

"Blessed be Egypt."

VOL. XVII.

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Editorial.

"A new name. . . ."—REV. II. 17.

"A new song. . . ."—REV. V. 9.

"A new heaven and a new earth."—REV. XXI. 1.

"He . . . said, Behold, I make all things new."

—REV. XXI. 5.

The entrance into another year recalls the wondrous promises of the new things which belong to the Heavenly Kingdom.

The promises of God lead us, we are told, to faith. We need the onward look as we welcome the New Year, and seek to forget, by pressing on, the failures of the past.

A new name is promised to those who overcome in the power of the Risen Christ; a new song is put in their mouths, and they shall have their part in the new heaven and the new earth wherein dwelleth righteousness. The climax will come when *all* things will be made new. The prospect is sublime, and the fact should brace us to press on with our work, although we start without "Peace on earth."

As intimated last quarter, Miss Trotter and Miss Haworth, from Algiers, had hoped to return to Egypt to give further help in the production of literature for Moslem women and children. We are sorry that they have been hindered and their visit has been postponed.

We regret to announce the Home-call, on December 9th, of the Rev. Andrew Watson, D.D., LL.D. Dr. Watson was the President of the American Mission in Egypt, and probably the oldest Protestant Missionary in all Africa. He was laid to rest on Sunday, December 10th. The service was conducted by members of the American Mission, and Bishop MacInnes, of the C.M.S., gave one of the addresses. The Service at the graveside was conducted by Dr. Zwemer.

Dr. Watson's splendid Christian testimony, as well as his genial presence, will be deeply missed in Egypt, and all who knew him will feel they have lost a revered friend. Our prayers go out for his wife and family as well as the American Mission.

Miss Padwick, our new Nile Mission Press worker, has reached Cairo, and is hard at work studying Arabic. The Y.W.C.A. members have asked her to serve on the Committee of the proposed new Magazine for women and girls. To this Miss Padwick has consented.

"The Fellowship of Faith for the Moslems" spent another afternoon in December in prayer at the Church House, Westminster.

A letter has recently been received from a Missionary in Sweden who cannot, at present, return to his station. He hopes to spread the movement there, and will be grateful if members will pray for his guidance along this line.

The Rev. Arthur Bradley has accepted the Executive Committee's invitation to join Mr. Oliver in the deputation work of the Nile Mission Press at home.

Mr. Bradley hopes to be free for this work shortly.

The Nile Mission Press Committee have, in agreement with Dr. Zwemer, handed over "The Moslem World" Review, which they have published for the last six years, to the Missionary Review Publishing Co., 156, Fifth Avenue, New York City. They hope those who have taken in the Review in the past will continue to do so under the new *regime*. The price is now 5/- per annum, post free, and should be sent to the above address.

They are waiting everywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land,—
Waiting! Waiting! Waiting!

They are waiting in the wild,
Sick, and weary, and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread,—
Waiting! Waiting! Waiting!

Till the Gospel of His grace
Shall be told in every place,
And His chosen ones shall stand
Side by side, a white-robed band;
For the Kingdom from above,
For His coming whom they love,—
Waiting! Waiting! Waiting!

SARAH G. STOCK,

The Nile Mission Press.

Nile House,
22, Culverden Park Road,
Tunbridge Wells.



OUR friends will notice that the headquarters of the Nile Mission Press have been changed. As we were so overcrowded in our old premises, and the work is growing, the Committee thought best to make the move at once. We are now settled in our new home. We hope our friends who may be near Tunbridge Wells, at any time, will call and see us. We still meet every Friday for prayer at 3-15 for the Moslem lands. We specially hope that the members for the "Fellowship of Faith for the Moslems" will join us whenever possible. We hope also that others, in various parts of the country, will remember the time each Friday, and in the New Year set aside a few minutes each week

for prayer.

One thought seems pressed upon one just now. The Apostle used it as the keynote of his life. We find it in Acts xx. 24: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy . . ."

It is one thing to finish our Christian race, it will be quite another when, under God's all-searching eye, our works having been made manifest of what sort they are, we shall receive praise of God. Then indeed we shall have finished our course with joy. Looking into the record of the Apostle's life, we find that about six years later he could triumphantly write to Timothy that he knew his reward was assured. The pathway was not an easy one. It had meant a cutting out of the little word "myself." It is a life laid on the altar that will be found hereafter with joy. May we, in the New Year, yield ourselves so unreservedly to Christ that, for the joy set before us, we too may enjoy whatever of the Cross He may think us worthy to bear.

We are glad to be able to report this quarter that Miss Van Sommer and Miss Padwick reached Cairo in safety. Mr. Weaver was also able, just previously, to welcome his wife and two boys, and to take, with them, his much needed rest.

Miss Padwick has at once taken up her studies in Arabic, and we have already received from her two most interesting letters giving some of her first impressions.

The new Reading Room in Cairo, which has been made by cutting an archway through one of the lower walls, is finished. It is proposed to open it with an exhibition of children's pictures, etc., as soon as possible. Will our friends pray that this Reading Room may become the place where many shall find the Lord Jesus as Saviour and King of their lives.

We were grieved to hear that the Rev. Dr. Watson, probably the oldest Protestant missionary in all Africa, had passed

away on December 9th. Dr. Watson was ever a kind friend to the Nile Mission Press, and served on its Committee for some years. We extend to his relatives our deepest sympathy in their loss.

The work of production and distribution of our literature has gone on apace during the Autumn months, and figures just to hand for November show that 12,820 books and portionettes of Scripture were distributed during that month. Those in charge of the Publication work are carefully watching every opportunity to use native talent. In this connection a small Tract has been published, which was written by a native in his odd moments. It is called "Regeneration," and Mr. Upson reports that it is very good. Will our readers remember the author in their prayers, so that he may write more, if God so guides him?

We are indeed sorry that Miss Trotter and Miss Haworth are unable to get permits to visit Egypt this winter. This is a disappointment to all who were looking forward to their co-operation with the women's literature. God must, however, have some wise purpose in it, and we are sure He will not permit the work to suffer.

We do thank God that, although the war is still raging, the work in Egypt has gone ahead greatly during 1916. We feel we must keep pace here at home also. To this end I am glad to be able to say that the Committee have invited the Rev. Arthur Bradley to join us as Honorary Deputation Secretary. Mr. Bradley has accepted this position, and hopes to join me shortly. Mr. Bradley and I were co-workers many years ago in Liverpool, and it is with great pleasure that one welcomes him to the work. As I shall continue my share of deputation work together with the General Secretaryship of the Mission, we shall be most grateful if friends will write either of us with offers of Meetings for 1917.

We wish our Local Secretaries and Prayer Helpers a very blessed New Year, and trust that God will enable us so to pray and work that we may see the Kingdom of Christ make great strides in the Moslem world during 1917.

JOHN L. OLIVER,
General Secretary.

PUBLISHING DEPARTMENT.

The publication that has aroused most interest this autumn is the series of "Portionettes," or short portions of Scripture. These selections have been made from lists sent in by experienced missionaries, and a full list will be found at the end of "Blessed be Egypt."

We have lately heard it said that "the Nile Mission Press ought to distribute free of charge." Very good, but the speaker evidently was not aware of the fact that "free grants" have always been obtained here by making direct application. In order to regularise these grants we have drawn up a list of fifty tracts, twenty of these being Miss Trotter's, twenty Khutbas, and ten various. A free grant of five each of the above, *i.e.*, a packet of 250 tracts gratis can be obtained, but the applicant should enclose a few piastres for postage.

On yet another page will be found some reference to one or two important new issues. Dr. Zwemer's book on the Prophets (*i.e.*, those mentioned both in the Qur'an and the Bible) is one such. Another is Dr. Beardslee's book upon "Teacher-training at the feet of the Master-Teacher." This fine book was so poorly translated (by an independently engaged translator) that the MS. was condemned by several experienced readers. The Sunday School Association (Rev. S. V. R. Trowbridge) then brought it to us with the request that we would not only publish it, but thoroughly "edit" it, making a new translation whenever found necessary. This was a labour of love during odd half-hours of August and September.

Our "Descriptive Guide" is now being revised and brought up to date; will any who have not received a copy by the New Year please write for one. By far the greatest worry of the summer months was the difficulty over Sheikh Abdallah. Our aged friend has aged still more of late, but that does not altogether account for the trouble he caused us. That, however, is a long story. Ultimately, after consultation with the Senior American Missionaries (for he is a baptised communicant of their church), we sent him to Menûf, where he was under the close "medical supervision" of Dr. Harpur, who most kindly undertook a month's responsibility. At the end of the time, our friend came home very glad to be relieved of the close oversight (to see that he took neither drink nor drugs), and ready to give us more hours of work, having, to a considerable extent, benefited by the country air and medical assistance. The above summary of several weeks' worry will give our readers sufficient insight to pray intelligently for him.

Two of Mr. Pennings' orphanage boys have been taken on as assistant translators; I hope to train them to make an exact study of grammatical correctness with simplicity of style and vocabulary. It will be up-hill work for some time, but I am sure it pays in the end to train up our own staff in the way we wish them to go. Will you pray for them? One is a really converted Christian, the other a Moslem by birth only, is a Christian at heart, I am told, and is ready to make a public profession of Christ when he has had further training.

But do not forget the colporteurs. Food has gone up 100 per cent. but the colporteurs' salaries have not yet been increased! Do pray that a way may be found to get more money for colportage work.

"Workers count, as well as work," and the Great War has taught us the enormous importance of the "morale" of our forces (staff).

ARTHUR T. UPSON, *Supt.*

A Report from Yaqub Abdul-Mesih.

I have some news about the people in the country, some of it is pleasing, and some of it is grieving. There are some Moslems, who, when I offer them books to buy, do not answer, or perhaps insult me, and say to me, "These are English books, we do not take any of them." Some Mohammedans buy a little, but the Catholics never at all.

Once, when I was at Mallawi, a Mohammedan bought from

me six books without murmur, just for reading and inquiry ; I was very pleased. And when I was at Sanabu a Mohammedan gentleman, bought from me four copies. Some persons take one book or a tract. I have hope that the Lord will bless this service, and I thank Him for His mercies.

N. G. is an evangelist of the American Mission Church. When I was at his village this month, I went to visit him in his house. He talked to me about selling among the Mohammedans, and encouraged me very much ; he said to me, " Cheer up, bear everything for the love of Christ " I stayed with him about half an hour, and he took some books for the Moslems, and paid the price. so I went away very pleased with this kind man ; he is religious and humanitarian. In any case the distribution of books is very difficult ; sometimes I have got some rest, sleeping on a bed, sometimes I don't find any bed to sleep on, or rug to cover me. However, I can say with Paul the Apostle, that I have learned to be content, and " can do all things through Christ, which strengtheneth me."

Colportage at the Seaside.



"BUT, at any rate, let the attempt be made." These words of our beloved founder, Miss Van Sommer, often come to one's mind when almost dissuaded from experimenting upon some new line. Old methods do not always answer, and missionaries should be prepared to "try a different tack."

Realising that while the Nile Mission Press is firmly anchored (in fundamentals) yet its promoters are anxious to be prepared to "launch out into the deep" (in methods),—the writer tried the experiment of taking, not sending, a colporteur to Ras-el-Barr, an Egyptian summer resort on the Mediterranean coast.

Incidentally, the journey from Alexandria (across the Delta at the end of June) was broken at Mansûra, where an address was given to the American Mission Sunday School, and Rev. S. A. Work also arranged for the writer to have a small share in his series of evangelistic meetings then being held at Samanûd, when some thirty Copts and a dozen or more Moslems entered the meeting and listened to the message.

First Attempt.

Leaving Mansûra (with the Colporteur) at 7 a.m., and still travelling coastward, the old-fashioned town and former port of Damietta was reached soon after nine. While the Colporteur went to make enquiries as to an earlier boat down the river estuary to Ras-el-Barr, his chief sat in the shade of the station-shed, and entered into conversation with a few of the employees. (How seldom the display of suitable tracts fails to start an evangelistic conversation ; one might almost think of our publications as the password—the "Open, sesame"—so to speak).

One railway assistant showed signs of being bigoted, and at first refused to listen, but the display of bright colours on the

station seat (the tracts have pink, blue, red, green, and other covers) acted like a magnet, and he simply could not keep away from them. The Quranic style of the "Khutbas" drew him most, and at last discussion began. After a short time he admitted our point, *i.e.*, that if the Messiah be really the "Word of God," as He is called in the Qur'an, then He could not be a created being, but is worthy of worship as God. The man's duties then called him away, and we ferried over to the old city, which lies on the opposite bank.

The Governor of Damietta hires a river steamer for the summer months to open up easier communications with Ras-el-Barr which, though eight or ten miles away, is within the bounds of his district. We found the effendi in charge of the steamer, a very curious individual. He was very ready to welcome us, exclaiming, "Why yes, you are Protestants and so am I!" When his colleague laughed, he added, "I mean I am a *Protestant Muslim*!" On being asked what that meant, he replied "Well, I was brought up in the Dutch Mission-school at Caliub, and though I did not leave my Muslim religion, yet I learned much of the Bible and understood the story of the Gospel, so you might, if you liked, call me an *Evangelical Muslim* now!" He took care of the travellers' bags, gladly receiving a Gospel tract in return for his courtesy.

Meeting Rev. William McClenahan at the station, we found him travelling with a really keen young Copt. This youth, who is the son of the Coptic priest of Damietta, a fanatical Muslim city, has just completed his education. Mr. McClenahan was delighted at the time of spiritual fellowship they had had on the hard benches of the railway carriage.

During the morning a call had been made at Damietta Post-office, but only one Christian discovered, as compared with nine or ten Mohammedan clerks; this is but natural, seeing that Damietta is almost a purely Muslim town. The officials were, however, all friendly, and mildly interested in the fact of my unofficial representation of the Postal and Telegraph Christian Association. As to the solitary Christian (whether a real one or a nominal one, I know not) he seemed quite pleased with the old sample copies of "Al-Bareed-al-Misry" and gladly joined as a new subscriber. The officials were interested in my packet of a hundred "Grace and Truth" tracts* and wondered what I could be going to do with them!

At three o'clock our steamer started on its very pleasant hour-and-a-half's run down stream. Mr. McClenahan was seen from time to time utilising our fellow-travellers' social position and education by getting them to accept Gospel tracts in *French* when they did not want them in Arabic! Dr. and Mrs. Askren were travelling by the same boat. Poor things, how tired they were; they had left Fayum at 5.30 that morning, and had travelled right on for eleven hours, hoping to select a summer home before starting back next day. How glad we were to get to Ras-el-Barr, with an early cup of tea in prospect. But alas! first there was the bargaining with our hotel proprietor, then the water would not boil; finally we got tea about 6.0 o'clock.

* Reprinted from "Grace and Truth" by permission of the publisher, Mr. Alfred Holness. See our new list of books at the end of "Blessed be Egypt."

Arrest of the Colporteur.

Before we had tea, a scrap of paper was brought by a messenger, which read as follows: "If you please, I have been arrested by the police for selling books without a licence." This aroused interest but also required prompt action. Going to the mat hut, which did duty for a temporary police station, our Colporteur was discovered, under arrest, guarded by a policeman. It seems that every pedlar, shoe-black, etc., has to pay somewhat heavily for a licence for the season, and is then compelled to wear a hideous brass plate as wide as his chest and of the shape of a crescent.

Fortunately finding the Governor playing "*nard*" at the café we asked him, not only to release the man but also to give permission to sell books without a license, partly on the ground that no profit is made, partly because it is good policy to amuse the visitors by providing reading-matter, but also because our man could not be allowed to wear that hideous brass single crescent, a relic of Turkish dominion, the present symbol being not one but three small crescents. It seems that the last point struck him more forcibly than the former ones, and he gave immediate verbal consent. Knowing the shortness of some people's memories we respectfully asked him to put it in writing, and after turning away, returned with yet one more request,—would "His Felicity" mind signing it!

After that we had no further trouble with the "powers that be." Hanna struggled manfully with the task before him. We had to meet an increased expense for his lodging, of course, besides travelling expenses, but the unique experiment was worth it.

One evening, sitting over the 8.30 p.m. dinner (the earliest obtainable there), a message was handed in: "If you please, these gentlemen are Mohammedans, and they say, May they have the books for nothing?" The answer was sent back, "No, everyone able to take an expensive holiday at Ras-el-Barr and pay seven or eight shillings a day at his hotel, is quite able to afford one shilling for a bound book of 300 pages." H.: "Yes, but these gentlemen are high class, one of them being a Bey"! Reply—"All the more reason for his being able to afford a shilling (five piastres)." Further question: "Ahmed Effendi the 'Protestant Muslim,' says he knows *he* may have a book cheap or even free, because he met you on the steamer." The last request was granted, with more than a hint of weariness at the mean haggling on the part of well-to-do men.

On the morning of the third day the writer had to leave, in order to reach Kafr es-Sheikh the same evening, for a service at the American Mission school. "Mine host," one of the proprietors of the Semiramis Hotel, packed up a portion of chicken with rissoles, etc., and we chartered a sailing boat. It was a delightful two hours' trip up river, past the large sailing vessels which usually trade with Syria and Asia Minor, but which are now, in war time, mostly anchored in the estuary.

At Damietta the colporteur was left behind in order to work in the old-fashioned city.

Second Attempt.

During July Dr. (Miss) Wakefield asked for a suggestion as to the best way of spending ten days or a fortnight. On Ras-el-Barr

being mentioned, she agreed, and, accompanied by Miss Hodges of the North African Mission, took the long journey down. Our colporteur was a little late in turning up, and the energetic Dr. had all but fixed up with an independent tradesman in the *sûq* (market), to act as agent for the tracts she had taken with her.

Our man spent a week there, and was more encouraged this time. Of course, the class of Egyptian summer resident was above his usual constituency, and made him rather nervous, but this is a class which is, at present, completely unreachd by our colporteurs. We saw him the first week of August, and he told us that the Governor gave him quite a friendly salutation on his second visit.

Unfortunately the Doctor has not yet accepted our suggestion to write her own impression of Ras-el-Barr; it would have been very interesting.

A Conflagration!

I am sorry to report that the Semiramis Hotel, at which we stayed, was completely burnt out during August. It, like the dozen other hotels, was a temporary structure of poles and matting, consisting of a large and a lofty dining-hall, and a long string of fifty or sixty bedrooms, all in a row so that each one could catch the breeze. The one side of this long kite-tail faced the Nile estuary, the other the Mediterranean.

We hear that one night a lady read herself to sleep, and the naked candle, which was standing by the side of the straw matting set fire to it. Of course nothing could stop the flames, the material being so inflammable and the sea breeze strong. The marvel is that the whole encampment of two or three thousand souls was not burnt out, as the Semiramis was almost the first building from the sea and river. On the other hand, there was abundance of water, both before and behind.

The papers are reporting to-day that the proprietors are suing the negligent lady (the only one injured by the fire), for the sum of £1,500, damages incurred by the destruction of their hotel.

The above account of a summer attempt to reach the higher-class people (nearly all of them Mohammedans), may tend to re-assure our home helpers that we are really trying to be as wide awake in methods as we are tenacious in principles.

Three things are greatly needed: (1) A higher class of colporteur; (2) More Bible study, in fact we are wondering if our two days' Annual Conference of colporteurs ought not to become a Two Weeks' Bible School; (3) More supervision and help to the men, who cannot be expected themselves to show much initiative.

But again, all this pre-supposes—(a) Continuous supply of funds; (b) More European assistance, for the same person cannot be out with the men distributing, and at home revising manuscripts—at one and the same time.

"Send men whose eyes have seen the King,
Men in whose ears His sweet words ring,
Send such Thy loved ones home to bring—
Send where Thou wilt come."

ARTHUR T. UPSON.

"High Water Mark."



FF again, this time for a comparatively short trip in Upper Egypt. Leaving Cairo at 8-30 a.m., during the latter part of September, Wasta junction was reached at 9-50, and upon the platform of this busy station were found two colporteurs, Khalil the Bible Society's man, and Matta ours. Even during the few minutes our train waited we learned not a little from a single remark made by the colporteur,—"*Kull shay ghāly*" (*Everything is dear*). This is not merely true, it is understated. All prices are high, in fact some of our hard-pressed workers sometimes think we must have about reached "high water mark," or limit, above which there can be no further rise, if one is to live at all."

Here, in Minia Province, the canals, brooks, and overflow outlets are just as full of water as they can be, but when we reach Assiut Province we shall find still more—for the river literally inundates the surrounding country. Everywhere one hears of the people's fears lest some of the mud-built villages should be swept away, as sometimes happened in the "good old days." Is this unnecessary fear? I think not, for in the neighbourhood of Cairo, many a stretch of river-bank has had to be buttressed up, and even then one or two houses have been undermined by the waters, and have tumbled in the river. Certainly, everywhere the river has been at "high water" mark, the limit above which there can be no further rise, without great loss of life.

Oh, for the filling up of the river of blessing to high water level: but not yet do we see "all things put under Him," not yet do we see the spiritual desires of native Christians (as a whole) rising to the level of the on-rushing torrent, which purges, cleanses, and sweeps away the barriers as it will. Yet, on the other hand, is the high-water mark of revival free from all peril? May we not do well to "wait the Lord's pleasure." Certainly, a man-made movement can do no good, and may cause great harm. How one thanks God for the irrigation engineers who, at the various Nile Barrages, know how to regulate the amount of water sent down, day by day; and ought we not to rest in the fact that the All-seeing "Fountain of Living Waters" knows how much to send us. When the torrential flow comes we will praise Him, and while the steady, gentle current is with us, we will also praise Him.

But to proceed. The rapidly-moving express train took us past a village where missionaries have often been hospitably entertained by local Church members, there being no other means of accommodation. But what do we see to-day? Nothing else than an English announcement, painted in large letters on linen, stretched on a frame, and easily read from the railway—"GRILL ROOM." Thus has a village café blossomed into a restaurant: and why? Simply to keep pace with the times, for a detachment of British Troops has been told off on local duty here, and wherever Tommy Atkins goes, English—"as she is spoke"! (but the Tommy of "Kitchener's army" is often better educated than his predecessor)—is sure to follow.

At Samalut also, we found the Army in evidence. One of the prettiest little camps was entirely under the palms, not large, but apparently providing enough traffic to pay the Egyptian State Railway Administration to stop the day express there.

Arrived at Minia, lunch was the first consideration. Avoiding the new special saloon, apparently intended for British soldiers, the writer found his way to the ordinary dining-hall, and picked up an Arabic menu. The waiter, however, said that this was a mistake, and then brought me an English one. Once more I took up the Arabic one, and his suspicions being aroused, compared the prices charged for equivalent articles of diet. It was interesting to note that there was difference of at least a piastre (2½d.) on every four piastre plate against the Englishman. The waiter laughed when he discovered why one chose from the Arabic menu, but others in the room thought it quite an ordinary thing; why should English soldiers be allowed to get the same dish of food for the same price as other people? Why, indeed? (How curious to realise that *Turkish* soldiers, for example, so far from paying more than civilians, would probably pay *nothing at all*. But the British soldier is not allowed, nor does he wish, to terrorise the community as the Turk does).

Visits to the Post Office, evangelical school, etc., followed, then back to the station to catch the 2-30 train. Half-an-hour's journey brought me to F, where the immediate business was to discuss the future of Yusuf, our Zagazig Colporteur, whose approaching marriage was referred to on page 143 of "Blessed be Egypt," October, 1916. What a time these things take! Eventually the mother of the bride-elect undertook to bring her along for a personal interview that evening.

By five o'clock a start was made for the next town, which was not much more than a mile away, and therefore easily reached on foot. A man from that district had been given a trial as colporteur, but not permanently appointed. For some reason he had been discouraged and, fabricating a story about the imaginary illness of his mother, had gone off to secular work far away up the Nile, apparently expecting to return when that job was finished, and resume his colportage work. But we cannot allow that; hence the visit to the man's native village, to inspect, with the aid of the willing pastor (American Mission Evangelical Church) the stock of books left behind by the delinquent. After completing the business and drinking the usual coffee (more often it is tea or cocoa, these days), a visit was paid to the Omda (Mayor) of the town, whose daughter, trained at the American College, had lately been received into the Church. Discussion turned upon the proposed Y.W.C.A. religious and home magazine for oriental ladies, and the little lady requested her name to be put down as one of the first to receive a sample copy as a prospective subscriber.

It was now past sunset, and a brisk walk brought us back to F., in time for supper, so kindly prepared by the pastor's wife. Passing the Church, lights were noticed through the apertures which do duty for windows (until funds improve, "after the war"), and it seemed as though people had gathered for a week-evening meeting, but no more was thought of it. As a matter of fact, the well-cooked supper, and the presence of the "bride-designate,"

quite diverted one's thoughts. After a result had been achieved satisfactory to the cook, who always likes to see her efforts rewarded by a literal "clearing of the dish," the pastor remarked, good-humouredly, "Well, they are gathered in the Church for the meeting now." "Now? why it's an hour, at least, since the lights were seen." "Oh, never mind, that's all right; our people are very fond of the psalms, and they have been singing them all the time."

Hastening into the Church, the pastor formally opened the Service, and the writer preached the "Gospel of the Grace of God." (By the way, it may be remarked here that the only two kinds of discourses he has ever preached on these colportage visits have been: (a) Salvation from sin by faith in the crucified Saviour; (b) Upbuilding of believers by means of a deepening of their spiritual life: *never* has he preached on "colportage," or the work of the N.M.P., etc., since the visit is an evangelistic one).

The speaker's appeal being ended, time was given for silent prayer and the pastor closed. Not yet are we out, however; for every man, woman and child demands a separate and personal shake of the hands.

Back upstairs to discuss the wedding and to see the colporteur's fiancée, a neat, sensible-looking young girl, and, best of all, an evangelical communicant. We had family prayer together, and then, the pastor being called off to a village wedding (10 p.m.), his little girls saw me off at the station.

Reaching the Minia hotel about 10-30, even the hard, comfortable bed was refreshing, for it had been a day "without pause," so to speak, and September in Upper Egypt is still tiring. Of course one could not keep on at that pace for long at a time.

Other Days. Next day, I rested from the fatigue of the first day, and attended to many matters in the town itself. It was quite refreshing to feel the grip of the Postmaster's hand as he gave a cordial welcome. In the evening an address was given in the second Church (American Mission) to about 150 men and a number of women and children. Next week the Annual Prayer Conference was to be held in this very Church, hence a special subject was chosen, as a local preparation for the conference—"Spiritual power—How to obtain it, How to keep it, How to lose it!"

Next day a move was made to Assiut. By the side of the railroad there was water everywhere, and at highest level! What rich soil for sowing there must be beneath! One would think that the following lines must have been written in Egypt during "High Nile," so appropriate are they:—

"Cast Thy bread upon the waters! Thou shalt find it yet again;
When the floods have all subsided, see the bladed, sprouting grain
Flushing with a pale, green mantle, all the warm, moist, steaming plain.

"That which seems Thy toilsome efforts hopelessly to mar and spoil,
And Thy sanguine expectations frustrate utterly and foil,
Needed nourishment supplieth wherewith to enrich the soil."

"For the turbid, swollen waters in their teeming bosom hold
Floating silt that, fall'n to earth, shall form a fertilising mould,
Wherewithal the soil well-nurtured shall yet yield a hundredfold."*

* From "Via Crucis," by W. Hall, M.A. (London: Simpkin Marshall).

Thoughts such as these cheer and help us, and put us into a frame of mind, fresher and better able to meet and deal with the difficulties of colportage work.

How comparatively easy to plan a big "boom," and to keep it up for three or four *days*! How extremely hard to plod on day by day for (say) three or four *years* with no increase of salary, always more or less a bird of passage, and often not knowing where to lay one's head. This, to say nothing of the fearful rise in the price of the commonest things, those which the Government tariff calls "articles of primary necessity." What would Christ do, to-day, with a colporteur who has fallen into error, *e.g.*, told lies? It is a three hours' journey to Assiut, and there is time for many such thoughts to pass through one's mind.

A local colporteur had been dismissed for telling lies in this way:—His weekly report showed that he was at a certain village on a given date, but his monthly cash summary showed quite different, in fact, the two did not agree for any day at all, and it then came out that his account of having visited those villages was altogether false, he had not been there at that time. He was very grieved at his dismissal, and got his brother (a pastor) to intercede for him, but all meditation was useless until a realisation of the sinfulness of making false reports could be brought home to him.

This was only brought about by reading with him the story of Ananias and Sapphira; upon which he broke down and, acknowledging his sin, asked for forgiveness of the Heavenly Father, and again wept. He has now been reinstated, but is to be moved to a different district, as soon as his family affairs can be cleared up.

