrounding district met for Bible study. We were at it for five hours each day. Fifteen hours together, seated around a big table, with our Bibles before us, made an impression—at least, it did on the leader. We took up "Testimony" in the Gospel of John, following Dr. W. W. White's method. We are expecting to have another turn at it again this spring, and it is the plan to take up "Belief and Unbelief" in the Gospel of John. Our great difficulty in Tanta is to get a place to meet. We have no place even where we can put up the Biblewomen over-night, the ones who come in from the villages. We are hoping that a place will be provided in the new Girls' Boarding School.

It was the plan of the Committee on Women's Work that the Delta Biblewomen should be divided into two groups for these local "Bible Schools," viz., Tanta and Mansoura as one group, and Zagazig and Benha as the other group. By the time we got our project into working order the Mansoura Biblewomen had vanished, and so the Tanta set had their "study" alone; but we hope that there will be some from Mansoura soon.

After the closing of School in Zagazig, Mrs. Hart took her little Training Class in some special studies for a week, studies in the Catechism and Bible studies; then the week following, with the assistance of Miss Teas and Miss Barnes, they had some Bible studies for all the Biblewomen from both Zagazig and Benha. Each forenoon was given to Bible study, and in the afternoon

there were special meetings for women, to which women from outside were invited; then in the evening there was a preaching service. One of the girls in the Training Class is to graduate from the class this spring. This is the first graduate from the Training School. Mrs. Hart gives much of her time to the spiritual training of these girls. It is her hope that they will go back to their villages as teachers of women. There are many villages in that large district needing workers, and the quickest way to get them seemed to be to take young girls and train them up for the work.

Luxor also fell in with the plan and had a Day of Prayer and Bible study Conference with the Biblewomen of Luxor and the



district. Such subjects as the "Fellowship of the Holy Spirit in our Work," "Biblewomen as a Help to the Pastor," "The Biblewoman as a Soul-winner," "Our Responsibility to our Moslem Sisters," "An Open Conference on Encouragements and Discouragements," "Practical Suggestions for Biblewomen," all go to show that they must have had a feast of good things.

The special and regular "Studies" which Miss Hogg gives weekly to the "Volunteer Band" of the Girls' Boarding School in Assiut come under the head of Local Bible Schools and Conferences. She follows the method of giving the "Volunteer Band" a special Bible lesson, with directions of how to teach it to a group of women. At the next "house meeting," which

each member of the Band is supposed to hold, she teaches the lesson she learned with Miss Hogg. Some valuable work is being done in training up some future Biblewomen. I had one of these girls, a member of this "Volunteer Band," as a helper in Tanta for two months in the summer, and she did some good work. One of the days we were out together I had her give the lesson in the house we visited. She used the Fifty-first Psalm. I was much pleased with the way she presented it—short, concise, and to the point. Much different from the usual long-winded harangue which so many of our Biblewomen got off.

Time spent in training our Biblewomen for better work is surely time well spent. We are impressed very often with how well our Biblewomen know their Bibles; but in these days, when we are finding many open doors among Moslems, we need, all of us, better to know the "Word," and to know better and more effective ways of presenting it. The Committee on "Women's Work" has in vain tried to induce Miss Hogg to give us all the benefit of her valuable experience in teaching workers by publishing her "Studies," which she has prepared for the "Volunteer Band." We need just such a book as a guide for all the Biblewomen. The Biblewomen themselves are asking for something of the sort. The missionary ladies who have not had such a very wide experience in directing Biblewomen are crying out for something as a safe guide.

The Women's Work page in "El-Huda."

Another step which the Committee on Women's Work has taken is to start a page in "El-Huda," our Church paper in Egypt, to furnish suitable reading matter for all the women in Egypt who are interested in Christian work. There has long been a need for some source of supply of material suitable for use in women's meetings, especially for the programmes in the Missionary Society meetings. The idea of the Committee is to get the women of our Church in Egypt awake to the things that are going on in other parts of the world in Christian work. This page is in the hands of Miss Paden, and everybody has been asked to lend her a helping hand by sending her anything which would be suitable. I have heard many favourable comments on the effort, and that many pastors welcome it as an aid in their congregational work among the women.

Regular Meetings for Women.

Meetings especially for women are conducted by most of the pastors in the congregational work all up and down the Valley of the Nile. These have been well described in former "Harim Reports," so we will not take the time for them now, except to say they are a very important feature of the pastoral work, especially in the Upper Country.

The Women's Missionary Societies are also a part of the congregational work, but are in the hands of the women themselves. There are twenty-three of these in all—four in Thebes Presbytery, two in Assiut Presbytery, two in Middle Egypt Presbytery, and fifteen in Delta Presbytery. These Societies all have their regular monthly meetings. It is for these monthly meetings that the "Women's Page" in "El-Huda" is intended as a help.

These Missionary Societies gather money, which is supposed to be distributed for the work of the Church, as directed by the Synod of the Nile. They also gather an annual thank-offering every spring, but as it is generally too late to be reported in a complete form to the Thank-offering Secretary in America so as to reach the May Convention, it is the desire of the Committee on Women's Work that this thank-offering shall be the one reported the year following. In addition to the twenty-three Women's Missionary Societies there are seventeen Junior and Young Ladies' Societies, making a total of forty.

The total thank-offering given by the Ladies' Missionary Societies in Egypt for the current year, 1915, was £191 14s. od.

The "house meeting" is another kind of meeting for women, a regular adjunct of the Biblewoman, and is held in the houses of women, wherever a group of women can be regularly gathered together. Sometimes there is a stated place to hold a meeting of this type, and sometimes it takes the form of a "cottage prayer-meeting" in a neighbourhood, going around from house to house in turn. There are sixty-one of these in all Egypt, besides the thirty conducted by the Volunteer Band in Assiut.

Mrs. Finney tells about some of their interesting meetings in Alexandria. Everywhere, even among Moslems, there is an eagerness to learn, which, we trust, will result in many turning to God. This increased interest has been specially apparent in the Karmouz district. The women's meeting, which is held in a private house, under the shadow of Pompey's Pillar, has kept up marvellously well all the year, sometimes as many as fifty women being present, besides the numerous children.

Blind Khlil leads the meeting, speaking in the very simplest Arabic, while the Biblewoman reads the Scripture and "lines out" the Psalms for him. She also takes the meeting when necessary, and is most faithful in urging her pupils to attend. The large attendance is due to her efforts. It is most gratifying to note the change which has taken place in these women. A few years ago only one, or possibly two, of them knew anything about the Christian life, while the majority sat through the meetings with blank faces and paying little heed to what was going on, whereas now keen interest is shown all through, and many take part, praying, and even speaking. A few of them have grown into earnest Christian characters, and are desiring Communion. One Coptic woman, who was the most bigoted of them all a little while ago, is the brightest Christian among them, and is now waiting and praying that her husband may confess Christ with her. Last Friday the women of this meeting spent the day in fasting and prayer. Some of them did not leave their seats, except to sing or pray, from nine o'clock in the morning, when the meeting began, till five o'clock in the afternoon, when it closed. At least two of these had their small babies in their laps the whole of this time. The great number of these women are brought up in the Coptic faith. The Coptic Fast consists of refraining from certain kinds of food, such as meat, but eating other kinds as freely as is liked, and praying not at all; so that this meeting was an example of what place prayer should have in a time of fasting. We are trusting for rich results in this district from the earnest prayers of these simple women.

The women's meeting in Miss Cabeen's school, near by, has

also a fine attendance, and blind Khلیل also holds one in his own house, which is attended by from ten to fifteen women. This man is most zealous and faithful, always doing more than is required of him. Last year I told you that he had lost his two little ones inside of a month. This year he is rejoicing in the presence in his home of a little son. When I asked him what was the name of the baby, he replied, "I want to call him Mohammed." "Why should you give him a Moslem name?" I said. "I don't believe you will get anyone to baptize him that." His reply was, "If I pray a great deal for the boy he may become a great evangelist to the Mohammedans, and if I name him Mohammed they will know that I love them and care for them, and they will be pleased with him because he has this name." It ended in his being named "Raymond Lull," for the great missionary to the Mohammedans.

In the Tanta district we have had some encouraging meetings. Last summer I went out to a village in the outskirts of the Tanta district, a place rather difficult of access, being some distance off the railroad, thus making necessary a long and tiresome donkey ride. However, I felt repaid. The Biblewoman, who, by the way, costs the Women's Board the sum of five shillings a month, had gathered together all her pupils into the house of one of the Church members, and we had a rousing meeting. It was an inspiration to me to have the privilege of leading such a meeting. This Biblewoman is one who has been richly blessed by the Annual Conference in Assiut, and she is good at passing on the blessing to the women of her village. This year she has had a new vision of her responsibility to the Mohammedans in her village. Our studies on "Testimony" in the Gospel of John at our little local Bible School in Tanta, has opened her eyes to this responsibility.

I wish time permitted to tell of some of the other village visits I have had the privilege of making this past year, and of the encouraging meetings, and of the wide open doors in nearly all these Delta villages. We are trying to enter them little by little. In order to enter them we are enlisting some volunteer workers. A very encouraging work is being carried on in Kafr Zayat by Miss Louisa Rasi, one of the teachers in the Tanta Girls' Boarding School. She goes over to this town every Sabbath afternoon and does house-to-house preaching, as well as holding a regular meeting in the school-house, and often one among the Mohammedan huts. I am exceedingly pleased with her efforts along this line, and hope that other volunteer workers will do the same. One of our best meetings is in the Kafr Aly Agha quarter of the city of Tanta. This meeting has been in existence for some time, it being the "house-meeting" of one of the Biblewomen. Miss Baird has been going with the Biblewomen regularly to this meeting, and it has been a great encouragement to her, as well as leading her out into a larger work. Through Miss Baird's energy a house has been rented, and it is being used for children's meetings and men's meetings, as well as for two women's meetings a week. The attendance is large and is on the increase, being almost entirely Mohammedan. Our great need in the Tanta town and district is for a larger number of workers, and we trust that we may enlist the interest and prayers of all our friends in our effort to get more workers to enter the many doors opening to us.

Mrs. Work tells of meetings in and about Mansoura. On Friday afternoons the Biblewoman and I went together to a Mohammedan suburb. After holding two meetings in a small, poorly ventilated room, we asked that we might sit on the street in the shade of the houses. A mat was brought, and thereafter open-air meetings were conducted in this place. In this way not only women and children heard the message, but men and boys as well. On Sabbath, immediately after Church service, the Biblewomen and one or two volunteers from the Church, went to another village, a suburb where we have a room, which we rent for holding meetings. After gathering twenty or thirty women together, one of the workers spoke to them, while another spoke to the children, and others went to homes where the women were not free to go out. In this way the Word was being preached to at least one hundred souls. Many learned to pray and repeat Scripture verses. "His Word shall not return unto Him void." Our great need now is for workers, as both of our Biblewomen have left during the year.

Miss Teas tells about some of the "house-meetings" which the two Biblewomen there hold, both in Benha and in the surrounding villages, which they visit quite frequently. There are six or seven of these villages regularly visited by train as long as the Biblewoman, who is rather delicate, is able to do it. The people are eager and long for her visits. The following is a sample of a visit: The weaver leaves his loom and takes her through the town, bringing her to his little shop, where a piece of newly-woven cloth is spread on the ground for her to sit on. The neighbours are called in for the meeting. Both Mohammedans and Copts are among those who assemble. Sometimes a Mohammedan man comes and manifests great interest, and better, a good knowledge of the Scriptures, thus testifying to the fact that prejudices are being broken down. There are also three "house-meetings" in Benha.

In Cairo, under the superintendence of Miss A. Y. Thompson, there are seventeen of these "house-meetings." "Come, go with me to such-and-such a meeting," is Miss Thompson's usual form of greeting to anyone who may happen to be a visitor at the Cairo Mission House any morning of the week. It is worth while, too. In fact, it is an inspiration to meet with forty women, the number in one of these meetings, or with eighty or more, the number in another of these meetings, or with some of the smaller groups, women in the busy, throbbing city of Cairo, in the wicked, worldly city of Cairo, who have time and the inclination to turn aside in the forenoon of a day which could be so full of other things, and meet together for prayer and praise. Some of these meetings are led by one of the pastors, some by Miss Thompson herself, some by a Biblewoman, some by a volunteer worker, such as Mrs. Gindy or Mrs. Khyatt, two women of wealth, who are earnest Christian workers. In North Cairo there is a meeting for Moslem women, conducted by Mrs. Zwemer. In connection with this meeting there is a little school, which is used as a sort of drawing card.

Miss Paden, Superintendent of work for women in the Beni Suef district, tells of how one of her Biblewomen goes out to a fellaheen village every Sabbath to hold a meeting with the women

there. She tells of another Biblewoman getting a Moslem woman to attend a meeting regularly by putting a Psalm book into her hands, and of a Coptic pupil so desirous that a meeting would be held in her house that she moved into a larger and more expensive house, but more suitable for the "house-meeting."

In Assiut district the work among women is superintended by Miss Hogg. In Assiut town there are eleven special meetings for women, and in addition to these the little "house-meetings" conducted by the volunteer workers, school-girls, teachers and women from Assiut. About thirty of these meetings are held weekly, and though, owing to the impossibility of adequate superintendence, their location has been decided rather by the openness of the door than by the strategic importance of the peculiar spot chosen, more Mohammedans are reached in this way than by any other means. Of about 350 hearers one-third are Moslems. One of the special happenings of 1915 was a series of meetings before and after the Synod's Prayer Conference in October. Mr. Fairman, of the North African Mission, was the speaker, and he was warmly welcomed and greatly liked. The women were distinctly stirred. Other claims made it impossible to follow up the movement with the personal visitation and attention that were so desirable, and we cannot therefore know how much of a permanent nature was accomplished; but thirty-three, for the first time, pledged themselves to some form of service, either private or public, while over twenty more renewed their old pledge or added to it in some way. Some pledged themselves to daily prayer for unconverted friends and neighbours, some to efforts to bring them to Church or prayer meetings, or to definite personal work amongst them, while a few undertook to visit the sick of the congregation or look up the absentees. Tract distribution was also suggested.

Mrs. Philips reports that there are eight special meetings in Luxor and Karnak, with rather a large attendance, and three in Kous.

Irregular Meetings.

The funeral in Egypt is one of the places where it is becoming more and more possible to preach the Gospel.

Mrs. Philips, Superintendent of women's work in the Luxor district, tells of one of her Biblewomen that she is able to do much toward getting Christian families to abolish the dreadful funeral customs. She goes to read the Word and to pray at these funerals, sometimes going to as many as five a-day, and one word from her will often quiet the hideous screaming and wailing of a lot of women.

The changing attitude of Christians towards these ancient funeral customs is well told by Miss Hogg. More use has been made this year than before of the opportunities for preaching that are afforded by the large audiences attainable at funerals and mournings. There are gathered in one court Copts, Protestants, and Moslems; many, who knowing the Gospel, disregard it, and many who know it not at all, and when silence has once been secured the people are usually in the mood to listen, and more impressionable than in an ordinary meeting. Two of our Biblewomen are specially welcome on such occasions, as, having greatly suffered, they speak from experience and out of the fulness of their hearts.

One of these, Goota, was bereaved this year of her oldest son, after a lingering illness, and as her husband is an ill-natured ne'er-do-well, the loss was especially severe. Her resignation was of the sweet, positive type so distinctively Christian, and her prayers with those who gathered to console her, together with the sweet expression on her face, were such a sermon as one does not easily forget. Every such triumph of faith and love is a blow to the customs of the past that have crushed out joy and progress from so many a woman's home.

A more public blow was dealt these mourning customs at the death of Busta Bey Khayat, by the bravery and steadfastness of his widow and daughters, who were among our volunteer workers, and are loved and admired by all who knew them well. The man was worthy of all honour, and the ties that bound him to his family had been peculiarly tender and intimate, besides which, as he was the last of his generation in a family of old standing and of enormous wealth, all the rules of society demanded an elaborate and prolonged display. The family had indeed, in days past, been noted for such displays, and the most terrible mournings some of us have ever witnessed we have witnessed under their roof. But all has changed, and on this occasion, though the temptation was so great, the widow exercised the utmost self-control and self-denial from the time the funeral left the house. The old custom had been to hire a mourner to lead in the wailing. Instead of this, a comforter was hired, Bakheeta Salih, one of the Biblewomen to whom suffering has given a message. The dwelling became a Church, and the crowds of women who gathered daily, instead of dividing their time between wailing and gossip, sat quietly, listening to the reading and preaching of the Word or joining in prayer. At times a deep impression was made, and Bakheeta had the feeling that God Himself supplied her with the daily power for the task.

A Meeting in a Prison for Women.

The prison is in Assiut, and the meeting is conducted by Miss Sabeen, one of the Syrian teachers in the Girls' Boarding School. This is the only prison in all Egypt where such work is done for women, and it is a very real success. One of the secrets of Miss Sabeen's success is her willingness to stoop down to those with whom she works, and she loves her work. One afternoon Miss Sabeen could hear such dreadful screams and threats coming from one of the large rooms, and before her meeting was finished the matron sent for her. She found sixteen women engaged in a hand-to-hand fight, some threatening murder on others, and the matron could do nothing with them. Taking a firm grasp of one of the most excited women, she asked her, "Who gave life?" and after the answer, "God," she asked why they should take life. After talking to them for some time they became more quiet, but all the time tending to restlessness. She told them that she would stay all night; but in unison they protested that she couldn't sleep there; and then she explained, "No, none of us would sleep. We would just sit down here to talk and pray." Needless to say, she did not have to stay, for they saw how intensely earnest she was, and began to realise their wrong, so that it was not long before they were quiet. The Moslems in the

prison listen as readily as the Christians, but at first it was difficult for her to get the permission to teach the Moslem women prisoners.

The Mission Hospitals and Work among Women.

This item belongs, doubtless, to the Medical Report, but I cannot refrain from saying something about the splendid possibilities for work among women which are created by both our Mission Hospitals. Lying on beds of sickness in the wards, they are wonderfully ready to hear the words of truth which the Bible-reader in the ward gives to them. These same women, back in their villages, are the ones who give the missionary and the Bible-woman the hearty welcome we invariably receive whenever we visit any of the villages where there are former Hospital patients. I have this past year had many delightful experiences of this sort, and have come into a new and greater realisation of the value of the Mission Hospital in our work for women. Villages here in the Delta, almost entirely Moslem, are ready for us with wide open doors, just as soon as we have the workers to go to them. Don't blame us if we seem greedy and grasping in our requests for more workers, both missionaries and Biblewomen.

The "Allegheny" and Work among Women.

Here, again, we feel the keen edge of the loss of our dear fellow-worker, Mrs. Pollock. She had a wonderful way with the women whom she daily taught in the women's tent pitched on the shore beside the "Allegheny." As has been said of her and her work: "She was of a reticent nature, and not inclined to speak of results—hers was a hidden work—but there are women whom she has led to our Lord who will be her crown of rejoicing before Him at His coming."

I had the rare privilege of spending fifteen days last spring associated with Mrs. Pollock in this work. They were busy, full days. The forenoon tent work and the afternoon village work to villages within easy walking distance of the "Allegheny" kept us busy enough. Oh! the women! Never before did I realise the depths of their needs, the hold superstition has upon the village Moslem women. As one woman said, "I've tried every kind of amulet, and have found no help from any of them, so I've thrown them all into the river." I am glad to say that she was one of my most attentive listeners in the Evangelistic Tent. This Evangelistic Tent for women in connection with the "Allegheny," and the villages opened up to us by the "Allegheny," present to us one of our best opportunities for work among women in the outlying Delta villages. Miss Teas, in her contribution to this report, says: "When the Allegheny came into the Benha district I spent four happy weeks with Dr. and Mrs. Pollock in the tent and village work."

This autumn and winter Mrs. Work has been carrying on this work. She has been having the assistance in the work among the women of a young girl from Mansoura, an earnest volunteer worker, and I believe there has been much satisfaction.

The Delta Car and Work among the Women.

One does not have to be long on the "Trail of the Delta Car"

without realising what this means of getting out among the villages is going to mean to the "Work among Women." The visiting in the homes is one of the most important parts of the work. Villages never before visited by a missionary have been entered, and many "house-meetings" held for the women. In one village a little Moslem girl led Mrs. Coventry from house to house; another time, when I was with the Coventrys on the trip, a Moslem woman led us around from house to house. The first meeting ever held for women in a certain village was when we visited it on the car. There were seventy-eight women and girls at this meeting, and since then we have started a regular work in this village which is costing the Mission nothing, as the worker is a volunteer. In another village the woman of the house and her brother went out, and in ten minutes had gathered in thirty-six women for a meeting. The possibilities are boundless, especially for work among Moslems and among Moslem women. We long to use every opportunity. Already we have opened up special work for women in three villages as a direct result of work by means of the car.

The Biblewomen.

There are fifty-five Biblewomen and eight Biblesmen (blind men). Seven of the Biblewomen are blind, but their faces are wonderfully full of light. Blind Shemsa, the Biblewoman who reads and explains the Bible in the women's wards of Assiut Hospital, has a wonderfully and beautifully lighted face; her name means "Sunshine," and her message is the Gospel light of Salvation.

These Biblewomen are an interesting group. One finds this out by mingling with them those five days of the Bible School and Conference for Biblewomen in Assiut. Not many of the Biblewomen have much education. Only one is a graduate, and she is a graduate of the Luxor Girls' Boarding School. She has had many offers to become a teacher in a school, but she declines, saying, her heart is in the house-to-house Bible teaching. We have visions of the day when there will be many of this type.

Nearly all of the Biblewomen have a strong personality, and wield a wonderful influence for good as they go in and out of homes teaching woman after woman the Word of God, and explaining to them one by one. Mrs. Philips says of one in her district: "She is one of the saints of the earth. Anyone can tell that by looking into her shining old face. Although she has very poor health, she always has a smile. She seems to have a gentle authority that makes people want to do the right thing."

A blind woman employed by Miss Hogg has been much interested in tract distribution. A young man, a Mohammedan, to whom she gave a tract on the Day of Judgment, and another on the Coming of Christ, has become an enquirer, and is daily in her prayers.

Miss Paden speaks of the tactful, yet fearless, way a certain Biblewoman in her district has of approaching Moslems. Also her scrubbing her own room astonished the people of the house where she lives, who are well-to-do. All these little activities of a loved Biblewoman has an influence for good over these inert, languid women of the middle class here in Egypt, stirring them

up to useful activities. This Biblewoman makes a "condition in love" with her pupils that they will attend Church, and last Sabbath there were thirty-two present. She is keen on tract distribution. She goes several times a week to a fellaheen village to speak with Moslem women—a long walk. She herself has endured much persecution, and the effect has been to develop her own character.

Miss A. Y. Thompson says our Biblewomen in Cairo are valuable aids to our general evangelistic work and congregational work. She gives many interesting experiences related by her fifteen Biblewomen. One spoke to a certain shop-keeper about his keeping his shop open on Sabbath, telling him it was the Lord's Day. The man excused himself, saying, he was afraid he would lose his customers. She assured him that, if he would close on Sabbath, the Lord would see to it that he would not lose custom. Some time afterwards she passed and inquired as to the result. "Thank God!" he said, "I lost neither money nor customers." At the Conference I had an interesting conversation with one of Miss Thompson's Biblewomen, noted for her ability in dealing with Moslems. She is fearless, and has the mind of a lawyer. She was telling a bit of her own history. The first thing I did when I decided to become a Biblewoman was to sell all my jewellery. "What did you do with the money?" I asked. In a quick, business-like tone of voice, she replied, "I bought a piece of land with it out at Zeitoun." She never takes a satchel or the usual bundle of clothes with her when she goes on a trip, she just puts them all on her back, then when she arrives at her destination she takes off a few layers.

Fierce quarrels among neighbours are of rather frequent occurrence in these narrow streets of a city or town in Egypt. The Biblewoman always has a practical theme for a sermon on forgiveness. The Benha Biblewoman, one day, going into the house of one of her Coptic pupils, found well under weigh a quarrel between her and her Moslem neighbour. When she finally succeeded in getting their attention, this is the way she put it at them: "How many Gods are there?" "One," was the reply. "How many men did He create?" "One," was the reply. "Then we all are from that one man?" "Yes," was the reply. "And Christ is from God." There was a peace-making time. The evil spirit was silenced.

Mrs. Hart, speaking of the work of her Biblewomen, says: "One fine woman says her teacher is better to her than all the priests that she knows. 'She has taught me how to forgive one who has wronged me so that my life was bitter. I could find no way to get redress for the wrong done me, so I had lived in bitterness and hatred for years. Since I have learned from the teacher's precious lips how to forgive, I am quiet and at peace.'" "The daughter of one of our Moslem pupils was married not long ago, but in a short time was divorced and went back home. The mother received her without complaint, and when the husband's people came in to quarrel with them, the mother refused, and said, 'You ought to learn what the Christians' Book teaches about living kindly together.' A very fanatical Coptic woman lived in a house which was visited by the Biblewoman. She pretended to have no interest, and she even scoffed at the work of the teacher. At

some time, known to God only, her heart was touched, and she was led to ask about wrongs in her life. She is now trying to put away her sins, which she has confessed."

The Burden of the Open Door.

What Miss Paden says of Middle Egypt can be said of all Egypt. Dotted all over the green plain of Middle Egypt are brown villages overflowing with life, Moslem women and children for whom nothing is being done. In one such village as many as thirty children and a dozen or more mothers will gather, with a sprinkling of men. What seems to delight them most is the singing. In one afternoon they learned a verse of a Psalm, and at night, or by day, or the first thing in the morning, the little ones would be heard singing, "Man 'aleik atakaloo, yefrahona kulla heen" ("Those who trust in the Lord are ever joyful"). What has been done here could be done in other places, but where are the workers?

Two new Biblewomen lately started into work, and quickly found their days filled up with those eager to learn. The Moslems are even more ready to hear than the Copts. One of the Biblewomen spends a day every week visiting Moslem villages, going without her dinner in order to save time for preaching.

Places are asking for Biblewomen. Smaller villages are longing for even two visits a month. One could spend a month visiting a different place each day, and then it would be only a beginning.

One would like to have the time to follow up openings amongst wealthy classes. Some of these women are educated, and more and more are becoming educated in these days, when Government Schools for girls are being established all over Egypt. Many speak English, and are anxious to receive us on a social basis. Here is our opportunity for the "Ministry of Friendship." If these open doors could be entered in His Name, perhaps through temperance literature, story parables, or music, one might win a hearing for the Word.

One of the privileges of the writer this winter has been to visit several times in the village home of a wealthy Moslem woman, the widow of a Pasha, spending the day with her. She is well versed in her own religion, but she is not unwilling to hear about the Christian religion, and I am glad to say that it comes very easy to talk much with her about the way of salvation through Christ. Only yesterday she spent the day with me here in Tanta. This is the way prejudice is to be broken down. How we glory in the fact of our Christian homes, to which we can invite such as she, and in the Christian homes rapidly springing up all over this land of Egypt, a living witness to Christ and His power to transform.

In every part of the land claims and opportunities spring up so thickly and rapidly that it is impossible to harvest them. The burden of the open doors would be intolerable did we not know ourselves fellow-workers of One Who is omnipotent, and with Whom "it is nothing to help, whether with many or with them that have no power."

Sent to us by MISS M. O. FINNEY.

A Trip to the Fayum.

BY A GROUP OF THE AMERICAN MISSION.



We left Cairo station early in the morning of January 15th.

"This is very different from the way we first went to Fayum, isn't it, Mrs. Harvey?" said Dr. Watson. "We didn't board the train at a grand station in those days. When we wanted to go to Upper Egypt, or had to meet our friends coming from there, we had to drive away out to Gizeh, for that was as far as the railroad came at that time."

"Yes," said Mrs. Harvey, "and there were no time tables that you could depend on. I remember driving out there once to meet someone, and I sat in the carriage waiting for the train for five hours! There was no waiting-room, and I knew if I left the carriage the man would go off; so I just sat there for five hours."

Dr. Watson laughed, and said, "You remember when you and Dr. Harvey were going to the Fayum for the first time? Well, we thought we would make the journey to Wasta as short and pleasant for you as we could, and took you with us on the 'Ibis.' We were just starting out on an evangelistic tour. How many days were we going from Cairo to Wasta?"

"Five days," put in Mrs. Watson, "and we had only taken provisions enough for two days, at the longest. My, but wasn't I ashamed! Then we were with a new missionary and his wife just from America, and I wanted to make everything pleasant for them. But we got out into the river, and the boat would not go because there was no wind, and we ate up all our provisions. Oh dear! oh dear! how mortified I was!"

"Well," sighed Mrs. Harvey, "it will be fifty years the 24th of this month since we made that trip."

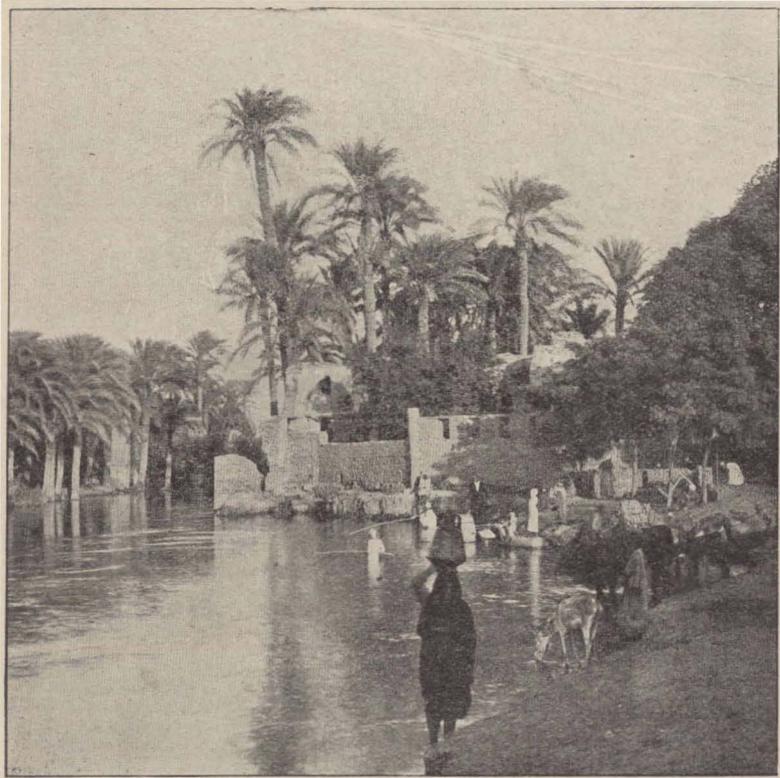
Our train pulled into Wasta just an hour and a half after we left Cairo, and we all got off to take the train for the Fayum. We had to wait for half an hour, and Mrs. Harvey recalled several different times she had waited there in days long ago: "We came across here on donkeys from the Fayum one time, missed the train, and had to wait twenty-four hours. . . . We waited here one fearfully hot day in August, when Jessie was a baby. I think I'll never forget that day. I sat on the ground in the shade of a little shed and held a shawl up to protect the baby from the terrible heat."

While we were waiting a military train was being made up. Someone called attention to the two trim-looking donkeys on a flat car. They were saddled and ready for use. Dr. Watson laughed, and said, "See there, Mrs. Harvey, how times have changed. You used to ride donkeys from here to Fayum; but nowadays even the donkeys go by train."

A colporteur came up, and Mrs. Harvey and Mrs. Watson bought some of his books. After we had boarded the train for the Fayum, Dr. Watson said, "Margaret, where is that book

you have just bought?" She handed it to him, and he read aloud the story of Christ's birth for the benefit of an elderly Moslem sitting near him.

Many were the recollections as we passed across the desert to the great oasis, known as the Fayum. Mrs. Harvey said, "I remember one time we were on our way to Cairo, and rested here a while. A man came up to Mr. Harvey and asked him if we had any children. Mr. Harvey told him 'No.' Then the man said, 'I have a son, and if you ever have a daughter, will you give her to him for a wife?' We never saw the man again, and I'm sure we never wanted to."



IN THE FAYUM.

At another station she said: "One time, after the railroad had been built from Wasta to this station, Mr. Harvey came over here to meet Dr. Bliss, of the American Bible Society. He let Dr. Bliss ride the donkey, while he himself walked. Night came on. They got lost, and wandered about for a long time. Then they saw a faint light and went towards it, and found a group of Bedouin (desert Arabs). One of them very kindly came with them all the way to our house. As it was very late we had the man sleep at our house. Mr. Harvey expected to give him a 'baksheesh' in the morning; but when we got up the man was

gone, and we never saw him again. The people of the village told us he belonged to a band of robbers!"

"One time Anna (Miss A. Y. Thompson) was going to Cairo, and someone gave her a big turkey to take to Dr. Watson's. She rode from Senuris to this station on a donkey and carried that turkey all the way. How she ever did it, I don't know."

We crossed the desert from Wasta to the city of Fayum in a little over an hour, but that thirty miles of desert must have been a long stretch, the way pioneer missionaries had to go.

"How did it ever happen that they sent you away off over here, Mrs. Harvey?"

"Well," she said, "two men went all the way from Fayum to Alexandria to ask our missionaries to send someone to Fayum to open a school for boys. As we had just arrived, and had no special appointment, they sent us. They also sent a young man along to act as interpreter and general helper. If you go with me to visit the boys' school in Fayum, you can see that man there yet as a teacher."