In the meantime enquiries had been made for a suitable man to fill the vacant post. Three candidates came forward, two of them communicants of a Protestant Church, but not one of them possessed the requisite Biblical knowledge. (There can be but one way out—we must, sooner or later, have some sort of simple *training school* for colporteurs).

A happy Sunday was spent at Assiut, not the least enjoyable feature being the unvaryingly kind hospitality always shown to me by Dr. and Mrs. McClenahan and others, the excellent Gospel sermon preached by the Pastor of the town Church, and the time of conversation and prayer with the head of the Students' Christian Union.

Back again to Minia, this time for the Annual Prayer Conference, described on another page. Not a few of the Churches sent representatives, who are up to the "high Nile" level of spiritual desire, others are still very needy, but in all cases there is much good work being done.

"God is working His purpose out, as year succeeds to year:
God is working His purpose out, and the time is drawing near,—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the Glory of God, as the waters cover the sea."

"All we can do is nothing worth, unless God blesses the deed;
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the Glory of God, as the waters cover the sea."

ARTHUR T. UPSON.

The North Africa Mission and some of its Methods of Work amongst Moslems.



PREVIOUS to the year 1881 no regular Protestant mission work had been undertaken in the Barbary States of Morocco, Algeria, Tunis and Tripoli. The native Christian Church existing up to that time had succumbed to the Mohammedan hordes that overran North Africa in the seventh century, so that with the exception of the European colonists and the Jews the whole population was Moslem. For twelve or thirteen hundred years the Moslems of North Africa had been practically left without the Gospel. It is true that Raymond Lull made a heroic effort about the middle of this period to carry the Gospel to them, but he himself was martyred and seems to have had no successors. In 1881 there were a few French pastors labouring amongst the French Protestants, but they were widely scattered, and had their hands more than filled with their own proper work without attempting to reach the Moslems.

The first North Africa missionaries went out to Algeria. From there the work gradually extended to Morocco, Tunis, Tripoli and Egypt, and, for a time, something was attempted amongst the Bedouins of Northern Arabia. While the main aim of the Mission was to reach the Moslem population, the spiritual needs of the Jews and Europeans were not forgotten. The difficulties encountered were very considerable, as neither the French nor the Moorish Governments were favourably disposed, and at one time there seemed a probability that the missionaries in Algeria might be expelled. In fact, it is understood that a decree to that effect was actually made; but through the explanations given to the Governor-General by the Honorary Secretary of the Mission, this decree was never carried into effect.

Perhaps one of the most interesting facts connected with the North Africa Mission is the way in which God has used it to stir up others to undertake work in these lands; for it has practically had a hand in the inauguration of every other Protestant Mission in the Barbary States.

The missionaries go forth under the direction of the Council, without a guaranteed salary, believing that they are sent of God, and that He will in His own way sustain them. A few have private means, and some are specially supported, but the majority are in the main dependent on God through the instrumentality of the Council in England, which has its Office at 18, John Street, Bedford Row, London, W.C.

In the present article the work amongst Europeans or others is not specially referred to, as the object of this statement is to bring the work of the N.A.M. amongst Moslems into special prominence.

In the course of the thirty-five years during which the Mission has been working amongst the Moslems in the Barbary States, various means have been used to reach the people with the Gospel. These means have varied according to the different countries and their laws, the character of the inhabitants and the judgment of the missionaries. The object ever kept before the minds of the

workers has been to lead the Moslems to definite conversion—not merely to Christianity, but to a personal faith in Christ as their personal Saviour. The mere dropping of a few Mohammedan customs may be interesting and helpful, the education of the children and the healing of the sick may be beneficial; but unless these means lead up to the desired result of a saving faith in the Lord Jesus Christ, they are of small avail.

The Circulation of the Word of God.

In Kabylia, where the Mission first began to labour, the Arabic and French languages were only known by a few, and the majority spoke Kabyle, one of the various Berber languages indigenous to North Africa. The only Scriptures that existed in the Kabyle language were some stray copies of a few chapters of the Gospels, and these were not available for distribution. An attempt was therefore made to translate the Gospel of John into Kabyle, and the British and Foreign Bible Society sent out a distinguished linguist, who, though he had but a very limited knowledge of Kabyle itself, was able, with the help of a native, to produce a moderately good version. Then the work was taken up by Monsieur E. Cuendet, a Swiss N.A.M. missionary, and by degrees the whole New Testament and some portions of the Old were printed by the Bible Society and put into circulation. These Scriptures are printed in Romanised characters with Italian vowel-ing. The remainder of the Bible has been now translated, but the demand for the whole Bible was thought not to be great enough to justify the expense of printing the whole of the Old Testament at present. The fact is that only a very small proportion of the natives of North Africa are able to read in any language—perhaps not more than 10 per cent. among the men, and practically none of the women. The ordinary colporteurs do not as a rule understand Kabyle, and so the circulation of the Kabyle Scriptures has to be undertaken in the main by the missionaries who know the language. Special efforts are now being made to obtain a wider circulation amongst the very scattered population.

For work amongst Arabic-speaking people the Beirut version of the Scriptures was used, but after a time it became clear that many who read this version could only very imperfectly understand what they read; and notwithstanding a good deal of opposition at first, it was ultimately decided to produce a version or versions of Arabic in the colloquial. Mr. Percy Smith, of the N.A.M., began this work in Algeria, and since he has become associated with the Methodist Episcopal Mission he has continued it. This colloquial version is much better understood than the Beirut translation, and there has been a very fair demand considering the educational condition of the country. Another colloquial Gospel has been produced by the N.A.M. suitable for Tunis, and the missionaries of the Kansas Gospel Union have translated several Gospels into the colloquial of Morocco, which have met with considerable acceptance, as natives who can read these are able to understand what they read, and this is frequently not the case with the classical Beirut version. Though the number of copies is comparatively small, they may be found scattered here

and there all over the country, and are doing a blessed work in many a place never visited by a missionary. One well-educated Moor who came to Tangier some time ago, appeared to be truly converted, and had quite a grasp of the Epistle to the Romans, though he had never met a missionary.

A number of the younger men in Algeria and Tunisia can read French quite well, and amongst them Scriptures in the French language may be circulated with advantage. The number of these is increasing rapidly year by year, as the French government of Algeria endeavours to teach the Kabyles the French language, and does not encourage them to study their own tongue. Still, nothing appeals to the people's hearts so much as hearing the Truth in their own mother-tongue.

Gospel work having only been begun in the Barbary States during the last thirty-five years, when the attempt was first made to circulate Scriptures among the people, there was no native Church on which to draw for native workers. Even now the number of suitable converts is small. In Egypt, however, mission work has been much longer in operation. Moreover, the Copts were already nominal Christians, so that in that country there was less difficulty in getting native colporteurs. The work of circulation of the Scriptures is rather expensive, as one may have to travel many miles without selling many copies, or even without finding readers to whom books may be given; yet it is a matter of the greatest importance, both for its own sake and as affording an opportunity of preaching the Gospel to those in out-of-the-way places.

Evangelistic Itineration.

This method of work has been referred to above, but requires a few words of further explanation.

The Barbary States are of very considerable extent. Their area is somewhat undefined, as it depends upon how far south the line of demarcation is drawn. One of the first steps necessary on entering a mission field is to examine the nature of the country, the character of the people, and to find suitable places for mission stations. The North Africa Mission has aimed to establish stations all over its sphere of labour, and to make these stations centres from which the Gospel can be radiated, so that as soon as possible some measure of opportunity may be given to the whole field which it desired to occupy. Intensified or concentrated local work has its advantages, but widely scattered efforts have other advantages, as in this way the country may be opened up more rapidly. It seems well ultimately to establish strong centres here and there, and thence to branch out as may become possible.

Itinerant work is dependent a good deal on the density or sparsity of the population. The facilities for travel have also to be taken into consideration. Tangier, for instance, is about as far from Fez, as the crow flies, as Cairo is from Alexandria. Yet while it takes only about three hours by fast train from Cairo to Alexandria, the journey from Tangier to Fez generally takes at the present time about six or eight days. In Algeria and Tunisia the railway system is a long way in advance of that in Morocco, though far behind Egypt. In Tripoli there are no railways at all.

The travelling dispensary has been very useful in Morocco, but is not so practicable in other parts of North Africa. Where it is possible to gather the people together by giving medical aid, it has been found that the people have been more favourably disposed towards the missionary, and more ready to listen to the teaching of the Gospel.

Sometimes missionaries, on coming to a good-sized village, will hire a room and open it as a temporary book depôt, or perhaps secure a fairly large room, in which to show slides of Scripture pictures, and thus get an opening for the preaching of the Gospel. In Kabylia, it is generally possible to gather groups of men in the village meeting-places and put before them their need of a Saviour and the claims of Christ.

Medical Missions.

Medical Mission work has been found a most helpful method of removing prejudice and making known the Gospel, but for some years it was almost impossible to do anything of this kind in Algeria on account of the French law. Medical dispensaries have been established in Tangier, Tetuan, Fez, Larash, Arzila and Casablanca, and thus hundreds of thousands in Morocco have been relieved of pain and brought under the sound of the Gospel, and many of these have carried a favourable impression into the regions beyond and spread some few rays of light amid the darkness. The first effect of medical mission work in Morocco was to break down prejudice. The people used to say, "The religion of the Christians cannot be very bad, since they are so kind and good." Considerable medical work has been carried on in Tripoli and Tunisia, and a certain amount of non-professional medical aid has been given of late years in Algeria with marked blessing.

But while dispensaries have been a wonderful help, the best results come from the Hospital work, where patients again and again receive favourable impressions through the kindness of the missionaries, and again and again hear the glad tidings of salvation. Few methods of work have led to better spiritual results, for the missionaries ever keep before their minds that the healing of the body is but a means to an end, and that their main object is that men might be really converted to Christ and born again of the Spirit. During the last two years there have been encouraging cases of professed conversion amongst the patients in the Tulloch Memorial Hospital for men at Tangier.

Educational Work.

For various reasons it has not been easy to do very much educational work. In Morocco, where, as we have seen, the medical work has been greatly appreciated, education is so little thought of that not much has been attempted. Still, something has been done of late years, and perhaps more will be done in the future. In Algeria and Tunisia the French Government has taken in hand all educational work, and does not favour the missionaries attempting it. In Tripoli there has been but little demand, and the staff have had their hands more than full with other matters. In Egypt a small school for Moslem girls at Alexandria has been

carried on for several years, and there have been cases of definite conversion among the scholars; and fairly large schools of a secondary character, for boys and girls, are under the management of our workers at Shebin-el-Kom.

Classes.

In Algeria and Tunisia, the children attending the Government schools have a holiday on Thursday, and sometimes what are called "Thursday Sunday Schools" are held by the missionaries. As few of the girls can read, and many of the boys know but little, weekly classes have been found an excellent method of reaching the young. Here the girls are taught needlework, and the children learn passages of Scripture and Gospel hymns, and have the Gospel explained to them. Rewards—such as a shirt or some other garment—are given to those who attend regularly. At these classes large numbers of children obtain a very fair head knowledge of the Gospel, and learn to repeat many Bible stories and parables, so that in some cases they know far more about the Gospel than they do about Mohammedanism. They often have a great affection for their teachers, and repeat the texts and sing the hymns they have been taught, in their own homes and in the streets. In some places the porter boys, who pick up a few pence in the markets by carrying home vegetables, etc., for Europeans, come together to the missionaries' house and are taught passages of Scripture, and they learn to sing, or sometimes to shout, hymns. These lads are rough and mischievous, but are very interesting to teach.

Visiting.

Visiting in the homes of the people is almost impossible for men, but there is an open door for women, and it is one of the first branches of work for a beginner to take up in company with an experienced worker. The women are densely ignorant, and often say, "We have no more religion than cows." They hardly seem to know whether they have souls or not, and they are so completely under the authority and domination of the men that they seem to have no mind of their own. It is often very difficult to get any private conversation with them, as they crowd together when the missionary comes in, and want to ask all kinds of questions; such as, whether the lady is married, and whether she has any children, etc. Some of these questions have to be answered to satisfy them, but the missionaries' aim is ever to tell them of their need of a Saviour and of the love of Christ in dying for sinners. There is a wide and encouraging sphere of service in this work of visitation.

Refuges.

In some parts of the field, especially in Morocco, Night Refuges have been found a very useful method of reaching the people. Numbers who come into the towns to attend the market arrive over-night, and have no proper sleeping place. By opening a free refuge, many of these may be gathered in—perhaps from fifty to a hundred men. They sleep on a mat on the floor. Sometimes a cup of coffee is provided. No charge is made, and a

Gospel service is conducted, when the Truth is put very simply before them. I have seen a converted Moslem stand up amidst sixty or seventy of his fellow-countrymen and explain the way of salvation, and how he himself had been saved. This man had committed several murders. He was a Berber, from the Riff Mountains—a fearless man, and had been converted through the Refuge meetings.

Refuges are also opened for women, and afford a splendid opportunity of reaching the poorer classes from the country villages.

Industrial Work.

Industrial work has been tried in some places with a certain amount of success, and it is possible that it might be further extended. By this means, Moslems may be gathered under consecutive Christian teaching, thus leading to their conversion. It may also be helpful to young converts, and be a means of grounding them in the truth. It is necessary, however, for the missionary to guard against the danger of allowing himself to be diverted from more direct evangelistic effort.

An industrial mission was started years ago in Morocco, and a number of lads were received. Ultimately, it was handed over to Mr. Elson and Mr. Jones, independent missionaries, and at present from thirty to forty boys are under educational and industrial instruction, some of whom give evidence of being truly converted.

About twelve years ago a native carpet industry was established in Algeria. This has been really helpful and has been much blessed. Some thirty or forty women and girls were formerly employed, but, for the time being, the war has considerably reduced the numbers. Some eighteen of those employed give credible evidence of being converted, though at present they have not been baptized. A Bible class is held for the girls every day, and the women who work at home get Scripture instruction when they come for their wool from time to time. One effect of this effort has been the removal of prejudice, both on the part of the French and the natives.

An effort is now being made in Algeria to find carpentering and other work for lads, and thus keep professed converts or hopeful cases under constant instruction and guidance. Wages are very low in the country, and the lads are tempted to go to the large towns and cities, where they are surrounded by immorality and without much spiritual help. Some also go to France or to America, and get lost in the crowd. If a young man wishes to find work on the farms of the Europeans, it is very difficult to find a Christian European. We think, therefore, that there is room for further development in this direction, though in order to carry it out effectually both money and qualified missionaries are required.

Stated Meetings for Preaching the Gospel.

Stated meetings for the preaching of the Gospel are held in connection with the medical dispensaries and hospital work. The various book shops or Bible dépôts generally have a small hall

attached, in which the people can gather to hear the Word of God explained. In some places natives, in considerable numbers, can be gathered together in an informal way for preaching services; and amongst the Kabyles it is often possible to obtain a congregation of men in one of their public meeting places. Small meetings are held regularly wherever there are Christians.

Meetings for Converts.

It is not easy to realise how difficult and full of temptation is the pathway of a convert from Mohammedanism. For these, meetings are specially held to give them further instruction in the ways and Word of God, and an opportunity to pour out their hearts in simple prayer with their brethren. It is deeply interesting to be present at such meetings, or to gather at the Lord's Table with some of these, who, through the grace of God, have been brought out of the darkness of Islam into the light and liberty of the Son of God.

It must be remembered that in the Barbary States there are no remnants of an ancient Christian Church, as is the case in Egypt and in Palestine. Twelve or thirteen hundred years ago Christianity was practically exterminated in those lands, so that the evangelistic work amongst the natives is carried on entirely amongst those who have been Moslems for many generations. The missionaries in this hard field stand greatly in need of our sympathy and prayer.

It is not enough that men should abandon Mohammedanism and embrace Christianity. They need to abandon Mohammedanism, and, repenting of their sin, turn in faith to the Lord Jesus Christ as their personal Saviour. Five such truly regenerate converts are of incomparably greater value than five thousand who have merely embraced Christianity without trusting Christ.

The work is most difficult and often discouraging; yet there are instances of blessing which fill the heart with joy. We would ask the prayers of all God's people for the missionaries and those among whom they labour. We rejoice to know that God, by the power of the Holy Spirit, is even now gathering out from these poor Moslems a people for His Name.

Work among Moslems in Egypt.*

BY SAMUEL M. ZWEMER, D.D., CAIRO.



ALL the missions working in Egypt have special cause for thanksgiving that in the midst of all the horrors of this world war and disturbances in the Near East all our work has gone on unhindered. From the very outbreak of hostilities until now, the strong and firm hand of the British Government has so protected Egypt that there have been no disturbances in the country and that no invasion from without has seriously threatened our peace. In fact, the war has added to our opportunities rather than in any sense curtailed them. Schools, hospitals, the Mission Press and

* From "Neglected Arabia."

public meetings have been conducted as usual, and in addition we have had thousands of soldiers from Australia, New Zealand, India and South Africa. Among them the Y.M.C.A. and the various missions have carried on a ministry of friendship and a campaign of evangelism which has yielded large results. Under the able direction of men like Mr. Wm. Jessup and Mr. H. W. White, a special evangelistic campaign was conducted for two weeks, and hundreds of men made a decision for Christ.

My special work this year, as heretofore, has been along literary lines in connection with the Nile Mission Press, teaching in the Theological Seminary, and also at the Cairo Study Centre. In the Theological Seminary this year we have sixteen students in the regular classes and fourteen in the evangelists' class, who are taking a special course. It is a rare privilege to read "El Ghazali" with these graduates from Assiut College who are preparing themselves for the ministry, and to study Islam with the future leaders of the Church in Egypt, in order that they may plan for the speedy evangelization of their own country.

At the Cairo Study Centre Canon W. H. T. Gairdner has charge of language study and by his new method, through the use of phonetics and the colloquial, remarkable progress is being made. Mr. R. F. McNeile, another missionary of the Church Missionary Society, and I have given lectures on Islam and methods of work. Twenty new missionaries of various societies are taking these courses. In addition to the lectures, every first day of the month is a red-letter day, for then parties are arranged under the leadership of the staff for the purpose of seeing various forms of Moslem life and missionary work in this great city.

Mr. and Mrs. Steven R. Trowbridge and three other missionaries of the American Board who are studying Turkish in Cairo, live in the same apartment house with us near the heart of the city. In fact, we might describe this apartment house, of which the uppermost flat is our home, as that of Titus Justus, "whose house joined hard to the synagogue." The chief synagogue of Cairo, one of the wealthiest Jewish congregations in the world, is less than a stone's throw from my study windows. They have a large library of ancient books and manuscripts and also a remarkable collection of Pentateuch manuscripts. In the study of Islam one is more and more impressed how much Mohammed owed to Judaism, and how much modern Jewish ritual is like that of Islam.

Most of the readers of your paper know that Mr. Trowbridge has come to Cairo as the secretary of the World's Sunday School Association for Moslem lands, and that he is putting forth special efforts to arouse the interest of both missionaries and native pastors in the problem of Mohammedan childhood. At the request of his committee, it was my privilege recently on their behalf to make a visit to the Sudan. I left Cairo on Saturday, March 4th. and reached Assiut the same evening. That night and on the following Sunday I had special meetings at the Church and for the students of Assiut College. On Monday I arrived at Luxor. Here I visited the American Mission Girls' School as well as the Boys' School, and in both places spoke to the children and distributed literature. As it was my first visit to Luxor since coming to Egypt, the monuments and the tombs were on the

programme, but I must confess they interested me much less than a Moslem funeral which I attended and a long talk I had with my dragoman, who, through the American Mission, is not far from the Kingdom of God. The tourists' season has had an interregnum because of the war, and except for soldiers, officers and nurses, Luxor has had few visitors this year.

The train left Luxor at 10 a.m. on Tuesday, and reached Shellal at 4 p.m. From there the river steamer took me to Wadi Halfa, where we arrived at 10-30, March 9th, leaving at 1 p.m. by the Sudan Express for Khartoum. At Wadi Halfa, Assuan and Athara I had opportunity to meet Christian workers, and at Wadi Halfa I visited the school and distributed some of our new literature to the pupils, who were greatly delighted. It is in these lonely situations where missionary visits are rare that the work of the Sunday School will be especially appreciated. On Friday evening, March 10th, we reached Khartoum, and Rev. G. A. Sowash, of the American Mission, met me and took me to Omdurman across the river.

On Sunday morning I preached at the American Mission Church at Khartoum, in Arabic; had lunch at the Palace with Lady Wingate, and preached at the North Khartoum American Mission Girls' School in the afternoon. This Girls' School is one of the most wonderful institutions I have ever visited on the mission field. A large proportion of the girls are from Moslem families and Sudanese. They showed a great interest in the message and are earnest Bible students. Over 100 were present at this service. On Monday we paid a visit to the Church Missionary Society Girls' School, at Khartoum, and the American Boys' School and Orphanage. In the afternoon a meeting had been arranged at Gordon College, through the kindness of the assistant director, Mr. M. F. Simpson.

On Wednesday morning a special meeting was held for all the women who attend Christian services at Omdurman. It was a union service, and the girls from the C.M.S. School as well as the women of the Evangelical Church and their Moslem friends, were present. You can imagine what an opportunity it was to speak to such an audience on the "True Nature of Prayer." In the afternoon a special meeting was held at the American Mission Church at Khartoum, where I gave an address in English on the "Present Condition of the Moslem World." The Church was filled, and among those who were present were some government officials. The Rev. Mr. Rivington, of Khartoum Cathedral, presided, and we had an earnest season of prayer.

On Thursday morning a special meeting for women, similar to that held at Omdurman, was held at Khartoum, North. I spoke on the Bible, its acquaintance and character, and the need for deeper Bible study. In the evening another meeting was held at Musellma, on the outskirts of Omdurman. Many of the people who attended this meeting were forced to become Moslems at the time of the Mahdi, and have turned back again to Christianity. Mr. Sowash tells me that the very name of the place was given because of this apostacy. In some respects this was the most interesting meeting held during my visit, as there was an open conference at the close, and many questions were asked by Moslems and Christians who were present.

In all of these meetings and in the distribution of literature, the doors were found wide open and hearts responsive. Nowhere did there seem to be fanaticism or opposition, even such as sometimes is found in Egypt.

On Friday, March 17th, I returned by train to Cairo, stopping, however, at Assuan for two hours and visiting the large Coptic School there.

There is no space in a letter such as this for a detailed account of missions in the Sudan, but three things are vividly before my mind as I think of this great and needy land. First, its size, and the inadequacy of the present missionary force. The Anglo-Egyptian Sudan is as large as all Arabia, namely, one million square miles. Yet in all of its provinces, from Wadi Halfa to Bahr el Ghazal province and the borders of Abyssinia, there are only eight mission stations. Second, two-thirds of the population of the Anglo-Egyptian Sudan is nominally Moslem, and one-third is still pagan. One is, therefore, the more surprised at the painful non-Christian regulations and conditions under which the Government permits missionary work in the Sudan. These regulations, together with the fact that Gordon College is a Mohammedan Institution, make a deep impression on my mind.

The third impression is that of wonderful opportunity. In spite of all regulations, the fact that the Anglo-Egyptian Sudan enjoys peace, the blessing of economic progress, just rule, and what may well be called the beginning of an educational revival, is full of promise. I have never seen children or adults in any part of the world so eager to listen to the Gospel message, or to receive it on the printed page, as along the railway stations from Khartoum to Wadi Halfa. May God speedily answer the prayers of all those who love and labour in the Sudan, which is, and always will be, so closely related to Egypt in the problem of world evangelization.—*The Intelligencer*.

The Annual Prayer Conference

OF THE (AMERICAN MISSION) NATIVE EVANGELICAL CHURCH.

SEVENTEENTH CONFERENCE.



ON the 25th September, 1916, people arrived at Minia from Alexandria in the North to Assuan in the South. Its Hotels were so greatly crowded by pastors, elders, and members, that some of them spent the first night in the cafés, and it would have been very helpful if a committee were appointed to arrange such matters. In the morning of the 26th, the conference was opened in the First Evangelical Church under the presidency of Rev. Shenuda Hanna.

The First Day.

The committee did well to invite Rev. Ghobriál Mikhaíl to open the meeting and to speak about the relation of prayer to revival, because he is the very one fit for this subject, as he was the first to

propose to hold these series of meetings which he called "The Prayer Conference," the great aim of which is the revival of the Church. When we turn back to study the matter again after sixteen years by the help of its first teacher, it appears to us to be a good indication of the growth of the spirit of desire to reach that aim. He showed in his speech that prayer is the source of revival, and the most effective means for its continuation.

The second speaker was Rev. Saleh Hannalla, who spoke about "Our Great Need." He spoke on the subject as an expert, and showed that "Our Great Need" is of a convincing argument to assure us of answered prayer, of fruits of our Christian service, of knowledge of ourselves, of moral courage, and of faithful servants to teach us the true principles.

The third speaker was Sheikh Mitry Saleeb Ed-Dewairy, who spoke about the children of Egypt, and their healthy, mental and moral education, and he also offered to the meeting several practical suggestions.

The fourth speaker was Dr. Zwemer, who spoke about the relationship of the Holy Ghost to wealth, and showed that the Holy Spirit can give wealth, and do without wealth, and use wealth, and refuse wealth.

The Second Day.

The first speaker was Rev. Abdallah Fanôs, who spoke about Christian peace and how it can overcome the world. He explained that this peace is internal, spiritual, from God, unchangeable, Christ is its source, and it overcomes by showing the love of God to the world, and by convincing the people of forgiveness of sin, and by the good example of the Christians which agrees with their doctrines.

The second speaker was Rev. W. Reed, who spoke about the hindrances and encouragements to evangelization. Among the obstacles are the effect of the religion of the non-Christians upon the Christians, then our own weakness and our shortcomings. Among the encouragements are the realisation of weakness, also personal liberty, and trust in Grace of God.

The third speaker was Rev. Gabra Hanna, for the representatives of the Societies of Christian Endeavour. He explained that the Society is the greatest support for the success of the Church, and he offered useful directions to the members of the societies worthy of remembrance.

The fourth speaker was Rev. Ibrahim Girgis, the Secretary of the Synod, who spoke about "Borrowed Religion." He spoke about the resemblance between the followers of this religion and the true religion, and the evils occurring from it. He concluded his speech by saying that there is really no borrowed (metaphorical) religion, for religion is either true or false.

The Third Day.

The first speaker was Rev. Hanna Maqâr, who spoke about Lukewarmness, its causes and remedies. He first described lukewarmness fully, and then explained its causes, which are firstly the weakness arising from measuring ourselves by others, and then the silence of the Church concerning the hidden sins, and the general

desire to turning away from Christian Service, and the lack of watching the temptations of the body, and said that the treatment is Firstly to remove these causes of weakness, then to know ourselves, and finally to seek to mould the conference so as to get the most good from it.

The second speaker was Rev. W. T. Fairman, who spoke about soul-winning and its relation to revival, showing by many proofs the co-operation of the two in the Christian life.

The third speaker was Dr. Hunt, who spoke about the "Vision of the Glory of God." He explained the beauty of this Glory, and the need for every Christian to see it, and its effect in the Christian life, in a very effective manner, and at last descended from the pulpit and approached the Holy Table. This was the best conclusion to all the spiritual blessings which had been enjoyed during those three days.

Additional Remarks.

The conference did not restrict itself to purely spiritual matters, but took some others into consideration, such as the Societies of "Christian Endeavour." A special meeting was held for this purpose, Rev. Ibrahim Girgis being Chairman, who asked Rev. Gabra Hanna to speak to the representatives. The Chairman showed us approximately that there are more than seventy societies in the Egyptian Church, having about 3,200 members, and the total amount of donations is about L.E. 360. Each Society has active local committees doing good evangelistic work.

Among the matters of importance to which the meeting paid attention was deciding that the time of the next conference should be in August, so that school-teachers can take a share in this blessed fellowship. The meeting also proposed that it is better to hold the conference in a special place far from noise and worldly troubles, so they decided that the next meeting should be at Zeitoun.

An Important Question.

We have now known our great need and revealed the causes and remedies of our weakness, and fasted, and prayed that God may strengthen our weakness and revive His work in us and amongst us. Well, will this be for a short period which comes to an end just after the meeting, or is it a perpetual feeling, and a hearty conviction, and an action of the Holy Spirit in our souls which goes with us to our homes, and continues in us and is passed on to others?

The three days of conference are nothing but a preparation, and a diminutive picture of the whole year's work. Then have we returned with such intention, and begun to live such a life among our people? Have they begun to see the change in us, and to be convinced without any discussion that this conference is necessary and useful to the revival of the Church?

(from Al-Huda ; condensed).



"Arabic Simplified."