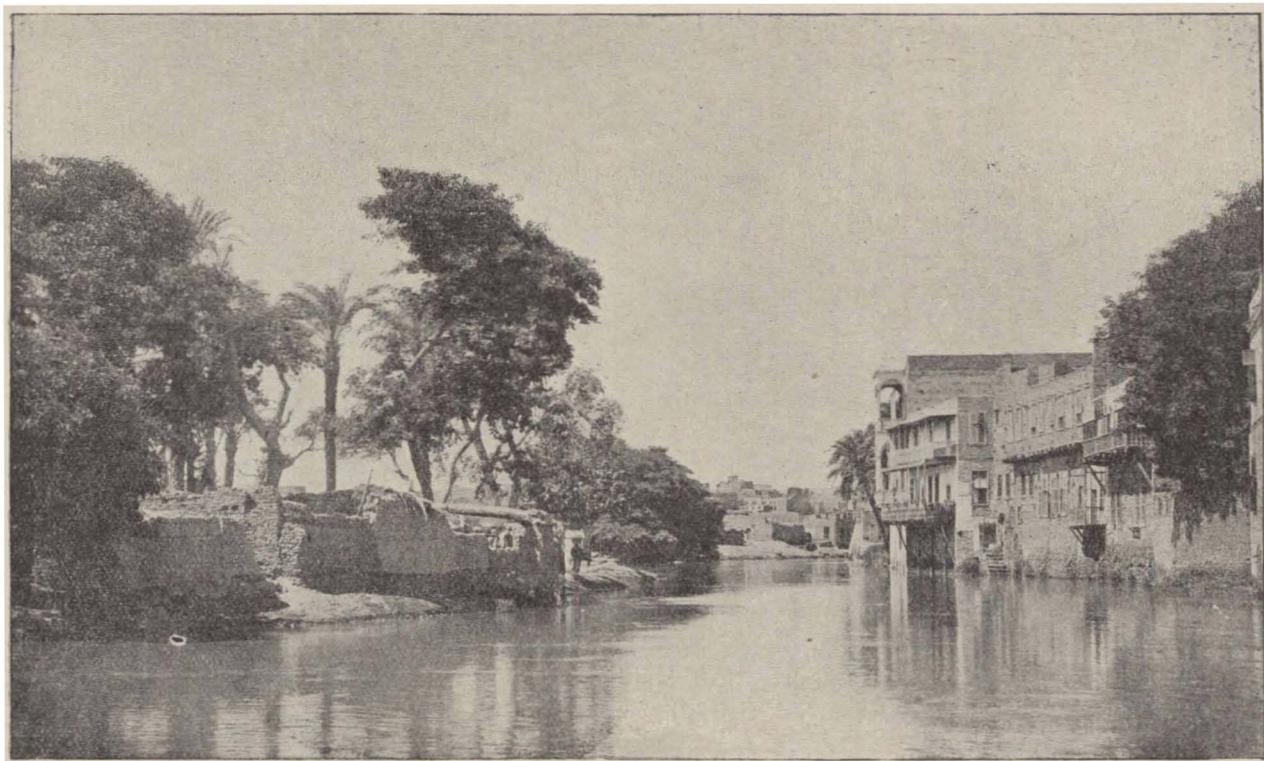
When our train reached Fayum, we found Dr. Askren, Miss Hammond, and Mr. Galloway waiting to meet us. Then the doctor's auto soon landed us at the house of Mr. Galloway. Mr. and Mrs. Galloway had lived with Dr. and Mrs. Watson in Cairo, and they could not have looked much happier if their own parents had come to see them.

After a delicious lunch at Mr. Galloway's, and a sumptuous tea at Dr. Askren's, we got into Dr. Askren's auto and continued our journey to Senuris, where Dr. Watson was to preach. That ride along the winding road, through cultivated fields, is something I do not know how to describe, and yet it seems selfish not to share it.

It has been the writer's privilege to ride with more than one pioneer in the middle west (of America) and hear their accounts of early days, and see trees they have planted, and houses they have built, and roads they have constructed, etc.; but they always seemed to me to be so old, and to be living almost entirely in the past. Not so with these pioneers. They are young yet (even at eighty-two), and they live in the present. "Oh, what beautiful green fields!" "Do see that pretty bird!" "Look at those palms!" "How sweet the air is from the clover!" and similar remarks were exchanged all the way. We had many a laugh, for we met a great many peasants returning from market. Donkeys and camels have claimed the right of way since the childhood days of the Sphinx, and it was most amusing to see the frantic efforts of their drivers to pull, push, prod, drag and lift the creature out of the way when they heard our "honk, honk!"

The sun was making long shadows as we entered Senuris. The Oriental Sabbath would begin as soon as that great orb dropped over the horizon. Mr. and Mrs. Shenuda were at the door to meet us, and they exhausted their beautiful Oriental salaam several times over, trying to express their joy and tell how greatly honoured they felt in having such guests.

"I hope that you are not too tired," said Mr. Shenuda to Dr. Watson, "for we wish that you will preach for us this evening." "Oh, no," replied Dr. Watson, "I am ready to preach.



A VILLAGE ON THE BAHR JUSEF.

What time does the service begin?" "Well, the first bell has rung," said Mr. Shenuda, "and the second bell will ring whenever we go."

Dr. Watson preached Saturday evening and twice on Sabbath. It was Communion Sabbath, and also the day for reading the annual report and taking pledges for the coming year. After the regular sermon and Communion Service, Mr. Shenuda went up into the pulpit, and read a rather lengthy report of the year's work. They have one hundred and ninety-nine members. At the close of the report Mr. Shenuda read off the names of all those who had paid their monthly subscriptions in full, then all who had paid half or more than half, then all who had paid less than half, and then he said there were twelve members who had not paid anything, but added: "Out of mercy to them I will not read their names." Then he began going over the names again, reading the amount each one had been paying, and paused long enough for each person to rise and state the amount he would give for the coming year. Some men tried to slip out during this part of the service, but the pastor made some pointed remarks that changed their minds. Some babies up in the women's gallery got unusually noisy, and their mothers were admonished to keep them quiet. Finally, the Benediction was pronounced, and we all started home.

Then such a time of handshaking with men, women, and children! After the last child had been patted on the head, and the last baby been chucked under the chin, Mrs. Harvey slipped back into the Church to see the place where her little daughter, Annie, was laid to rest many years ago. Then we had a good look at the nice large Church. "The last thing Mr. Harvey did before we went home on our furlough after our first ten years was to dedicate this Church. He did work hard to get it all finished. When we went home on furlough the work here was turned over to Mr. Shenuda, who has been a most faithful pastor here for forty years."

We went to the pastor's home for dinner, where we were feasted on wonderful Fayum fish and turkey and other good things, that Mrs. Shenuda knows how to cook to perfection. After a little rest we went to the evening service; Dr. Watson preached, and baptized five babies at the close.

Then we returned to Mr. Shenuda's. Callers began to come in after sunset Sabbath evening. They, too, were interested in hearing about old times, for they belonged to a new generation.

"When we first came here," said Mrs. Harvey, "we brought with us two chairs, a table, and a bedstead—the first furniture of the kind that had ever been seen in Senuris. We lived in two small rooms with earth floors. As the ground was soft, our chairs, table and bed would sink into it. There was only one other person besides us in all Senuris who could speak English, and he was a grog-shop man, with whom we did not care to associate. There were no groceries or meat shops; we had to buy everything on the weekly market day or do without. We had no salt except what was got from the ground in low places. I used to wash it, and boil it, and strain it, and then set it in the sun to evaporate. That's the way we got our salt. For lights, we

used little clay lamps or candles." These remarks were interspersed with exclamations of surprise from the various callers.

Many life-stories were reviewed in reply to such questions as: "Whatever became of Ibrahim So-and-So?" or "Where is the daughter of So-and-So?" We heard of some who had been zealous and of some whose faith had grown cold; of some whose children had turned out well, and of some whose lives had been failures. Some had broadened their education by studying in Europe or America. Some had preached in the Sudan and elsewhere. Sons and daughters of this congregation are scattered all over Egypt. Many have transferred their membership to the great congregation in Heaven.

As the conversation went on, with its mingling of pathos and humour, I thought what a splendid investment our pioneer missionaries made, when they "threw away their lives and buried themselves in the mud villages of Egypt" many years ago.

Monday morning we came back by train to the city of Fayum, where we had lunch at Dr. Askren's and tea at Mr. Galloway's. Then we all returned to Cairo on the evening train, "safe and sound, and none the worse for the trip."

E. M. B.

The Close of the Eighteenth Year of The Egypt General Mission.

BY MRS. LIGGINS.



THESE are days of shaking and testing, of sorrow, heart-searching and loss. We of the Egypt General Mission, no less than others, have found them to be so. The year that is passed will always seem to have more than its share of shadows as we look back upon it, for God has made us to feel His chastening hand. Mr. David Fisher, our latest recruit, was called to higher service before even he arrived on the field, and only six weeks after this the news came that our beloved Secretary in London had also passed away. Mr. and Mrs. Logan are temporarily filling the vacancy at home, and we miss them sadly from headquarters, and now Mr. and Mrs. Steel are detained in Scotland, so we enter upon the nineteenth year of our mission life with seriously depleted ranks.

And yet the picture is far from being all shadows. God has supplied the temporal needs of the work to an extent that has surprised and shamed our faith; travelling mercies through dangerous zones, protection from invasion, acceptance with the people, some souls among the Moslems—many from among the troops—brought to the Lord Jesus, are only a few of the blessings which proved to us that the work is God's, and is one of the "things which cannot be shaken."

At headquarters in Zeitoun the absence of Mr. and Mrs. Logan is of course severely felt, but for all that the work is being

pushed on. Our Arabic monthly continues to go out on its mission, and many a letter has been received in the course of its sixteen years' existence of blessing received through its ministry. A peep into the office will reveal a sheikh hard at work, one who first heard of Jesus through the magazine's pages, and is now a really changed man, and one who knows something more of what fellowship with Him means than most of us. Miss Jameson and Miss Clinch are at present occupying Mr. and Mrs. Logan's house. Miss Clinch's time is largely occupied by work among the soldiers. The house is surrounded by camps, and in these as well as in the hospitals, Y.M.C.A. tents, and elsewhere, many a man has heard of the message of life.

In the other house the Girls' School is larger than it has been for some years, while yet another flat has been taken temporarily in Matarieh, from which an energetic evangelistic work among the many Moslem women of the neighbourhood will be maintained. It was intended to open another Ladies' Village Station, but the present state of the country, combined with the lack of suitable premises and several other considerations, led us to the present arrangement.

Twenty miles down the line is Shebin-el-Kanâter, where our hospital stands. This station has suffered more than any other through enforced absence of workers. Mr. and Mrs. Steel's inability to return has cut down the work, and Dr. Payne, owing to his military duties in connection with the Red Cross, is only able to visit it twice a week. For some months the ordinary out-patients' department was maintained as well as a few cases in the ward itself, but now that the Sister in charge has been ordered a long rest the ward is being closed for the present. It is sad to see the empty buildings—the result of so much prayer and hard work—but, thank God, the evangelistic work is as flourishing as ever, and our workers report open doors on all hands.

At Belbeis, still further from Cairo, the Lord has blessed so much that an extension of premises has become an urgent necessity, but far more than increasing numbers, we thank God for at least two souls recently brought in from Islam, who are not afraid to confess Christ. On the men's side of the work we are looking forward to seeing God's blessing as our workers seek to make use of a canal boat to reach villages in outlying districts. The establishment of a camp in this lonely place opens the door to ministry among the soldiers, and here, too, we expect to see God working.

In Ismailia, on the Suez Canal, and at Tel-el-Kebir, where there is a small out-station boys' school, the advent of the troops has rather changed the quiet routine of the work, but schools for both boys and girls are filled nearly as full as accommodation permits, and meetings, too, are in full swing.

In spite of many and distracting rumours of invasion the Suez work is being greatly owned of God. The work is housed in a block of four flats, and here again we need more room. Our workers, with their eighteen boarders and seventy day girls, are a happy household, but one needs to know the history of the work and of some of the girls to understand the reality of what God has been doing in Suez these last few years in answer to prayer.

Alexandria is our earliest station, though latest to be reopened. At present the troops occupy our workers' entire time, and one could write reams telling of what God has done; but one short extract from a recent report must suffice, and readers of "Blessed be Egypt" may multiply it almost indefinitely. "Last Sunday night, at Mustafa Barracks Y.M.C.A., the place was packed out. At the close fully 150 men rushed the platform for New Testaments and tracts. I gave the invitation to any man who was ready to accept Christ to come right up . . . and I was surprised and delighted to see twenty men all eager for a talk and prayer." Thank God that in these dark days many are thus turning from darkness to light.

So though we enter another year of work with just a tinge of sadness, God is calling us by His past faithfulness to take a firmer hold of His exceeding great and precious promises, and realise something fresh of His purposes of blessing for this land.

"Ye are the salt of the earth."

Matt. v. 13.



THESE words were demonstrated to us in a very pleasant way, some time ago, when we were in a village in Upper Egypt. We were the guests of the pastor of one of the Evangelical Churches, with whom we had spent eighteen very happy days last summer in Beit-eii.

It was our first experience of staying in an Egyptian village, and everything that took place was of great interest to us. We felt quite at home as soon as we saw the kind helper and companion of our friend and received her warm welcome. Such a home, far away from the great towns, was a blessing to thank God for. But it was the good work done by this godly pastor and his devoted wife, and their gracious influence over all the people, and indeed over the whole place, that impressed us most. We had seen nothing just like it during our twenty years' ministry in Egypt. Each evening at sunset men, women and children gathered in large numbers for instruction in the Church, and though only a small number could read, they were well acquainted with much of the Word of God, and knew from memory many passages, and could sing the Psalms in a way that was good to hear.

The Church schools and homes, all excellent buildings, told of years of arduous and unsparing toil and much unselfishness. It was delightful to hear groups of young men singing the Psalms in their homes near by, before and after the services; and we never once heard a curse, or an insulting word, or any quarrelling during the eight days we were there. We spoke to each other many times of the quiet and order and good conduct of the villagers, and came to the conclusion that it was the result of the Christian lives and teaching of our friends and of many of their people in fellowship with them. Those who live and work in Moham-medan lands will know how unusual such a state of living is.

My husband took his magic lantern, and each time he showed the pictures illustrating some of the stories of God's Word the Church was full and over full. The pastor was greatly pleased with the lantern, it was the first time one had been used in his work, and he saw how much blessing and help such an instrument may become. He would be very thankful to have one of his own. If any servant of God reading this has a magic lantern that is not now being used, and some slides, it would be of great service in this village, and would be most gratefully received by our friend. Almost all the people are very poor, so that there are no funds to buy one.

M. H. DICKINS,
Beit-eil.
MUSTAPHA PACHA,
Ramleh, Egypt.

April 1st, 1916.



The Fellowship of Faith for Moslems.

DURING the last three months we have added ninety-six to our roll of members, an average of a little over one a day. It is a great encouragement to us to find the Fellowship quietly and spontaneously growing and spreading in extent. We earnestly desire that it may grow still more in spiritual life and power, so that the Moslems may feel the effect of the movement.

At the gathering which was held at Upper Norwood, the last week in March, it was resolved to take an early opportunity of meeting again in London. Rather more than twenty met for prayer in one of the smaller rooms of the Church House, Westminster, on the 17th of May. Rev. Arthur Bradley, one of our members, presided, and we had about three hours together, from 3 to 6 p.m. A break was made at 4-15 for tea and conversation, and the rest of the time was given to prayer. It was felt to be a small family gathering, and we found that the link of the fellowship which bound us together was still further cemented. We hope to meet again in the same room before long. A letter was received from Mrs. Cleaver, expressing her wish to give us her husband's books relating to Mohammedanism. This offer was gratefully accepted, and we hope soon to send out information concerning our Fellowship Lending Library.

The first Booklet for Study Circles has been printed; "The Place of Jesus in the Religion of Mohammed," by Evan Short, of Tunis. This may be obtained from us at the rate of nine copies for eighteen pence, post free. It may be useful to those who are beginning to study the Koran. A copy will be sent to each member with our next circular letter. We ask that other missionaries may contribute from their own stores of information, for the help of those who are taking the first steps at home.

A small four-page leaflet has been brought out in response to the request made by Mr. Albert Head, at Upper Norwood,

for something suitable and of a size to enclose in letters. It is called, "Why should I join the Fellowship of Faith for Moslems?" Fifty copies may be had for one shilling. We only printed an edition of two thousand to begin with, but they were taken in a fortnight, so we have now brought out a further three thousand. Will our members send for these, and enclose them in their letters? We need other leaflets of the same kind, and shall be glad of the help of writers. We all need to keep scattering information. It is amazing to find how little many people know about the need of Moslems.

Another gathering for prayer has been held at York, through the efforts of Rev. Ivo Gregg, of Strensall. A few of our members came from surrounding parts of the country, and others joined from York itself.

We met for two days of prayer in a large old-fashioned room in St. William's College. It is more than five hundred years old, and stands just under the shadow of the Minster. The room is the one in which the Upper House of Convocation is held, and it was a wonderfully interesting old place, with walls panelled to the ceiling and mullioned windows. We went in through the ancient entrance of centuries gone by and upstairs on the broad old staircase which must have been trodden by many historical people. We were but a small gathering—thirty was our largest number—and yet we realised that the prayer that was made in that upper room might do a mighty work for God in the pulling down of the strongholds of the enemy. Several new friends joined us at our meetings. Rev. Henry Sykes, C.M.S., Jerusalem, presided at our first meeting, and was with us both days. Rev. S. W. Phillips presided in the afternoon, and Rev. T. J. Ison, C.M.S., from India, in the evening of the first day. Rev. Ivo Gregg presided on the morning of our second day, and Rev. G. F. Richardson in the afternoon. To this meeting outside friends were invited, and addresses were given by Rev. H. Sykes on Palestine, and by Mrs. Alfred Smith, C.M.S., on Nigeria, and on the great and intense need of prayer for the people of both lands. A short account of the beginning of the Fellowship was also given.

I would earnestly ask other members in different parts of the country to unite in trying to arrange for one or two days of prayer for Moslems in their own neighbourhood. It might begin in quite a small way in a private house, the purpose being to really give ourselves to persistent prayer of faith for the Mohammedan lands and their people.

On the third morning, at York, seven of us met to take counsel for the Fellowship.

Miss Richardson, our latest member, urged that efforts should be made to arouse an interest in the matter among those who at present know nothing. At each meeting she felt a short statement should be made of what Mohammedanism really is. She also desired that clergy should be asked to make intercession for Moslems on the 7th and 8th of each month, when it is mentioned in the C.M.S. Cycle of Prayer. Also that officers of every society should endeavour to press the Moslem question at Annual Meetings.

It was stated that even at a most important missionary conference, held lately, no mention whatever was made of the work among Mohammedans. We must all rouse up, and rouse others up, and give them no rest until this state of things is changed. Meanwhile let us all continue in prayer and watch for the answers. They will come flooding in upon us before long, and an army of reapers will be needed to gather in the harvest. While we pray for the Moslems, let us also pray for the reapers. At all our gatherings we have joined in intercession for our own nation at this time. A renewal of true spiritual life in England will touch the farthest bounds of the Moslem world. For this we hope in God, on behalf of the National Mission. Our soldiers and sailors, our Government and our Churches—blessing on all these means also blessing for the Moslems. We are indissolubly bound together. And it all comes back to each one of us doing the part God gives us. A member has sent me some words of Mr. Spurgeon's, on "One man of you" (Joshua xxiii. 10). "One man with God is a majority, though there be thousands on the other side. When God would found a nation He called Abraham alone and blessed him. When He would vanquish Pharaoh He used no armies, but only Moses and Aaron. If we have faith we have God with us. If the Lord sent thee, His strength will accomplish His divine purpose."

Our Leader, Bishop Stileman, has been asked to speak for the Moslems at the Keswick Convention this year. He will give an address one afternoon, just as Dr. Zwemer gave one last year. After the close of the Convention we ask all our members who may be present, and all others who wish to become members of the Fellowship, to meet together for a Day of Prayer for the Moslems on Monday, July 31st, at 10 a.m., in Bethesda, High Street, Keswick. It is a little street leading parallel with the Church walk, and next to it on the town side. We hope to have Mr. Albert Head with us. Before we separate we shall have a Fellowship Conference, to consider together its development and advance.

There has been some thought of having "a Fellowship House" together at Keswick, so that some of our members could share in taking lodgings for the ten days or fortnight. Will anyone write to me if they would like to join in this way; also will any member help in undertaking the work connected with this? We should like our distant members to know that we shall be praying for them on that day, and we will ask them to keep it as a day of prayer themselves. Let us all pray for each other, that the Holy Spirit may fill all our hearts, and rest upon us for this special service to which our Lord has called us.

"God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord," even that we too may seek and save the lost.

Your sincere Friend and Fellow-member,

ANNIE VAN SOMMER.

Whit Sunday,

June 11th, 1916.

From Mr. J. Gordon Logan, one of our Members.

"I have a stewardship intrusted to me."—1 Cor. ix. 17.

Two Judgment Seats filled Paul's horizon: one to which Christless multitudes were hastening, unreached by the Gospel of the Grace of God; another before which he himself must stand to give an account of his stewardship of that Gospel (2 Cor. v. 10). It was a tremendously solemn thing to Paul that Christ had redeemed him, a dying man, and intrusted him with the Gospel message for dying men. As he thought of the wonderful grace of God that had sought him, the chief of sinners, and won him, and saved him, he cried out of a full heart, "I am debtor both to Jews and to Barbarians . . . so as much as in me is I am ready to preach the Gospel" (Rom. i. 14-16). And again, "Necessity is laid upon me: for woe is unto me if I preach not the Gospel. I have a stewardship intrusted to me. I am become all things to all men, that I may by all means save some" (1 Cor. ix. 16-27).

In the light of Paul's attitude, how cold God's people are to-day; the same stewardship is intrusted to us; the same responsibility to give an account; the same perishing multitudes, passing on to an unknown eternity; but where is this passion for their souls, this zeal for Christ, this abandonment to God, this holy fear of coming short in the account of our stewardship? God has given us untold opportunities of taking His Gospel to the ends of the earth. What facilities for travel, what open doors He has set before us; but we have not entered in as we might have done, and to-day, 2,000 years after Christ commanded His followers, "Go ye into all the world and preach the Gospel to every creature," probably three-quarters of the world's population has not yet heard the Gospel. Egypt is not an exceptionally neglected field, it is perhaps better occupied than many Moslem lands, but we find to-day over sixty towns in Egypt, with an average population of 15,000 each, unoccupied by missionaries of the Cross, and these towns are usually the centres of great untouched districts teeming with villages. Of the 12,000 villages in the Delta, less than twenty have missionaries resident in them! Oh that God might give us afresh the vision, and the sense of responsibility, and the consuming zeal, that will lead us out in prayer and service and sacrifice for the souls of perishing men. Let us ask specially that many of our young Christian soldiers in the Near East, in India, in Africa, as they are brought into contact with the need, may hear the call of God, and consecrate their lives to carry the Gospel to these dark lands. Already in Egypt some bright Christian soldiers have told us how it has been laid upon their hearts to offer for the field when the war is over.

From one of our Members.

It is a personal hope that the Fellowship may continue to serve the Moslem world along the lines indicated by the Lord at Keswick, laying other institutions under contribution for information, education, and propagation. There is a definite place, it seems to me, for this essentially esoteric ministry, and, although less spectacular, it may, in God's view, be of more value.

I fear that if study, meetings, publicity and propaganda are

emphasized, the work may, with all good faith, be left to the qualified few; but if the dominating and distinguishing characteristic is intelligent intercession, as the Alpha and Omega of the members' service, work will be done whose magnitude the reaping angels alone can measure.

Is it not possible that such a singleness of aim may attract missionaries to join and to consider it worth while to keep us informed minutely and regularly of the needs, who, if the work be more pretentious, may fear that it is but another missionary "method" or "expedient"? May we not also hope that many of God's hidden ones may gravitate to the Fellowship as a chance of real service for Christ the intercessor Who "give Him no rest and take no rest" till the work is done? Might not this distinctive character be at once emphasized in the leaflet you are preparing? You will know that I am very far from undervaluing the need and place of education and advocacy (this has been my work for fifteen years), but in the Fellowship I seem to see God's call to the challenging of Islam from the vantage ground of the Throne of Grace, and from that only.

Have you thought of allocating to any member or group of members a special bit of prayer work—ensuring definition of interest and directness of aim? To some folk the whole problem is best visualised in and by means of a microcosm.

Yours in fellowship,

ERNEST E. GRIMWOOD,

(Late Hon. Sec., Central Asian Mission).

The American Missionary Association met in Cairo, January 25th of this year, but several Committees and Boards had been meeting several days previously, in order to have reports of the work ready for the meeting. Three evenings were devoted to meetings, when Mr. Charles Inwood addressed the members of the Association, and his remarks were very solemn and helpful. Lord Radstock came in to one afternoon session, and made a very pleasing address. He came to Cairo in the interests of the Y.M.C.A. work among British and Colonial troops. Our Mission, seeing the need for more help in that line, set apart three of our younger men to work among the troops which are stationed at Sidi Bishr Camp, around our summer mat houses; and one member was asked to assist Mr. Walker at Benha, among the men there. Our Mission felt the need of more workers, especially for the medical department, and young women to superintend the schools, as several are due to go home on furlough this year. News came of the death of Miss Paden's mother a week before our meetings began, and word came in a few days of the death of Miss M. A. Smith's mother, at the age of ninety, and also of little Josephine Hunt, who had been taken to America last summer to be educated.



CHRIST IN FLANDERS.

1.

We had forgotten You—or very nearly,
You did not seem to touch us very nearly.
Of course we thought about You now and then,
Especially in any time of trouble.
We knew that You were good in time of trouble,
But we are very ordinary men.

2.

And there were always other things to think of.
There's lots of things a man has got to think of:
His work, his home, his pleasure and his wife,
And so we only thought of You on Sunday.
Sometimes, perhaps, not even on a Sunday,
Because there's always lots to fill one's life.

3.

And all the skill in street, and lane and by-way;
In country lane, in city street or by-way,
You walked among us, and we did not see
Your feet were bleeding as You walked our pavements.
How *did* we miss Your Footprints on our pavements.
Can there be other folk as blind as we?

4.

Now we remember over here in Flanders
(It isn't strange to think of You in Flanders),
This hideous warfare seems to make things clear.
We never thought about You much in England.
But now that we are far away from England,
We have *no* doubts, we *know* that You are here.

5.

You helped us pass the jest along the trenches,
Where in cold blood we waited in the trenches,
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness.
We're are glad to think You understand our weakness,
Somehow it seems to help us not to whine.

6.

We think about *You* kneeling in the Garden;
Ah God! the agony of that dread Garden.
We know You prayed for us upon the Cross.
If anything could make us glad to bear it,
'Twould be the knowledge that You *willed* to bear it.
Pain, death—the uttermost of Calvary's loss.

7.

Though we forget You—You will not forget us;
We feel so *sure* that You did not forget us.
But stay with us until this dream is past,
And so we ask for courage—strength and pardon.
Especially, I think, we ask for *pardon*,
And that You'll stand beside us to the last.

From "The Spectator."

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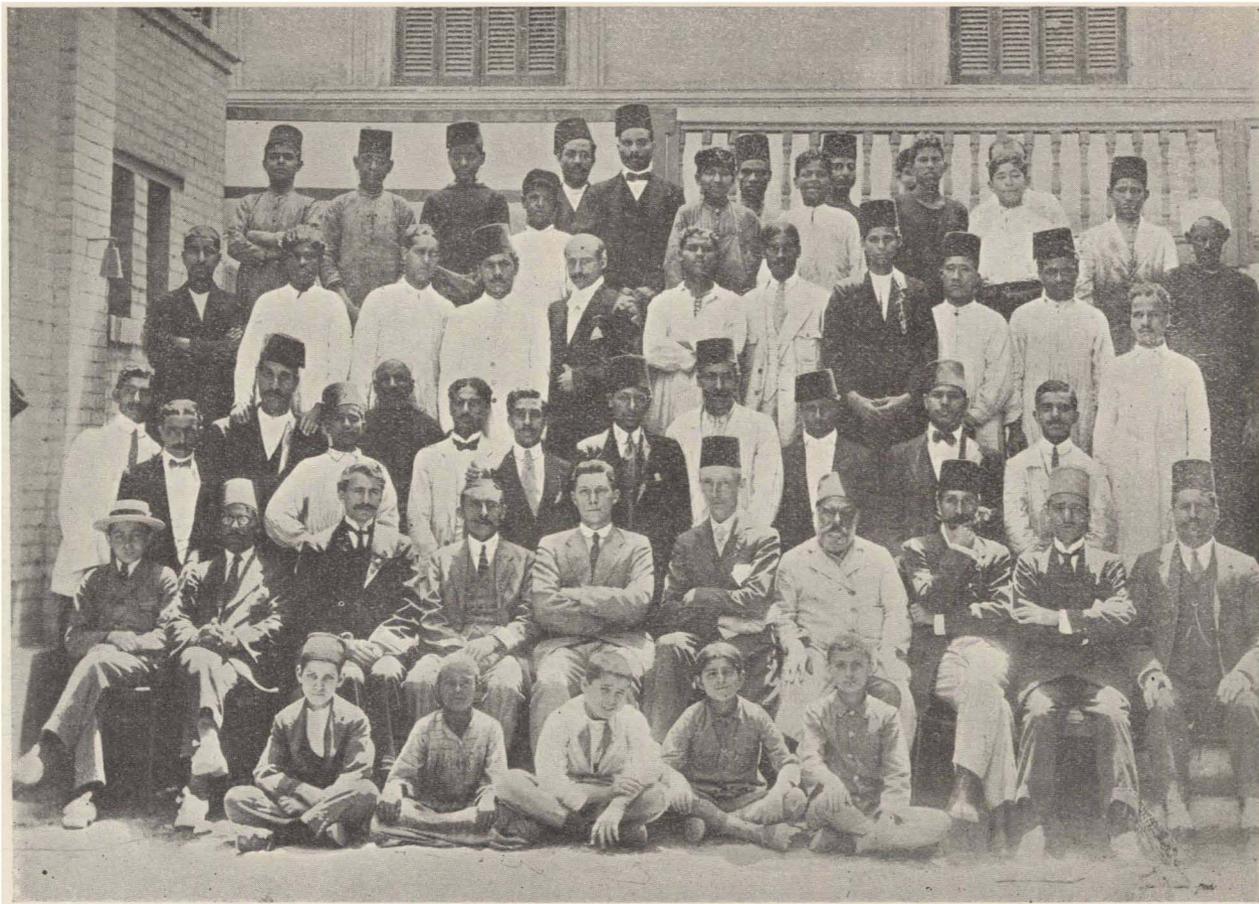
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From "The Spectator."



NILE MISSION PRESS STAFF AND WORKMEN.

“Blessed be Egypt.”

VOL. XVI.

OCTOBER, 1916.

No. 68.

Editorial.

“The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem.”—ISAIAH II. 1.

*“The word which came to Jeremiah from the Lord, saying.”
—JER. XVIII. 1.*

“The word of the Lord came expressly unto Ezekiel the priest.”—EZEKIEL I. 3.

“In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel.”—DAN. X. 1.

In preparing for the near coming of our National Mission do we not need to ask intently and continually that the Word of the Lord may come to those who are to speak, and that they may know it, and speak not their own words, but the words which shall be given them.

And in this matter it is not a new revelation of unknown things for which we ask, but that God's own words may be spoken through their lips: words that will never return to Him void, but which shall speak life to dead souls, and they that hear shall live.

The promised effectual power of the Word of God is still with us. We need to hold it fast, and rely upon it, as the weapon that never rusts, the message that never grows old, the living seed that cannot be killed.

Believing this, we have a special interest in the effort that is now being made at the Nile Mission Press to issue short portions of the Arabic Bible (called Portionettes) in tract form. We have four of the Psalms as one tract; the fifty-third chapter of Isaiah as another; the last two chapters of the Bible; and several others. These are sold at cost price, and are produced in the first instance by means of different people adopting them one by one. About 5,000 copies of a tract can be printed for £2 12s. 6d. It may be a special joy to some of our friends to feel they can by this means do a little direct mission work themselves. They can, by causing one such Portionette to be printed, send these very words to thousands of Moslems. Some may like to choose the chapters to be thus brought out.

Similarly we are wishing to prepare for issuing illuminated Arabic text cards as soon as the war is over. The words of the cards that are already prepared for lithographing are given on one of our pages, and friends may like to choose some special text for themselves, and send in the cost of its production. Let us unite in making it our aim to sow the Moslem world with the Word of God. When the Moslems have once begun to read

it, they want to read more, and they will increasingly obtain for themselves the whole Gospel, or Bible, which is brought out by the British and Foreign and American Bible Societies. "*Heaven and earth shall pass away, but My Word shall not pass away.*" We may be workers together with our Lord as we scatter His words among the people, in sure and certain hope of eternal life for them.

The purpose which we have so long had, of undertaking definite extensive work for Moslem children, is beginning to be realised. Miss Lilius Trotter and Miss Haworth are returning to Egypt to give a winter's work to the production of literature for women and children. We also welcome Miss Constance Padwick, as she takes up the Secretaryship of the Children's Department of the Nile Mission Press. She will enter on her new duties in Cairo early in November. The first work she will have to undertake will be the study of Arabic, and of the Moslem children, their thoughts and capacity. At the same time she will seek to come into touch with those who are working among children, and learn all that is being done, and all that is needed to be done.

We ask on her behalf the sympathetic interest of all who care for the children in the work to which she is devoting herself. Miss Padwick comes to us from C.M.S. Headquarters, where she has worked for some years in the Young People's Department.

We are very sorry that it is needful to reduce the number of our pages temporarily by one-third, owing to War prices. We earnestly trust that it will not be for long.

Mr. Ernest E. Grimwood, Elim, Chasecourt Gardens, Enfield, has undertaken to act as Secretary for "The Fellowship of Faith for the Moslems" for the next few months. There are now upwards of five hundred members; and we ask the help of all who care for the Mohammedan world in extending our sphere, and adding to our numbers. We want someone to act as Secretary in Canada, and Australia, and South Africa; also in Holland, and Denmark, and Norway and Sweden. In every land there is a group of those who care for the Moslems, and it is our desire that all should be drawn into unity of faith and service and sacrifice on their behalf.

After this year the Fellowship news will be printed separately in circular letters and leaflets, but we shall put items of information quarterly in "Blessed be Egypt," and it is possible that some of those who have taken in the magazine as members of the Fellowship may like to continue to subscribe for it on their own account.

We have been asked by Mrs. Marshall Fox, one of our members, to make known the industrial work among the Refugee Armenians at Port Said. She and her husband are working amongst them. Some of our readers may be glad to know of the carpets that may be obtained from them.

The Nile Mission Press.



"Moreover, it is required in stewards that a man be found faithful."—I COR. IV. 2.

WE are continually reminded in God's Word that those who have received the "glad tidings of great joy" are to count themselves only as stewards.

The Christian who hugs to himself the fact of the saving grace of Christ has hardly started to live the Christian life, and becomes stagnant and fruitless. The Apostle felt this intensely. His burning zeal for souls was manifestly the result of apprehending that he was but a steward of the "Mysteries of God." But, he continues, "it is required in stewards that a man be found faithful."