R. UPSON, our Publishing Superintendent, has been encouraged by receiving many words of praise from Arabic scholars, and from students. Of the latter there are a few in India, some in Egypt, and others in the "homelands" of Britain and America. Might not the number of the latter be increased?

This course is much more than a *mere course* of "Arabic Made Easy!" There are nearly 500 pages (*Royal 8vo*) of clearly-printed matter, including: (a) a complete grammar of Modern written Arabic, with special attention to the "Weak" Verb; (b) copious exercises, examination papers, and a reading-book of annotated selections; (c) an exhaustive recapitulation of both Accidence and Syntax from the *native Arab* standpoint, by means of a Government book of Syntax, translated by special permission. "Systematising" is quite as prominent a feature as "Simplifying," and this may account for the phenomenon of the students' register containing the names of not a few who have known Arabic for years!

The point upon which Mr. Upson places most emphasis is this: almost every word given in the text as an illustration of a grammar rule has been taken—not from ancient and mis-understood books—but from the articles on current topics in the Arabic Daily Press of the year 1916 A.D.! Thus he hopes to find that a contribution has been made to the highly important process of finding the middle language (for preaching and writing) neither on the one hand "dictionary words" nor, on the other, unprintable "provincialisms." Unfortunately, such literary gems as Bunyan's "Pilgrim's Progress" and Spurgeon's Sermons (which, by the way, are as noteworthy for correctness of English style as for simplicity) have lost most of their simplicity in translation into Syrian Arabic! Will all those who love "simplicity with correctness" aid such a movement with their prayers?

The author may be addressed at Nile Mission Press, 37, Sharia Manakh, Cairo, Egypt.

Review.

Aspects of the Redemptive Act of Christ. Gairdner. C.L.S.I., 1916.



IN brief compass, Canon Gairdner deals most helpfully in this pamphlet with five different aspects of the atoning death of our Lord Jesus Christ. He begins with the simpler aspects, and proceeds afterwards to deal with those that are more profound.

First of all he discusses the Death of Christ as the fulfilment of the Law, "*Death the Gateway to Life.*" He shows how Christ laid down this fundamental law again and again, and points out the necessity for Christ to exemplify it not only metaphorically but really. Death was not derogatory of His dignity, but it was His dying and rising again in glory that certified to us for ever this important truth.

The second aspect dealt with is the Death of Christ as fulfilment of "*Love unto Death*." It was to be expected that the ideal Man should manifest the love that does not stop short of death. All down the ages, the more terrible the voluntary death has been the greater has been the glory of it. "How much more when that death is long-drawn-out as well as voluntary? Nay, when it is possible to avoid it, to be saved from it, at any moment? Do we not say that love is then at its greatest? Do we not offer to such a hero the crown of all crowns of glory?" And still more must we do so when the case is not that of one laying down his life for his friends, but actually for his enemies.

The Death of Christ as an *Act of Heroic Leadership* is the third aspect considered. The Leader in a campaign involving toil, hardship, suffering, and frequently also danger and death, must be One Who sacrificed Himself even unto death, though He is ever with us as a living Leader Whom death can no longer touch.

The next point dealt with is the Death of Christ, *overcoming death by meeting it*. The campaign was against the lord of sin and death, on behalf of a humanity in captivity to the law of sin and death. The enemy can never claim that he still had something in reserve which would have defeated the rescuer. And those groaning under the trouble cannot say that their would-be rescuer had never suffered as they, which would be to leave the moral back of the trouble unbroken. As it is the lord of death has done his worst against the Captain of our salvation and has failed. The followers can now follow through the breach thus made.

The final aspect considered is the Death of Christ *in relation to the fight against sin*. Canon Gairdner deals with this aspect under the three headings: (1) *A Righteous Man contra mundum*. (2) *Sin unveiled and self-judged*. (3) *Sin God-condemned*. Christ met the horrible current of the world's hatred with a blameless life and a perfectly truthful testimony. He rose again to show that the moral victory is a total victory. God condemned sin by simply letting sin condemn itself, in wreaking its full spite on the perfectly Holy One. Forgiveness can now be in no danger of being mistaken for indifference, nor is it in danger of injuring the sinner and confirming him in sin.

The author closes with the reminder that even the chief of sinners can find peace in the Cross. "For however many and however black are the crimes he has committed, however sore their burden, Christ met them all, and more, when He met sin itself and its prince. The most awful criminal may therefore identify himself by faith with the Sin-bearer, and be loosed from his sins, and leave them for ever."

The price of this little booklet is only 2 annas, and it is likely to be of great value to the worker amongst Moslems.

C. H. S.



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may be obtained at any time, from Publication Department, Nile Mission Press, of the following 50 tracts and leaflets (say 250 per person, *i.e.*, five of each sort), on condition that the applicant undertakes to distribute *prudently*, and marks the order "Free Grant." Please acknowledge receipt of grant and tell us of any incidents.

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|---|--|
- (19 & 20 not recommended).

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N.B.—Of the above, A. and C. are written correctly, but with *simple vocabulary*; B. please the fairly educated men because of the "rhymed prose" endings.

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A. T. UPSON,
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"Blessed be Egypt."

VOL. XVII.

APRIL, 1917.

No. 70.

Editorial.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus:"—ACTS IV. 33.

"They (the High Priest, Council, and senate) commanded that they should not speak in the name of Jesus."—ACTS V. 40.

"Philip . . . began at the same Scripture, and preached unto him Jesus."—ACTS VIII. 35.

"The Lord said unto him, go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel."—ACTS IX. 15.

To bear the Name of Jesus before the Moslems—to speak the Name of Jesus to the Moslems, this is our trust. We want to make known to them what Jesus is to us, and what He can be to them.

Our greatest need at the Mission Press is for writers to tell of Jesus. And we may help those who speak, and those who write, by our constant prayer that great power may be given them to witness for Jesus. Surely it is the greatest gift that the Holy Spirit can give us.

We have not brought out any fresh Cycle of Prayer for 1917. The same needs are still with us as were spoken of in last year's cycle, and it may be that this will suffice until the close of the present year. In 1918 we shall have many new fields opening before us, and many new workers going forth to labour, whose names we shall want to bring to God in prayer. The most intense desires of our hearts at the present time are so bound up with the critical period of the war, that we may all be praying the same prayers without any set agreement.

The forward move into Palestine, the forward move in Mesopotamia, the internal conflicts between Turk and Arab in Arabia: all these are fraught with momentous issues touching the Moslem world. And those of us who have set ourselves to bring Christ to the Moslems need to ask earnestly of God that He will guide and control our Government in all matters relating to the future of these lands, and to make them loyal to Christ. That they may take their place as a Christian Government, and not as Mohammedan rulers.

And, bound up with the future of Palestine, we are brought into new and close relationship with its own historical people.

A

We want to be prepared to do our part from Egypt in bringing light to the Jews. The new highway already made from Cairo to Palestine should be a highway for our God. We can look forward to the near future opening up immense opportunities for carrying the Word of Life into regions where it is unknown, and we should be now preparing to send our colporteurs far afield.

The training of the colporteurs is occupying the thoughts of those who have to watch over their work. A small training home should be established in or near Cairo. This would serve two purposes—to prepare men before sending them out, and to provide a resting place for those who are engaged in the work. Theirs is a very trying life, and they sorely need refreshing of body and soul. Could this be started in the immediate future? The men need to be taught the Scriptures. They need to be taught how to meet the questions of inquirers. And they need spiritual sympathy and encouragement. We would earnestly plead that such a Training Home may be brought into existence, and that many more friends at home will adopt one colporteur, and give him their support and personal interest. The extent of the fields to be reached is almost unlimited.

We have reprinted in this number an extract from "Korea for Christ," which tell of the great influence of Bible study and Bible conferences in Korea. These require to be constantly maintained, or new-found converts quickly fall back. It is possible that greater efforts might be made in Egypt to do this same work. There are two methods employed in China and Korea. One is to have a permanent Bible School established in some place, to which men and women may come for a course of Bible study. The other is to have ten days' conferences for Bible Study in many different parts of the country. We speak of this matter now, as it is possible the training school for colporteurs, and the general Bible study school, might form parts of the same undertaking. It is a plan we would commend to the attention of the joint colportage committee.

Will our readers in distant Moslem lands take to heart one great need at the Nile Mission Press—a literary worker to join Mr. Upson in the Publication Department. He should be able to read and write in Arabic. It may be that one who has the gift of writing will see this request, and feel it to be a call from God to offer himself for the work.

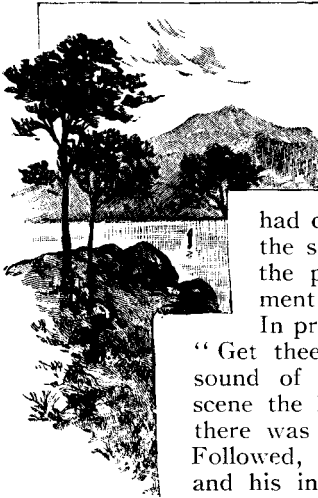
The loss of Dr. Andrew Watson, so dearly loved in Egypt, has been felt all over the country. We give some account of his closing days, written by his son, Dr. Charles Watson, who arrived from America the day before his father died. It was a bright sunset to a long day of earthly life. He has left nought but what is lovely and of good report in the remembrance of all who knew him. He and Mrs. Watson have ever been a father

and mother to all the younger missionaries, and they have been regarded with universal affection. Our deep and lasting sympathy is with her.

There is an indescribable enthusiasm amongst our soldiers as they set their feet on the spots that were sacred in old times. They go forward with something of the spirit of the old Crusaders to set Palestine free from the Turks: to bring deliverance to the land that the Lord our God careth for. We, too, should do our part in fighting the fight of faith for them. We can ask that God will cause the enemy to surrender, rather than that there shall be terrible bloodshed, and that the whole land may be possessed. Let us also pray that our men may be worthy of doing this work. That sin may be put away, and that the Holy Spirit may be in their midst. They are in peril night and day. May God defend them.

The Dile Mission Press.

"Go again seven times."—1 KINGS XVIII. 43.



THE above words occur, as we so well know, subsequent to one of the most dramatic scenes of Israel's history. For three years and six months the heavens had been as brass, and the famine-stricken people and land had yearned for water. As a climax had come the scene on Mount Carmel, and the slaying of the prophets of Baal. Now the prophet moves on to the accomplishment of God's purposes in sending rain. In prophetic utterance, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After such a scene the king could only obey; even although there was not so much as a cloud in the sky. Followed, Elijah's climb to the top of Carmel, and his intercessions for the very rain he had already prophesied. He sends his servant to look towards the sea for the promised blessing. The laconic reply, "Nothing," roused the prophet's faith. "Go again seven times," is his command . . . "And there was a great rain."

The question presents itself. Why was it necessary for the prophet to obtain by prayer that which he had already seen in vision? The answer is—co-operation. God seeks, in carrying out His purposes for the peoples of the world—for the Moslem world—co-operation. Many of us have watched something of the barrenness of the Mohammedan peoples, and longed for the Water of Life to be poured out abundantly upon them. Yet has the heaven sometimes seemed as brass, and as we sent out

enquiring if blessing were coming, the reply has often been, "Nothing!"

Now God is giving visions of possibilities. We hear from many sources the sound of abundance of rain. We have God's very definite assurance regarding Egypt, and we would urge upon our readers the necessity to "Go again seven times." The present is a time of peculiar danger and difficulty on account of the great war. May God enable us to go again, and yet again, to Him, seeking blessing for the Moslem world and for Egypt particularly, until we see the cloud appearing, and know that the refreshing waters of the Spirit of God are to be poured out. The vision is sure. God help us to co-operate in prayer and effort to bring His purposes to pass. Faith is the victory, for faith in the omnipotence of God works the impossible. "The Egyptians *shall* know the Lord."

The work of the Press still continues to go forward. Our friends will read with interest the news from Mr. Upson, and our new worker, Miss Padwick.

Two new features call for notice this quarter. The first is that we have given permission to the Rev. P. Nyland to use our Lecture Room, nearly every evening, as a Club for Hebrew boys. The other that Mr. Paul Gani, one of our Hebrew workers, has started a daily Bible Class for the employees at the Press during their dinner hour. None are forced to go to this Class, but many do so.

Will our friends plead much for these two fresh ventures, and that the movements may spread?

Mr. Upson's description of a native wedding is educational, to say the least of it. Do we quite realise what any sort of a "home" must mean to our Colporteurs after their weary journeyings? We hope some day to be able to have at least a room at their disposal, near our premises in Cairo, where they can rest. Some of our friends might like to undertake to pay the rent for such a purpose.

We hope, in conjunction with various other Missions, to remember the Day of Humiliation and Prayer for our nation. This is to be kept on Good Friday, April 6th. Should our periodical, however, not be issued in time for this, will our friends give the subject real thought and petition in their private devotions after that date. As to subject matter for such humiliation and prayer, the reading of the sixpenny edition, "Defeat or Victory," to be obtained from almost any Railway Station Book-stall, would be a help. It is a book we all ought to read, although the reading is extremely painful. It is certainly a book to send us to our knees.

JOHN L. OLIVER,

Secretary.

22, Culverden Park Road,
Tunbridge Wells.



From a Publisher's Diary.

July, 1916.—In the midst of a busy literary "holiday" at Fairhaven a packet is received, offering a new MS. to the Nile Mission Press. It proves to be a poor translation of a lecture by Professor John Ambrose Fleming, D.Sc., F.R.S., etc., upon Supreme Intelligence in and above Nature." Mr. Fairman, being on the spot, he read it with me, and the joint report stood somewhat as follows: "Not dissimilar to the usual argument from design, etc., found in volumes of theology, though perhaps fuller; in any case, there is nothing upon this subject in pamphlet form."

Sept. 7th.—That lecture by Fleming was conditionally passed at our Publication Committee to-day, the condition being that the Assiut College student who sent it to me must produce the English original.

Sept. 21st.—I have been to the College and consulted Dr. Hickman, as Professor of Science. He has typed me out his opinion—It is that Assiut students, whilst in College, are not subject to such forms of doubt, but that after leaving they have to stand alone, and need this kind of support; also that, in any case, other College students are in need of all this kind of help to faith.

End of Sept.—Found the book in Assiut College Library; it is called "Science Week," and emanates from the Browning Settlement. Must write for permission to translate and publish.

Later.—But what a very *free* translation has been made! Many errors of grammar, some even of spelling. But stay! here is something more serious—water classed among the elements! Fancy the jeers of chemical students who hear us call H_2O an element! Must write to that fellow and ask how he came to do this work so badly.

Oct. 1st.—Says it's not his work, after all. 'Twas "the other man!" (It always is in this vague, indefinite Orient of ours—not that we dislike it more for that on the whole.) But O the errors! Shall we drop it, after all? The names of the planets are found to have been translated in the wrong order, etc., etc. Still, on the other hand, it would not be the first apparently hopeless puzzle the N.M.P. has solved. We have hardly ever received a grammatically correct MS. Think I will keep on, after all.

Oct. 12th.—That lecture grips one more and more; we shall some day hear of many a student helped to believe through it. Had part of it re-translated to-day.

Dec.—Mr. Stead gives permission for publication, but mentions disposition of possible profits! Must get off another letter to assure him that the Nile Mission Press is "out" for doing good, morally and spiritually, and that there never will be any profit. Supposing someone sends me five or six pounds for the first edition, I can clear enough to pay for the second, and that pays for the third, and so on, in perpetuity.

Later.—Some people like "Supreme Intelligence," then!—the C.M.S. Arabic magazine, "As-Sharq wal-Gharb," having

made very considerable extracts from it, and "Al-Bareed al-Misri," another magazine, having quoted the whole of it, *in extenso*.

January, 1917.—A mail from England, in spite of submarines. And details of a little publishing money sent out. (Why not more? Ah, "the War!") However, here is £5 10s. to hand from Miss W——, to permanently endow a new Gospel tract. Praise God, the financial problem is settled in the case of *that* tract.

February 13th.—What about all our other new publications? Prayer is made every day at 4 p.m. that God will send us more "publishing money," as we dare not leave off working.

Have to-day sent Miss W—— a copy of the Arabic of "her own publication," enclosing a synopsis of the lecture in English. Perhaps the readers of "Blessed be Egypt" would like to see it.

ARTHUR T. UPSON,

Publishing Superintendent.

Nile Mission Press,
13/2/17.

"Get the Fearing Out."



An interesting letter was received yesterday from one of the most spiritually-minded of our colporteurs, and, for the first time, it was in broken English instead of Arabic. Part of it runs as follows:—

"Dear Sir Mr. Abson

after regard I am long to see your bright face my dear I pray you to remember me at your prayer that God give me powerful to work—that i feel by coward. I pray from God that he fill me by the Hollow Gost and he may get out the fearing out, i wish to be best day than day, dear there is a great thought i pray you to see him—at this last days many of people wish to know some thing about Geasues Chirst some thim are Mohamadans, and they wish to take some small books without prise" . . .

Now the dear man who wrote the letter of which this is part had previously confessed his own lack of courage to reach Muslims; in fact, he wrote to us whilst in England in 1915, and requested that we invite the friends gathered in Nile Mission Press Meetings to offer prayer for him to become freed from this fear of man.

It is more than probable that many other workers feel similar fear, but do not confess it. And of all clear things this is clear—that our native workers must overcome their fear of the Muslims, nay, more, must get it changed to love.

"Get the fearing out," brother! But how? Read on, our colporteur has supplied the answer:—Let the Holy Spirit of God so endue you and so fill you that there shall be no room for fear. Thus shall you "get the fearing out."

A. T. UPSON.

Some First Impressions of the Nile Mission Press.



IT must be confessed that the very first impression is of a certain dinginess, not unnatural in printing works and offices, where men live at high pressure. But that first impression is a very fleeting one, for no place can long seem dingy which is haunted by so many friendly small boys, all anxious to produce their store of English for the benefit of the new lady. I long to plunge at once into classes for these most attractive small members of our staff, but remind myself sternly that Arabic grammar needs all my available strength at present.

The Christian office boy is an interesting study. Being of the East, he is not hampered by the dumbness of our English boys on the deepest matters, and has written a tract on regeneration! At the same time plenty of "the human boy" is alive in him, and I rarely met a person with a more devouring curiosity. Boy-like, too, he loves a little "swagger" and the sense of being in office; and is to be seen in all his glory acting as verger and tract distributor at evangelistic services in the American Mission Church. We hope our office boy will one day live the hard life of a colporteur.

The N.M.P. staff has a delightful way of making a newcomer feel a member of the family, from the small boys who vie with one another to do the new lady's behests, to my very good friend the clerk, who, on seeing me adorn my wall with picture post-cards, burst forth into Arabic poetry to the effect that "Women were created sweet roses for us." I should like you to realise what a wonderful creation this friendly, family feeling is in a staff of Jews, Greeks, Copts, Moslems and Protestants—a creation of the Holy Spirit of God, for which we must give Him thanks.

It has been a great joy to find that your premises are more than a printing press and a house of business. They are, and we hope to make them more and more so, common ground and a rallying place for all the missionary forces. It is our great pride that we are able to give hospitality in our building to many of the classes of the Cairo Study Centre. Those who bought us our building and furnished it, and set us on our way in prayer, must share our joy in the fact that the rooms can be used not only for our own work of book production, but also for classes and lectures so important to missionaries from all parts of the Moslem world.

The larger lectures are held in a big downstairs room, with blackboards on the wall, which is also used for prayers for our own staff and their weekly evening Bible Class. We should like every square inch of the N.M.P. buildings to be used to its utmost for the Kingdom of God, so we are more than glad that this lecture-room is now used almost every evening by the Rev. P. Nyland as a club for Hebrew boys. Of late it has also been filled in our workmen's dinner-hour for a voluntary Bible Class studying

St. Matthew with Mr. Paul Gani. This is no English class, which might have its mercantile value; there is no attraction but the attraction of the Christ, and we can only follow the class in our prayers with wonder and delight.

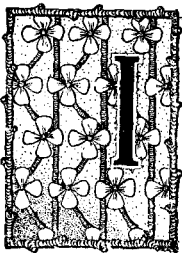
I should like to tell you one or two of our ambitions for our buildings, in order that you may help to bring them to pass.

As regards our book depôt we all long for greater things. We have plans for enlarging it and making it more attractive as a reading-room. A very practical and straightforward request would be that we, your staff, may have skill in window-dressing, wisdom in choice of books that will impress our effendi friends, and tact and power to make the depôt a centre of Christian reading.

We have just put a home-made notice on our shop door, offering to passers-by a free copy of a certain tract for one week only. There is something in human nature that bids one respond to an offer so soon to be withdrawn, and we hope by this means to win new readers.

Another ambition for the future is the provision in our premises of a little room set apart for silent prayer. Cairo is not unlike London in noise and "strenuousness." We should like the missionaries and others who come out of bustling streets to find in our entrance hall a notice telling them that upstairs a silent spot is kept where men can be quiet with God. Such a room needs no furniture but a few chairs and kneeling stools, though its peacefulness would be enhanced if we could afford to keep there a jar of flowers or green boughs. Ambition is already running riot, you will say. But you sent me out to Cairo to "see visions and dream dreams," and it is for you to pray them into wise and humble activities.

CONSTANCE PADWICK.



A Week-end in an Oasis.

THE Nile Mission Press has, by God's grace, been enabled to assist the American United Presbyterian and other Missions in Egypt, by the production and circulation of suitable Christian literature, so likewise it is greatly indebted to the American Mission (and others) in many ways, not the least being the material and spiritual hospitality accorded to its representative on his frequent "colportage trips."

The most recent one was begun on Saturday, 2nd, by a visit to the fertile province of Fayum, which is an oasis connected by a branch railway. A pleasant, but uneventful run of some sixty miles in company with Rev. W. and Mrs. Dickens (independent workers, returning to their itinerating work in Upper Egypt) brought us to Wasta Junction, where our colporteur Matta (Matthew) was busily engaged visiting the trains. Poor Matta, his skin was in a rather bad condition, and his jacket ragged. A little "special" gift of money made his face light up with gratitude, and he handed in a written note as the branch train

for the Fayum moved off a half-hour later. There are some ungrateful Egyptians, but Matta is not one of them.

Turning from the window, your "itinerant preacher" tried to find a seat, but the carriage was full. No harm in that, for the more fish, the better chance of a bite! Interest had already been aroused in his *tarbûsh* (red fez), and at least five Moslems and one Copt were prepared to talk to him.

Proceedings began by the production of several of the Zwemer illustrated tracts, which were then slipped out of sight under a newspaper; but what one cannot have, that one wants, and soon there was a call for them. What picture is there? Let me see! What is the subject? and so on. One of the tracts was then exhibited in full view, and finally given to a Moslem to read aloud to the others! He persevered manfully, and, despite several interruptions, read it, and a second one.

Now came question-time, and several were written on the block-note. Among them was this: "How do you account for the manifest contradiction between Science and the Bible—for does not the latter say that the earth was without form and void? And do not men of science say that the earth is a globe?" The answer given was that the probable original state of our terrestrial planet was a collection of gaseous (perhaps fiery) vapours called by God into being at Creation, then solidified, and, through rotatory motion, moulded into a globe. Having cooled down, darkness ensued, and, light being needed, God provided it, and *al-kharâba* (waste, or ruin) became *al-'amâra* (building). The speaker gave as an illustration the case of a locality near Abu-Qir, which had always been known as Al-kharâba, but was latterly bought up by the present Sultan of Egypt and built upon, and thereafter re-named Al-'amâra. So with the earth, the former waste is now a building!

This illustration "caught on," and the five Moslems were all quite pleased, and after further questions and answers an invitation to the special meetings at the Fayum Church was given to the only Copt present, but, as nothing is private in the East, the Moslems soon heard what was said.

That evening, while being most hospitably entertained by Mr. and Mrs. Galloway and Miss Hammond, the American Missionaries of the Fayum district, a Biblewoman wished to give a message as follows: "Does the Khawâga (gentleman) remember talking with some Moslems in the train this morning? Well, one of them is my neighbour, and he came home quite full of it, and sent word to me that he is coming to Church to hear the khawâga preach to-morrow morning!"

Next day a series of special meetings began. These were intended to last for nine days, Dr. Watson preaching on the ninth; but, alas! we were grieved to hear that the weak state of his heart was causing anxiety. It will be most difficult to imagine the Egyptian "Native Church" without Dr. Watson's guiding hand and patriarchal presence.

Service was at 8-45 a.m. on Sunday—we learn to rise in Egypt without the aid of any Daylight Saving Act—and the visitor preached to a full house on the conditions under which we are promised that we may "see the face of the King" (Jer. li. 25; Isaiah xxxiii. 7; and Rev. xxii. 4), the subject being purely

evangelistic. It was the largest congregation he had yet had in Medinat-el-Fayum, and it was to be hoped that the interest would continue throughout the special week of meetings which were to be conducted by various native pastors, Mr. Fairman taking the final Sunday in place of the one then "seeing the face of the King."

After the service a typical Oriental scene occurred. The pastor was taking the visitor to call on one of his members, when an old friend of many years' standing asked to be allowed to provide lunch. Knowing that this implied the provision of almost a small banquet, and a great deal of Sunday labour, the invitation was declined, but with courtesy, to say nothing of profuse thanks. This, however, did not satisfy our friend, who became very angry, and suddenly marched out of the room, calling out that we had refused to eat with him during the yearly visit. A typical Oriental "storm in a teacup," but it was settled by the English visitor running after him and dragging him back, promising, at the next visit, to go to eat with him, even if a feast were cooked, "but not on a Sunday."

Various engagements followed, which lasted until 5-30, when the host and hostess provided an early meal. Dr. Askren had most kindly undertaken to drive the visitor out to the camp, where he had been asked to lecture to the British troops, but the car did not have "all its own way."

It was an hour after sunset, and at the best of times there is never too much room to spare on those roads, for the reason that the *Fayum light railways take up one side*, but on this occasion the roads were much more effectually occupied. "Transport" was the order of the day—for obvious political necessities—and several long lines were encountered. At one corner the car had to back up against a native hut, and hold tight, while the seemingly endless string of "transport" went past, not knowing what might come next. "Are you the last?" shouted Dr. Askren, to the one whose heavily-loaded mount brought up the rear—and again we plunged into the darkness.

Reaching the camp without mishap, the Y.M.C.A. secretary was found to be quite relieved that *not quite all* the men had gone. Arrangements had been made some few weeks previously for this English visitor to lecture on

"The { MIND
HEART } of an Egyptian";
SOUL }

and the newly enlarged "Stadium" was to have seated well over a thousand men, they said. But, alas! necessity knows no law, and King Constantine's tricks had caused the issue of an urgent army order to all troops to leave Fayum Camp. Several thousands had gone on the Saturday night and during the Sunday, and most of the remaining men were busily engaged getting ready to go that night or the next day.

However, some 120 to 150 were found sufficiently free and sufficiently interested to listen for one and a quarter hours to an address which, called by courtesy a lecture, in reality contained the germs of a Gospel sermon and of an appeal for self-consecration to the Egyptian mission field. Such tense, hushed attention

could probably only have been given by soldiers! Certainly the speaker had never seen it excelled anywhere.

Another car journey along the dark road, avoiding the railway line on one side and sundry odd camels, etc., on the other, and we were back at Fayum, and in the Mission House before their Sunday evening English Service was quite over. A twenty-five minutes talk was given there; and the day ended happily.

From inquiries made, the Fayum colporteur seems to be spiritually-minded, a Communicant on the Church roll, and a regular visitor to a certain number of the 250 towns and villages of the Fayum oasis, which is a separate province. One is, however, always hoping for "better yet."

Next morning the journey was resumed with further interesting happenings, of which something may be said in a separate article.

A. T. U.

A Colporteur's Wedding.

LET it wait until February," said some of the local circle, "things will be cheaper then, with the war over!" True, things were *very* expensive in December, but would the prices be less prohibitive in February? Not at all; and so at last we went ahead by common consent.

The bridegroom was Yusuf Sim'aan, the Zagazig colporteur (mentioned in "Blessed be Egypt," October, 1916, page 143), and the bride was a nice girl, named Fâkiha, now living with her mother at Fikriya (Abu Qorqâs), and a Communicant of the American Mission Evangelical Church, having previously won a "Gould" Bible at the Benha Girls' School.

The Colportage Superintendent having arrived on the Wednesday evening, 6th December, he was asked to preach at the mid-week service in the big unfinished Church. Then followed the kindest of hospitality, given by the nicest of people. (What can one give in "return" for such favours, so cordially offered? It is really a pressing problem). But what is the hubbub outside the Church door? Only the insistent demand of an elder of a near-by Church, that unless the preacher *honours their Church next*, something is going to happen!

Next morning the pastor's south-easterly study window provided a fine sun-bath for the sunshine-lover, and a good deal of literary and other work was executed; then some visits were paid, including one to a house at which there had been a double wedding. Such visits always include reading and prayer. Then to the house of Yusuf's parents-in-law, where a most interesting function was the exhibition of all the bride's trousseau to the masculine eyes of the colportage man! Possibly her friends wanted to convince him that they had really laid out the £15 paid for the bride, and that they had only been able to make it go as far as £10 in peace-time!

At mid-day we all assembled for luncheon in her parents' house. But beware, O reader, how thou dost picture the group! No ladies sit at Eastern dinner-tables, even in Christian homes! Picture (if you can) an enormous tray on a stool, with seven or eight hungry men dipping from the centre dish, and you get a faint idea of "our little way" of being happy. O why doesn't someone arise in the West and abolish the use of knives?—nasty, dirty things!

Yusuf having poured water over our hands, we left, after arranging that the bride's procession should start at three, to take her to the bridegroom's village of Beni 'Abeed, some miles away. This was afterwards altered to 3-30, and a handsome-looking carriage borrowed for that hour. But four o'clock passed and no start had been made. At last the English visitor was driven outside the town, and told to wait at the level crossing.

Five o'clock came, and the sun was rapidly setting, when a group of Egyptian ladies and girls came to where the carriage stood waiting. Then arose the interesting question of how everybody was to get into a single carriage, to say nothing of the Oriental etiquette which requires a bride to be taken *to* her bridegroom, not conveyed *with* him! Finally, the Englishman was set the by no means distasteful task of escorting the little bride (she apparently thinking him to be a nice, fatherly old gentleman!), but the carriage was not left to them, for the pastor's wife and grown daughter, with three children, all mounted. However, they all survived it.

It was now after sunset, and the all-important trunk containing my lady's dress (and the gold ornaments!) was badly mounted on a camel. Now a camel can carry heavy weights, so long as those weights are balanced, but really awful groans are emitted when a trunk hangs on one side and nothing on the other! Halt was called, and the trunk transferred to a donkey, which made much better progress. Poor as the parties were, they did not dispense with a couple of outriders (or runners), one at each side of the carriage; poor barefooted chaps they were!

Arrived at the village, "Father" handed over the bride to the dressers, who speedily set to work to array her in her bride's dress and ornaments.

During the interval before the service a noisy altercation occurred, Yusuf's father (a strong-looking "fellah") insisting on a longer holiday for his son. It was pointed out that both in the spring and in the summer he had had holidays, and in both cases had over-stayed his leave. Argument seemed, for a time, wasted upon him, and it was not until the visitor got visibly angry that the tormentor subsided, as though, perhaps, after all, there were really no more favours to be obtained. But all this had been in full hearing of the guests, who filled the one large earthen-floored room which comprised the home in which the wedding took place, and Sâmî, our colporteur for that district, soon attempted his share of the bargaining by passing along a paper, on which he had written: "I also am going to be married: may I over-stay my leave, like Yusuf?" He laughed when the reply was handed back: "Sufficient unto the day is the evil thereof. Try it, and see!"

Service now began by singing many of the Psalms of David.

The pastor seemed to be quite happy again (he had had all the arrangements to make, poor man), and he read, prayed, and preached. His subject was the institution of marriage, and in the course of his long address explained why evangelical weddings are not held on Sunday (like Orthodox Coptic ones). His little girls were hosts in themselves, they recited Scripture portions, and sang Psalms, etc.. The elder daughter sat next the bride, fanning and generally encouraging that timid maiden, who must have been fairly hot as she sat in her veil with downcast eyes, in an entirely unventilated room, in which we were packed like sardines!

After the "joining of hands" and pastoral prayer, the visitor was asked to give an address upon "Duties of (a) the Wife, (b) the Husband." Some half-dozen of each were expatiated upon, the one which caused most surprise being: "Finally, the husband's chief privilege and responsibility is to watch and develop his wife's growth in grace: let her parents find her, when next they see her, all the better Christian for having lived in close fellowship with one who is a colporteur, and therefore supposed to be a living, shining Christian."

The pastor pronounced the benediction, and the bride was taken back to the women's part of the house, and visited by his wife and daughters, each of whom took her a wedding present of *money*. One was thankful to have been able to help a little in that way, and out of the extra help for colporteurs recently received have presented her with a Swedish "Primus" lamp-stove, as she had nothing to cook with.

Now came the marriage supper, the main meal being served first, and to the men only. Then a second meal was made up for the ladies!

Nine o'clock having arrived, we started on our return journey by moonlight, and thoroughly enjoyed the hour's moonlight drive.

"But you have forgotten to say *what the bride wore!*" remarks a lady reader. Well, her dress was of light green silk, but partly hidden by the black "habara" (Oriental hood, or head-covering); this was surmounted by a decoration of imitation orange-blossom (which was borrowed for the occasion), and her face was covered by a gauzy veil. Very noticeable were the ornaments of gold (does not Psalm xlv. 13 mention "clothing woven with gold"?); however, poor an Egyptian bride's family, the bridegroom expects them to provide the golden ornaments out of the dowry he has paid for her.

During January the writer went to Zagazig to visit the bride at her new home (a single room, by the way!), and to get, if possible, a snapshot of her.

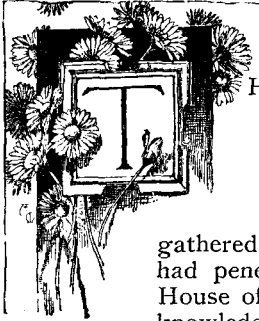
Will our readers take sufficient interest in this bride and bridegroom to make them the subject of their prayers? And will they remember that Yusuf is but one of over a dozen colporteurs, all of whom have to be provided for?

A. T. U.



Islam and Animism.

BY THE REV. S. M. ZWEMER, M.A., D.D.



(Paper read at the Victoria Institute, on Monday,
February 5th, 1917.)

HAT Islam is a composite faith is clear not only from its origin, but from its present-day character and its historical development. Its threefold source was Judaism, Arab Paganism, and Christianity. These heterogeneous elements of Islam were gathered in Arabia at a time when many religions had penetrated the Peninsula, and the Kaaba (or House of God) was a Pantheon. Unless one has a knowledge of these elements of the "times of ignorance," Islam is a problem. Knowing, however, these heathen, Christian, and Jewish factors, Islam is seen to be a perfectly natural and comprehensible development. Its heathen, Christian, and Jewish elements remain, to this day, perfectly recognizable, in spite of thirteen centuries of explanation by the Moslem commentators. Rabbi Geiger, in his celebrated essay, first pointed out how much Islam owes to Judaism;* and in his book, *The Original Sources of the Qur'an*, the Rev. W. St. Clair Tisdall, D.D., devotes a chapter to the influences of ancient Arabian beliefs and practices on Islam. There is no doubt that at the very outset Mohammed introduced Pagan and animistic elements into the new faith, Abu'l Fida' calls attention to a number of religious observances which were thus perpetuated under the new system.

It is not our purpose in this paper to speak of the pre-Islamic beliefs of the Arabs in general, but to show that there are many animistic ideas in the Moslem creed and ritual to-day which can best be understood by a comparison with similar beliefs in the Pagan world. By animism we understand "that stage in human development in which man believes in the parity of all existences so far as their possession of sentient life is concerned." Men in that stage may hold that a stone, a tree, a mountain, a stream, a wild animal, a heavenly body, a wind, indeed any object within the realm of real or fancied experience, possesses just such a "soul" as he conceives himself to have, and that it is animated by desires and moved by emotions parallel to those he perceives in himself.†

The subject is large, and we can only give in outline *some* of the beliefs and practices, with the hope that further investigation may be made on the lines indicated.

In the very use of the Moslem creed we have a superstitious use of the names of God against demons and Jinn. Their belief in angels with all its ramifications, and especially their eschatology, shows the same animistic basis. Their belief in how the

* *Was hat Mohammed aus dem Judenthum aufgenommen*, von Abraham Geiger, Bonn, 1833.

† Cf. Article on "Animism," in *Schaff-Hertzog Encyc.*, vol. iii. p. 194.

spirit leaves the body; the benefit of speedy burial; the questioning by the two angels of the tomb; the visiting of the graves, and the presentation of offerings of food and drink on the graves; all this is mixed up with Pagan practice, and can be traced to its source in the collections of Tradition.

The Koran itself has the power of a fetish in popular Islam. Not only is the book eternal in its origin and is used for mystic purposes, but only those who are pure ritually may touch it. Certain chapters are of special value against evil spirits. The two chapters, *i.e.*, of the "Elephant," and the one entitled "Have we not Expanded?" are almost universally used for the early prayer as a safeguard against pain. At funerals they always read the chapter "Y.S."; and when in fear of Jinn and spirits, the chapter of the Jinn. One has only to read this last chapter with the commentaries on it to see how large a place this doctrine occupies in popular Islam. The cure for headache is said to be the 13th verse of the chapter called "al-Ana'am," or the Cattle, which reads: "His is whatsoever dwells in the night or in the day: He both hears and knows." Against robbers at night a verse of the chapter called "Repentance" is read, etc.

It has been shown by A. J. Wensinck,* that animism and a belief in demons lies back of the Islamic prayer-ritual. In the preparation for the daily prayer—especially in the process of ablution—the object of the Moslem seems to be to free himself from everything that has connection with supernatural powers or demons as opposed to the worship of the one true God. Wensinck tells us that these beliefs have nothing to do with bodily purity as such, but are intended to free the worshipper from the presence or the influence of evil spirits.† Goldziher had already shown in one of his essays that according to Semitic conception water drives away demons. There are many traditions which find a relationship between sleep and Jinn. During sleep the soul, according to animistic belief, leaves the body. Therefore, one must waken those who sleep quite gently, lest the soul be prevented from returning. Not only during sleep but during illness demons are present, and in Egypt it is considered unfortunate for anyone who is ceremonially unclean to approach a patient suffering from ophthalmia.

The Moslem, when he prays, is required, according to tradition, to cover his head, especially the back part of the skull. This, according to Wensinck, is also due to animistic belief; for

* *Der Islam*, Band IV., "Animisma und Damonenglaube."

† It is this demonic pollution which must be removed. I quote two traditions from *Muslim*, vol. i, pp. 112-3. "Said the Prophet: 'If any of you awakens up from sleep then let him blow his nose three times. For the devil spends the night in a man's nostrils.'" And again: "Said Omar ibn el Khattab (May God have mercy on him), 'A certain man performed ablution, but left a dry spot on his foot.' When the Prophet of God saw it he said: 'Go back and wash better,' then he returned and came back to prayer. Said the Prophet of God: 'If a Moslem servant of God performs the ablution when he washes his face, every sin which his face has committed is taken away by it with the water or with the last drop of the water. And when he washes his hands, the sins of his hands are taken away with the water or with the last drop of the water. And when he washes his feet, all the sins which his feet have committed are taken away with the water or with the last drop of the water until he becomes pure from sin altogether.'"

evil spirits enter the body by this. Goldziher has shown that the name given to this part of the body (*al qafa*) has a close relationship to the kind of poetry called *Qafiya*, which originally meant a poem-to-wound-the-skull, in other words, an imprecatory poem. It is therefore for the dread of evil powers which might enter the mind that the head must be covered during prayer. (The references are given both to the Moslem tradition and to the Talmud, on which they are based.) Again, it is noteworthy that places which are ritually unclean are considered the habitation of demons such as baths, etc. According to tradition a Moslem cannot perform his prayer without a *Sutra* or some object placed between himself and the *Kibla*, in order, as tradition says, "that nothing may harm him by passing in between." This custom is doubtless due to belief in spirits. The call of the *Muezzin*, according to al-Bukhari, drives away the demons and Satan.*

Among the Arabs before the time of Mohammed, and among Moslems to-day, especially during prayer, sneezing is an ominous sign, and should be accompanied by a pious ejaculation. This also is clearly animistic. Among the tribes of Malaysia the general belief is that when one sneezes the soul leaves the body.† At the close of the prayer, as is well known, the worshipper salutes the two angels on his right and left shoulders. Not only the preparations for prayer and prayer itself, but the *times* of prayer have a distinct connection with animistic belief. The noonday prayer is never held at high noon, but a short time *after* the sun reaches the meridian.‡ Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshipped by the monotheist. According to al-Bukhari, the Prophet postponed the noonday prayer until after high noon, for "the greatest heat of the day belongs to the heat of hell." Nor is it permitted to pray shortly after sunrise, for "the sun rises between the horns of the devil."

In spite of the assertion of God's unity, there are many other things connected with Moslem prayer which show Pagan magic, e.g., as the power through certain words and gestures to influence the Almighty. These practices were prevalent before Islam. Goldziher mentions the custom of incantation (*Manashada*), similar to that practised by the heathen *Kahins*, by certain leaders in the early days of Islam—it was said "if so-and-so would adjure anything upon God, he would doubtless obtain it." He refers especially to magical elements in the prayer for rain.§ Among the Turkish Moslems there is a superstition regarding the value of "rain-stones," called *Yada Tashi*, or in Persian, *Sangi Yada*. This superstition dates from before their conversion to Islam, but still persists and spread to Morocco. In Tlemcen the Moslems in time of drought gather 70,000 pebbles, which are put in 70 sacks during the night; they repeat the Koran

* *Kitab al Adhān*, section iv.

† See Kruijt, *Animisme*.

‡ This is indicated in Modern Moslem almanacs by minutes and seconds.

§ See Bukhari, who gives magical formulæ to be used on this occasion. Certain of the Companions of the Prophet were celebrated as "rainmakers," e.g., Abbas, his uncle, and others.

prayers over every one of these pebbles, after which the bags are emptied into the *wady* with the hope of rain.*

Although the practice of casting out demons by the performance called the *Zar* is not in accordance with orthodox Islam, and has met with protest on the part of Moslems, it is still prevalent in North Africa, Arabia and Turkey.† According to Snoucke Hurgronje all nationalities in Mecca practice the *Zar*. Even if they give it another name in their own country, they very soon adopt the word *Zar*, although the national differences continue. The *Zar* is an evil spirit which can only be cast out by ceremonies that are Pagan in their character and consist of animal sacrifices, the drinking of blood, etc. The *Zar* spirits in Egypt are divided into several classes. In Cairo there are the Lower Egypt, the Upper Egyptian, the Sudanese, and the Bedouin-Arab *Zars*; some writers refer also to Abyssinian, and even Indian spirits. Another sub-division is that of sex; there are male and female spirits, and child spirits, belonging to the high, middle, or lower classes. In Cairo, according to one report by Kahle, the animal is killed by the sheikha above the head of the *Zar* bride, who must open her mouth and drink the warm blood, the remainder running down her white garments. The theory is that it is not *she* who drinks, but the spirit in her. In Luxor one drop of the blood is placed on the forehead, the cheeks, the chin, the palms of the hands, and on the soles of the feet. Probably the blood has to be drunk also. The claws and feathers of the fowl are laid aside carefully as a special gift to the spirit.‡

Conjuring spirits or exorcising demons apart from the *Zar* is also common by the use of certain prayer formulas. These formulas compel God to do what is requested, and indicate a belief in the fetish power of the words themselves. It is especially the use of the names of God and the great name of God that produce these results. There are many different lists of the names. Kastallani points out no less than twenty-three variants. In later days, under the influence of the *Sufis*, the number of God's names increased to 1001! One of the most popular books of common prayer, by Abdallah Mohammed Gazali (died 870 A.H.), illustrates this magical use of God's names, and often uses such expressions as "I beseech Thee by Thy hidden and most Holy Name which no creature understands etc., etc." There are many books on the magical use of the names of God, especially one called *Da'wa al-juljuliyyeh* (i.e., *jalla jallalahu*).

These names of God are used *not only for lawful* prayer, but for strength and power to execute unlawful acts. This shows that they have a magical rather than a holy character.§

In addition to magical formulas there is the use of the hand,

* See quotation in the "Goldziher Festschrift," from the *Journal des Debats* 1903, "Au Maroc."

† D. B. Macdonald, *Aspects of Islam*, p. 4; Paul Kahle, "Zar-Beschworungen in Egypten," in *Der Islam*, Band III, Heft 1, 2. Strassburg, 1912.

‡ For an account of these ceremonies as practised to-day all over Egypt, see *The Moslem World*, vol. iii, pp. 275-282.

§ A vast literature on the use of God's names and the magic of numbers has grown up, called *Kutub al-Ruhaniyat*, on geomancy, ornithomancy, dreams, etc.

especially the forefinger (*sababa*); this is called the finger for cursing. Goldziher gives many illustrations of how the forefinger was used in magical ways long before its present use in testifying to God's unity. A controversy arose in Islam very early about the raising of the hands in prayer.* Who can doubt that this indicates also a magical use of the hands? The hand is still used as an amulet against the evil eye. It is made of silver or gold in jewelry, or made of tin in natural size, and is then suspended over the door of a house. The top of a Moslem banner is generally of this shape. Moslems call it the "Hand of Fatimah." The superstition of the hand is very common, especially in lower Egypt, and seems to be borrowed from the Jews. The following points are to be noted: It is unlucky to count five on the fingers. All Egyptians of the lower classes when they count, say: "One, two, three, four, *in the eye of your enemy*." Children, when at play, show their displeasure with each other by touching the little fingers of their two hands together, which signifies separation, enmity, hatred. The same sign is used by grown-up people, in discussion. In addition to all this they use the hand for the gesture of cursing by raising both hands slightly with fingers extended and making a downward motion to call down the curses of God upon those toward whom the fingers are pointed. This is called "*Takhmis*."

Mr. M. Eugene Lefebure † writes: "There never was a country where the representation of the human hand has not served as an amulet. In Egypt, as in Ireland, with the Hebrews as with the Etruscans, they attribute to this figure a mysterious power. In the middle parts of France they have the hand made of coral, and the Arabs in Africa and Asia believe that the fingers of an open hand, like the horn, have the power of turning away the evil eye. This belief they have inherited from the Chaldeans and the Phœnicians, which belief they share with the Jews. Whether it be the figure of a hand, or the hand or fingers taken from a corpse, he who possesses a talisman of this kind is sure of escaping bad influences. In Palestine this goes by the name of *Kef miryam*; in Algeria, the Moslems in our French colonies very appropriately named these talismans *La Main de Fatima*, and from this source another superstition has been developed: the mystic virtues of the number five, because of the five fingers of the hand" ‡ [or its sinister power].

In the prayer called the *Qunut*, which takes place after the morning prayer (*salat*), the hands are raised in magical fashion. Goldziher believes that the original signification of this was a curse or imprecation on the enemy; such was the ancient custom of the Arabs. The Prophet cursed his enemies in this way; so did also the early Caliphs. In Lane's Dictionary (art. on *Qunut*) we find the prayer given as follows: "O God, verily we beg of Thee aid, and we beg of Thee forgiveness. And we believe in Thee and we rely on Thee and we laud Thee well,

* It is regarding the position of the hands that the four sects have special teaching, and can be distinguished.

† *Bulletin de la Société de Géographie d'Algar et de l'Afrique du Nord*, 1907, No. 4.

‡ M. Lefebure, in his short work, *La Main de Fatima*, has gathered all that is known on the subject.

and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: O God, Thee we worship and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves; and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: *verily* (or may) *Thy punishment overtake the unbelievers.*" It is said of the Prophet that he stood during a whole month, after the prayer of daybreak, cursing the tribes of Rial and Dhekwan. We read in *Al Muwatta* (Vol. i., p. 216) that at the time of the Qunut they used to curse their enemies, the unbelievers, in the month of *Ramadhan*. Later on, this custom was modified or explained away.

Not only in formal prayer (*salat*), but also in the *Du'a* (petition), there are magical practices, especially in the prayer for eclipse, by the raising of the hands. We are told in Bukhari that on one occasion the Prophet, while praying for rain, "raised his hands so high that one could see the white skin of his arm-pits!" In the case of *Du'a*, therefore, the *Kibla* is said to be heaven itself, and not Mecca.

Another gesture used in *Du'a* is the stroking of the face or of the body with the hands. This custom is borrowed from the Prophet, and has also magical effect. At the time of his death the Prophet put his hands in water and washed his face with them, repeating the Creed. The use of water to drive away demons is a well-known Semitic practice.*

We now pass on to Moslem ideas of the soul.

The conception of the soul and the belief in a double among Moslems closely resembles the idea of the Malays and other Animists. "The Malay conception of the human soul," we read, "is that of a species of thumbling—a thin, unsubstantial human image, or mannikin, which is temporarily absent from the body in sleep, trance, disease, and permanently absent after death. This mannikin, which is usually invisible, but is supposed to be about as big as the thumb, corresponds exactly in shape, proportion, and even complexion, to its embodiment or casing—i.e., the body in which it has its residence. It is of a vapoury, shadowy, or filmy essence, though not so impalpable but that it may cause displacement on entering a physical object. . . . The soul appears to men (both waking and sleeping) as a phantom separate from the body, of which it bears the likeness, manifests physical power, and walks, sits, and sleeps."† What this idea has become in Islam we shall see in a moment.

That the shadow is a *second soul*, or is a semblance of the soul, is also an animistic idea. The same thing appears in Islam, for the shadow of a dog defiles the one who prays as much as the dog himself.‡ The Javanese believe that black chickens

* Goldziher, in the *Nöldeke Festschrift*, I, 316, "Zauberelemente im Islamischen Gebet." Many miracles, due to the healing stroke or touch of the Prophet's hand, are recorded in lives of Mohammed, e.g., *Sirat al-Halabi* (margin), vol. iii, p. 231.

† *Malay Magic*, by W. W. Skeat, London, 1900.

‡ I have not found this stated in the Traditions, but it is a well-known belief in Egypt and in Arabia. Mohammed himself *had no shadow* because he was created of Divine light. *Sirat al-Halabi*, vol. iii, p. 239.

and black cats do not cast a shadow, because they come from the underworld. When one reads of this one cannot help comparing with it the Moslem belief in the *Qarina*.

Among all the superstitions in Islam there is none more curious in its origin and character than the belief in the *Qarin* or *Qarina*.^{*} It probably goes back to the ancient religion of Egypt, or to the animistic beliefs common in Arabia as well as in Egypt, at the time of Mohammed. By *Qarin* or *Qarina* the Moslem understands the double of the individual, his companion, his mate, his familiar demon. In the case of males a female mate, and in the case of females a male. This double is generally understood to be a devil (*Shaitan* or *Jinn*) born at the time of the individual's birth, and his constant companion throughout life. The *Qarina* is, therefore, of the progeny of Satan.[†] Al-Tabari in his great commentary (Vol. xxvi., p. 104), says the *Qarin* or *Qarina* is each man's *Shaitan* (devil), who was appointed to have charge of him in the world. He then proves his statement by a series of traditions: "His *Qarin* is his devil (*Shaitan*)"; or, according to another authority there quoted: "His *Qarina* is his *Jinn*."

The general teaching is that all human beings, non-Moslems as well as Moslems, have their familiar spirit, who is in every case jealous, malignant, and the cause of physical and moral ill, save in as far as his influence is warded off by magic or religion. It is just here that the belief exercises a dominating place in popular Islam. It is against this spirit of jealousy, this other self, that children wear beads, amulets, talismans, etc. It is this other self that, through jealousy, hatred, and envy, prevents love between husband and wife, and is responsible for many injuries and disappointments.

As an example of the usual animistic practices connected with saint worship and at the graves of the saints, I may mention what takes place at the village of Sennouris in the Fayoum, at the grave of Mohammed Maradni, a famous *wali*.[‡] His tomb is next to the village mosque, and I was allowed to visit it. The doorway is studded with nails driven in by votaries, together with votive offerings of hair, nail parings, and teeth, as well as shreds of clothing. On the tomb there was a collection of amulets, placed there as offerings by those who sought the intercession of the saint. Near the grave is a large stone urn, probably a remnant of Grecian civilization. It is badly battered, and rests on an incline of an old and dirty well. This stone urn, they firmly believe, was carried by the saint on his little finger and put here in the Fayoum. Moslem women come on Fridays to bathe in the urn as a cure for all diseases.

One of the charms which I was allowed to take with me

^{*} The Koran passages are the following: Chapter of the Cave, v. 48 (see especially the Commentary of Fahr er Razi, margin, vol vi, p. 75); Chapter Kaf, vv. 20-30; Chapter of Women, vv. 41-42; Chapter of the Ranged, vv. 47-54; Chapter "Detailed," v. 24; Chapter of Gilding, vv. 35-37.

[†] For a fuller statement of Moslem teaching regarding the *Qarin*, the reader is referred to my article in the *Moslem World*, vol. vi, No. 4.

[‡] Plural, *auliyā* = saint, intercessor, redeemer, surety. The Hebrew word *go'el* is translated *wali* in the Arabic Bible.

consisted of a double calico bag in which was a bit of paper sewn up with the following inscription :—

"In the name of God the Merciful, the Compassionate, this charm affords an exemption, in the name of God and His Apostle, from Um Mildam (the queen of all the evil *jinn*), she who devours flesh and drinks blood and crushes bones. O Um Mildam, if you are a Jewess, I forswear you by Moses, the mouthpiece of God (upon Him be peace!); if thou art a Christian, I forswear thee by Jesus Christ (upon Him be peace); and if thou art a true believer, I forswear Thee by Mohammed the Prophet (upon him be prayers and peace!). If thou art none of these, I will have nothing to do with thee, for God is a good protector and defender through His Apostle."

There are hundreds of similar saints and tombs in Egypt. Tree worship, which is so common in nearly every Moslem land, is also undoubtedly connected with the old practices of Arabian idolatry, or was borrowed from other pagan lands. According to Doughty, the traveller, whose observations are confirmed by all those who know the Arabs, the Bedouins look upon certain trees and shrubs as *menhals*, or abodes of angels and demons. To injure such trees or shrubs, to lop their branches, is held dangerous. Misfortune overtakes him who has the foolhardiness to perpetrate such an outrage.

Stone worship is not uncommon in Islam. Stones were used as fetishes in Arabia before Islam, and one may well compare the reverence paid to the Black Stone at Mecca with the worship of aerolites in the Indian Archipelago. As Professor Wilken shows in his chapter on the subject.*

It is well known that there are other sacred stones in the Hejaz, and not only here but in many lands of the Near East. In Arabia and Egypt I have known of such objects being covered with oil by devotees and forming the centre of weird rites by the women folk at night. In the use of animals (totems) as amulets to guard the house or the place of business, we also have a heathen custom that prevails throughout all of Moslem Egypt. The crocodile is especially common, just as it is in the Indian Archipelago,† though other animals are also used. I have just received a specimen from Damanhour. It consists of a stuffed mongoose with an Egyptian cobra twisted around its body, and is put on houses or shops to prevent the effects of the evil eye and to ward off robbers. It also preserves children from envy and jealousy. This sort of object generally hangs above the door. The common name for it is *Hamî al-Beit* or *Hafîz al-Beit*. Yet the people who dwell there say, "There is no God but Allah!"

Many animistic customs are in vogue among Moslems in connection with the marriage ceremonies. The reader is referred to a complete treatise on the subject by Edward Westermarck (*Marriage Ceremonies in Morocco*, Macmillan, London, 1914). One has only to compare such practices with those of pagan tribes to see how much of animism lies back of

* Dr. G. A. Wilkin, *Het Animisme* (1884-5).

† Kruijt, *Het Animisme*, p. 215.

them. There could be no clearer proof that animism persists in Islam than a comparison of the practices current in the older Moslem lands, such as Arabia and Egypt, with those of the Indian Archipelago. In one of the standard works on the subject* we note, for example, the following practices, which find their parallel in present-day Islam: Hair offerings, because hair is the seat of soul-stuff;† the offering of nail-parings to saints or on the tombs of notables. Moslems in Egypt also carefully bury their nail-parings because they are in a sense sacred. We may compare with this a tradition given by Mohammed:‡ "His Excellency the Prophet said, 'Whosoever cuts his nails and trims his moustachios on Saturdays and Thursday will be free from pains of the teeth and eyes.'"