How this cuts home to some of us. We go on bravely for some years maybe, and then the pertinacity of prayer dwindles—the desire to seek the lost wanes. Why? Usually the cause of the lagging footstep is lack of communion with God. The things of the Kingdom press and take the place once given to communion with the King. Or it may be in these days that the strife of nations has become a lure. The newspaper has in some sense come before the Word of God. We need to see to it that in communion we are faithful, in prayer also, and effort, but especially in communion with God Himself, for how can the steward be faithful in his stewardship unless he receives his commissions direct from the One to Whom he is steward. Communion with God is at the root of every other activity.

By the time our present issue is out, Mrs. Weaver (the wife of our Business Manager) and her two small sons will, we trust, be well on their way to Port Said. After a year of separation we wish them God-speed to their new home in Cairo. We trust their sojourn in Egypt will be a time of rich blessing to each of them.

Miss Van Sommer hopes to sail from Birkenhead to Egypt with our new worker, Miss Constance E. Padwick, on October 26th. Much prayer is asked for their voyage. We do most earnestly and heartily extend to Miss Padwick our welcome, and would assure her of our prayers. We bespeak for her also, as she faces the childhood of Islam with its new generation of five and a half millions, the continued prayers of our friends in the homeland. We trust also that all workers among Moslem children will get into touch with Miss Padwick as soon as she arrives in Cairo in November, sending her their suggestions as to what literature is necessary in their own particular field of labour. Miss Padwick will be the Secretary of the Children's Department of the Nile Mission Press.

We were all deeply grieved to hear of the illness of Dr. and Mrs. Zwemer and their children. We trust that God will soon restore them completely.

The work of the Press has gone on during the summer more strenuously than ever, and, far from having to reduce the staff as in other years, we have had to increase it.

We are also hoping to add another printing machine, which

Mr. Weaver feels to be a necessity. If any of our friends would like to send a contribution towards this object, we shall be most grateful. The cost will be about £120.

During the summer two attempts have been made to reach the better class Moslems at the seaside resort of Ras-el-Barr. On the first occasion the colporteur met with some difficulty, but on the second was warmly welcomed by the Governor.

A good deal of interest was awakened in our work at the home end, this summer, at the little seaside town of Crail, on the Fifeshire coast. As one preached on a Sunday evening to a large congregation in the United Free Church, one noticed that all of the ministers, of whom there were about seven present, were very much interested, and notes were being taken. Let us pray that they may go back after their holiday to arouse more interest in their congregations on the question of Missions to Moslems. One result has been that we now have a Local Secretary in the place, and we welcome Miss Winnie Walker, 2, Temple Crescent, Crail, as one of our helpers.

Will our friends also note that as Miss Zöe Johnson has left Barnet, our new Secretary there is now Miss T. Godfrey, 34, Normandy Avenue, Barnet.

We are still wanting openings to tell of the work during the autumn and in the New Year, and shall be most grateful to any who will arrange a Meeting for us.

Above all, we need to pray still more. In view of the recent happenings at Mecca and Medina, and of the changes consequent upon the present war, and the extraordinary willingness of many Moslems to read anything Christian, we must press the battle to the gate, ayé, and even on right into these strongholds which have for centuries defied the Son of God. Only prayer will accomplish it, but prayer will do it. May we be kept faithful.

JOHN L. OLIVER,

16, Southfield Road,
Tunbridge Wells.

Secretary.

During this "record" summer, with the thermometer standing at 114° F. in the shade as early as May, the Nile Mission Press has pursued the "even tenour of its course." Our statistics show that we have worked as fast this summer as any other time, not losing a single half-hour in any department.

It is true that Mrs. Upson had thirty-three days in hospital, and had to leave for the coast on June 3rd, but the Cairo mails were regularly delivered to us, and so a good deal of literary work was accomplished before the writer's return to Cairo on July 28th.

During the period of absence one short journey was undertaken across the Delta to encourage the colporteurs, but it only lasted five days. In our next issue will be found some account of it and its outcome.

Elsewhere will be found a short description of a few days in the Delta during May. Attention is directed to the readiness of Moslems to enter upon religious discussion, the starting-point for which is usually one of our publications.

I am happy to report that Sheikh Abdallah has almost recovered from his attack of apoplexy, but he is decidedly not strong mentally now; he does a good deal of literary work as

regards quantity (varying it by a dip into the newspaper !), but his work is not so strong or vigorous as it used to be. His wife seems once again to be "coming nearer," but their son, who had been expelled from the house on account of his viciousness, a day or two before his father's illness, is working at a motor garage in Alexandria, and shows no sign of returning. On the whole, the wife is much more worth the concentration of one's prayers than is the son.

There is one point that I have often thought of, but never before referred to, *i.e.*, my great regret at being unable to keep up personal correspondence with all our Nile Mission Press local secretaries, some of whom have written me the kindest of letters. It has also been a joy to receive extremely cordial letters from Messrs. Baker and Russell, formerly in the work here. Will all our home helpers, more especially those who write to us, read into the "Reports from the Field" all the personal salutations that are intended.

Our thirteen colporteurs were given a holiday of nominally twenty-one days, but alas, funds being always so slack for this promising work (three men are specially supported), we were obliged to reckon the days of the spring Convention in March as part of the holiday. In any case, they were grateful for the seventeen or eighteen days left, as last year they had no holiday !

May I take the opportunity to appeal for continuous prayer for Port Said? We have not by any means dropped the scheme for having a book depôt and evangelist at that busy port. In fact, if I can succeed in getting a military permit to visit that town (a thing which is very difficult to obtain these days), I hope to go down at the end of August, that we may keep things in sight, and formulate our plans before the war actually ends. We have in view (at least, in distant view) a possible worker for Port Said, but need to see our way to sufficient funds for his support, and for the heavy rent, etc., etc., before we start.

One thing is certain—if we want to send our literature into Palestine, we must secure our footing at Port Said first, as that is the natural "line of communication."

ARTHUR T. UPSON,

37, Sharia Manakh, Cairo.

Publication Superintendent.

10/8/1916.

Referring to the records for 1915, I see that our Printing Department staff numbered 24 in April, and was reduced to 19 in July, when also the working hours were reduced by one-third : this year we have been enabled to keep our winter staff of 44 in full employment, and, indeed, overtime has sometimes been necessary. This figure does not include our office and bookstore staff of 11, or the 13 colporteurs.

We have recently commenced for the American Mission the biggest undertaking in the history of the Press—the production of a Psalm Book of 800 pages, words and Arabic Tonic-Sol-Fa music, and three supplementary or companion books. The number of pages will total over 15,000,000. At the same time we are anxious that this should not in any way restrict the production of our own publications, and I would therefore again ask our friends to remember the needs of the Press in the matter of

additional machinery and equipment, as mentioned in the last Annual Report.

Our third leaflet for the troops, "How he got the V.C." (a story of answered prayer in the present war), has been gladly welcomed by workers, and I have heard of a number of soldiers who have adopted the practice of enclosing a copy with every letter they write. May God richly bless the message.

Cairo is in many ways a fine city, with its splendid modern buildings, electric tramways, electric lighting, etc, but until now the system of drainage has been a very primitive one, and undoubtedly has been the cause of much sickness, and a high rate of mortality. At the present time, however, all the streets are "up," and an up-to-date system is in course of installation. Within a few days our N.M.P. building will be connected, much to the advantage of our employees and those of us who are residents. This work is costing nearly £100, but is essential.

We also propose, during the next month or two, to double the size of our Book Depôt, by taking in a shop now occupied by a native upholsterer. We desire to provide a comfortable room where those anxious to read our books or to have conversation upon spiritual matters may find the opportunity. We ask for assistance in the furnishing of this new room.

In conversation with another young Englishman the other day, he told me how, whilst travelling here a short time ago, the guard of the train (an Egyptian) showed evident desire to talk with him, and presently, taking a pamphlet from his pocket, asked him if he were a Christian. In this way the railway man, overflowing with the joy of the knowledge of Christ, was seeking to lead others to Him—even Englishmen!

I do not know whether the booklet came from the N.M.P. machines, but, at any rate, there are thousands upon thousands of others like it, each proving a blessing to some heart or a tool in some one's hands to the Glory of God. HELP TO KEEP THE STREAM FLOWING.

HOWARD J. WEAVER.

O Lady Dimyâna! (by one of our workers).

Mr. Upson asked me to visit with one of our Nile Mission Press colporteurs the "Festival of St. Dimyâna," at Belqâs, in the North of the Delta, or, as it is called by Copts, "Birthday of Lady Dimyâna." In that place an annual celebration is held, and attended by 5,000 souls, who erect tents around the convent, and spend about a fortnight selling and buying all kinds of meats and drinks. The majority spend the time in drinking until after midnight. At dawn you see amazing things—people violently ill; some complaining of disease of stomach; others saying, "O my heart! O Saintly Lady!" and some attacked by severe pains. But what is more striking is that, after suffering all this, they do the same again next night.

This celebration is very ancient, going back to the year 400 A.D. At the time of the growth of Christianity in Egypt, still a heathen country, a young girl asked her father (who was a governor at Belqâs) to build her a convent to worship God in, with her girl friends. Her father complied with her wishes and built a convent, 15 kilometres north of Belqâs. It happened that

the Roman Emperor asked the father of Dīmýâna to offer sacrifices to the idols, in order to gain the consent of the heathen people, and thus keep him in his post. At first the father showed signs of submission to the will of the Emperor; but when his daughter heard that her father was going to offer sacrifices to the idols, she sent a letter entreating him not to submit to the will of the Emperor, and so he contemptuously disobeyed the order. When the news reached Diocletian, the Emperor, he was greatly annoyed that a feeble girl had rendered vain all his orders, and he poured the poison of his indignation not on the father only, but on the daughter also. He arrested her with all the other nuns, and asked them to offer sacrifices to the idols, but they refused, and so he tortured them severely. At last, when they clung tenaciously to their faith, their heads were cut off. That convent was used afterwards by their fellow-nuns, and is still standing to-day north of Belqâs.

I stayed there four days, during which period many religious discussions took place.

(1) The first incident took place between me and one of the Coptic priests. He said, “I believe that the fall of our first parents in temptation, by eating from the tree, was something previously arranged by God, or, in other words, something which was *necessary*. Why, then, was Adam driven from Paradise, and punished for a sin which he did not commit except by the will of God? Either we say that God is unjust—God forbid!—or cling to the Islamic belief that it was written from eternity that they should be driven out.”

I said to him, “When we believe such a thing, we lower the human race not before God alone, but before man himself. Let us turn back to the Scriptures and see how God created man (*a*) in His own image; (*b*) gave him dominion over the birds of heaven and the beasts of the earth. ‘In His image’ means extreme perfection, and the dominion is the sign of reason and respect. Man was perfect in image and perfect in reason. Would it be wise, then, to use this beautiful creature as a hard and unreasoning instrument which goes forth to good or evil according to destiny? No! God is supreme. I will give you an example. Suppose that I bought a good horse, and put on him a golden saddle highly adorned, and after that I took the horse and tied him to a sakiéh for drawing water from a canal. Would you not consider it mean to put things in their improper order? Think a little of the progress of man in sciences and inventions. Do not these things explain that man was naturally endowed by faculties of understanding from the very beginning? How will it be right then to say that everything was arranged for him from eternity? The fall of man in sin was by his own will, and he had no excuse at all. It is true that God knew, but we ought not to consider the knowledge of God as an argument for His will. Such a belief, *i. e.*, ‘It is written on the front of each man that he is destined to good or to evil,’ is an awful mistake. It leads to despair and acts as a barrier in the way of our spiritual and material progress.”

(2) *The Second Incident.*—One of the priests explained to us the rending of the veil of the temple and rocks, when Jesus yielded up the ghost, thus: “When Jesus cried with a loud voice, saying,

'My God, My God . . .' and yielded up the ghost, heaven and earth quaked, and the angel Mikhail was furiously angered: So he took off his sword to beat the earth and crush it. God called him, 'Mikhail, Mikhail, stop, don't do anything'; but 'the sword preceded blame,' and its edge had touched the temple and rocks, causing their rent."

I said to him, "Do you think that in heaven there are sensual passions as on earth, and do you imagine that one of the arch-angels desires revenge, making no difference at all between our earthly feelings and those of holy angels? The Scriptures teaches us that in heaven there are neither sorrow nor anger, and those who are in the presence of God are far removed from all sensual passions. Why do you not explain such an event spiritually, and say that by the shedding of Christ's blood on the Cross complete forgiveness was given to the world, and by His death the barrier between us and God was taken away? Thus we now have approach to God, and He need not speak to us through lightning and thunder, but directly to our hearts, without any other means, because the barrier is taken away."

After that we bent down our heads and thanked God for His infinite love and mercy.

(3) *The Third Incident.*—One of the priests said, boastingly, "The Coptic Church is the oldest and first Church in the world; all other Churches are indebted to her, and she is rightly called 'their mistress.' Her glorious history is full of martyrs and saints, and we are the forerunners of religion, and none else."

I said to him: "All that you have mentioned concerning the history of the Coptic Church is right, and none can contradict you, but let me ask you a question. Can this history, with all its events and martyrs, save man from sin and draw him near to God, or can we say that the posterity of all those martyrs and saints are free from the slavery of sin and the devil? Follow me to these tents, and you see the great influence of the devil; is not our judgment much greater because our forefathers were martyrs for Christ and we are martyrs for the devil? Be sure that this will grieve our martyrs and saints, and the Holy Ghost, Who is in our hearts, and we ought to follow their steps in action and life. Take, for instance, the history of Lady Dimyâna, in whose convent we are guests at present. Would it not be profitable to speak to these multitudes about her history and how she sacrificed her life, because she hated sin; and if she could now be raised from the dead she would abolish these things which are contrary to religion and health. Since she gave up her own life to escape from evil, how could she allow you to do such things in her house?"

STEPHANOS 'ARIF.

A Colporteur's Report on the same Festival.

This year's visitors to the feast of St. Dimyâna's birthday are less than you saw yourself previously, but more than last year. Colportage in this year was much better than in past years. Last year there were two places for the sale of spirits, but this year there was only one. Places for the sale of spirits used to be crowded. I have seen an encouraging result from gratuitously distributing my circular against drinking, which you kindly printed for me at the Nile Mission Press.

(1) One evening an "Orthodox" tax-collector took a circular from me, and the next morning he asked me for twenty others. He took them, and hung some on the Post Office, some on the Station, some on the Court, some on the railway waggons, and some on the corners of the streets. It happened that I presented some of these to a friend of mine in B—; he said that he had seen them on the station; also the station-master of Sakha said that he had read them on the waggons of the train. I trust that God made use of them.

(2) When I visited B—, a man confessed before me that since he had read this circular he had given up smoking. I said that the circular was especially against drinking. He said, "I am not accustomed to drink, but gave up even smoking as result of the teaching of economy in this circular."

(3) I presented this circular to an educated Moslem in the district of B—, and when he read it he promised to give up drinking henceforth. I asked the chief clerk to watch him, if he fulfils or breaks his word.

DAIF GAYED, Colporteur.

Other Colportage Reports.

While distributing in B—, I offered some of my books to two Moslems who were sitting at a coffee-house. After I saluted them, the one said, "We are Moslems, and ought not to touch your books." I prayed in my heart to God, and then the other said, "Why not look at these books; show us what you have got," and signs of desire for reading the books were upon his face. I offered to him, praying to God at the same time that he might choose a book, which might influence his heart, and show him the difference between light and darkness. He bought from me some books, and I went my way, praying God that this seed might fall on good ground, in order to bear fruit thirty, sixty, and a hundredfold.

An army fighting Jesus.

It happened that I offered my books for sale to some Christians. They escaped from me, knowing that I am a Protestant. I did my best in offering books to them, but they refused them each time. God led me to advise them to buy such books, as they are the only weapons against the enemies of Christ, but, unfortunately, they wished not to hear. I said to them, "Ought you not to take such books in the place of newspapers, which are of neither use nor harm? After being convinced, I offered to them "Incontrovertible Realities," "Wounds of a Friend," "The Insulted Christ," and they bought them. These booklets opened their hearts and enlightened their minds. Every time I meet them I offer them necessary food for their souls, and, by God's grace, they shall become zealous in His love.

On the "Alleghany."

During the month of May the writer was invited by Rev. S. A. and Mrs. Work, of the American Mission, to address one or two meetings at Aga, Mansura, staying with them on the Delta boat, the "Alleghany," which is full of happy memories of Dr. Pollock's medical work, and Mrs. Pollock's and Rev. W. L. McClenahan's evangelistic work.

The route lay through Banha, thence by the Delta Light Railway, a two hours' journey, through fertile provinces, crossing large canals, on the banks of which are populous towns and villages.

The station-master at Banha, having inadvertently charged wrongly for my ticket, a native inspector of the Light Railway walked along the footboard and asked for the difference. Along with the cash he was given one copy of "Al-Bareed al-Masry," the magazine of the Postal Telegraph Christian Association, of which my wife is Hon. Secretary. Five minutes passed and my head was again lifted from my work to see the doorway darkened by the body of the inspector leaning in and handing a year's advance subscription on his own initiative. Now this man is a Christian, apparently a real one; but in any case I often alight from a train to hand in a sample copy to the travelling Post-office van which is found on most trains, and since more than half the post officials are nominal Christians, the bread thus "cast upon the waters" is, as a matter of fact, often seen again, and not always after *many* days.