The rosary is used for three distinct purposes. It is used in prayer and *Zikr* for counting pious ejaculations or petitions. It is used for divining, and, lastly, for healing. The former practice is called *Istikharah*. It is related of one of the wives of Mohammed that she said: "The Prophet taught us *Istikharah* (i.e., to know what is best), just as he taught us verses from the Book, and if any of you want anything, let him perform ablution and pray two *rakk'as*, and read the verse: 'There is no other god,' etc." To use the rosary in this way the following things must be observed: The rosary is grasped within the palms of both hands, and is then rubbed together; then the *Fatiha* is solemnly repeated, *after which the user breathes upon the rosary with his breath in order to put the effect of the chapter into the beads*. Then he seizes a particular bead and counts towards the "pointer" bead, using the words *God, Mohammed, Abu Jahal*. When the count terminates with the name of *God*, it means that his request is favourably received; if it terminates with *Abu Jahal* it is bad, and if with *Mohammed* the reply is doubtful. Others considered it more correct to use these three words: Adam, Eve, the devil. When these words are used, the Adam bead signifies approval, the devil bead disapproval, and the Eve bead uncertainty, because women's judgment is fickle. This use of the rosary is almost universal among the common people. The rosary is also used for the cure of the sick. In this case it depends on the material from which the beads are manufactured. Those made of ordinary wood or of mother-o'-pearl are not valuable, but a rosary made of jet (*Yusr*) or *Kuk* (a particular kind of wood from Mecca) is valuable.

Of magic in general, as practised to-day by Moslems, we cannot speak at length. I may mention, however, the use of magic bowls or cups, which goes back to great antiquity. Generally speaking, the cups are of two kinds. One is called *Taset al-Khadda* (from the Arabic root *Khaddha*, which means "to shake your cup").§ It is also called *Taset al-Turba*. This kind is used for healing and to drive away the ills of the body.

* *Het Animisme in den Indischen Archipel*, by Alb. C. Kruijt (Leyden).

† *The Moslem World*, vol. vi, p. 121, quoted in article by Rev. W. A. Rice.

‡ Mohammed's hair has become famous as a fetish and had power to heal, *Sirat al-Halabi*, vol. iii, p. 238.

§ See *Lane's Dictionary*. Others say it comes from a root signifying to terrorize, to make fall into a fit; i.e., the cup of terror.

A specimen carefully kept by old families may be seen in the Arab Museum, made by an engraver called Ibrahim in A.D. 1561. According to a Coptic writer, the owners of such goblets often lend them to others who need them. The right manner to use the goblet is to fill it with water in the early morning, place some ordinary keys in it, and leave them until the following day, when the patient drinks the water. This operation is repeated three, seven, or forty consecutive nights until the patient gets rid of the evil effects of his fright. It would not be strange if the oxide of iron acted on the patients. The Moslem goblets in use to-day generally contain Koran inscriptions, and the keys spoken of are suspended by wires from the inner cup, which rests in the centre of the *Taseh*. This is fastened to the cup by a screw, allowing the inner cup to revolve, so that the keys reach every portion of the outer goblet.

In conclusion, we are not so much concerned with the fact of animism in Islam as we are with the failure of Islam to meet animistic practices and overcome them. Gottfried Simon has shown conclusively that Islam cannot uproot pagan practices or remove the terror of spirits and demon worship in Sumatra and Java among Moslems. In the conflict with animism, Islam has not been triumphant.* Christianity, as Harnack has shown, did win in its conflict with demon worship in the first struggle, and is winning to-day.†

Animism in Islam offers points of contact and contrast that may well be used by the missionary. Christianity's message and power must be applied to the degrading superstitions of Islam, and especially to these utterly pagan practices. The fear of spirits can be met by the love of the Holy Spirit; the terror of death by the repose and confidence of the Christian; true exorcism is not found in the *zar*, but in prayer; so-called demonic possession can often be cured by medical skill, and superstition of every kind rooted out by education; Jesus Christ is the Lord of the Unseen World, especially the world of demons and of angels. Christ points out the true ladder of Jacob and the angels of God ascending and descending upon the Son of Man—He is the sole channel of communication with the other world. With Him as our living, loving Saviour and Friend we have no fear of "the arrow that flieth by day nor of the pestilence that walketh in darkness."

* *The Progress and Arrest of Islam in Sumatra*, London, 1912.

† Harnack, *The Mission and Expansion of Christianity*, vol. i, book ii, chapter iii.



The Late Dr. Watson.

AN APPRECIATION.

(From a Correspondent.)



DR. ANDREW WATSON, the Nestor of the American Mission in Egypt, died at his home in Cairo, Saturday evening, at half-past five, in the 83rd year of his age. He was ill less than two weeks. On Sunday evening, November 26th, he conducted the English service in the Mission Church, preaching and administering the Communion. On November 30th he was present at the Thanksgiving Service of the American Community.

Dr. Watson was a Scotchman by birth; he was born at Oliverburn, Perthshire, February 15th, 1834. While yet a boy he emigrated with his parents to America. He was educated in the schools and a college in his adopted State, and at Princeton and Pittsburgh Theological Seminaries. Having been appointed a missionary to Egypt, in order to prepare himself for a wider and a fuller service he took a partial course in medicine at Jefferson Medical College, Philadelphia. In 1861 he arrived in Egypt. After spending a few years in Alexandria and Mansura, he was assigned to the work of the Mission in Cairo. At the time of his death he was one of the oldest foreign residents in Egypt, and it is believed that he was the oldest Protestant missionary in active service in all Africa.

During the fifty-five years which he spent in this country he witnessed the many wonderful changes that have taken place—economically, socially, administratively—in education, justice, order. He came while Said Pasha was Wali of Egypt. He lived through the Khedivates of Ismail, Tewfik, and Abbas. He saw the withdrawal of the French and the occupation by the English. He witnessed the enthronement of the present Sultan and the establishment of the British Protectorate. To all the growth, development, expansion, and uplift of Egypt, the American Mission has contributed largely, and Dr. Watson has always been among its leaders.

His greatest work, of course, was as a missionary. On his arrival in Egypt there were only six members of the embryo native Protestant Church. To-day there is a native Protestant Community of 30,000 to 40,000 members, containing over 13,000 communicants. He helped to establish in 1864 the Mission Theological Seminary—the oldest school of Protestant Theology in Egypt. In 1869 he was made the Professor of Systematic Theology, and since 1892 he has been the head of the school. Through his class room have passed the pastors and preachers of the Egyptian Protestant Church—many of whom are men of power, and occupy positions of influence in the cities, towns and villages of Egypt from Alexandria to Aswan. The work he did in this school has been his great life work—it and its results are his abiding monument. A mission is successful only as it is able to train a native ministry.

Dr. Watson, in 1890, during a visit to America, was chosen the Moderator of the General Assembly of the United Presbyterian Church—the highest court of the home Church. In 1897 he pub-

lished his History of the American Mission in Egypt, a work that sets forth most vividly the conditions of the country and of mission life and work during the second half of the nineteenth century.

He had a leading part in the organization of the civil and political status and relations of the native Protestant Communities in Egypt by which a firman was obtained from the Sultan of Turkey recognizing their official existence and their legal rights. He was the head of the committee sent as pioneers in establishing the American Mission in the Sudan in 1900. In 1910 he was a delegate to the World's Missionary Conference at Edinburgh.

Dr. Watson's influence and activities extended beyond the bounds of the special work of his mission. He was a member for many years of the Committee in control of the Deaconess' Hospital in Cairo. He was trusted by all. Servants brought their savings to him to invest for them; heirs entrusted their small inheritances to his care to administer for them; and only a few weeks ago the Head of the City Police placed in his hands the administration of a sum of money to be applied to the needs of a dependent family. He was liberal and generous to the poor. No needy person was ever turned from his door without food or the means of getting food.

He was a man, simple, humble, faithful—he never shirked a duty, and he never failed a friend. His convictions were strong both as regards the message which he carried always and everywhere, of salvation through Jesus Christ our only Lord and Redeemer, and also as regards the method and urgency of presenting this message. In this respect he was a leader in Church Councils and missionary conferences. He was a preacher who loved preaching. His last message was "The unsearchable riches of Christ." Dr. Watson will be missed in his home, his community, his Church, and by his fellow-workers. "Let me die the death of the righteous, and let my last end be like his."

From "The Egyptian Mail."

THE REV. ANDREW WATSON, D.D., LL.D.

HOW HE DIED.

By CHARLES R. WATSON.

It was at half-past five o'clock on Saturday afternoon, December 9th, the very hour when began the Oriental Sabbath, that Dr. Andrew Watson, my father, entered into his rest. Others may be writing of his life record and missionary career. Let me tell here only of his closing days.

These were all as he would have had them. A year and a half ago, when I was in Egypt, he said to me, "I want to die in the harness. I don't want Egypt to remember me as a weak old man, incapacitated for work." He had his wish. His days of weakness, restricting him to the house, were at most eleven days, his days of serious illness, but three or four. As late as three days before his death he graced the family table. He carried on his own work in the Theological Seminary, and for a short time the classes of another, up to within two weeks of his home-going. Two weeks before he died he conducted the English service.

preaching, administering Communion and receiving into the Church five young people, four of them children of missionaries. His name was on a printed program for an evening address on the day that he died, and on the day of his funeral he was scheduled to preach a morning sermon at a Convention in the Faiyum. He had his wish. He died in the harness.

He died where he wanted to die, in Egypt. Some had feared that the call might come when he was on some journey, or perhaps in America. Nowhere, not in America, could he have been so satisfied to come to life's end, as in Egypt, the land to which he had given fifty-five of the eighty-three years of his life. Here he was among those who knew both him and his work, among those he had taught and served, among his spiritual children who had been converted under his preaching or been received into the Church under his ministry.

Those who were in touch with him across recent weeks and months speak of a wonderful ripening of his life and character for Heaven's ingathering, as though the light of the Life Beyond were resting upon him here with prophetic significance. His prayers were marked by such a vivid consciousness of God and of eternal things as to suggest that he was already entering within the veil. His last sermon, preached a little less than two weeks before he died, on "The Unsearchable Riches of Christ," (Eph. iii. 8), was rich in its appreciation of what Christ does for the believer in this life, and rich also in its unfolding of the salvation yet to be revealed. It seemed as though one could not have held him here longer. His conversation was in heaven.

His last days are precious memories. It is hard to say which were the more wonderful and inspiring, hours of consciousness or those hours when the mind was no longer controlled by life's masters—consciousness and will—and wandered whither it listed. During those unconscious periods, his thoughts seemed to wing their way, as naturally as doves to their nests, to the thought of God, to snatches of Scripture, and to activities of preaching and prayer. How one covets a mind so absorbed with the thought of God and His Word, that when released from all conscious direction of the will, it moves in no other direction than Godward. And it was in Arabic, for the most part, that he thus spoke, even as in life he had always preferred to preach in Arabic because he had come to feel freer in the use of it. His conscious acts and words during those last days are, of course, very precious memories. On the very last day, after the reading of Scripture, he leaned forward in bed, and on his own initiative began to pray. There was no weakness in the voice; the mind seemed clear. He poured out petition after petition. He prayed for the Native Church of Egypt and its workers, for the Kingdom of God, for those near and dear. He prayed for himself that he might have grace to go through the day. Did he know that its sunset hour would mark for him the dawn of the Eternal Day? Later, his mind seemed to be wandering, but it was following out some sermon having to do with the "new name" to be given to the redeemed. "It is a clean name," he said. Again, a little later, "It is a divine name." Then once more came periods of consciousness. In a low voice, yet in a clear whisper, he prayed, "Jesus, Lord Jesus, come," Then, a little

later, "Will He do it?" Then again, "Glorify me with Thy righteousness," During the afternoon the heart-beats became weaker and less regular, and with fading light of day, his soul departed to its Eternal Home. To some who watched at his bedside it seemed just then that something closely akin to a physical miracle took place. Over that face, weary and worn with five nights of almost entire sleeplessness, there came a look of quiet and peace. It was as if an Unseen Hand had passed over the face to smooth out all the wrinkles and bring back strength and repose, that the memories of those who might come to look at him whom they called "Father" and "Friend," might ever suggest the abiding strength of those who die in the Lord.

On Sabbath afternoon (for the Government regulations in Egypt require burial within twenty-four hours), the funeral services were held in the large central Mission Church in Cairo. The building was full to overflowing. Dr. Watson's life had touched men of all callings and ranks, and these were there to testify to his influence over them or to their respect for him and his work. The Acting American Consul-General, Mr. Paul Knabenshue, and the American representative in the International Tribunal in Egypt, Judge Crabites, were both present. The High Commissioner, Sir Henry MacMahon, Great Britain's highest representative in Egypt, graciously came in person. The personal representative of the Coptic Patriarch was in attendance. Dr. Douglas Dunlop, Adviser to the Ministry of Education, attended the service both in the Church and at the Cemetery. In the audience were Moslems, Copts, Protestants, men and women of almost every rank. Three messages served to voice in measure the feeling of the various circles affected by Dr. Watson's death. Dr. J. G. Hunt spoke for the American Mission and its missionaries; Rev. Shenuda Hanna, the minister with the longest record in the Native Church, spoke for that Church and its leaders; Bishop MacInnes, of the Anglican Church, and connected with the Church Missionary Society, spoke for the wider missionary circle and the European and official community in Egypt. Others who shared in the services at the Church or Cemetery were Dr. Kruidenier, Rev. Ghubrial Hanna, Dr. Alexander, Dr. Zwemer and Canon Gairdner. Dr. Watson's grave lies, with peculiar appropriateness, almost at the foot of Dr. William Harvey's, in the cemetery at Old Cairo. These two had been associated for years in the service of Christ in Cairo, and were accounted inseparable and as brothers. His grave is also next to that of William Borden. Was ever contrast more striking? The one looking forward to a long life of service, but called home even before he reached his chosen field, China; the other having been permitted to labour for fifty-five long years in the field of his appointment, Egypt. The one taken away in the prime of life, at the age of twenty-six; the other in the fulness of years, within two months of his eighty-third birthday. Yet both served the will of God, believing that in that will there are no mistakes or missteps, whether life be long or short.

In closing, a personal word of gratitude to God may be permitted. Coming to Egypt as I did on missionary errands, little did I know that I was being brought, in the wonderful thoughtfulness of God's love, just in time to see my father before he

died. Words cannot express what it has meant to me. That my presence brought peace to him as regards many anxieties, I may well believe; while the opportunity of helping to share the burden and sorrow with her who bears the heaviest loss, is only too manifest. The providences which brought me here in time seem the more wonderful and none other than the work of a personal God, when I think how often delay seemed imminent and the connections made hung as in a balance. In London, for example, when inquiring for passage on the "Porthos," I was informed that there was no space available. The next steamer would probably have brought me to Egypt three days after the funeral. Yet that same afternoon in London the steamship agent 'phoned that a passenger had given up his passage; would I take his place?

Then I wish to bear witness to the kindness and helpfulness of human sympathy. I doubt whether anywhere on earth, except it be in similar missionary circles, one could find a world of sympathy and love to parallel that which has been ours here. Nor is the reason far to seek, for it is a little colony of those who have given their lives to the same spiritual objective—and it is always spiritual friendships and fellowships that run deepest—and the very fact that these all are strangers together in a strange land produces a heightened sense of fellowship in hours of sorrow and joy. Out of this missionary world sprang an army of volunteers to help in the innumerable tasks which accompany illness and death: doctor, nurses and watchers by day and by night, helpers in meeting the endless stream of inquirers and visitors, helpers in carrying the many burdens of funeral arrangements—the stream of human helpfulness and love was ever full and free. I should also speak of the flood of sympathy and comfort which came from Egyptian sources. Telegrams and letters and visits bore messages of sympathy whose genuineness one could feel and, feeling, found comforting. A bare week has passed and upward of three hundred of those who counted him spiritual "Father" or "Friend" have called to share as they might in our sense of loss. Some had experiences to tell of his kindnesses to them. Others, before they left, offered prayer, which both the visitors and those visited found comforting. The Egyptian turns to God in speech and prayer with a naturalness and ease which we in the West do well to cultivate.

Two weeks ago to-night I was disembarking at Port Said, little dreaming of the experiences which were before me in the providence of God. Now, looking back over the days that have elapsed, there comes an overwhelming consciousness of the goodness of God and of the sufficiency of His grace to transfigure death, while the verse used by Dr. Alexander in his summary of Dr. Andrew Watson's life seems to express one's deepest feeling—"Let me die the death of the righteous, and let my last end be like his!"

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

From "The United Presbyterian."

An Interesting Gathering.

IT was in the evening of January 6th, being the Eve of the Coptic Christmas. (As is well known, Greeks, Russians, and Copts keep to "Old Style," *i.e.*, thirteen days later than the West). Mr. Upson had, for the past twelve years, been longing to get the men gathered around him for a social evening to improve relationships between all the members of the staff, and Mr. Weaver happening to remark that he much wished to get the men together during the Christmas season, it was felt that an Oriental supper would be the best thing, sufficient special donations having been received.

A small committee having been formed, Stefanos Eff. (col-portage helper), and Mr. Paul Gani (cashier) looked after the contractor, Khalib Eff. (clerk) was precentor to the "choir" (!), and Yaqub Eff. (Works Foreman) marshalled the men. From 6 p.m to 9 we were at it "full swing," so to speak. Eating with fingers from three round trays, each seating ten at once, we accommodated our staff of sixty in two sittings. It was a meal worth eating, for nine courses rapidly followed one another. Meanwhile, Copt, Jew, Moslem and Protestant joined in singing the "Psalms of David."

Mr. Weaver accompanied the singing on an American organ, and a number of the men volunteered to make short speeches, Mr. Upson announcing the unexpected subject upon which each had to discourse, "impromptu." Then a short evangelistic message was given and public prayer offered. Coffee, oranges and sweets were served towards the close, and the men left after expressing warm gratitude and the utmost goodwill.



Letter from Miss MacInnes,

President of the Cairo Y.W.C.A.



MANY of your readers have taken such an interest in the work of the Y.W.C.A. in Cairo, that it may be of interest to them to know that after fourteen years' "wandering" a house has been bought in the Great Solinan Pasha.

Though not so pretentious in outside appearance as the present "Connaught House," it contains the much needed small single bedrooms, and others are being adapted as Club, Dining, and Recreation rooms. There are also possibilities of enlargement after the war. It is hoped that the move will take place in June, and as the position is so much more central, it will be possible to make the club rooms of far greater use to the girls of Cairo.

We are anxious to develop the work begun two years ago amongst the present and past students in the various schools. A small centre has been formed for this in the Fagalla district, where Bible study classes for English, French, singing, drilling, etc., are held. This is but a beginning. There are many urgent

calls to follow up the girls after they leave school, for which the missionaries themselves feel they have not time. It has therefore been decided to appeal to the English and American National Associations of the Y.W.C.A. to send out a special worker in the autumn. Your prayers are asked for this important move.

The idea of a magazine in English, French and Arabic for these girls has been taken up very warmly on all sides, though, owing to the price of paper, it is not thought of bringing out this magazine before the end of the war. There is much, however, to be done in preparation; money must be raised, and an Editor found. It is hoped, by means of this magazine, to reach thousands of well-educated girls in their homes, where they have little to do except read French novels, and also that this magazine will make a link between all the girls of Egypt, of whatever nationality.



Extract from "Korea for Christ."

THE missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible Training Classes, which is in vogue throughout the country. The plan was originated almost at the commencement of mission work in Korea, and the land is to-day honeycombed with these unique gatherings. They are not Bible Classes held each Sunday throughout the year, but are rather annual Bible Conferences lasting for a week or ten days. They are modelled somewhat along the lines of the Keswick and Northfield Conferences, but are devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand throughout the country.

The visitor to Korea is at first puzzled by the multiplicity of these Bible Training Classes, but the plan upon which they are organised is simplicity itself. First there is the local conference held in a single Church for the Christians of that community. Then there are scores of district classes, where the members of many groups will gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1,000 or 1,200 Christians gather from long distances to listen to God's Word expounded by the missionaries and leading Korean teachers. These general classes are somewhat akin to the old Jewish festivals. Like the children of Israel in days of old, the Koreans frequently walk a hundred miles or more to attend the gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word.



SYNOPSIS OF

"Supreme Intelligence in and above Nature."

BY PROF. J. A. FLEMING, M.A., D.Sc., F.R.S., ETC.

(Prof. of Elect. Eng. Lond. Univ.)

Translated to Arabic by per. of "Browning Settlement" from "Science and Religion by Seven Men of Science," Science Week, 1914, and obtainable of the Nile Mission Press, Cairo.

Vulgar Errors about Science, personally refuted.

Two Attitudes of Mind (Newton—Universe handwork of Creator; Laplace—not so).

Thought and Will.

Proofs of Intelligence. 1. **Order.**—Cf. great firm or Railway Company, etc.

Mosaic of coloured stones formed by "*chance*" ??

Chestnut Avenue in Bushey Park—planted *itself* ???

Solar System—by chance ??

Order among Planets—Bode's Law.

Nature a COSMOS, not a CHAOS.

∴ The thought of a thinker.

2. **Stability.**—Resistance to wind pressure in designing Forth Bridge or Eiffel Tower. Oscillation of Atlantic steamer.

The Earth a great ship!

"Rocking Planets," yet Solar System remains stable.

If stability of ship is matter of intelligence, more so our Solar System.

3. **Directivity.**—The grouping of atoms in each molecule.

Yet most of the substances we eat are composed of C, O, H, N, S, Ph.

Starch more complicated than Alcohol, yet of these six atoms only.

How are the atoms combined?

The Cinchona tree makes quinine

Coffee plant	„	caffeine	{ all near to one another ! and out of same elements !
Another plant	„	indigo	

How? The atoms are *guided* to their positions just as the printer's types are put together to spell words.

Brownings poems *not* made by shaking up "*printer's pie*!"

Can there be a *Machine* without Designer?

Are *Armies* moved by chance?

4. **Intelligence in Nature.**—The Cuneiform Tablets were ultimately read. ∴ must have been written by intelligent beings.

What Science yields. Verdict of Princes of Science.

Sense of Beauty—Proof of a Supreme Artist.

Conscience. Shakespeare's Witness to it in Richard III., etc.

Moral Law. A PERSON suggested.

Revelation presumed. The BIBLE—Its Unity, its Inspiration.

What Nature cannot give—Man's Instinct for and Need of GOD.

The Nile Mission Press.

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Date. 1916.	Receipt No.	£	s.	d.	Date. 1917.	Receipt No.	£	s.	d.	Date. 1917.	Receipt No.	£	s.	d.		
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“Blessed be Egypt.”

VOL. XVII.

JULY, 1917.

No. 71.

Editorial.

“How much more when I send My four sore judgments . . . the sword, and the famine, and the noisome beast, and the pestilence?”—EZEKIEL XIV. 21.

“Therefore wait ye upon the Lord . . . for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger. . . . For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent.”—ZEPHANIAH III. 8, 9.

We know that God's judgments are in the earth, and that He has assembled the kingdoms together. He has gathered the nations, and the world is full of the sword, famine, and pestilence. We praise Him that even in the midst of the judgments He still says to us, “Therefore, wait ye upon the Lord,” and He opens a bright future before us with the promise that the people will yet all call upon His Name, and serve Him with one consent.

Surely, with this glad hope and sure confidence, we shall wait upon Him continually. We would also ask our Father unitedly that He will soon show us tokens of the coming blessing. As yet the people do not all call upon His Name: there may be a feeling after Him in many hearts, if haply they might find Him, but there is no general stirring themselves up to seek the Lord in our nation. If He has indeed purposes of blessing for England and all her race, it is time for us to turn to Him with all our heart and soul and strength. Let us wait upon our God that He will give us His Spirit, and that we may serve Him with one consent.

The times of anxiety with regard to the forward move in Southern Palestine; the dire distress of its inhabitants, and our powerlessness so far to help them, all constitute an imperative call to prayer. Satan is in possession, and there is no other way to overcome but through faith in God. The responsibility lies heavily upon us to put forth that faith without wavering. Let our soldiers feel that the prayer of faith is behind them, and that the end is sure.

The gift of £50 for the first year's rent of our Bible Training School gives us hope that it may soon be established. We propose to begin on a very small scale, and, with God's blessing upon the effort, we shall look forward to seeing it grow and

develop. Will our readers follow this new undertaking with their prayers and sympathy.

Some account of the C.M.S. work in the Sudan is given us by Rev. C. A. Lea Wilson and Mrs. Hall. Both are stationed far up the Nile. Mr. and Mrs. Lea Wilson at Lav, and Mrs. Hall at Wad Medani. They are pioneer missionaries, and are breaking new ground. We would watch with them for the distant harvest that follows long patience.

Let us also pray for the speedy occupation of new centres, and a strengthening of missionary forces in the Sudan.

The Report of the Nile Mission Press for 1917 is published in this number, as the Committee feel they must economise this year. The increase in the work done is most encouraging. Some six million more pages have been printed than in the previous year. The number of workers has been larger, and there have been more books sold. We are very thankful for God's blessing upon the work. It may be well to repeat our need of a literary co-worker for Mr. Upson. One who has a gift for writing and a knowledge of Arabic. One whose heart is in mission work, even if he has never been a missionary.

The paper on "Animism in Islam," by Dr. Zwemer, which appeared in our April number, was printed by the kind permission of the Council of the Victoria Institute.

The Nile Mission Press.

(Incorporated 1905.)

TWELFTH ANNUAL REPORT.



IN presenting their twelfth Annual Report to their subscribers the Committee record their deep thankfulness to God for enabling them to tell of such progress during a year of exceptional difficulty both at home and in Egypt.

The progress in all branches is shown in studying the various departments of the work.

1. The Publication Department has issued 47 new books, pamphlets, and portions of Holy Scripture.

In the midst of all this editorial work, with its infinity of detail, their Publishing Superintendent, Mr. Upson, has yet found time to issue what they trust will prove a work of great helpfulness to missionaries and others, viz., "Arabic Simplified." This book is a series of some two hundred lessons in Arabic, and the Course is much more than a mere Course

of "Arabic Made Easy." There are nearly five hundred pages (Royal 8vo) of clearly-printed matter, including: (a) a complete grammar of modern written Arabic, with special attention to the "Weak" Verb; (b) copious exercises, examination papers, and a reading book of annotated selections; (c) an exhaustive recapitulation of both Accidence and Syntax from the *native Arab* standpoint, by means of a Government book of Syntax, translated by special permission.

The Committee wish the Lessons a great circulation, believing that it will enable many missionaries in other lands besides Egypt to get a working knowledge of Arabic which will prove of immense value in their work amongst Muslims everywhere.

2. The Printing Department, under Mr. Weaver's able management, has increased greatly. The receipts of this Department in Cairo during the year 1915-1916 amounted to £E2,031.662; during the past year, 1916-1917, these amounts have reached the astonishing figure of over £E4,096. The extra receipts are by no means accounted for by the fact that a great deal of printing has been accomplished for the Soldiers and the Y.M.C.A. They are largely due to extra missionary printing.

3. The Children's Department. It is, of course, too early to write of this Department yet. The Committee were glad to make a start with this project, which they have felt to be necessary for some time, by the offer of Miss Constance Padwick (late of the C.M. House in London) to initiate it. They are assured they have secured a lady whose talents and spirituality alike fit her for a great work amongst Muslim children. They pray she may have every success in her new sphere.

At present Miss Padwick is devoting herself to the study of Arabic, and collecting such information about Muslim childhood as will help her in the days to come. That she was made welcome is evident from her own statement:—

"The N.M.P. Staff has a delightful way of making a newcomer feel a member of the family, from the small boys who vie with one another to do the new lady's behests, to my very good friend the clerk, who, on seeing me adorn my wall with picture postcards, burst forth into Arabic poetry to the effect that 'Women were created sweet roses for us.' I should like you to realise what a wonderful creation this friendly family feeling is in a staff of Jews, Greeks, Copts, Muslims and Protestants—a creation of the Holy Spirit of God, for which we must give Him thanks."

Once again the Committee have been glad to house the classes of the Cairo Study Centre, and latterly also to welcome to this Lecture Room the Rev. P. Nyland, with his Evening Club for Hebrew boys.

The Joint Colportage System has completed its fourth year's work, a Report of which will be issued shortly. Here again the sales have increased, and, in fact, the distribution of the literature has gone up all round by 10 per cent.

The Committee has just approved a scheme to open a Rest and Bible Training Home for the Colporteurs. It has been felt for some time past that a higher standard of Colporteur-Evangelist should be attained. This means definite and systematic teaching, as well as a certain amount of rest now and again. As the first amount towards establishing this home has been received, it is proposed to start as soon as a suitable man can be found for the oversight.

The Executive Committee have, during the past year, found it necessary to change the Nile Mission Press Headquarters at home. Lack of space, as well as the unsuitability of the Southfield Road house, led the Committee to fix upon more suitable accommodation at 22, Culverden Park Road, Tunbridge Wells.

They hope that, in the autumn, Mr. Oliver will be joined by the Rev. Arthur Bradley, and that their joint efforts in the homeland may lead to an increased support of the work, which will enable them to avail themselves of the opportunities which are presenting themselves, for God has, in answer to prayer, created new openings. There is not the same need to-day to plead for "open doors." The doors stand ajar. The need now is for reinforcements to enter. Another literary helper for Mr. Upson is urgently needed, and although the Committee recognises the difficulties owing to war conditions, nevertheless, the need is great.