Is it not remarkable how things fit in together or "are fitted together"? (Rom. viii. 28)—(a) Writing the Gospel message in magazines, (b) printing and publishing of books and tracts, (c) distribution by means of colporteurs, (d) following up the written message by means of personal talks with groups of Moslems, or evangelistic meetings for nominal Christians. In other words, we need always to balance together "Production and Distribution," "Distribution and Production."

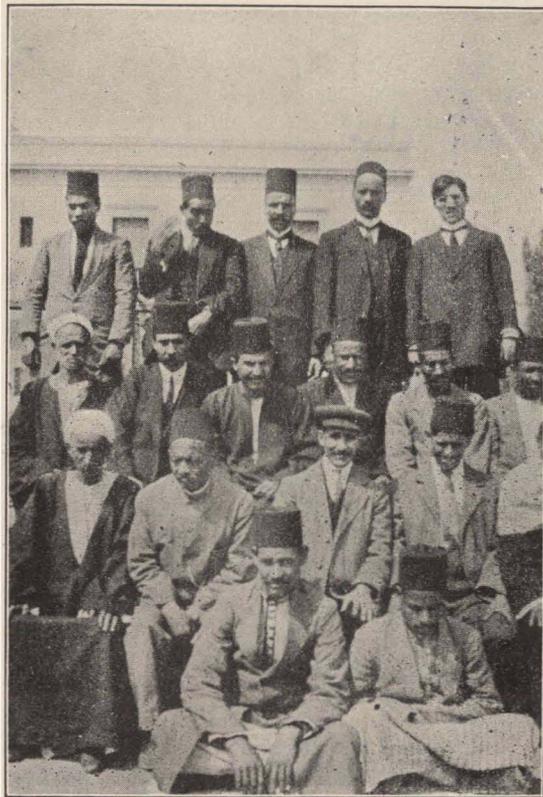
At Aga one found again how things fit in together. Dr. Pollock has had to be away to help at Assiut—no doctor, no Moslem patients to address, hence no visitation of exclusively fanatical villages. On the other hand, no medical work—then this is the chance for Mr. Work to go to all the villages where the American Mission has little schools. These provide a suitable building for nightly evangelistic meetings, while the work for Moslems is principally done by means of paying and receiving visits, though not a few of them attend the meetings. Mrs. Work had a Mansura Biblewoman with her to assist in work among the women.

At one time as many as six or seven gentlemen (all of them Moslems) came upon the deck of the "Alleghany," which constitutes its "sitting-room," and after the inevitable coffee and salutations, one of Dr. Zwemer's newest Nile Mission Press tracts, that entitled "Aqiqa," was handed to them. One of them began to read aloud, and the others to interpolate remarks. They all agreed that the custom of sacrificing a kid (on behalf of a child) was a good one; but on being asked just this question, "Whence came the idea of sacrifice then? for Islam is a non-sacrificial religion on the whole," most of them were silent. One man, who seemed to be a sort of "know-all" among them, straightway expounded the idea of the Levitical sacrifices being types of our Lord Jesus Christ, the One Sacrifice for the whole world. The others opened their eyes widely, but excused this one "heretical" Moslem, for had he not been educated in an American Mission School!

Later on some eight or nine others came up; these were all

Christians, most of them real ones, being members of the Church at this little out-station. The Postmaster, who is a Church member, and was one of the first to encourage my wife to go ahead with the P.T.C.A. paper—I think his own contribution was inserted in the first number—brought his wife and other ladies to visit us later on.

Our meeting at the school was squeezed into three small rooms for lack of a hall, men being in one room, women another, and children across the way; but the speaker stood up manfully, all alone in the centre place, and delivered his message.



COLPORTEURS AT ZEITOUN, 1916.

After two happy days spent in this fashion, Mr. and Mrs. Work got my breakfast about 5-45 a.m., and at 6-27 the train left for a two and a half hours' journey to Zagazig. Here the colporteur was visited, and I was entertained by Mr. and Mrs. Hart (American Mission). Some may like to know what the colportage superintendent talks to his men about on such visits. Apart from reading and prayer there are always topics of "business" to touch upon, and on this particular occasion the chief subject was the colporteur's approaching marriage, and the large "dowry" he had agreed to pay for the lady. The only wage-

earning child of old, out-of-work parents, he had signed an agreement to pay twenty pounds for the lady! When I scolded him, he said, "O, but she's worth more than ordinary girls, for she can not only read Arabic, but knows *English* well!"

The worst of it is that, as he will never be able to save up twenty pounds, he will begin married life *in debt*, and probably never get out of it! One almost thinks of starting a sort of "marriage bureau" some day: it would keep us very busy crediting the savings, and not allowing marriage without previous saving!

At 3-30 a start was made, but the temperature was 110 in the shade (or would have been had there been any shade)!

The train was nearly full of despatch-bearers and others, all from the great new camp at Tel-el-Kebir. Poor fellows, how they felt the heat! Divesting themselves of everything but vest and trousers, they vainly tried to keep the dust and flies from settling upon them. In fact, the corridor had a ludicrous appearance, so many men, unable to get a whole seat to lie down, had hung out their feet in the passage. Some of these brave fellows, recently out from England, would no doubt have complained last year if their thermometer had reached 80 or 85; but here they are, often marching in "roasting" dust-storms, and falling out, I am sorry to say, by the way.

At Benha I saw a sad sight. Our colporteur, who has received much kindness from Rev. R. W. Walker, American Mission, has lately been able to bring down his wife and children from Upper Egypt, but, as he is comparatively new to his post, it is very up-hill work at present. Insisting on a personal visit to his room, I was shocked at the sufferings of the family as a whole, and the memory of it remains with me even now. Their entire discomfort was not, however, so much due to lack of money as to (1) the unusually hot May of this year, (2) the bad choice of a room, *i.e.*, on a roof, with thin wood or plaster wall, (3) the comparative unsuitability of the wife and mother, who seemed to have no idea that cleanliness would bring her sick children better health.

The writer returned to Cairo, thinking furiously such thoughts as these: Can a river rise higher than its source? Can the colporteur's life rise above his *family* life? Can he lift his fellow-men higher than his *own* life?

To your knees, O prayer-helpers, remembering the wise words of Mohammed, "Paradise is under the feet of the mothers." O for colporteurs' wives able to train and care for children. O for ladies at home (themselves wives and mothers) to pray our colporteurs' families into shape.

Like Kitchener we report, "Thanks for 500,000 men, but more, more, and *still more*; we shall win through, but only if *YOU* do *your bit*."

ARTHUR T. UPSON.

NOTE.—The block sent for insertion in this number represents the colporteurs present at the Conference, as described in the Annual Report. Taken during a sandstorm, and engraved by a native engraver in Cairo, it is not of first-class quality, but it is worth cutting out to pray over.—
A. T. U.

Illuminated Arabic Text Cards.

BY MISS I. L. TROTTER AND OTHERS



THE following are the texts which have been prepared for lithographing by Miss Trotter. We want to be ready to bring them out as soon as possible after the War is over. At present the cost is prohibitive, but later we expect to get them done for less. Will friends send in sums of Five Pounds for the production of any card they like to adopt. If a card costs £10 two people can adopt it:—

Words concerning our Lord Jesus Christ:—

Square shape.

- No. 1.—“Neither is there salvation in any other, for there is none other Name under heaven, given among men, whereby we must be saved.”—Acts iv. 12.
- No. 2.—“Jesus saith, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.”
—John xiv. 6.
- No. 3.—Words from the prophesy of Isaiah lii. concerning our Lord Jesus Christ:—
“He was wounded for our transgressions. He was bruised for our iniquities.”
“The chastisement of our peace was upon Him, and with His stripes we are healed.”
“All we, like sheep, have gone astray. We have turned every one to his own way.”
“And the Lord hath laid upon Him the iniquity of us all.”
- No. 4.—“What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.”—Acts xvi. 30, 31.

Panel Shape.

- No. 1.—“For there is One God and One Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all.”—1 Tim. ii. 5.
- No. 2.—“If we say that we have no sin we deceive ourselves, and the truth is not in us.”—1 John i. 8.
- No. 3.—“Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.”—Psalm xc. 9.
- No. 4.—“I can do all things through Christ, which strengtheneth me.”—Phil. iv. 13.

Question Series.

- No. 1.—“How can man be just with God?”—Job ix. 2.
“Being justified freely by His grace, through the redemption that is in Christ Jesus.”—Rom. iii. 24.
- No. 2.—“Where is the way where light dwelleth?”
—Job xxxviii. 19.
“God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ.”—1 Cor. iv. 6.

- No. 3.—"Oh, that I knew where I might find Him; that I might come even to His seat."—Job xxiii. 3.
 "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God."
 —1 Pet. iii. 18.
- No. 4.—"If a man sin against the Lord, who shall intreat for him?"—1 Sam. ii. 25.
 "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins."—1 John ii. 2, 3.

Bible Reading Series, No. 1.

The sevenfold description of our Lord, the Christ, given in the Gospel of St. John, wherein He says:—

- "I am the Bread of Life, he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."—vi. 25.
- "I am the Light of the World, he that followeth Me shall not walk in darkness, but shall have the Light of Life."—viii. 12.
- "I am the Door, by Me, if any man enter in, he shall be saved."—x. 9.
- "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep."—x. 11.
- "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live."
 —xi. 25.
- "I am the Way, and the Truth, and the Life, no man cometh unto the Father but by Me."—xiv. 6.
- "I am the Vine, ye are the branches, he that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing."—xv. 5.

Bible Reading Series, No. 2.

The sevenfold witness to the certainties of our faith, in the First Epistle of John:—

- "This is the message, that God is Light."—Ch. i. 8.
- "This is the promise that He hath promised us, even eternal life."—Ch. ii. 25.
- "This is His commandment, that we should believe on the Name of His Son, Jesus Christ, and love one another."—Ch. iii. 23.
- "This is the victory that overcometh the world, even our faith."—Ch. v. 4.
- "This is the record, that God hath given to us eternal life, and this life is in His Son."—Ch. v. 11.
- "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."
 —Ch. v. 14.
- "This is the True God and Eternal Life."—Ch. v. 20.



A Plea for Prayer for the Moslem World.*

BY THE RIGHT REV. BISHOP STILEMAN, D.D.



MY dear Christian friends, I will read the first few verses of the second chapter of the First Epistle to Timothy: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;"—that call to prayer for all men includes the two hundred millions in the Moslem world—"For kings, and for all that are in authority"—Our own rulers, in the name of tolerance, are sometimes helping forward Islam instead of holding the balance even. There are kings and those in authority in lands like Africa and Persia and Arabia and other Mohammedan lands who need our prayers, who have immense power and authority either to exclude or to allow to enter the Gospel light—"that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who willeth that all men"—including the 200 millions in the Moslem world—"should be saved and come to the knowledge of the truth. For there is one God"—the whole Mohammedan world is ringing with that—"Lá iláhá ill' Allah"—but they add, "Mohammed is the apostle of God."

Here we get God's great contrast: "For there is one God, one Mediator also between God and men, Himself Man, Christ Jesus, Who gave Himself a ransom for all; the testimony to be borne in its own times." Now is the time that you and I can help to bear the testimony that there is one God, One Mediator, Himself Man, Christ Jesus, Who gave Himself a ransom for all.

One of our Christian leaders a few years ago said these words: "If a man does not love the Lord Jesus Christ, I know no very convincing reason or argument why he should take an interest in foreign missions; but if a man loves the Lord Jesus Christ, he must care for that which brings joy to the heart that broke for us on Calvary." If you love Christ, *you* must care for that which brings joy to the heart which broke for you on Calvary.

Is there a woman in this tent this afternoon who cares for a man? Is there a man who cares for a woman? Is it a sort of languid interest that one takes in the other when they hear something special about that one? Does your care for your loved one mean more or less languid interest when you happen to hear something specially interesting? Is it not a fact that often our care for missionary work only means more or less languid interest when we happen to hear something which strikes us as specially interesting? There is a great dishonour being done to the Lord Jesus Christ by 200 millions of mankind practically shutting the doors, and barring and bolting those doors, and keeping Christ outside; they have enthroned Mohammed, and the Lord Jesus

*This address was given at Keswick on July 21st.

Christ is not known, is not loved, and is only recognised as being one of the prophets.

If we care, that care must surely lead us to pray earnestly that God's will may be done in the great Moslem world, as well as in the heathen world, and among Jews and amongst ourselves. But prayer is no light work. Prayer means sacrifice of time and other things, if we are to give ourselves to the ministry of prayer for the Moslem world, as well as for others for whom Christ died.

What orphans you and I would be if robbed of our knowledge of a loving, heavenly Father; of our knowledge of a living, loving Redeemer and Saviour; of our knowledge of an indwelling, sanctifying Holy Spirit? And I have only to remind you that a Mohammedan knows nothing of a loving, heavenly Father, or a loving Saviour, or a sanctifying Holy Spirit, and has no longing for holiness in any way, to show you something of the need of the Moslem world.

I am not going to speak of polygamy, concubinage, and domestic slavery, and the marriage of little girls of ten to men of forty or fifty, who cruelly ill-treat them; but would just remind you that these people are in the darkness of ignorance and error of cruelty and sin, and that God has given us the light, and has told us to be light-bearers; and if you cannot go to them in person, I want you to pray for the millions of Mohammedans in India, Africa, Arabia, the Malay States, and elsewhere—some 200 millions of mankind. If you know He has not chosen that personal work of going for you, you can at least be fellow-workers with those who do go, and with God Himself, in this great work of bringing the light of the glory of the Lord Jesus Christ to the Moslem world.

You know that it is most difficult to win Moslems for Christ, and many of you already know why; but I will just for a minute or two remind you why it is that the work in Mohammedan lands is so difficult. You know that the Mohammedan holds in his hands a book called the Koran, which he will tell you is uncreated and eternal. He will tell you that in the seventh century it was brought down by the Archangel Gabriel from the throne of God to the lowest heaven, who made it known to the prophet Mohammed. In that book it is said that they are verily infidels who say that Christ, the Son of Mary, is God, and they look upon us as blasphemers and infidels because they think we worship three Gods—Father, Mother, Son. They say that our message that "God so loved the world that He gave His only-begotten Son," is blasphemy, and that God, in His eternal word, the Koran, warns them against it. The Koran states that the Jews did not crucify Christ, but many Moslems believe that Judas Iscariot was crucified in His stead. Those two denials sweep away from the mind of the Moslem the very possibility of the Incarnation and the Atonement of our Lord Jesus Christ; and it is chiefly for that reason that Moslem work is so difficult. You may say they occupy an entrenched position—guarded by the barbed wire entanglements of prejudice and persecution. They have no longer the power to execute the death penalty on those who abandon Islam; but there is a tremendous amount of cruel persecution which those have to face who confess Christ as Saviour and Lord.

If you have to attack an entrenched position, you never make a frontal attack on that position, if it is possible for you to turn the flank. Medical mission work is the turning movement, and it has been the exhibition of the power of Christian love in medical mission work, where mere controversy would probably fail, that, with God's blessing, has brought many a humble believer to the feet of the Saviour. Pray for our doctors and nurses, and for the native Christian assistants in our hospitals and dispensaries.

A young woman, the daughter of a Mullah (*i.e.*, a Moslem priest), came to our hospital at Ispahan. “I want you,” said she, “to do what you can for my body. I know your Christian doctrine is infidelity; and I know that Christ is not the Son of God, and that He was not put to death; but I want you to heal me of my sickness.”

That girl lay day after day, month after month, in the Hospital. At first she put her fingers in her ears when the Gospel was read, but she ultimately became an earnest Christian and was baptized. “What was it that made you become a Christian?” she was asked. “I could not help noticing one thing,” she replied, “that the lady doctor and the other Christian women were full of sympathy and compassion and pity and love. They never seemed to be impatient or irritable, they dealt with horrible wounds that no Mohammedan woman would touch for her nearest and dearest. I found the secret was that you had Jesus in your religion, and we had no Jesus in ours, and I came to the conclusion that the religion of Jesus must be the religion for me.” That girl became a true missionary in that hospital, telling of the peace and joy that possessed her. “Mohammed,” she would say, “is a dead man, who can do nothing for you; but the Lord Jesus Christ is a living Saviour, with all power in heaven and on earth.”

I have not told you these things merely that you may support Medical Missions to Moslems, and thus strengthen the hands of the few doctors and nurses, but especially to stimulate your prayers for them, whether European or native, in the Mohammedan lands. Ask that in the heat and dust, with mosquitoes, sand-flies, scorpions, and all sorts of other things around them, they may not get irritable or ill-tempered, but show forth the glory of the Lord Jesus Christ. I could tell you of many similar cases where sympathy and love have removed the prejudices of the people, and have revealed to their hearts the Saviour of sinners, Who is able and willing to be their Saviour.

God is working mightily through dreams in places where there are no missionaries, and in order to encourage your prayers I will give you an illustration or two from that land—Persia—where I have lived so long, of cases which have come within my own knowledge and experience.

A middle-aged man, fairly well-to-do, came to see me in Yezd, in South-Eastern Persia, and he told me this story. “Sahib,” he said, “twelve-years ago I bought a copy of St. Luke's and St. John's Gospels from the Bible Society's colporteur. I read those books, but I did not think they had any message for me, and I laid them aside. I became a confirmed opium-smoker.” I am sorry to say it is not only in China that opium is a terrible curse. I have seen whole families, villages and districts ruined

by this curse. Moslems often say, "There is no power in our religion to deliver us: is there any in yours?" Now this man said: "I had a dream. I saw something like a pavilion let down from heaven. There was a kind of ladder, and I began to climb, but I fell; and as I fell, in my agony I called out, 'Oh, Mohammed, save me'; but still I fell. 'Oh, Mohammed, save me,' I called out again in my agony for deliverance; but still I fell. I do not know why, but all at once I said in my dream, 'O, Lord Jesus, save me,' and I began to go up. Then I saw in my dream three Europeans, who asked if they could do anything for me, and I begged them to cure me of opium-smoking. 'If you do what we tell you, you can get deliverance,' they replied. God spoke to me in that vision of the night, and told me as clearly as He could tell me that Christ is the Saviour, and not Mohammed. Next day a man who was visiting my village told me about the Yezd Hospital, and how they cured opium-smokers there. It is eleven days' journey away; but I will go there, I said, and I made all arrangements about my family and business affairs before I left. I started for the eleven days' journey, and on my arrival at Yezd Hospital I saw a whole row of opium pipes in the hospital, given by those who had been cured, and three Europeans working amongst the patients, and doing what they could for them. Then I said, 'God has brought me to this place; and if only I am cured, I will not forget that Christ is the Saviour.'"

Thus the prejudices of a whole life-time were swept away by that dream. God Himself had spoken to him, and told him Christ the Saviour was the only One Who could save him. That man came to me longing to know the teaching of Christ, and he drank in the message. I gave him special instruction, and, at his request, baptised him with the name Abdul Masih, servant of Christ.

Now I think that the very fact that God is speaking to many individuals in dreams—as in the days of old He spoke to Pharaoh and Nebuchadnezzar in a dream—is a tremendous encouragement and incentive to our prayers. God can speak to them directly in answer to your prayers, when no missionary is near them, and the instance I have given shows that in a few moments all the prejudices of a life-time can be removed.

Just a word as to the power of God's Holy Word in the Mohammedan lands of the East. I was speaking to a group of people one day, when a man, who was the great Mohammedan teacher of the whole district, three or four hundred miles away from my Persian home, came towards us. I can still see this stately figure, with his immense white turban. Somebody whispered, "This is the great Mohammedan teacher of this district." He said, "Why are you teaching my people about Christ? Why are you reading the Gospels with them? Do you not know that Mohammed has superseded Christ, and the Koran has taken the place of the Gospel?" I said to him politely, "I cannot accept your statement, because it is written in God's Word, Christ said, 'Heaven and earth shall pass away, but My Word shall not pass away.'" In my little faith, I am afraid I did not expect that message to go home to that man's heart, but it seemed almost to silence him. After a moment's thought, he said, "Did He say that?" I turned to the passage in the Gospel

in his own language. He soon went away carrying a New Testament, while I continued to preach to his people. Half an hour later he sent me a message in agitation and perplexity. “Come to my house after dark this evening,” he said. There are a good many Nicodemuses in Persia. When I went to see that man I found him almost broken down. “I have been,” he said, “a strict Mohammedan all my life. If Christ really said these words, ‘Heaven and earth shall pass away, but My Word shall not pass away,’ then I have been building all my life on a false foundation. I have been utterly wrong, and I want you to lead me to know what God’s truth is.” We had a solemn time, and after much reading and prayer, that Mohammedan Mullah said to me, “Sahib, may I give you my blessing. You have brought new light into my life?” I was thankful to receive his blessing, and encouraged him to bring the message of Christ to others.

Pray earnestly for God’s Word in increasing measure, and also for those engaged in educational work amongst Mohammedans.

A little girl, deliberately, brutally, fatally burnt by her own husband for no fault of her own, was brought to the hospital at Ispahan. That child said she wanted to hear more about our book—our Ingil. “Some time ago,” she said, “one or two missionaries came through the village where I was, and told us about Christ offering the Living Water to the woman of Samaria, and I wondered how I could get to know more about Christ.”

Then a girl came to our village, and she had a Gospel in Persian, which she had learned to read in the Mission School. From her I learned about Him. I know now that Christ is the Son of God. I know that He died for me. I know that He has gone to prepare a place for me. That is why I want to hear more of your book.” She loved to hear the hymn, “O that will be joyful.” They sang to her, and then she said, “Lay me down, it seems to be getting dark.” Then they heard her say, “Shádi, Shádi, Shádi” (Joyful, joyful, joyful), and then, “Yes, yes, yes,” in Persian, and that little girl fell asleep in Jesus and went to Him.

Her mother and sister walked twenty miles to the Hospital when they knew how happily their little girl had passed away, and they said, “Teach us what she knew, that we may have that joy and peace.” I baptized that little girl’s mother, and later confirmed her. Pray for those teaching the children these things among the Mohammedan population to-day. Pray also for those missionaries who are itinerating and going from village to village and bearing His message to simple-minded people. There is a wonderful opportunity, if only we concentrate in prayer, and in that way bring down the blessing which God is waiting to give to us.

The present position.—You know quite well how our enemies at the beginning of this war calculated that, if only they could succeed in getting the Sultan of Turkey to join with the Central Powers, 200 millions of Moslems would rise with the Sultan if he proclaimed a holy war. India, Egypt, the Soudan, Zanzibar, Yoruba, Central Africa would all be arrayed against us. A terrible danger it would have been to us. We have to thank God for the wonderful measure of loyalty that there has been amongst these

Mohammedans in India and elsewhere. Surely the best way we can show our thankfulness to God for deliverance from that peril is to send the light of the Gospel to them.

Lately we have seen the Grand Shereef of Mecca wrenching the holy cities from the Sultan of Turkey. There is no longer any political unity in Islam. There will never again be the same solidity in Islam as in the past. There is, therefore, a mighty opportunity to take the Gospel into the Mohammedan lands of the East. The waters of the Euphrates are drying up. There is nothing to indicate that they will ever flow in flood-tide again.

We wrestle not against flesh and blood, but our wrestling is against principalities and powers, against the world rulers of this darkness, which are manifested in the system of Islam; and I ask you to pray, as those who love the Lord Jesus Christ, that you may bring joy to the heart that broke on Calvary for the millions in Moslem lands. There are many thousands to-day who have been Mohammedans who are now worshippers at the feet of the Lord Jesus Christ, their Lord and their God.

Just a year ago, after Dr. Zwemer's masterly address at the Keswick Convention, it was suggested by our late beloved brother, Mr. Martin Cleaver, that true saint of God, that a Fellowship of Faith for the Moslems should be formed. Others have carried out his thought, till there are now some 470 odd members of the Fellowship of Faith for the Moslems, in prayer, service, and sacrifice, banded together literally in all parts of the world. That Fellowship is going to bring down a great blessing upon the Moslem World in this day of opportunity.

Henry Martyn, at the close of his life, said: "If there is one thing that rejoices my heart above all others, it is that I shall behold the Redeemer gloriously triumphant at the winding up of all things." We also rejoice in that thought, and even now we may have fellowship with our Divine Master in His purposes of love for these Mohammedan lands.

A POSTCARD FROM PASTOR WASIF FILIBBUS.

(Showing the desire of Up country Christians for spiritual revival.)

Yesterday I ministered to the Church at Beni Mazar, and the Lord was with us. Pray that the Lord may bless the Week of Prayer at Beni Mazar.

I have received news from Assiut that they wish me to minister to the college students next week, so I leave (D.V.) for Assiut, Monday morning, 21st. In the Name of Christ, I beseech you to pray for me, also for the students and for their tutors.

Ask, with importunity, for a genuine spiritual revival that cannot be spoken against, to come to the College, also to the town of Assiut, and also to all the Nile Valley.

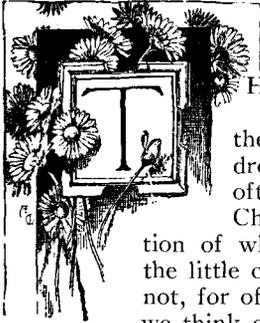
Pray that the Lord may bless the visit of the Rev. Charles Inwood to our country in general and to Assiut in particular. Ask the devout brethren to pray for spiritual revival. May the Lord pour out the Spirit of Grace and of supplication upon all the Churches.

Your Brother in the Lord,
(Signed) WASIF FILIBBUS.

The Moslem Children of the Empire.

BY DR. SAMUEL M. ZWEMER,

Editor of "The Moslem World."



THE heart of the world goes out toward childhood, and in the Empire on which the sun never sets there are millions of children who are the hope of the future. As often as we think of the children of the non-Christian world, there comes to us a realisation of what Christ meant when He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." When we think of the emptiness and poverty of their lives, which can only be filled from His fulness, there comes to us a deep sense of responsibility. If it is a challenge of faith to speak of the evangelisation of this generation it is a challenge of hope when we put forth our efforts for the coming generation—the present world of childhood. One-eighth of all the children of the world live under the shadow of the Crescent in the lands of Islam; and nearly one-half of the world of Moslem childhood is within the British Empire. In Africa alone, under British rule or protection, there are no less than 9,000,000 children. In India and its dependencies with the Federated Malay States there are 27,000,000 more. It is hard to realise what these numbers mean, every unit of which has its own heart and its own sorrow. The Moslem population of Greater Bengal with Assam is 9,385,763. Forty per cent. of these are boys and girls under fourteen years of age. In the Punjab alone there are 4,500,000 Moslem children, and in Kashmir there are more Moslem children than the total population of the great city of Liverpool, in England.

What the term, "Moslem childhood," includes becomes evident also when we include areas as well as populations. The children of the British Empire, whose ideal of character is Mohammed, are found all the way from Western Nigeria to Calcutta, and from Baluchistan and the Afghan borders to Zanzibar and Capetown.

Aside from all missionary claims upon the Churches of Christendom, no one can deny that there is a great and a grave national responsibility toward these millions of children on the part of the British Government. This Government has become morally responsible through colonial expansion, or conquest through trade and occupation, for the childhood in these vast areas.

No one, surely, doubts in these days that exploitation is not the highest ideal of colonial government, but that the white man's burden includes a burden of responsibility for the economic, social and moral uplift of those who have been less favoured in the great human family. And while the economical advantages of British rule are never called in question, there are those who are pained and grieved by the lack of definite and clear colonial policy as regards the Christian faith. A recent writer says in regard to Zanzibar, "Our British Christianity prescribes to Christ His

limits. He may be King in the Church, but not in Parliament Houses." Again, he writes, "This is a Mohammedan city, and as you walk through its streets you cannot fail to realise it. There are mosques at every turn, and small green tickets, recently affixed by the Government to all mosque property, remind you that religion is richly endowed. Then again, the very Government is outwardly Mohammedan, and such is the elasticity of the British political conscience that it can on Sunday, as Christian, declare its faith in the Life and Passion of our Lord, and on Monday, as Mohammedan, set up schools with a curriculum which embraces the teaching of the Koran, whose plain words give the Apostles' Creed the lie." Surely the rising generation of children have the right to know the story of that life which has transformed the lives of children wherever it has been told.



In studying the condition of Moslem children in the British Empire, one is first of all startled by the frightful mortality that prevails among infants. Even allowing for possible over-estimates, we find the testimony of physicians and Government reports is that it is from fifty to eighty per cent. In Egypt over one-half of the children born die before they are five years of age. In regard to India, conditions are scarcely better. The health officer of Calcutta in a recent report stated, "Of every thousand children born among Mohammedans 306 die, among Hindus 248, and only 138 among non-Asiatics. One in ten of the infants born die in their first week, and these deaths are largely due to preventable causes—debility and prematurity, owing to early marriage, and tetanus, owing to neglect or improper methods of treatment. In other words, thirty-three per cent. of the deaths among infants under one month are preventable. Such a state of affairs ought not to be tolerated in any civilised community." The reasons for this mortality are not due so much to environment as to the ignorance of mothers and the foolish superstition in connection

with the medical care of children. In Egypt only three Moslem women out of a thousand can read or write.

When one adds to this the custom of child marriage, which is a defiance of the laws of nature, physically injurious and productive of enfeebled offspring, the results in the world of childhood can be imagined. The Moslem practice of child marriage is, however, based upon the highest authority, namely, the practice of the Prophet himself, who married Ayesha, his second wife, when she was six years old, and cohabited with her when she was nine. (Cf. Bokhari vii. 21.) Where such example is followed, and where the entire home life is stained by low moral ideals, there is no hope for childhood. Mr. S. Khuda Bukhsh (an educated Moslem from India) writes in his Essays: "Children brought up in this poisonous atmosphere can hardly be expected to be a credit to their society or a glory to their country. We cannot gather grapes from thorns nor figs from thistles. Let us, then, first and foremost, purify and sanctify our home and hearth." The moral training given to a child of Mohammedan parents is necessarily based on their own ideas and ideals of ethics. If Christian ethics is conditioned by our faith in the teachings of the New Testament and the ideals of the character of Jesus Christ, to an equal degree Moslem ethics is based upon the Koran and the moral character of Mohammed. In this again we see the unity of Islam. However different the environment, the stage of progress, or the degree of civilisation, all Mohammedans everywhere believe that ideal virtue is to be found through imitation of Mohammed, that the moral law is recorded in the precepts of the Koran, and that the highest good for the individual and for the community consists in what Islam offers for this life and the life to come. Missionaries from India will tell you that the actual moral conditions to be found among Mohammedans everywhere are more terrible than those to be found even among the pantheistic Hindus themselves.

In regard to the religious training of children, Islam is in some respects exemplary. There is no doubt an advantage in the early memorising of the fundamentals of their faith, in the incessant repetition of their brief creed, and in the child growing up in an atmosphere permeated by outward religious observances. On the other hand the child learns the lesson of religious pride and hatred for Christians thoroughly. Their method of religious training does not develop thoughtful faith, but a narrow, intolerant, unthinking fanaticism. Yet we must admire their devotion to the Koran. "It is very common," writes the Metropolitan Bishop of Calcutta, "for the whole Koran to be learnt off by heart in Arabic, and that by boys of twelve and thirteen years old, who do not understand a word of its meaning. Imagine an English boy being asked to learn by heart—merely by sound and without any understanding—the Old Testament in Hebrew! I am not, of course, concerned now with the fearfully mechanical and intellectually injurious character of this exercise—its inevitable effect in stunting the higher powers of the mind and subordinating everything else to a gigantic effort of the memory. This we can all understand. But at least the tribute to the dignity of God's Word stands out clear, and might well shame many of us."

No one who has come in touch with these children, watched

their eager faces, or seen them at school or at play, can for a moment doubt their latent possibilities. One generation of these children, understood as they should be, loved as they ask to be, and approached in the spirit of Jesus Christ and with His highest gift, the Gospel, would transform the world of Islam into the Kingdom of Heaven. What we do for them must be done now. We must work the works of Him that sent us whilst it is day, for the night cometh when no man can work. The mortality of childhood and its immortality unite to show the urgency of the task. When we think of the physical ills which they suffer, of their poor dwarfed bodies in so many cases, of child marriage, of the too brief period before adolescence, and the responsibilities of manhood and womanhood, one's heart aches to help them.

One of the most pathetic ceremonies observed throughout all India among Moslems is that of the Aqiqah. On the seventh day after the birth of the child the hair is shaved from the head, and an amount of silver, equal in weight, given in alms to the poor. At the same time a sacrifice is offered, which is called the Aqiqah, two sheep for a boy and one for a girl, and it is interesting to note that, on the testimony of Ayesha, no bone of this sacrifice is to be broken. I have often called the attention of Moslem parents who observe this ceremony to the redemption of the first-born as related in the Book of Exodus, and the fulfilment of this type in Jesus Christ on the Cross, of Whom no bone was broken. The father then repeats this prayer, which I have translated literally from a popular book of devotion printed at Calcutta : " O God, this is the sacrifice for my son. Its blood for his blood, its flesh for his flesh, its bones for his bones, its skin for his skin, its hair for his hair. O God, make it a redemption for my child from the Fire, for I have turned my face towards Thee, the Creator of Heaven and earth. I am not a polytheist, but a true believer in life and death, my trust is in God, Lord of the worlds, who has no companion, and I hope to die in this faith as a Moslem." Who will point these millions, the fathers and their children, to the Lamb of God that taketh away the sin of the world, to Jesus Christ, the Friend of little children?

S. M. ZWEMER.

REVIEW OF

" God as Triune, Creator, Incarnate, Atoner. "

W. H. T. GAIRDNER

(*Christian Literature Society for India*), 1916. Pp. 65, 3 annas.



TO combat Error one must be impregnated with Truth. This is notably the case when deep theological questions are being discussed, as between the faiths of the Jew, the Christian, and the Mohammedan. We have to be very strict in the use of words, which, after all, can never wholly interpret unseen realities, having been invented mainly in the course of nature for material objects and conditions, even our prepositions (in, under, above, *etc.*) being unworthy to represent the spiritual relationships. We need guid-

ance from God in dealing with the things of God. The Koran is largely dependent on the contents of the Bible, though Moslem faith would have been a very different thing if Mohammed had possessed an Arabic Bible. The foundations of the New Testament are laid in the Old; but before the first verse of the Old Testament was written, the Being of God had to be taken for granted. Little by little the thought of this wonderful Being was built up in men's minds, partly by what He said, but much more by what He did. These are gathered up in "The Word."