Again, these very war conditions have themselves created new opportunities. Muslims and others, ranged on the sides of the Allies, are more willing, and even eager, to listen to and read the message of the love of God in Christ Jesus.

In the future the following schemes are before the Committee, and they will be glad of prayer that in God's good time they may be brought to fruition :—

- (a) The re-opening of the Book Depôt at Port Said and the establishment of others at Khartoum, and possibly Jerusalem, after the war, with Colporteurs attached to each centre.
- (b) The opening of a Hostel for the native staff.
- (c) The increase in the number of Colporteurs—their support is £E36 per annum.

The Executive Committee would thank very warmly all those who, through their kind co-operation and prayers, have helped to bring to pass the present efficient working of the Nile Mission Press. They believe, however, that there is a great future before them. The greatest difficulty at the present time would seem to be lest the funds should decrease, and thus make it impossible to maintain the work as adequately as is imperative. They wish, therefore, to inform their subscribers that they are in urgent need of help for the general work, and they will greatly appreciate any gifts to this fund. Meanwhile, as they review the past, the consciousness of God's continual provision during the past twelve years is, to them, an earnest for the future, and in faith they look to God for the supply of all the needs.

JOHN L. OLIVER,
Secretary.

22, Culverden Park Road,
Tunbridge Wells.

THE NILE MISSION PRESS. Statement of Accounts for the Year ending 31st March, 1917.

[illegible]

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

PERCY K. ALLEN, *Hon. Treasurer.*

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

Fairhaven, Ramleh.

A little time before coming out to Egypt last October, I obtained leave from the Committee to make use of one flat at the Nile Mission Press as a home for the women workers. I hoped to see Miss Padwick settled there, and to stay with her until she should be joined by another lady. With this purpose in view, we asked the help of friends in furnishing the flat, and making it fit for our Women's and Children's Department. With the funds sent in for the purpose we bought house linen and crockery, knives and forks, etc., and looked forward to making a comfortable little home for three workers.

On arriving in Cairo we found that the French family occupying the flat earnestly desired to remain till the end of the war, and begged not to be compelled to seek another house till then. We also found that the noise of the printing machinery during the day, and the same noise from neighbours during the night, caused us regretfully to abandon our hope of living on the spot.

Happily the doors of another home were opened for Miss Padwick for this first few months, and we felt we must make fresh plans for the future. The furnishings which we had prepared for our rooms at the Mission Press are safely packed away, and the remaining money is at the Bank, ready for when we are able to start afresh. It is our hope that later another lady will join us, specially devoting herself to women's literature. We shall also need a stenographer. When that time comes, we will seek a little flat not far away, and shall speedily be able to furnish it, and make ready a home for our women workers. I think Miss Padwick has some rooms in view, with a distant glimpse of the Nile and the Pyramids.

It was a disappointment for the moment not to be able to carry out our hope of a flat of our own in the Mission Press premises; but we are sure that the delay will prove to have been for the best. We should like the kind friends who sent us help, to know how it is that we have not been able to report progress, which we hope is only temporary.

I also found that both the Printing and Publishing Departments were in such urgent need of more room, that as soon as the war is over our intended flat will have to be occupied by them. I am so glad that the work has so quickly outgrown its present quarters. The whole house is being brought into use, and we want each department to run smoothly, without overcrowding.

The Bookshop is the next part of the work to be perfected and made attractive. But this cannot fully be done until it is more possible to get supplies from England and Italy. All glass is brought into the country, and plate-glass is at present unattainable. We hope by the time that visitors are able to come to Egypt again, that we shall be able to show them the whole of the Nile Mission Press in full working order. We thank God for having so greatly prospered and blessed the work all through the war. He has been "*our hiding place in time of trouble.*"

ANNIE VAN SOMMER.

TWELFTH ANNUAL REPORT BY THE PUBLISHING SUPERINTENDENT.

The past year has been one of the "years of the right hand of the Most High." In every direction, but one, are signs of progress; in production, sales, colportage, finance and spiritual results; the one solitary exception is in the matter of European staff, which is in a depleted condition and overworked. There is too much delay between the completion of a translation and the Superintendent's revision of it, and again, between its going to Press and the receipt of wholesale or retail orders for it. Such is inevitable in the conditions under which we are working; but, having said that, one has said all. From every other point of view there has been a distinct move forward, and an out-distancing of previous records, while the arrival of Miss C. E. Padwick, Secretary of the Children's Department, is a cause of thanksgiving. Our home friends must not, however, be impatient, for "the Tongue of the Angels" requires a few years of strenuous toil even from so great an enthusiast as Miss Padwick.

Publications of the Year.

New publications number 47; that is about double the 28 chronicled the year before, for several of the latter were in English, whereas 45 of the 47 were in Arabic. Some 14 of these were, however, "Portionettes" or leaflets, in the "very words of Holy Scripture."

By referring to the accompanying list it will be seen that, in original matter, Dr. Zwemer has contributed more than others, for three of our publications are from his pen, the first in the list being a popular pamphlet, and the other two being "research" books for the student. (May we take this opportunity of wishing the writer safe preservation and good success on his journey to China during the summer of 1917.)

Dr. Nahâs, himself an Oriental Christian of the Orthodox Greek Church, has written an evangelical book to preach Christ to Jewish children from the life of their own great prophet—Moses. We have a still more remarkable book in hand, to be issued during the coming year, also from the Syrian (*i.e.*, Arabic-speaking) branch of the Greek Church. But older friends are represented, too; for while we *prefer* original Oriental works, yet we are also glad of the deeper spiritual tone obtained from the West. (By the way, the great desideratum is, perhaps, an Oriental scholar with sufficient time and ability to write *directly* in simple literary Arabic—I mean originally—but who shall have also a deep knowledge of Biblical doctrine and the all-prevailing *fire* of the Spirit of God, to be found only in a "missionary of the first water").

Meanwhile we are glad to be able to announce books and booklets by Drs. Beardslee, Wilbur Chapman, and Scofield, all of whom are well known to us as well as to "our newest allies," while Great Britain is well represented by the late Miss Louise Marston (whose untoward and early death has deprived the Christian Literature Society and ourselves of one of the most spiritual of our writers), by Miss Rena Hogg, Mrs. Menzies, Dr. F. B. Meyer, the late Dr. Mackay and others.

"Supreme Intelligence" is an excellent lecture, given by Dr. J. Ambrose Fleming, at Browning Hall, during Science Week, 1914. Dr. Fleming, who is Professor of Electrical Engineering at London University, gave, through J. Herbert Stead, Esq., of the Browning Settlement, his cordial consent to its translation to Arabic. This is not, however, so good as we could have wished, for it was done by one man and corrected by another, and so on. Finally, our old friend, Sheikh Abdallah (now no longer with us), was left to correct the proofs: this he did so poorly that a number of typographical errors slipped through. However, these are not *very* noticeable, and will be corrected in the second edition, which will soon be needed.

It needs to be explained that "Teacher-Training" is really a publication of the "World's Sunday School Association" (Secretary, Rev. Stephen Trowbridge, Cairo), but was brought to us in MS. form to be re-translated, edited and published on their behalf.

Again, the illustrated "Life of John Hogg" (the founder of Assiut College, just over fifty years ago), is a joint publication by Mr. Trowbridge (W.S.S.A.) and ourselves. We are paying one-half their expense of translation, proof-reading, and illustrations; they repay to us one-half the expense of production. Such co-operation is very cheering and helpful.

I would like to acknowledge the kindness of the American C.L. Society in making us an appropriation of \$100 (L.E. 20), which sum covered the cost of production of two of Dr. Zwemer's booklets. No proof is needed that to keep up the present rate of publishing we must have (in the future) considerable subscriptions to depend upon for new publications. As a matter of fact, Dr. Zwemer's "Prophets," Dr. Scofield's "Rightly Dividing," "The Life of Dr. Hogg," "The Life of Moses"—all of these are unprovided for, the printing bill having been settled by using, for the time being, odd balances in hand. My own literary work for this year has been the completion of my Arabic Grammar of 420 pages (Royal octavo), with Exercise Reader of 44 pages, all printed at the Nile Mission Press, under my immediate supervision, and published by the School of Simplified Study, St. Paul's Chambers, 21, Ludgate Hill, London, E.C.

Considerable contributions of material have been made by Miss I. Lilius Trotter, and Miss B. G. Haworth, and for these we are most grateful, though we would far rather have had our friends' personal presence here, had the military authorities granted them a permit to enter Egypt. Unfortunately, one has to confess that their stories are not yet ready, not because of lack of funds to publish them (though that excuse would be a perfectly legitimate one), but because of the over-pressure here. The Superintendent cannot get time to read the translations, and when those have been passed, the distance from Algiers, and the comparatively small stocks of types, make the sending of proofs a difficult matter for our Printing Department.

We are sorry that the New (1917) Edition of the Descriptive Guide to our books, which was planned to reach the various mission stations at the New Year, is, even now, not quite ready, but should go out shortly. It should be noted that the "Book-selling" (or Trade) Department is entirely worked by Mr. Weaver,

as Business Manager, and all orders and remittances should be sent direct to him. Colporteurs are not allowed to give any discounts whatever, and, in any case, missionaries should deal direct with Mr. Weaver.

One is most grateful to the Rev. William McClenahan for having taken one publication entirely off my hands (in addition to conducting our weekly staff Bible Class and helping in other ways). He read every word of the first draft, then of the amended translation, and finally of the printing "proofs." The value of such assistance could never be explained; it can only be experienced. Rev. W. T. Fairman also has, for years, greatly helped by reading Arabic MSS. through from end to end; but personal work with translators (correcting style, grammar, doctrine, etc., and then re-revising) needs two or three whole-time helpers "*on the spot.*"

I append a list of our new publications (only) during the year 1916-1917 :—

- "Cup of Loving Service" (Assiut College Y.M. Society).
- "Go in Peace" (Assiut College Y.M. Society).
- "Reciprocal Indwelling" (Dr. F. B. Meyer).
- "Sin and Sins" (Dr. F. B. Meyer).
- "How He Got the V.C." (English).
- "The Bible in the Making" (Duff and Hope).
- "Pray Without Ceasing" (Zwemer).
- "Grace and Truth" (240 pp.). In one volume.
- "The Incarnate Word" (Mikhail Mansur).
- "The Key of Mysteries" (Dr. Pfander and Dr. St. Clair Tisdall).
- "A Reason for My Faith" (English—Dr. Wilbur Chapman).
- "Supreme Intelligence in and above Nature" (Professor John Ambrose Fleming, M.A., D.Sc., F.R.S.).
- "Teacher-Training at the Feet of the Master-Teacher" (Dr. Beardslee).
- "Ahmad Shah's Decision" (Late Miss Louise Marston).
- "The Prophets" (Quran and Bible—Zwemer).
- "Life of Moses for Jewish Children" (Ilyâs Nahâs, Ph.D.).
- "Place of Christ in Ghazzâli (Dr. Zwemer).
- "Rightly Dividing the Word of Truth" (Dr. Scofield).
- "Regeneration" (our office-boy).
- "Life of Dr. Hogg" (Miss Rena Hogg).

"Grace and Truth" Series (Dr. Mackay) :—

1. "No Difference."
2. "Would you like to be Saved?"
3. "You must be Born Again."
4. "Do you feel forgiven?"
5. "Work of the Holy Spirit."
6. "Heaven Opened."
7. "Triumph and Conflict."
8. "Under the Sun."
9. "No Confidence in the Flesh."
10. "The Devil."
11. "Serving the Lord."
12. "Judgment."

"Portionettes" :—

1. Isaiah 53.
2. St. John 3 and 4.
3. Lazarus.
4. St. Luke 15.
5. Acts 10.
6. Psalm 51 and Daniel 9.
7. Revelation 21 and 22.
8. Daniel 5.
9. Psalms 96-103.
10. Four Miracles.
11. St. Matthew 3 and 4.
12. Rom. 5 and 6.
13. 1 John 1 and 2.
14. Daniel.

Perhaps one might mention the year's hard work put in by Stefanos Eff. (Colportage and Bookshop), Khalil Eff. (Clerk), and Habib Eff. (Translator). Sheikh Iskandar Abdul-Masih (some-time C.M.S.) was engaged as literary assistant just before the year closed.

Extract from a private letter from Sudan to a Friend :—

"If you could have seen the delight with which the girls devoured the story books you sent last week, you would indeed have been rewarded for the trouble you took in getting them."

(The books referred to were four of Miss Marston's, all containing Gospel and moral teaching in story form).

Distribution.

This department, with its interesting correspondence with honoured workers in China, Arabia, and other lands, is being reported upon by Mr. Weaver. He tells me, however, that the increase upon last year's total is 10 per cent., and almost 20 per cent. upon our previous best *before* the war.

The chief agency for distribution of our literature in the Nile Valley is, of course, the Joint Colportage Scheme, to which each of the American Mission, C.M.S., and Nile Mission Press subscribes the sum of fifty Egyptian pounds yearly for freights, men's travelling, superintendence, and general office expenses. The Egypt General Mission observes "benevolent neutrality," not being a "partner," but undertaking not to run any colporteurs of its own. My time has been willingly loaned by the Nile Mission Press Committee, who also supplied by far the largest share of books, as the following shows :—

Value of books distributed—

Nile Mission Press	...	L.E. 296 $\frac{1}{2}$
American Mission	...	28 $\frac{3}{4}$
C.M.S.	...	114 $\frac{3}{4}$
A few Beyrut Books	...	4
Various	...	26

L.E. 470

Number of books sold	...	35,292
Number of Colporteurs	...	14
Villages and Towns visited	...	1,799

Each of the Societies would be glad to have their share of the men independently supported. We thankfully acknowledge that three of our own are supported.

Small prizes having again been offered for the largest number of copies sold (retail) by any one man, the following results were obtained as compared with last year :—

		1916-1917. Copies.		1915-1916. Copies.
Mattyas	(1) ...	5,080	...	4,567
Bulus	(2) ...	5,022	...	4,784
Matta	(3) ...	4,165	...	3,300

The following extracts are taken from the Joint Colportage Report for the period under review, *i.e.*, April, 1916, to March, 1917.

St. George's Fair.

Colporteur Bulus Malati sends the following account of a special visit :—

"On the fourteenth of November I went with a native evangelist to the Fair at St. George's Convent, in order to preach and distribute books. Reaching Armant Station on the East Bank, we crossed the river to the other side. There we took the train to Demigrat Station, and from there we rode on donkeys half an hour to the Convent. (This is a yearly festival for the Copts of Upper Egypt; sometimes the number is over three thousand; some pitch tents, some stay in the Convent). After resting a while we started to distribute temperance tracts and other things. We called at one of the tents, and seeing eight persons sitting for drink, we asked them if they would kindly allow us to speak. We took the subject of drinking and its harm; some of them accepted the Word, some liked whisky more, but most of them accepted, so we distributed some temperance tracts. We then went to two other tents, and our subject in the third tent was taken from Eph. v. 14, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' This meeting was fine. There were thirty persons when we began, but they became eighty, and the impression was seen in their faces.

"Then we went to the fourth tent, where we saw a terrible sight—a circle of seventy persons were gathered round a dancer, who was making impure signs, contrary to God and His law. We entered that tent, talking to them by the power of God about such a wicked thing. And when they heard the Word of God they were deeply touched, and instantly gave it up, and the group was changed from a worldly to a spiritual one. We continued talking about half an hour. Then we began to roam from one place to another, speaking to every individual. At night one of the brethren invited us to his tent. At nine o'clock we held a meeting, the subject being the conversion of Zacchæus, the publican; there were over seventy present. After that we had our supper and slept outside the tent. In the morning we started distributing and preaching to single persons, speaking to them about

everlasting life. In the meeting which we held there were also a number of Mohammedans hearing the Word of God. In the afternoon I distributed leaflets, and wrote on them the motive of our work, and why the Nile Mission Press takes this trouble to reach their souls.

"At the end of that day we returned back to our homes with our hearts filled with happiness and joy, thanking the Lord for that splendid opportunity."

Future Work.

We have not forgotten the needs of Kharga and Bahariya Oases, to be open after the war, nor the long Mariut railway line to the west of Alexandria, nor the river journey south of Assuan, only once visited by Colporteur Bulus. All of these are awaiting "men and money." Let it not be thought, "Those are largely desert," for in Acts viii. 26-49 there is recorded for our admonition one of the most glorious examples of personal conversion, in "the way that goeth down from Jerusalem unto Gaza, which is desert."

News of a Miracle,

The following was sent to us by one of our oldest colporteurs :—

"While one of the native Christians was reading in the Gospel, a Mohammedan Sheikh passed by and said, 'Your Bible is utterly corrupted,' and spat on the Book with anger. The Copt was a poor man, and not able to bring an action against him, so he prayed God to avenge Himself for the insult to His Book. The next day the Mohammedan was found struck blind, and remains so. This story is true—and I would like it to be published in England, because it is very remarkable."

A Miracle by Mohammed.

"While itinerating in the towns, distributing books as usual, a conversation occurred between me and a Mohammedan, who said that the tracts I had with me were incorrect. I gave him a proof that our books are correct and right and true. In the course of our conversation I showed Christ's superiority over all people, and also over Mohammed, who begged from God forgiveness for himself and his relatives.

"But he would not believe me, saying that Mohammed possessed superiority over all. Hearing this, I explained to him that Mohammed was just like one of the prophets; how then had he any superiority, as he was not able to perform miracles, to show that he was from God, in order to make the people believe him.

"My friend said, 'Yes, he did some miracles, and one of them is that the bone of a forearm spoke to him, and he refused to eat from it, and this was the greatest miracle, that he could make cooked meat speak.' I replied to him, saying, 'This is untrue, for had the bone spoken to Mohammed openly, his friend would have heard its speech, and he would have refused to eat from it, and this would have saved him from death; but if it had spoken to Mohammed in secret, then he would have told his friend who refused to eat from it; but this was not so, and the result was the death of Mohammed's friend.'

"My friend then stopped speaking, and took some tracts from me and went."

(N.B.—In this and similar incidents we are quoting the *actual*, not the ideal. The reference here is to an attempt to poison Mohammed, and what Moslems regard as a miraculous deliverance).

Perseverance Rewarded.

"It happened on another occasion, while walking to the station to distribute books, that I offered a book to a Jew, who read in it a while, and found the words 'Jesus Christ our Lord.' He then struck me with it, and said, 'Don't show me your face again.' After two days I met him in the same street, and I offered him a book, but he did not take it, and spoke to me sharply, and said, 'If I meet you again I will bring the policeman to take you to the police station.' When I knew that he did not want to take those books I left him alone and went my way. After some weeks I presented him with a tract gratis, the title of which is, 'How Shall we Know Him?' He took it and read it, and then he asked me for some more tracts, and is still ready to receive books gratis."

Since we know that the invitation is offered to all, therefore we must pray our God to make every means fruitful to the salvation of many to His glory. Amen.

Other Spiritual Results (*i.e.*, apart from Colportage work).

As we remarked last year, this is a realm in which things cannot be tabulated and estimated. 'Tis God that giveth the increase. All the same we rejoice over a few tokens for good which have appeared, "First-fruits of the Harvest," so to speak.

(a) There has been increased interest in the daily Prayer Meeting, held in my office at 4 p.m. Five or six converts from Islam, with two or three more of our keener Egyptian Christians (communicants), meet daily for prayer for funds and for spiritual blessing upon the books.

(b) When we gather at 8 a.m. for prayers, the printing staff cease work for ten minutes, and others (publication, binding, etc.) file in, making a group of fifty or sixty. We have always had Scripture reading, short exposition, and prayer by the opener, followed by "open prayer," offered by any of the "keener souls," or a pause for silent prayer, and then all join in the "Lord's Prayer." We now close by singing part of one of the Psalms of David, the praise of God thus set forth being very acceptable to Jew, Muslim, and Christian.

(c) There has been revived interest in our Wednesday evening evangelistic meeting, largely due to the blackboard addresses given by Mr. McClenahan. One Moslem lad says that he has not missed one of our Wednesday evenings for the past three years. Out of this has grown a daily (or several times a week) half-hour meeting for explanation of Christ's teaching, conducted by Mr. Paul Gani. To attend this voluntary class, a number of the men have given up part of their dinner-hour.

(d) Early in February, four of the Muslim lads asked for Gospels, and, going to a lecture at the American Mission, told

Dr. Zwemer that they had decided to become Christians. It had happened this way: the lad mentioned under (c) had for years brooded over the matter, having been with us six years, and at last the influence of our morning prayers (and our publications) appears to have affected the others, who agreed to take the great step with him. Two of them were beaten by their friends, and turned out of house and home; then one of the two disappeared, and after tracking him to a small village one hundred miles away, I found that he had been persuaded to retract his confession of faith in Christ. (He has since turned up in Cairo, and says that the retraction was forced from him by threat of shooting.) The leader of the little party was himself away all one week, on a poor excuse, and no doubt was on the point of yielding to the heavy pressure brought upon him, but we were able to get him back once more.

They have shown moral and spiritual courage by witnessing to Christ before their fifty odd fellow-workmen; but just how much they still need the prayers of every reader of this report, only God knows.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

ARTHUR T. UPSON,

Publishing Superintendent.

P.S.—Your prayers are requested for eight converts and one inquirer (one from Judaism, eight from Islam), working for us in various capacities.

BUSINESS MANAGER'S REPORT.

(For 12 months ending March 31st, 1917.)

I rather feel, in taking up the pen to give an account of our year's work from the "business" side, that our friends of the Nile Mission Press will find in the tabulated figures given on another page, the most satisfactory and concise information of the progress that has been made; but perhaps, even in that respect, a little further analysis may serve to emphasize how greatly the work has advanced.

So far as the Printing Department is concerned, we have been hindered scarcely at all by the war. In the last Annual Report it was mentioned that all available capital had been invested in paper, etc.; and that policy was continued, so that before imports were cut off the stock had been trebled, and we have an adequate supply for at least twelve months. One has often been conscious of strange guidance (and yet not strange) even in so mundane a matter as the buying of paper. Further, though it has been impossible to purchase fresh supplies of English type for our commercial and other work, we have been able to nearly *double* the quantity of our Arabic type during the year, and that means that our rate of production has been proportionately increased.

The total "turnover" of the Printing Department (in money value) for the twelve months was almost exactly *double* that of 1915-1916, and that signifies a great deal more than is shown in the "Cash Received" column of the ledger. It is evidence of increased efficiency in the capacity of the staff, and this report

would not be complete without a hearty word of thanks to Yakûb Eff. Issa (foreman) and to every man and boy. They are more than workmen; even the Muslims amongst them have seemed to catch a spirit of enterprise, not, according to tradition, usually found in the East.

The statistics on another page show our progress in production as represented in pages, by an increase of 6,744,590, or 45 per cent. over last year. The work of our own Publication Department showed an increase of 17,000 in the number of copies of books, but a reduction in pages. The latter was, however, entirely due to fewer reprints being required. From Mr. Upson's report it will be seen that the number of *new* books published was about double the number for the previous year.

Arabic work for other Missions has advanced from 4,391,467 pages (1915-16) to 9,959,600 pages (1916-17). The largest single order undertaken in the history of the Press is that for the new Arabic Psalter for the American Mission. There are three books: (1) Arabic Tonic Sol-Fa, music and words, (2) Words only, (3) Selections. This is one instance where we were most fortunate in securing an adequate supply of paper (1,100 reams).

But all our orders are not large. There were nearly 2,000 distinct entries in our Printing Department "Work Book" during the year.

Work for the Y.M.C.A., for Chaplains and others connected with the troops, amounted to 4,605,534 pages, as compared with 2,747,687 for 1915-16.

During the year it was necessary to increase our Printing Staff to 54. Beyond that number, we have 11 on the Bookshop, Publishing and Property Staff, and, if the 14 Colporteurs working under the Joint Colportage Committee are taken into account, we have 79 men and boys daily under our influence.

Mr. Upson, in his report, has referred to the four Muslim "boys" who boldly confessed Christ towards the end of the year, and who have borne so much persecution; but there are many others who attend our daily meetings, and we believe that not a few are secret disciples, only afraid of the consequences of open avowal.

Thus has our year's work, often nerve-wracking and strenuous, been crowned with spiritual blessing. Will friends give a special place in their prayers to the "Nile Mission Press Staff?"

Now as to *Distribution of Literature*; although the figures for the year show an increase of 10 per cent., and 146,941 of our own books and tracts (not reckoning the 189,370 printed for other societies) have gone out to the villages and towns of Egypt, Arabia, China, India, and many another land—and are even now, with the unction of the Holy Spirit, helping to open the eyes of thousands of ignorant and darkened hearts—yet we are not satisfied. With Divine help and the support of those in the homelands who have realised the imperative need of blinded Islam—"and how shall they hear without a preacher?"—we can *produce* enough literature to reach the whole Arabic-speaking world—"but how shall they preach except they be sent?" The problem upon our minds at the present time is particularly that of distribution. Many friends during the year have "endowed" new books, that

is, they have paid the cost of a first edition; but it is necessary, if publication should continue, that the sales of each edition should pay for the next. *Some* of our missionary friends have special funds wherewith to buy literature for distribution, but a far greater number have *no* such allowance, and naturally cannot afford to pay for large quantities from their own pockets. After careful study of the matter this appears to be the main hindrance to a much more extensive use of literature.

I would therefore make two suggestions:—(1) That missionaries should urge upon their societies the necessity for special allowances for literature. (2) That friends should contribute to us amounts for "Free Grants" of literature to be made to missionaries who cannot afford to buy for themselves.

The steady growth in the sales by the colporteurs proves that the people are not unwilling to buy our larger books and pamphlets; but distinct from these we should like to flood the towns and villages with leaflets, such as our "Portionettes." There are hundreds of native church members who will gladly assist in the distribution, if friends at home will bear the cost of the literature. Any gifts for this purpose should be clearly marked as for "Free Grants."

I wonder if all our friends realise the size of our Cairo premises. Our main building contains altogether 42 rooms, all but nine of which are in the use of the Press: we expect to take over all of these during the present year. Then, separated by a paved yard (with a small grass plot) from the main building, is the "works" proper—Machine and Composing Room. So great was the pressure of Arabic work during the year that it was found necessary to accommodate six additional compositors in the yard. In our imagination we already see a second story on the Works, but that will mean an expenditure of several hundred pounds.

During the year the "Cairo Study Centre," under the superintendence of Canon W. H. T. Gairdner and Dr. Zwemer, continued to hold its lectures and classes in our building, and the "Press" is becoming increasingly a "centre" for Christian workers. Then we have also been able to provide accommodation for the Young Men's Club of the London Jews' Society (under the charge of Rev. P. Nyland), and every evening one may find here from a dozen to thirty young Hebrews, speaking in Arabic, French, English, Spanish, Yiddish, and perhaps other strange tongues. Several members of the Club work at the Press.

Another plan has been passing through our minds—the securing of a hostel somewhere, near by, where we may provide a home for members of the staff who require special care and attention. We felt the need particularly when the two "boys" were recently turned out by their families because of their confession of Christ. This, too, will be given to us soon if we pray for it, and it is the Lord's purpose.

And so, again, we come with hearts full of thanksgiving for Divine guidance in perplexity, for strength when we were weak, for faith that lightens up the future with visions of what is to be—it is the gift of God.

HOWARD J. WEAVER,
Business Manager.

Distribution of Books and Tracts (during the twelve years):—

Year.		Copies (of Books and Tracts).
1905-6	...	22,158
1906-7	...	17,333
1907-8	...	17,535
1908-9	...	21,826
1909-10	...	19,313
1910-11	...	57,213
1911-12	...	52,683
1912-13	...	84,075
1913-14	...	123,243
1914-15	...	103,262
1915-16	...	133,106
1916-17	...	146,941
TOTAL	...	798,688

STATISTICAL.—COMPARISON WITH PAST EFFORTS.