These thoughts are awakened in the mind by the careful study of Canon Gairdner's treatise, which lies before us, and which opens out the controversy between the isolated monotheism of the Moslem and the related monotheism of the Christian. We Christians hold, on the authority of Scripture, that the Father is God, the Son God, and the Holy Spirit God. We call this the doctrine of the Trinity. We did not invent it, and we do not understand it, but we receive it as a revelation of truth, and we are sure that, though above reason, it is not contrary to reason. This is the line which Canon Gairdner takes. The book lies before us in English, which is a very practical language, and has to borrow its controversial terms from mediæval Latin. Arabic is much better off, and the reader must put himself into a Moslem position, and think in Arabic, while considering how far the writer's arguments appeal to him. At any rate, some things will be made clear to him, *e.g.*, the nature of Fatherhood as distinguished from progenitorship, the difference between numerical unity and general; the special oneness indicated by Christ as when He said, "I and the Father are One," when notice the Greek word for "one"; the eternal tendency to create, which must be included in the nature of the Father and the Word, as when the Lord said, "My Father worketh hitherto, and I work," God not being passive in the sense of being inactive, but having cessation (Sabbath) when a particular work is "finished." With regard to limitation being involved in creation, especially in the permission of the human will, such limitation is frankly to be acknowledged, and not to be regarded as a defect. When the late Dean Mansel, in his Bampton Lectures, discussed the Absolute and the Infinite half a century ago, he pointed this out clearly enough, but it has to be repeated. Again, Canon Gairdner points out that attributes are simply qualities of a certain Being, and that we learn them ultimately by comparing what that Being says and does with what we ourselves do. This was well worked out in former days by Sir William Hamilton and the Scotch philosophers. After all, God is the grand Reality (Al Haqq), and in Himself is the ultimate unity (Tawid), and in that unity certain attributes must co-exist—as certain chemical elements must exist in fixed proportions to produce such a compound as water—and of these the dominant element, that at least which dominates the manifestation of God in Christ, is love. To teach and exhibit this is the Christian's mission to the Moslem.

Of course, in a discussion such as this there is a great deal of sword-play, and we cannot pretend to accept every flash of thought, as on pages 17 and 19, on the use of the word "members" for Persons in the Godhead; and we would have liked more attention to be given to the Hebrew view of Propitiation as God

sheltering man, of His own free grace, and in His own wise way, rather than man satisfying God, either by something he has done, or by something which God foresees that he will do (p. 65); though certainly the proclamation of a free pardon calls for absolute devotion on our part, and the Son is the true emancipator of those who have been tied and bound in the chain of their sins.

Canon Gairdner has done good service in supplying this munition for the field, and we pray that it may find its way between the joints of the harness of some who have hitherto failed to realise the grandeur of the Revelation of God in Christ.

R. B. GIRDLESTONE.

THE ARMENIAN REFUGEE CAMP, PORT SAID.

August, 1916.

A Few Words about the Industries.

The Refugees' Arrival.

The rescue of 4,000 persecuted Armenians from the Syrian coast last September, forms a very interesting story. Five long weeks were spent on the top of a mountain, where they fought several battles in defending themselves from the Turks.

Most people have read of the wonderful way in which their flag of distress, a large Red Cross sewed on a white sheet stretched between two tall trees, was seen by a French warship far out at sea. Their rescue, which resulted, and the bringing of this number of men, women, boys and girls and little babies to Camp, out on the banks of the Canal near Port Said, was an experience that they themselves will never forget!

Beginning of Industries.

Early in the year an industry was started for these people by representatives of the Friends of Armenia from London. Girls and young women were taught to embroider with needle-lace a fine quality of Irish linen handkerchiefs, which find a ready sale at from 12/- to 24/- per dozen. The making of wool rugs was then added, to employ the older women who proved unfit for finer work. There are now nearly two hundred workers engaged in these two Industries alone.

Oriental Rugs.

The wools used for these rugs are English (Axminster) and of the best quality, noted for their fast colours and durability. Some of the designs are copied from old Persian and other rugs, and the effects are very pleasing.

The rugs will stand ordinary wear for thirty years or more.

All profits from the sales go towards the support of the workers, and to improvements in the general conditions of the Camp.

The women are busy at present with an order received from a Lord-in-Waiting to King George. Many rugs have been bought by the military, while several were taken to England recently by the wife of the Governor of Bombay.

Sold at reasonable Prices.

The prices have been fixed as low as possible in order to secure a large sale for the benefit of the refugees, and are as follows:—

13½ by 27 ins.	-	-	5/6 each.
16 by 33 ins.	-	-	8/6 "
60 by 27 ins.	-	-	25/- "

The largest size (suitable for hearth rugs) can be packed and sent per parcel post direct from the Camp Industrial Works, to any address, for additional sums of:—

to England	-	2/-	{for one}.
to Australia or N.Z.	-	4/-	"

Postage for smaller rugs, half-price. Orders, which will receive attention immediately, should be sent to

FRIENDS OF ARMENIA,

P.O. Box 155, Port Said.

The Fellowship of Faith for the Moslems.



OUR members have all heard through the last circular letter of the great anxiety that has been occasioned through the serious illness of Dr. and Mrs. Zwemer and their two youngest children from typhoid fever in Alexandria. We are very thankful to receive good accounts of them, and trust for perfect recovery. This reassuring news will bring relief to many friends in England. The first indication of illness was that Dr. Zwemer was unable, through fever, to preside at the Fellowship gathering that was held at Fairhaven, simultaneously with our meeting at Keswick, on July 31st.

On the previous Tuesday, a year from the day when Dr. Zwemer gave his address on "The Fulness of Time in the Moslem World," Bishop Stileman spoke for the Moslems in the Keswick Convention tent. We give his words in full on another page of this magazine. The result of his address was that some thirty new members were added to the Fellowship. Most of these joined with the other members present at Keswick in the Day of Prayer for Moslems, which was held immediately afterwards, and which, we hope, will be always held in future, drawing together the missionaries to Moslems who are there, and all the home members of our Fellowship. Some kind people had lent us their little chapel, free of charge, for our meetings, and we gathered together three times during the day.

In the morning Mr. J. Gordon Logan presided, and Rev. E. L. Hamilton spoke on the preparation of heart that was needed for intercession. He said that some small thing, in which we do not obey the voice of the Spirit of God, will sometimes prove an effectual block to prevailing prayer. Where there is a yielded heart and willing obedience the answers to prayers are marvelously speedy and real. He alluded to a "bad conscience," "indebtedness to a fellow-man," and "love of money" as some of the hindrances to prayer, and pointed out the possibility of immediate deliverance. After a very earnest time of united prayer a Fellowship conference was held, Mr. Logan still presiding, and many members, including Mr. Albert Head, the Chairman of the Convention, being present.

The Secretary said that the List of Members which it had been proposed to print at the Norwood Conference, had now been prepared. A dozen proof copies were handed to those present to inspect. The members have now reached 503, including those who joined us at Keswick. The names have all been arranged under the headings of Counties in England, and Countries in other parts. The purpose of this is that members should know each other, and arrange to meet together to pray for the Moslems, and plan together for the extension of the Fellowship.

Miss Cecill Forbes, one of our members, has given most kind help in the arrangement of this list, for which we are very grateful.

2. The Secretary further reported that after the Norwood Conference a letter had been written by Bishop Stileman to Mr. Walter, the Acting Secretary for the League of Missions to

Moslems in India, seeking the closest possible co-operation. A very warm reply had been received from Mr. Walter, who had now returned to America to prepare for work among Moslems. Mr. Goldsack had taken over the secretaryship of the League in Mr. Takle's absence, and it was now proposed that we should invite all members of the League in India to be honorary members of the Fellowship whenever they were in England. We also ask that their addresses should be sent to us, so that we may invite them to all our meetings while they are here. This was carried as a resolution, which has been duly forwarded to the Secretary in India, and to Mr. Walter in America.

3. The next matter considered was the best method of circulating news of the Fellowship. A letter was read from Mr. Walker, the Secretary of the British Syrian Mission, in which he advocated the use of circular letters, preferably to making use of the magazine, "Blessed be Egypt." It was felt that it was not advisable that the Fellowship should appear to be attached to any one special Mission, and that it would be better to cease printing Fellowship news officially in "Blessed be Egypt" at the close of 1916. This was also framed as a resolution and carried. It was decided to continue the annual subscription of two shillings, and to bring out more frequent circular letters, supplementing these from time to time with sketch maps of the missionary spheres and with leaflets referring to matters of special interest. The increase of such leaflet literature was deemed most advisable. Members were also urged to take their share in disseminating these. It was the wide scattering of Dr. Zwemer's address that aroused so much interest last year, and we need more literature of the same sort. A letter was also read from Mr. Herbert Rhodes, in China.

4. In view of the general disfavour of the appointment of a Committee, the suggestion was withdrawn, but it was proposed to ask Mr. Albert A. Head and Mr. J. Gordon Logan to become a small Advisory Council, adding any member (man or woman) whom they might think advisable. This is in order to prevent the whole responsibility resting on the General Secretary alone.

As it is necessary to have some active workers in all parts of the world with whom to communicate, and whose duty it will be to arrange for times of united prayer, it was proposed to ask the following members to become secretaries :—

- Mrs. J. Martin Cleaver, for Northern Ireland.
- Miss Mary L. Graham, for Edinburgh.
- Miss Frances Barnes, for Northern England.
- Mr. Charles Walker, for the British Syrian Mission.
- Miss Godfrey, for the Library.
- Miss Margaret Gairdner, Dunedin, New Zealand, S. Island.
- Miss Murray, Auckland, for New Zealand, N. Island.
- Mrs. James Montgomery, for America.
- Mr. Herbert Rhodes, Chefoo, for China.
- Miss Braine Hartnel, for Persia. (We much regret that this name was omitted by mistake in the printed list).
- Mr. A. T. Upson (Arabic), for Egypt.
- Rev. A. E. and Mrs. Smith, C.M.S., for S. Nigeria.
- Rev. Chas. N. Barton, S.U.M., for N. Nigeria.
- Miss A. Van Sommer to be General Secretary.

In asking the above members to act as local or branch secretaries, it is particularly urged that members should not on this account refrain from active work on their own initiative. They are all equally needed to do their part. Will they specially take up their own county or country, and try to awaken and increase the interest in Moslems, and advance our "Fellowship of Faith" for them?

5. A proposal was then made that we should arrange a Fellowship gathering at Swanwick next year. The date will have to depend upon when they are able to have us, but it should be some time during the four summer months. Since this resolution was passed, we have communicated with the Secretary at Swanwick, but we cannot know the exact date of our gathering there for another month.

Will all our members who may be in England at that time make an effort to join us, so that we may together obtain blessing for the whole Moslem world, and seek counsel from God as to the way in which we should go?

Much earnest prayer was made during our day at Keswick for the present situation: The rising of the Arabs against the Turks in Arabia; the policy of our Government in Nigeria and the whole Soudan; the Mohammedan influence at the Gordon Memorial College. We need to continue in prayer about these matters, believing that "prayer changes things," "something happens at the other end," "I believe God answers prayer."

A few verses were read from Proverbs xxx., with special reference to the Fellowship, its origin and outlook.

"There be four things which are little upon the earth, but they are exceeding wise:

"The ants are a people not strong, yet they prepare their meat in the summer;

"The conies are but a feeble folk, yet make they their houses in the rocks;

"The locusts have no king, yet go they forth all of them by bands;

"The spider taketh hold with her hands, and is in kings' palaces."

We need to be like the ants in our careful forethought and preparation for the work before us.

We may be like the conies, in our weakness making our home in the Rock of Ages, whereunto we may continually resort.

Though having no king with us, if we go forth by praying bands we may become an overflowing, irresistible force.

We are despised like the spider, and may yet be more despised, but everyone of us can lay hold with the hands of faith for the Moslems in the King's palace.

Insignificance, weakness, leaderlessness and oblivion may be turned by faith and courage from causes of discouragement to occasions of victory and achievement.

Mr. Ernest E. Grimwood presided at the afternoon meeting. He spoke a few words on the tenth chapter of Daniel, ver. 10: "An hand touched me which set me upon my knees."

The Hand of God alone can set us upon our knees: the Hand suggestive of *indication* of the sphere for which to pray; the *imposition* of the duty of intercessory ministry; and the *sustenta-*

tion needed for continuance therein, in spite of seeming delays and discouragements.

There was then another time of earnest prayer, including requests for the strategic points of Islam, literature, and medical work, converts, and Moslem propaganda in this country. We prayed for our distant fellow-members, and that we might all know the purpose of God in and through the Fellowship.

Mrs. J. Gordon Logan spoke on the inwardness of the conflict, and our need of spiritual weapons. The Spirit of God was very present in our midst, and an assurance was given that, as we asked, we received the things that we desired from above.

Mr. Logan, in speaking at the evening meeting, drew attention to the events in the world touching the Moslems, which had succeeded every time of united prayer for them. We first met in January, 1908. It was after this that the power of the Sultan, Abdul Hamid, came to an end. One of our members is hoping to search into this matter and trace the events of the last eight years in the Mohammedan world. The people need to be delivered from the bondage of the past into the glorious liberty of Christ. Mr. Logan read the passage, St. Matt. xii. 29: "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." We have the promise of our Lord to His Church, that what they bind on earth shall be bound in heaven: what they loose on earth shall be loosed in heaven. This can only be done as we take hold of God by faith, that He may work.

The message gave point and urgency to the succeeding forty minutes of intercession, the power of which it was felt would reach to the uttermost part of the Moslem world.

ANNIE VAN SOMMER,

August, 1916.

Secretary.

NOTE.—Two valuable books have been added to our Fellowship Library: "Crusaders of the Twentieth Century," by Rev. W. A. Rice, and "Mary Bird in Persia," by Mrs. Rice. Both of these are given us by their authors, to whom we return our grateful thanks. A catalogue, with further particulars, will be sent with our next circular letter.

*Some Words of Counsel to us from a Member of the Fellowship,
Rev. W. E. Taylor, late C.M.S. Missionary in East Africa
and Egypt:—*

"Very humbly I would point out that to quote the testimony of the Koran and of Moslem commentators thereon in support of the claims of the Gospel, upon the Moslems to whom we preach, is a method not only not supported by Divine authority, but positively forbidden by our Lord's example and precept and that of the Apostles.

"Our Lord refused to accept the testimony to His deity when thrust upon Him by the unclean spirits. St. Paul was grieved by the witness of the pythoness at Philippi; and cast the spirit of divination out rather than endure help brought from such a quarter. (*Not with such help nor defenders like to these*'—

‘I fear the Greeks, though bringing presents.’) To quote secular poets is a different matter. St. Paul quoted Aratus, but rejected what ostensibly came from the kingdom of darkness, when it would seem to approve of the Gospel of Light: such aid would be but a disappointment at the least, and would only stultify the man who relied upon it.

“In this also he was a follower of his Divine Master, Who would quote the sayings of the people, ‘Physician, heal Thyself,’ etc., but would not allow the utterances of unclean spirits.

“For some hundred years or more Christian missionaries to the Moslems in their writings seem utterly to have neglected the sharp and fast distinction drawn by the Scriptures, by accepting an assistance which must come from a quarter that is evidently inspired by the spirit of evil—for the Koran cannot be both Satanic and Divine!

“Let us then return to the alone use of the Sword of the Spirit—there is none like it. Let us leave severely alone the crooked scimitar of Islam. The use of the latter by us has always tended to keep it bright for our adversaries. Its very testimony, when we quote it, only tends to magnify its importance in the mind of the Moslem, and the words used recall to him other words from the same book which testify in a completely opposite direction, and so baffle the effect of our own proper sword, the object of which is, above all things, to bring men to a clear decision. And even were this not the case, the words of our Lord and of St. Paul should with us be final. We ought therefore carefully to purge all our Moslem controversial literature from a method of procedure which such an experience as we have had of it shows to be so futile, and which can claim no scriptural support, if we would be of those warriors who know how to handle the sword and the shield, and not to fight as men who beat the air.”



“HOW TO LEARN THE TONGUE OF THE ANGELS.”

A series of lessons called “Arabic Simplified” has been issued for those desiring to learn Arabic, by Mr. A. T. Upson. Copies of the circular relating to them may be obtained from J. L. Oliver, 16, Southfield Road, Tunbridge Wells, or from the Author, *Nile Mission Press*, 37, Sharia Manakh, Cairo, Egypt.



SOMETHING TO REMEMBER TO SEND FOR.

- (1) **Dr. Tisdall's "Mizân-ul-Haqq."** 12 piastres.
The book which, more than any other, has been the means of conversion of Moslems to Christ. Dr. Pfander's original has been entirely re-cast and brought up to date. Every earnest missionary has (or will have) a copy on his shelf.
- (2) **Tisdall's "Key of Mysteries."** By permission of C.Lit.S.
This book was originally written by the famous Dr. Pfander, but it is now so entirely re-cast as to be virtually a quite new book. It is a masterly handling of "The Sonship of Christ," with additional chapters upon The Holy Trinity. (Ready in October.)
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