**Christian Books, etc., Printed at the Nile Mission Press,
during the first twelve years:—**

Year.	OWN PUBLISHING (Books and Tracts).		FOR OTHER MISSIONS (Magazines, Books and Tracts).	
	Copies.	Pages.	Copies.	Pages.
1905-6	...	47,500	...	173,850
1906-7	...	32,000	...	357,860
1907-8	...	34,500	...	384,325
1908-9	...	23,000	...	397,992
1909-10	...	15,900	...	756,465
1910-11	...	77,550	...	781,760
1911-12	...	98,250	...	780,485
1912-13	...	307,336	...	767,270
1913-14	...	127,750	...	146,023
1914-15	...	241,500	...	157,411
1915-16	...	140,500	...	115,600
1916-17	...	157,000	...	189,370
Total for 12 years	1,302,786	37,754,668	5,008,411	76,034,865

Classification of Printing:—

	1913-14.	1914-15.	1915-16.	1916-17.
1. Evangelical Periodicals	2,318,752	2,043,272	1,263,050	1,414,080
2. Publication Department	5,902,000	5,986,000	5,969,054	4,899,614
3. Religious Books for others	2,692,920	4,715,798	*5,876,104	8,545,520
4. For Y.M.C.A. Chaplains and Troops	...	—	—	4,605,534
5. Various (including Job Work)	...	825,866	1,926,593	2,314,643
Total pages	11,739,538	14,510,104	15,034,801	21,779,391

* These figures for 1915-16 included a large quantity of work done for the Y.M.C.A. and Chaplains to the Troops. For the current year that work is given under a separate heading.



The Annual Meeting of the Nile Mission Press.

THE twelfth Annual Meeting of the Nile Mission Press was held on June 12th. As usual, it took place at Sion College, Victoria Embankment; but as trains are often-times awkward later in the day, the meeting was held at 3 o'clock instead of, as in former years, at 5 o'clock. The alteration of the time may have accounted for the smallness of the gathering, or it may have been that, as so many of our friends are engaged in war work, they were unable to attend. However, we all felt that God was in the midst, and that, after all, is the chief thing.

The Rev. F. S. Laurence, M.A., who is a member of the Executive Committee, was in the chair, and the Rev. J. C. Wilcox, M.A., gave the address. In his opening remarks the Chairman emphasized the fact that, as these annual gatherings had always been times of blessing, he felt we were to look for a better time this year.

He took as his leading thought, "God brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be" (Gen. xv. 5).

He then proceeded to give a few thoughts culled from Dr. Jowett's writings.

"Abram was sitting in his tent, I suppose, and he was depressed. Abram was a missionary, in the sense he had left home and country and come into a strange place in the service of God. So God brought him out of his tent and gave him a wider outlook. Do you not think it is a great picture for us? We are often shut up in our own tents, we do not see very far away because our surroundings are so close to us. God fetches us out abroad, and says, 'Now look to the wider expanse.' We believe in our forgiveness, we believe that we have tasted and know something of the assurance and the wonder of the Lord Jesus Christ; but we have kept our faith so much to ourselves, we are almost content to believe these things for ourselves. It is so much *our* safety, *our* joy, *our* Jesus, and in spite of all the strain and difficulties of to-day we believe because we trust in God. Abram, although down, still believed. God fetched him out of his tent and set a wider outlook before him. Do we need a wider faith which believes the same things for others as for ourselves? The call for the missionary spirit is to come out of our tents and believe the larger outlook. I would inspire you, if I could, to a belief which would reach out to larger things."

Mr. Laurence then went on to point out that we should be able to cultivate a great power of intercessory prayer in the Nile Mission Press work because we come out from our little selves.

The Secretary, Mr. Oliver, then presented the Statement of Accounts, which is printed with this issue. He mentioned a few things which had been happening during the past year, after which the Rev. J. C. Wilcox gave his address. His message was on "The Providence of God." In the course of his address he showed that "the record of Joseph's life showed us the fact of this truth." Then, "our belief in an over-ruling Providence pro-

duces in us a calm and restful spirit." "A firm belief in the Providence of God makes strong and persevering workers."

Mr. Wilcox pointed out that this was what made the giants of the Reformation. Men felt they had a power within they must attend to, and they went straight to God, and the intervening priest had to take his proper place. This fact, too, produces an enduring spirit. It realises it is on the winning side. Finally, Mr. Wilcox alluded to his "personal link with this important Society." The link had been made by contact with Mr. Upson over some Hebrew exercises, and Mr. Wilcox proceeded to show how providentially matters had come to pass until, between them, Mr. Wilcox and Mr. Upson had been enabled to produce the book of "Arabic Simplified," which is being found so helpful by the missionaries in their studies. That story was as follows:—

"About ten years ago a student in Hebrew sent his exercises to me from Egypt. Mr. Upson pointed out similarities between Hebrew and Arabic. He came home on furlough. Having a talk with him, I suggested we might simplify the acquisition of Arabic. The idea lay dormant some seven years. The 1st November, 1914, Turkey made her great mistake—she sided with Germany. 2nd November, 1914, I began to see how we could put into shipshape a simplified form of Arabic. Now was the time to begin. I worked away for six months, trying to make this possible, seeing how it could be solved for our missionaries. Mr. Upson got my letter just as he was about to come to England on sick leave, providentially. He came home, I spent part of my holiday with him, and we talked matters over; he went back again at the end of six months to his work, and then, a few months after, this is what he receives":—

"Baptist Mission,
"Jessore, Bengal,
"5—2—16.

"My dear Mr. Upson,

"I want your help. I wish to try and persuade more of the missionaries at work in India to learn Arabic. There are hundreds at work amongst the Muslims of this country who have not even the most elementary knowledge of that language. This is a source of much weakness, and I am sure militates against that complete success which we have a right to expect in our presentation of the Gospel to the Muslims.

"I want to present a case for the study of Arabic which will result in many definitely setting themselves to the task of getting a working knowledge of the language of the Quran. To that end I want to have some definite proposals to place before the missionary body. Those proposals should include a short list of books suitable for beginners, and it has occurred to me that such books must exist in Egypt for the use of students in the Anglo-Arabic schools of that country. The American press in Beyrout publishes some 'Lessons in English for Arabic-speaking Students,' which is the best thing I know of for beginners in either language, but, owing to the war, that institution, I understand, is closed. The list given at pp. 97 and 107 of the Lucknow Report is quite unsuitable. It is absurd to ask a student to start off with either the Quran or 'Alf Laila.' What he needs is a series of progressive lessons beginning with the construction of the simplest sentences. . . .

"Signed, W. GOLDSACK."

Here, continued Mr. Wilcox, is a missionary in India who feels that the work is hindered because of the lack of the knowledge of Arabic. Mr. Upson replies, "Here is the very thing you want." The happiness seems to be that one is willing to do one's

bit in the chain of events. God wants the Christian who is calm and determined to hold a little more closely to His will, for those who are able by their wealth to help answer prayer, for those who can help by prayer, and for those who can help by organisation.

The meeting then went to prayer, the Chairman giving out various topics for praise and prayer, and the meeting terminated.

Our Publishing Work

During the Six Months ending April, 1917.



As will be seen from our Annual Report, we have been busier than ever—in fact, our only limitations have been in the scant supply of funds for new publications, and in the shortness of "responsible" staff. True, we are sixty-five in all, but there is no one who could cope with the responsibility of taking up a new manuscript, even one corrected and passed for printing, and "seeing it through" in all its detail. This is a serious defect, the more so as it takes years to train men up to this "bearing of responsibility." However, in spite of the fact that we now have but two Englishmen in the place of four, many more new publications than usual have been issued, and the list of contributors is nicely varied, representing the deeper spiritual aspect of the West combined with what is best in the East.

In last quarter's "Blessed be Egypt" we referred to Professor J. Ambrose Fleming's excellent lecture, and, in fact, published a summary of it. It must never be forgotten that "Young Egypt," in its keen appreciation of what it calls *Tamaddun* (civilisation), has overstepped the mark, and in fancied imitation of what it considers to be the "mode," or the "vogue," in Western lands, has dropped overboard the simple faith of its forefathers to a large extent. This lecture is a needed "pull up" for such.

After the close of our financial year (March 31st) a very small, but decidedly necessary, publication was got out. Many of our readers have heard of Mohammed Aly Maligy, known to all as al-Maligy (the Malig-ite), native of a town in Menufiya. He has the honour (?) of being the most out-and-out opponent of Christian missions to be found anywhere in Egypt. Since the war began his tone has somewhat changed, becoming less openly antagonistic, merely more insidious. One of his earlier booklets was called "*Hikmat-us-Salb*" ("The Wisdom of the Crucifixion"). Then came others—"*Al-Imân-us-Sakhîh bi-Yesu' il-Masih*," and now "*Is'alû-l-Masih*" ("Ask Christ"). This consists of thirty cleverly arranged questions, obviously written after the thirty Unitarian passages had been found. The supposed answers are actually taken from the New Testament, but are

wrenched away from their context, dislocated and dismembered, so that an entirely false meaning is understood.

Several Christians commenced to write replies to this latest tract; but when we came to consider the replies before us—one, written by a colporteur, was weak; another, too prolix; a third, by a Coptic lay preacher, was very good, but introduced Quranic quotations and such-like extraneous matter; a fourth, promised to us as being "the very thing," showed no signs of turning up in time.

Ultimately we got out one of our own, as good as might be in the short time at our disposal. We were, all the time, hearing of native Christians who wished to "take the bit within their teeth" and go their own way. Nor was this unnatural, for reports were almost daily coming to hand from colporteurs, school teachers and others, telling of *Christians* (nominal ones) being forced to a Unitarian position by Maligy's insidious tract. Possibly the reader may think—Then in that case they could not have known much of the Word of God for themselves. Perhaps so; all we have to do with just now is actual hard fact, not theory.

The day after the tract was ready for distribution I started on a colportage journey in Upper Egypt. The thought came—Why not call upon some of the Copts and offer them free grants? No time was lost in putting this idea into execution, for the Postmaster of Minia at once sent one of his clerks, an "Orthodox" Copt, to take me to the Bishop. The guide was hardly needed, for His Holiness (as a Coptic Bishop is styled) was cordiality personified. He began by requesting 3,000 copies to be divided up among all the Coptic Churches from Salamut to Mallawi, and then pressed upon me three banknotes of ten shillings each as a donation "to help forward the work of God." Next morning, after reading every word of the tract, he was still more enthusiastic, and invited me, on my next visit, to stay with him. (Whether one ever accepts or no, the invitation was very welcome, as a mark of happy relationship).

At Assiut, the Bishop of that Diocese was equally kind; he, like the Minia one, having met me out with the colporteurs, engaged in the work of circulating books more or less acceptable to all the Christians. "Only," he said, "why do you mostly preach in American Mission churches and schools? Why not for us also?" "Merely because you did not invite me!" He at once arranged for me to deliver an evangelistic address to his large Coptic Girls' School, using the blackboard for my diagrams, as I had already done at the Pressly Memorial Institute and the Khayatt School. 1,000 tracts were allotted to the Bishop's "ten large churches and ten small ones."

The Bishop of Beni-Suef was away from the town when I called, and in the East one never gets much satisfaction from letters, so that door will remain closed until a personal interview opens it. (O for more time to travel—what could one not do through the ten Bishops of this old Coptic church, with a few short of a million adherents!)

At home, in Cairo, they were having a rushingly busy time, for individuals were asking for 10 or 20 tracts for distribution, schools for 50, churches for 100, and so on.

At the end of a week from "starting the ball rolling" (i.e., ten days from the date of publication), 10,235 copies of this tract had been distributed. Never before have we had more than (perhaps) one word of commendation, perhaps none at all, whereas on this occasion *many* people have written. Perhaps their words of commendation are exaggerated, possibly their thought is to save Copts from becoming Muslims, rather than to win Muslims for Christ! What of that? The main point is—THE OPEN DOOR.

Never mind the imperfections of this little tract, still less the weaknesses of the writers—God knows them only too well—but please focus on the main points, which are:—

- (1) That this method of distribution does not hurt the colporteurs, for this tract is only worth 2 milliemmes (one cent., or a halfpenny, whereas the colporteurs only *sell* books, and in these days of dearness of books no one *buys* anything so small.
- (2) That there are *lots* of open doors yet to be entered, so soon as our staff is reinforced.
- (3) That there are in Egypt (in khaki) many good men who would make fine workers after the war, if only you could pray them into it.
- (4) That though all this work costs money, yet our Father has plenty of it, if you could pray it down to us!

But whatever else you forget to pray for, do ask for FIRE!

ARTHUR T. UPSON.

By the Wayside.



LADLY availing myself of an invitation from Mr. and Mrs. Fairman to spend the Easter week-end at Shibeen-el-Kûm, I was pleased to have the opportunity to see for myself a little more of the conditions of really native life than comes within one's vision in Cairo, within the walls of the Nile Mission Press, and the experience was so encouraging and interesting that I think I may pass it on. The Protestant Church membership at Shibeen is not large, but it warmed one's heart to pay a series of visits to a number of homes with Mr. Hay, and to take part in reading and prayer at each one. That was good preparation for what was to follow.

On Easter Monday, Mr. Hay, Saad, the native evangelist, and I, set out to walk the three miles to Minyâtain, a "village" of from four to five thousand people, and without any settled mission work. Passing over the lovely cultivated fields (of which folks at home have so little idea), and now and again being jostled by camels, buffaloes, donkeys, and their attendants, which thronged the footway, and with many a "Saeeda" (the Arabic equivalent for "Good-day"), we eventually entered the village. Our friend Saad was immediately recognized by two men, who invited us to go and talk with them. They conducted us into what proved to be a stationer's shop (judging from the dozen or so sheets of paper and two bottles of ink displayed), but, of course, consisted only of four mud walls and an earth floor, a

foot or so below the level of the roadway outside. We crouched down, and, to my surprise, in a moment or two thirteen men had gathered in a circle inside and in the doorway to hear what we had to say. A Mohammedan Sheikh protruded his head, and asked who we were, but on being told "Engleezy," graciously gave our audience permission to listen to us, probably under the impression that we were Government officials. And so for nearly an hour we read and talked to them, sometimes with the aid of illustrations scratched with a stick in the floor of the "cave"; and although they appeared only now and then to get a real grip of some truth—like blind men feeling their way—yet there seemed to be a wistfulness in their faces, and only God knows what anxiety of soul beneath their interest.

Coming out, we were quickly hailed by another man, and conducted to a second shop, where followed further conversation. Here one man returned an N.M.P. book (value 1d.), which had been *lent* to him on a previous occasion. This was quickly passed on to someone else, and by the time we left the village we had distributed a considerable number of "Portionettes," etc., and could have found readers for many more had the parcel been larger.

We had to come away, but the books remained, and even now they are probably passing from one to another. In Egypt alone there are thousands of villages like that—isolated from the Gospel—"without a preacher." Can we at least send the *printed* message into every one?

* * * * *

We have just printed for Mr. Alexander Bradley, who is serving as Secretary for the Religious Work of the Y.M.C.A., "The Christian Soldiers' News Sheet," which is made up of reports from representatives of various Prayer Bands which have been formed in many units—some coming from men who were in the fighting at Gaza—telling how Christ was revealed to them when they were in positions of great danger. But one is specially struck by the fact that several of these soldier Prayer Bands have been concentrating their petitions upon missionary work here, and one man, who was associated with Mr. Bradley at Moascar, and is now in France, writes to say that he has felt definitely led to offer himself for the mission field as soon as the war is ended. We believe that many others have been similarly inclined, and some, we know, have already commenced to study the language with the same end in view.

* * * * *

Reference has already been made in the Annual Report to the evident interest in spiritual things amongst the members of the Printing Staff, and to the fact that many of them were giving up half an hour of their dinner-time every day for Bible study. On May 5th, at the invitation of my "right-hand" clerical assistant, Khalil Eff. Rizq., thirty-eight members of this class and others travelled to Caliub—a short train journey—and from the station to the house on donkeys or afoot. There we had a splendid service, lasting for two hours, with *hearty* singing, short addresses and prayers. They were a happy party, and this outing, following a similar one to the house of Paul Gani, has done still more to foster the spirit of brotherhood.

We have this evening said "Good-bye" to Dr. Zwemer, who has started on his journey to India and China. We shall remember him continually in our prayers. With him has gone a large case, containing several thousand books, which he will distribute in China to friends who are not already familiar with the publications of the Press.

HOWARD J. WEAVER.

May 16th, 1917.

P.T.C.A. Annual Report, 1916.



THE Egyptian Branch of the Postal and Telegraph Christian Association has had a good year. True, we have not, during the year, been able to meet expenses without a little help from London, but that is due to the enormous increase in the cost of paper. Our magazine, "Al Bareed-el-Masry," has gone up in cost of production about 40 per cent., but some other things have increased much more than that. There is no doubt that the Nile Mission Press will again reduce the price as soon as ever the paper market becomes normal. Certainly we have never heard a single criticism of the get-up. Just one or two have said, however, that they think the Arabic articles a little overdone with "Mr. Heal" (the P.T.C.A. missionary in China), though probably the critics would not be the ones to help us to balance this by sending original articles dealing especially with Egypt and the Near East. But we have, on the whole, been more encouraged than in any previous year.

When we began the magazine, three years ago, we had only fifty or sixty members, but by January, 1916, they had increased to 185, and on December 31st numbered 225, so we have much to praise God for. If they were all able to pay up (in advance) we should be self-supporting, but that is the last thing many of them would think of doing. My husband sent out urgent circulars at the end of November to catch them on pay-day (December 1st), but even then only about fifteen shillings was sent in. But on his return from one of his itinerating trips (with his fourteen colporteurs) he may perhaps bring me much more, for the officials dearly love visiting and being visited, particularly by an English gentleman. He finds them remarkably friendly on the whole; occasionally one will stand to be photographed, while many like to have reading and prayer with him; and a few have lodged him in their houses or provided splendidly-cooked native meals for him.

The following incident is typical of many:—

His train having called at a fairly important town, he slipped out and ran into the stationmaster's office with specimen copies, also asking for the postmaster, but, as this was not a mail train, the latter was not present. Someone in the telegraph office accepted some copies, and just as the train was on the point of leaving, the chief telegraph clerk caught sight of them. He dashed out, ran up the platform, and scribbled his name and address on a strip of paper, which he pressed into my husband's hand, saying that he was anxious to join as a regular subscriber.

The train started and my husband jumped aboard. His last impression was of the telegraph clerk bowing and waving to him. That man will now probably be a friend to the colporteur; he will also gladly welcome my husband when he sees him again, but he will only pay up his subscription if *personally* asked for it.

At another town my husband had 350 or 400 at the evening meeting in the American Mission Evangelical Church, at which he was invited to speak. On leaving next morning one man said, "I received blessing last night, for God spoke to me through you." Another fellow-traveller proved to be the Omda (headman of the village), but, being a member of the Coptic "Orthodox" Church, he did not converse upon spiritual topics. However, as the ticket-collector came along, my husband showed him a specimen copy of "Al Bareed-el-Masry," and he at once joined on. The Omda then said that this was a good work and deserving encouragement, might he pay a year's subscription? This being accepted, a third gentleman offered to do the same, and on receiving his copy struck up an important conversation on the meaning of the text, "Holiness, without which no man shall see the Lord" (Heb. xii. 14). A fine opportunity to preach the truth.

Unfortunately, I have been ill (off and on) most of the year. My husband has done his best to carry on the increasing work and to edit the Arabic magazine for me, though he really has not the time to do it. We are praying God to send someone to help.

There are not a few postal officials in lonely places (such as the postmaster of the Kharga Oasis, eight hours' journey by light railway from the Nile Valley), who really value such spiritual help as the P.T.C.A. tries to give.

MRS. A. T. UPSON,

Hon. Secretary.

37, Sharia Manakh, Cairo.

Missionary Work on the White Nile.

THE JIENG.



AMONG the negro races of the Upper Nile are the Jieng (Dinka), Shilluk, and Bari, all of whom are easily distinguished from the Baganda and Azandi peoples by their jet-black skin, great height, and almost entire lack of clothing. Isaiah xviii. gives a description of these tall, thin people and their surroundings.

The word "Dinka," known to many, is an Arab corruption of "Jieng," and recalls the terrible slave-raiding and cruelty of former years—not very long ago. The tribe is scattered over a large area on both sides of the White Nile. Representatives are first met with about 300 miles south of Khartum, and last seen near Mongalla, 750 miles further south. They are an agricultural people, owning large herds of cattle. Life generally centres round the kraal. The chief ambition of every boy and girl is to be old enough to live at the kraal. Marriage is always by means

of cattle—a wife being worth from one to ten cows. Living in open forest country, where there are also marshy areas, their settlements are generally in "clearings," where most of the trees have been felled, and where the ground can be cultivated. The huts are not arranged on any plan other than that of each homestead seeking to cultivate and protect its own three or four acres. Therefore picture a "clearing," many miles in circumference, with a few large trees here and there and huts dotted about in all directions, two or three hundred yards from each other. These huts are small round buildings with conical roofs, neatly thatched in ridges. The whole family usually lives in one small dark hut, the entrance to which is a hole in the mud wall, just large enough for a human being to crawl through. The surrounding forest has many dangerous animals, so that in the wet season, when the grass and corn is high, a good deal of care is necessary to prevent children from being pounced upon by leopards, hyenas, and lions. Besides these animals, there are elephants, giraffe, rhinoceros, antelopes, buffalo, and many gazelles, but few of these ever enter the "clearing."

Durra, maize, monkey nuts, marrows and beans are grown. The people cultivate in the most primitive way with tiny hoes. They are in the iron age, and have practically no arts and crafts, though they smelt iron, and make their hoes and spears.

Speaking generally, they are a happy, cheerful, and childlike people, who, as a tribe, are very independent, considering themselves better than their neighbours, and caring little or nothing for the things of the foreigner. They have no kings or chiefs, but rather priests; even they are not greatly respected. Their chief function is to act as rain-makers. The people are animists, full of superstitions, and practise many heathen customs. They have never been cannibals, and human sacrifice is, I believe, unknown. Each clan has its "totem," which must never be killed or injured in any way. Belief in magic, the evil eye, and the evil influences of the spirits of dead relatives is responsible for a great many of the sacrifices.

Being, as a tribe, so low in the scale of humanity, and caring so little for anything which is "foreign," progress in missionary work has naturally been very slow. After ten years one man has been baptized; a few others seem almost ready to renounce heathenism; but baptism means ostracism from the tribe, the renunciation of family, clan, and tribal sacrifices, polygamy, and heathen dances.

Dispensary work has proved invaluable, as it is difficult to gather people together for services. On Sundays about fifty usually attend. The outlook would be more hopeful, if only we could persuade the boys and girls to come to school, but they see no point in it, and so far only those whom we employ as servants have learnt to read and write. However, now that the language is reduced to writing, and several Gospels and other portions have been translated, we hope, and I ask you to pray, that many others may in the near future accept Christ, before the oncoming wave of Mohammedanism engulfs these primitive tribes.

C. A. LEA WILSON.

May 17th, 1917.

Wad Medani.

BY MRS. A. C. HALL.

WAD MEDANI is a small but important town on the Blue Nile. Leaving Khartoum at 8 a.m., one reaches it about 1-45, by the El Obeid train, the latter place being still about 27 hours' journey westward. Wad Medani's pride is an avenue of Gamaiga trees along the river bank, and a very good government garden opposite the Muderieh, also by the Blue Nile, from which one can obtain vegetables, flowers, and a certain amount of fruit, and find there also welcome shade and rest. The town has a large dhurra market, and cotton is grown in the neighbourhood. The only resident English are Government officials and their wives, and these are but few, but all of the best and most friendly kind.

Bishop Gwynne had a petition some years ago from the Syrian and Egyptian residents there in Government employment to start a Girls' School in Wad Medani. He could not at first see his way to doing this, but in the summer of 1912 he went up there with the two Misses Galbraith and myself to arrange for an opening and to hire a house. The Misses Galbraith were to go there in October according to the first plan, but later on I was asked to go. We hired a native house not far from the river, with an adjoining house for the school. It was not very comfortable, and decidedly not cool, but it was the best we could get for the purpose. About the end of September my sister and I went up, she first coming to help me to settle in. I had engaged a teacher from Jerusalem; but after my arrival I had a letter from her, saying that the Superintendent of her school would not allow her to come, as she had not given him notice that she wished to leave! That left me for nearly two months without a teacher, and very hard work I found it, especially as October was very hot and damp. I had about thirty children the first month. The Governor and the Inspector took a great interest in the school, and the latter kindly furnished me with the names of the principal employées and merchants who were sending their children to school, and the amount of their pay, which was most useful, as they were to pay according to their salaries, some more, some less. I was very glad to welcome my two teachers when at last I was able to get them. We had three dear little Moslem sisters, their father an officer in a very good position, and these came to help my little Soudanese boarders in cleaning the house every Saturday; they were motherless, but the grandmother, who was devoted to them, used to send them off every Saturday, telling them to go and learn how to keep a house clean and tidy. The youngest was only five, and a great pet of her father's, who said that she was not to go to school. To this Khadiga replied, "And shall my sisters go to school and I stay at home! Of course I shall go!" And go she did. She would sometimes leave her seat and come and stand beside me, most affectionately. One day I had to punish her for spitting on the floor, after I had already told her not to do it. The child cried and screamed, and her sisters said that if she cried her father would be angry and take

her away, but next day the eldest girl told me the father was delighted that someone had courage enough to punish her! *They* evidently had not. The family have now left Wad Medani, but whenever I am in their neighbourhood I visit them, and have a very warm welcome.

The second and third year Miss Galbraith took charge of the school, which had grown considerably, and in 1915, no one else being able to take it over, I went back there. Last October the numbers went up rapidly to 120 pupils, and as we had only one teacher and a pupil teacher the work became very heavy again. Two months later I secured the Athara teacher, as that school was closed owing to the enforced absence, through war difficulties, of its superintendent, and then we went on more comfortably, as both teachers were very capable and good workers.

The pupil teacher was a Soudanese girl, whom I had had living with me for more than thirteen years. I had changed her name from Khadmalla to Waheela when she first came to me. The Sub-Governor of Omdurman asked if he might send her to me after her mother died in the Civil Hospital, her father having left them some time before. She was a funny little black thing of seven years of age. I had collected round me four other children, and they were a happy little band, and my sister and I were very fond of them. Waheela showed an interest in Christianity for many years. At one time the children would cover up their Bibles going to Church, for fear people would see them. About a year ago, however, I noticed how attentive she was at prayers, and how much better was her conduct, and then I heard that she had told her companions that she would be baptized when Bishop Gwynne came back from the war. I definitely asked her why she wanted to be baptized, and she told me at last it was because she knew she was a sinner and needed a Saviour. As I was far from well I thought I would go to Khartoum and see a doctor, and also ask Mr. Rivington to baptize her. I found that the poor girl would have to be interviewed by the Grand Kadi, and renounce the faith of Islam, and declare her wish for baptism. Knowing how very shy and nervous Waheela was, I wondered if she would go through it; but after the first shock was over, she was only anxious to get the interview finished and be baptized. I had to see the Legal Secretary several times, and the question of her age arose. I was advised to wait till I was sure she was twenty-one. Curiously enough, her father had turned up last September, but happily, after he had seen his daughter, he was quite content to leave her with us, and was very grateful for all we had done for her. So when the question of her age arose I telegraphed to an Englishman, under whom Waheela's father was employed on the railway, and asked him to find out her age. As we feared, she still wanted several months to being twenty-one. We were staying at the American Mission, and Dr. Giffen suggested that she might still be twenty-one reckoning by Mohammedan years, and so it proved; so I went off to the Law Courts and arranged for her interview with the Kadi. The following Saturday we went together, but Waheela had to see him alone, in much fear and trembling, but on the whole wonderfully upheld by the knowledge that her Heavenly Father would speak through her. The Kadi told her she would go to the "fire,"

and wondered at her leaving the "broad faith of Islam" for the "narrow religion of Christianity," and then brought in another Sheikh to talk to her. At last she was allowed to go, and we received the message that "we might do what we liked with her." She was baptized by Mr. Rivington the same afternoon in the Cathedral at Khartoum, and made her responses very clearly in English. My sister and I, who had brought her up, were her godmothers, the Bishop having sent us word that he would be her godfather. Two other names were in the Church register as having been baptized on the Upper Nile, and against them the word "Pagan," while underneath was Waheela, "Moslem," our first convert from Islam. A month later she was married to a Christian from Uganda, living in Omdurman.



Two Testimonies from Missionaries in Egypt.

From a Missionary working in the Villages.

 HE "Portionettes," recently published by the Nile Mission Press, meet a want that I have felt for some time. Our station being in an entirely Mohammedan village, and most of the people being very ignorant, we wanted something quite easy to read and understand, and that would state points in Christian teaching without provoking controversy. For this reason we did not wish to use the tracts specially written for Mohammedans, most of which quote from the Koran, or make comparisons between the Moslem books and the Bible. On the other hand, Gospel tracts, consisting of selected texts, often seem to take for granted some little knowledge which the people here do not possess, and they have not the same interest as a story or a psalm to a person who can only just read. None of these difficulties attend the distribution of the four-page tracts, entirely in the words of Scripture, which are called "Portionettes," and it is interesting to know that the need for something of the kind was impressed on the minds of workers connected with the Nile Mission Press and of missionaries in different stations almost at the same time. This led to consultation as to subjects, and the result is considerable variety, with the one great point of agreement, that all these tracts are God's Word, and that only. As this station is occupied only by women missionaries, and the work (medical and evangelistic) is chiefly among women and girls, of whom not one in a hundred can read, there is not the opportunity for a great distribution of tracts, but we always carry a few when visiting. Yesterday we visited five houses, and after teaching the women verbally, left four Portionettes in the hands of big boys or young men, who would probably read them aloud to others. The greater number has, however, been given away after lantern meetings, held throughout the winter. On one occasion none had been put out, but big lads who were present asked for them, and I unlocked the drawer. When the papers were seen there was a scramble for them, and after giving away a few, I was obliged to put

away the rest, saying, that those who behaved quietly the next time should have them. On all other occasions someone has stood at the door and given one to each person as he went out; but even so the boys sometimes almost push one another down in their eagerness.

Not only are we sure that these Bible tracts are the right thing, but we feel that they have come at the right time. Three years ago they might have been torn up or trampled upon, but there has been of late a great change of attitude towards Christian teaching.

A Missionary writes :—

"There is undoubtedly a spirit of inquiry abroad in these days. It is not only shown by an eagerness to hear God's Word, but by an increase in the sale of books. Last year we sold four times as many Gospels as in the previous year.

"After having heard the story of Christ's wonderful Life and Death, a Moslem said : 'When I first heard these words, I said to a friend, "Do you think it possible that these words are to be found in any book?"' "Oh yes," said my friend, "you can buy books with all these words in them." How I wish that I could read! I cannot, but my son can, and he shall read to me.' So the book was bought, and the purchaser went away quite happy.

"Portionettes of the Scriptures, tracts and Khutbas have been eagerly taken and read immediately, the subject of course following the line of teaching just given. We occasionally find copies of the Scriptures in out-of-the-way places. Sometimes these books are being read in a controversial spirit, and we are asked questions to see whether we know what the books contain, and if we really believe it all. But when the Scriptures are being read with an open mind the ground is found to be prepared for further teaching.

"This seems to be one of the most important topics for prayer—that the truth may enter the hearts of these scattered readers.

"Quite recently, when the subject of Christ's Death and Resurrection were approached, a Moslem exclaimed : 'I know all about that, a relative of mine reads to some people who are uneducated, and I listen.'

"One is often struck by the reverence with which these books are treated. A Bible which was purchased by a Moslem from a remote village was carefully wrapped in a clean cloth and put in a safe place."



The Nile Mission Press Publications.

FREE GRANTS

may be obtained at any time, from Publication Department, Nile Mission Press, of the following 50 tracts and leaflets (say 250 per person, *i.e.*, five of each sort), on condition that the applicant undertakes to distribute *prudently*, and marks the order "Free Grant." Please acknowledge receipt of grant and tell us of any incidents.

A. Miss Trotter's Original Story-Parables :

- | | |
|---|-----------------------------------|
| 1. The Weaving of Said the Weaver. | 11. Al Mansûr. |
| 2. The Man Drowned in Sand. | 12. Field of Good Intention. |
| 3. Vessel of Gold and Vessel of Silver. | 13. Rashid's Robe. |
| 4. Increasing Debts. | 14. Bedouin and Camel. |
| 5. The Channel and the Spring. | 15. Criminal who became a saint. |
| 6. Debt of Ali ben 'Omar. | 16. The Threshold and the Corner. |
| 7. Naseefa the Slave Girl. | 17. Live Charcoal in the Firepot. |
| 8. Nightingale. | 18. House of Al-Hasan. |
| 9. Coin that would not ring. | 19. Letter from a far Country. |
| 10. Wonderful Love. | 20. Lost ones in the Desert. |

B. Khutbas for Moslems :

- | | |
|----------------------|------------------------|
| 1. Al-Nubûwa. | 11. Hal Tuwuffi. |
| 2. Maryam. | 12. Huda lil-Nâs. |
| 3. Ibrahim al-Hanif. | 13. Nâsikh wa Mansûkh. |
| 4. Al-Wâzira. | 14. Al-'Adl wal-Rahma. |
| 5. Khurûj Adam. | 15. As-Siyâm. |
| 6. Thalâthat-Ayâm. | 16. Kalimat-Allah. |
| 7. Khatar ul-Ihmâl. | 17. Allah Wâhid. |
| 8. Rûh Allah. | 18. Al-Qurbân. |
| 9. Ikhrâj ul-Mautâ. | 21. 'Alamât as-Sâ'a. |
| 10. Dhibh 'Adhim. | 22. As-Shafi' ul-'Amm. |
- (19 & 20 not recommended).

C. For Christians and Others :

- | | |
|--|---------------------------------------|
| 1. "For You"—a Bible Booklet. | 7. Fortune Teller. |
| 2. Spider and Fly. | 8. For Home and Country (Temperance) |
| 3. Moslems and Christians (Zwemer). | 9. General Grant's Fear (Temperance). |
| 4. Law Suit of Khadija. | 10. Man's Chief Helper (S.P.C.A.). |
| 5. Fish and Tadpoles. | |
| 6. Gawâb Sarîn (reply to Mahabbat al Hasih). | |

N.B.—Of the above, A. and C. are written correctly, but with *simple vocabulary*; B. please the fairly educated men because of the "rhymed prose" endings.

Any one wishing to donate the cost of a "Free Grant" of tracts to be given away may do so at the following rates:—

1 packet	...	250 tracts, 5s., or P.T. 25.
2 "	...	500 " 10s., or P.T. 50.

All orders for above to be addressed to—Mr. Weaver, Business Manager, 37, Sharia-al-Manakh, Cairo.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1917.	Receipt No.	£	s.	d.	Date. 1917.	Receipt No.	£	s.	d.	Date. 1917.	Receipt No.	£	s.	d.
Mar. 1.	7265	10	0	0	Mar. 29.	7335	10	0		May 6.	7382	3	12	5
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" "	7270		5	0						" "	7387	1	8	
" "	7271	2	2	0						" "	7388	5	0	
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Date. 1917.	Receipt No.	£	s.	d.
Mar. 29.	7335	10	0	
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	Already ack'd	5599	7	8½
	As above	147	14	8½
		£5747	2	5
<i>Special Purposes—</i>				
	Already ack'd	360	6	0
	As above	7	5	10
		£367	11	10

End of Financial Year.

Date. 1917.	Receipt No.	£	s.	d.
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Date. 1917.	Receipt No.	£	s.	d.
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		£417	13	2
<i>General Purposes</i>				
		£359	17	3
<i>Special Purposes</i>				
		£57	15	11

"Blessed be Egypt."

VOL. XVII.

OCTOBER, 1917.

No. 72.

Editorial.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—ST. JOHN XIV. 27.

"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—ST. JOHN XVI. 33.

It is a wonderful reality that, while the whole world cries out for peace that will last, the followers of Christ possess an abiding peace that passeth all understanding. In Him we have our peace. Nothing touches it, or takes it away. Surely, in days to come, we shall hear this witness from trench and hospital, from submarined ship, and when in the midst of falling bombs, that the Lord's words came true, and that His peace remained unshaken. It is because He Himself is with us in the fire. We would seek His healing touch for all who have suffered in nerves, or from fear or shock—that quiet rest may restore them, and comfort may be given. It may be that it has been a new revelation to many hearts to find how near the Presence of Christ came in their extremity. At this time of peril we may make fresh discoveries of what He can be to us.

There is a danger lest, in the long-drawn-out struggle that is going on around us, we should slacken in prayer. No answers may have come yet, but they are on their way, and we need the patient expectation that holds on in faith, till we see them come. The fight with unseen hosts of evil is no less terrible than the earthly conflict, and it is ours to take our share in this warfare, for the sake of those who are fighting for us. Through faith we may obtain promises for them. Through faith we may subdue kingdoms. An unseen power may change the purpose of a whole people in answer to prayer.

As our army goes forward into Palestine to set free the land that belongs to the Lord from the treading down of the Gentiles, from age-long oppression, should we not unitedly take this on our hearts for continual intercession that a spirit of yielding and surrender may take possession of the enemy, so that the work may be done with as little bloodshed as possible? It seems a marvellous thing that in this fateful hour the Jew, Kerensky, should be at the head of Russia. Do we not see the working out of the purpose of God to restore Israel to her own land?

And yet there is no sign of a coming back to God among the Jews. Neither they nor we, as a people, have returned to Him with all our heart and all our soul; and victory seems to be withheld from us until we do. We seem to need a God-given leader among us to speak out for the nation, and to the nation, for God, and to God.

Let us not fail to plead continually that our prayer for our nation may be acceptable in His sight; and that He will do that for us according to the greatness of our need, which He alone can do, "that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again."

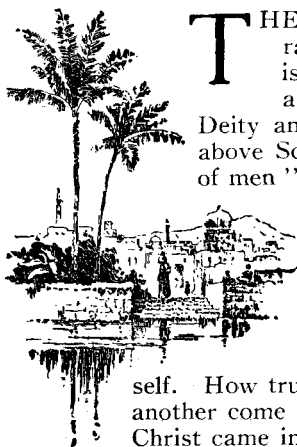
To those of us who are in Egypt, and in the midst of movements fraught with mighty issues, there is an overwhelming sense of the inadequacy of the forces for Christ's Kingdom. One here, and one there, and a great space between. What a contrast to the preparation for an earthly campaign! It is earnestly to be hoped that at the close of the earthly war a new ideal and a new plan may be formed for the carrying on of the spiritual adventure. Reinforcements of both men and women, and a real occupation of the land in Christ's Name. Egypt and the Sudan and all Moslem lands should be sown with the children of the Kingdom, as well as with the Word of Life.

If it is not so, the Moslem world will never be won for Christ.

The Nile Mission Press.

"If we receive the witness of men, the witness of God is greater."

"This is the record, God has given to us eternal life, and this life is in His Son."—I JOHN v. 9 and 11.



THE great fight in all non-Christian religions rages round the Person of Christ. This is especially so in the Moslem religion, as they introduce Him only to deny His Deity and Atonement. In other words, as the above Scripture points out, there is a "witness of men" and a "witness of God." The witness of men about Jesus may be great, but the witness of God concerning His Son is immeasurably greater. Strange as it may seem, a seventh of the world's population is still claimed by the witness of the man Mahomet. The witness of the man about him-

self. How true the words of our Lord still are: "If another come in his own name, him ye will receive." Christ came in His Father's name, and was rejected, and yet, to the one who will believe the Father's testimony about His Son, there comes life eternal, and a witness in himself, con-

cerning Christ, that nothing can shake. This is the message we are to carry to the nations. Not what *we* think concerning Christ, but what *the Father* witnesses about Him. How He sent Him to die and rise again, and has committed all things into His hands.

May He use our Press to pour forth this living record to Moslems, everywhere.

During the heat, the work of the Mission has gone on without interruption. The returns show that the work has even been strenuous. We thank God for the unceasing hum of the machines, realising, as we do, that each page printed means a wider witness to the fact of Christ, and eternal life to those who will believe on the Name of the Son of God.

We are sorry to have to record this quarter that no further progress has been made, so far as we have heard, with the Colporteurs' Rest Home. The gentleman we had hoped, and to whom we offered the position, did not feel guided of God to accept. We must therefore continue praying, neither must we get weary in the continued asking, for, as Mr. McConkey writes in one of his pamphlets, "we must give God time to answer our prayers." This also applies in the case of another helper for Mr. Upson. During the past quarter we have interviewed a gentleman studying at Cambridge, upon whose heart God has laid the needs of the Moslem world, and who would seem to us to have just the spirituality and talents necessary for such a work, and who is thinking and praying about the matter. His one aim is to know the will of God and to do it, so we are sure he will be guided aright in his choice, but he has other fields open to him. Will our readers therefore continue to labour in prayer that both these needs shall be supplied as soon as the time is come?

We were thankful also to receive news from our late worker, Mr. Russell, from the Western Front, stating that, although he has been in some tight corners with the Artillery, God has so far preserved him. We are hoping that God will spare him to return to us after the war. We need his help greatly.

The report of Miss Padwick's Arabic examination has reached us. Miss Padwick sat for this examination in eight months, instead of taking the usual twelve, and the examiners have reported excellent progress. During her second year's Course she will still continue to need prayer. We wish to thank those who have laboured for her so successfully, for their help. A recent letter from Miss Padwick was full of praise to God for the unexpected offer of help from a lady in London, who purposes to go out and give her "half-time" in secretarial work. We would ask prayer that, if this is of God, the necessary passport may be forthcoming, and that she may be enabled to join Miss Padwick forthwith.

I hope to be in Ireland for a few weeks during October, and trust I may meet with many friends who have known of our work for some years.

The native converts still need your prayers, especially those who have recently come out from Islam and have been so persecuted.

I wonder if our readers realise what strenuous visits Mr. Upson makes to the Colporteurs, and how he continually co-operates with the other societies in their work? It is by no means merely a visit to Colporteurs when he visits these men. Special

Mission addresses have been given at the request of the American United Presbyterian Missionaries at several Delta towns—at Benha, Tukh, Semenud, Mit Ghamr, Aga, etc.

Several Sunday-morning sermons were preached in St. Mary's Church, Cairo, for Canon Gairdner.

A course of six blackboard addresses was given at the Egypt General Mission, Zeitoun, upon the fourth Sunday of every month, the serial subject being, "Steps in Spiritual Life."

Some five or six evangelistic addresses were given to the girls of Miss Bywater's Boarding School (C.M.S.).

When with the Colporteurs in Upper Egypt practically every evening was filled up with no difficulty whatever—in fact, the requests were more numerous than the spare evenings! Occasionally the meeting was held in a Coptic Orthodox Church or School, but more often in an American Mission one.

How much Mr. Upson needs our prayers, as indeed all European and native workers do.

As I stated at the beginning, this is a battle raging round the Person of Christ. It is one to make Him King, and the enemy fights every forward movement. Lack of faith in Him costs men their souls, and God has given us the wondrous ministry of intercession to bring into the lives of Moslems, Jews, Greeks, and Copts, "Healing of the broken heart, deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord." May He ever find us instruments ready to His hand.

JOHN L. OLIVER,

Secretary.

22, Culverden Park Road,
Tunbridge Wells.

SUMMER PUBLISHING.

Our editorial and publishing work may be said to cover (a) Reprinting, (b) Criticising and editing MSS., (c) Publishing.

Reprinting is not so easy as it sounds. Firstly, we make a rule of never "doing off another impression"—a new edition is a new edition to us. There may not be time for revision of subject matter, but we do revise the style and language, simplifying where convenient. Nor is this all—for in comes the Business-Manager to report that the paper formerly used for cheap work at 18 piastres (3/9), has been raised to 100 (£1 os. 6d.) per ream during the war. Under the circumstances it seems best to decide to reserve paper, wherever possible, for new and comparatively small publications, for which the funds have actually been donated, and to hold over reprints for a short time, though eventually all will be reprinted again and again out of the funds with which they were endowed.

Criticism of MSS. is, to some extent, a thankless task. Quite a few native would-be authors have sent in unsatisfactory material, some of it quite evangelical, yet not suitable. Also we frequently receive very kindly meant suggestions from the

Western lands which are not often realisable because the mode of thought worked out does not appeal to the Eastern.

Where is the *Western* who could enjoy (and even receive help from) the genealogical lists of names in *Chronicles*, etc.? Yet these are very interesting to an Eastern!

Who would waste time giving an *Eastern* the usual argument (from design, etc.) for the existence of God? Yet that is often the necessary starting-point for a Western!

Still, some of the articles and MSS. have been found very good grist for the mill. Just which of them will have to be pruned and edited, which accepted and which rejected, one cannot forecast. As the Rev. W. Goldsack, of Bengal, himself a writer for Muslims, and about Muslims, remarked to me a few days ago, "To write books to lead the Oriental to Christ needs many years of experience as well as high attainment in language, etc." In other words, there is much truth in the Arabic proverb, "The occupier of the house knows best what is in it."

Publishing includes editorial work, proof-reading, arranging for style, etc, also for the reproduction of illustrations (if any), and fixing the price within the means of the purchaser.

In "The Moslem World" for July, 1917, page 273, a translation of Malijy's tract, "*Is'alûl-Masîh*" (Ask Christ) was given, but without mention of the various replies got out in answer to it, of the first one of which 10,235 copies were distributed in ten days. (See "Blessed be Egypt," July, p. 84).

"The Sign of the Knotted Retem" is an interesting tract, of which the English manuscript was sent me by Miss I. Lilius Trotter, with three of her own specially drawn illustrations. We gave Mr. G. Swan (E.G.M.) first use of the translation for his monthly magazine, "*Beshâir-es-Salâm*," ("Tidings of Peace"). We have now issued it as a separate publication.

"By the Great Sea" is one of a series of three, by Miss B. G. L. Haworth (Algiers). This also has been illustrated by Miss Trotter. Unfortunately, page-proofs were sent to Algeria, and apparently never received, for we had, at last, to go ahead without the author.

"Hakhâm Is-haq" ("Rabbi Isaac") is a book for Jews, describing how one of their number, after long discussion and considerable persecution, became a priest of the Orthodox (*i.e.*, the Eastern) Church in Roumania. The curious thing about the book is that, the translator to Arabic is a priest of the Syrian (*i.e.*, Arabic-speaking) branch of the Greek Church.

"The Life that Wins" is a pocket tract, by the well-known editor of the "Sunday School Times," Mr. Charles Gallaudet Trumbull. Like his late father, Dr. Clay Trumbull, he was not only an earnest worker, but a really successful soul-winner. He had long felt, however, that there was something missing in his spiritual life, and at Edinburgh Conference, 1910, he found that "something" to be "The Indwelling Christ in His Fullness."

It was quite interesting for us to be approached, about the same time, but quite independently, by a Nonconformist on the one hand, and a Churchman on the other, the subject of the appeal being, in each case, a request for us to translate Trum-

bull's "Life that Wins," as a help to the deepening of the spiritual life of native Christians.

"Grace by Faith" is by the author (or, rather, compiler) of "Regeneration." This lad, who is general office-boy, sweeper, etc., but who hopes to become a colporteur as soon as he can be trained, attended a meeting held by Rev. Jesse McPherson. Though the addresses were given by interpretation, some of the striking illustrations introduced appear to have gripped the lad, and some month or two later he compiled this tract from what still remained in his memory. Here is one of the sentences: "Grace is a mighty ocean, while our soul is an almost landlocked harbour, whose only channel of access is the strait called Faith—keep this channel open, and by means of it your harbour can be filled, and kept filled, from the eternal ocean of God's grace."

This lad, whose name is Amin, was formerly inclined to impertinence and untruthfulness, and was once dismissed by Mr. Russell, but he has lately professed sincere conversion to God, and been admitted a communicant member of the American Church, Cairo. Will not someone undertake to "pray him through," and thus co-operate with us in training him to be a useful colporteur?

"God is Light" is a tract with a curious history. The "Light Verse" of the Quran is nearly as famous as the "Throne Verse," and Dr. Zwemer sent us a prettily-written copy of it—written in the shape of an old-fashioned mosque lamp. This subject—"God is Light"—and Christ's words, "I am the Light of the world," have been linked together and outlined by Mr. Fairman, and a story with a moral written thereon by a native helper.

When at Assiut I heard a capital sermon by Pastor Moawad Hanna on the linked phrases, "For You . . . for Him." I was so taken by its clear evangelistic tone that I got him to promise to write it out for publication; it eventually reached us, and, after some revision, was sent to press. What makes it important is not only its extremely simple vocabulary, with correctness of grammar, but the fact that the busy pastor has deliberately adopted this simple style for his Sunday congregation of (say) 700 or 750, and that in Assiut, where people are better educated than in most Egyptian towns. That his people like his style is shown by the mere fact of his twenty years' pastorate.

Among miscellaneous literary jobs we have translated the first instalment of Mrs. Goforth's articles, entitled "Adventures in the Promised Land of Prayer," now appearing in that excellent American weekly, "The Sunday School Times." We are inserting these in our P.T.C.A. magazine, "Al-Bareed al-Misry."

We have thus, you see, been busy during the hot season, just as busy as a depleted staff can be. We know that all are working too near the margin, and we realise that there is no one preparing, so far as we know, to step in in case of need; but we also realise that our heavenly Father loves this work more than we. He says to us, "I have made, and I will bear."

A. T. U.



A Call from a Native Christian Working at the Nile Mission Press.

"Blessed be Egypt, My people."



TO an Egyptian the above phrase is one of the most beautiful Biblical verses next to John iii. 16. In fact, the Egyptian Church is praying and endeavouring to win Egypt for Christ in this generation, so that the people of Egypt may be really blessed. But the Egyptian Church cannot do this alone: it urgently needs the help of Christians in Great Britain and America. The printed message, when given away, produces wonderful results. It can witness more daringly, influence more irresistibly, and abide more persistently than any evangelist can. It carries its message right to the heart.

The War has had its effect even upon the religious thought of Egypt, and has widely opened many closed eyes and quickened dead hearts. People now, as never before, anxiously devour any Gospel tract they can secure—searching the Scriptures—for in them they think they have eternal life.

Such is the demand, but, thank God, there is the supply even in this crisis; for the Nile Mission Press—the only Mission Press in the Near East remaining open during the war—is doing its work. One bursts into praise to the Father when we compare our weakness and the work accomplished, and we remember His words: "Not by might, nor by power, but by My Spirit," for "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

It is only through lack of faith and effort that Egypt is not to-day what it should have been long ago. Friends, we beseech you to come over into Egypt, through your prayers, and help us to win Egypt for Christ in this generation.

KHALIL RIZQ.

Extracts from the Fourth Annual Report of the Joint Colportage Committee.

April 1st, 1916—March 31st, 1917.



DURING the twelve months under review the eight colporteurs of Upper Egypt and the three located in Sharkiya, Gharbiya, and Menufiya Provinces have all remained at their posts, the only change (strange to say) being again this year at Mansura, while a new worker, specially recommended by Rev. J. H. Boyd, has recently gone to Damanhur.

During the year 1,799 visits were paid to villages, and 35,292 volumes sold. Allowing for last year's work covering eleven months only, this represents an increase of 7 per cent. The whole of these were, of course, *retail* sales made to individuals,

as our colporteurs have not, at present, any books for gratuitous distribution, because of the difficulty of keeping them up to the mark with their monthly squaring of accounts; for a similar reason they are not allowed to sell at a discount. Their sales totalled over L.E. 470.

Some Special Efforts.

As far as possible, we have sought to be represented at any special gathering; the following are typical instances :—

(1) At the Annual Prayer Conference of the American Mission Evangelical Church at Minia, in September, our colporteur had a special stall for three days.

(2) At the meetings of the Synod, Presbyteries, etc., there have also been exhibitions of publications with colporteurs in charge.

(3) The large Coptic "Moulid" of Sitt Dumyana was visited by Colporteur Daif Gayid, under the superintendence of Stefanos Eff., our colportage assistant, and their reports were published in "Blessed be Egypt" for October, 1916. Beside the ordinary literature, some 500 circulars warning against strong drink were distributed freely, and very well received.

(4) Two trips to Ras-el-Barr, to attempt to reach the higher-class Egyptians on holiday, were made during the middle of the summer. On the first occasion Mr. Upson accompanied his colporteur (fortunately for the latter), whose arrest and quick release, by order of the Governor, formed quite an interesting incident.

Visits to the Men.

Besides Stefanos' visit to the Moulid, Mr. Upson spent two days in the Delta in May, also about a week at the end of June; then a week in Upper Egypt in September, and again in December and March. In addition, he paid short visits to the Delta in October and January. There has thus been much more inspection than was possible during previous years, thanks to Mr. Weaver having relieved him of so much local responsibility. An extract from the report of one of his visits may give an idea of the need of close personal touch with every man, and also, perhaps, induce some home friend to take more prayerful and even financial interest.

The colporteur of Assiut district having given us a good bit of trouble, as already recorded, and having only been re-engaged on certain conditions, it had long been desired to get him at close quarters for a longer period. Accordingly, it was arranged for him to be at Nekheila throughout the Christmas visit. Indeed, he was at close quarters, for he ate in every case at the same table, and slept each night in the same room. Probably he will not forget the times of prayer with his chief after the bedroom door was closed for the night. He showed every sign of revival of spirituality, and very humbly proffered a request for a pocket Testament; but, alas, the war is on, and Arabic pocket Testaments have long since been used up; however, the Superintendent gave him his own, on receiving an undertaking that it would be read daily.

Some four addresses were given in this large American Mis-

sion Church during the week-end, and whether the 549 Communicants were refreshed or no, the visitor certainly was.

Elsewhere, in distinctly fellaheen towns, another interesting week-end was spent, preaching twice in one place at the Evangelical Church, and late in the Sabbath afternoon at another town, distant about a half-hour's walk. But the Canadian Holiness Mission evangelist did not like to be left out, so in between the above-mentioned services he fixed up another, managing it by holding his Sunday afternoon service an hour and a half before the usual time. A very straight address was given to them upon "Our Spiritual Fruit—Will it Abide?" In this particular service four persons participated—the visitor (a layman) preached the sermon, the Canadian evangelist led the singing, the American Mission evangelist introduced the speaker, while the Coptic Priest (a young and keen worker) offered prayer. Surely a happy example of co-operation!

On the Wednesday an ex-colporteur turned up and listened to the Gospel address. After the service was over he accompanied the visitor to the house and gave utterance to the following:—"While I was your colporteur I had a rough time in the villages, and my first wife had a lingering illness, and ultimately died. I suffered from cold and damp in the winter and from heat in the summer, and from the sneers and curses of the people. Now, since leaving you, I have a second wife and child, a more comfortable income, and am better off in every way but one—I have lost the joy which was mine before, because I have got slack in spiritual things. How may I get back the spiritual joy I had with you?"

This is an old friend; he was converted some six or seven years ago in the N.M.P. old premises at Bulac, through being called back to have special prayer offered for him. Needless to say, he has once more received spiritual counsel, and we are keeping in touch with him.

It may be added that short colportage journeys of (say) ten days cost from £3 to £5 on an average, while a £10 note covers all the expenses for three weeks or more. (The Colportage Committee, as such, is only responsible for the colportage work; Mr. Upson accepts personal invitations to preach the Gospel in Churches of various denominations en route).

A List of Men and Districts.

<i>Colporteur.</i>	<i>Residence.</i>	<i>District.</i>	<i>Local Overseer.</i>
Timotheus Melaiika	Damanhūr	Behera Province	Prof. C. S. Bell
Daif Gayid	Shabās	Gharbiya Province	Rev. J. H. Boyd
Nagīb Mikhāil	Mansūra	Daqahliya Province	Rev. S. A. Work
Yusuf Simaan	Zagazig	Shārkiya Province	Rev. S. G. Hart
Garas Lūza	Benha	Qalubia and Menufia	Rev. W. R. Walker
Angelo Abdul-Malik	Cairo	Cairo City	Stefanos Eff.
Sūs Tawadrūs	Fayum	Fayum Province	Rev. Gabra Hanna
Matta Hunain	Wasta	Beni Suef Province	Rev. F. D. Henderson
Mattiyās Girgis	Beni-Mazar	Minia Province, N.	Rev. Wasif Philibbus
Samī Hanna	Minia	Minia Province, S.	Rev. Abdul-Shahid
Yaqub Abdul-Mesih	Hūr	Assiut Province, N.	Rev. W. Reed
Benyamin Hanallah	Assiut	Assiut Province, S.	Rev. W. Reed
Būlus Salib	Shandawil	Girga Province	Rev. Dr. Philips
Būlus Malati	Qūs	Luxor to Assuan	Rev. Dr. Philips

From this it will be seen that the staff has recently been increased from twelve to fourteen, but the Damanhur man was

habits. Their hearts began to be filled with joy instead of sorrow, and their faces turned from sad to bright. This, of course, has been done by Christ, the Reformer of hearts and the Saviour of souls."

Other incidents were mentioned in the July number of "Blessed be Egypt."



A New Era of Prayer for Moslems everywhere and an Urgent Call in view of the World-War.



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

HE Alpine climber who is trying to reach the summit can scarcely see his goal except at certain fortunate moments in the upward path. What he does see is the stony path which must be trodden, the rocks and precipices to be avoided, the unending slope that gets ever steeper, he feels the growing weakness, the solitude and the burden, and yet the inspiration of the climber is the sight of the goal! Because of it all the hardships of the journey count for naught. The

Fellowship of Faith for Moslems in prayer and service and sacrifice is for those who have dared the utmost for the highest. The evangelization of the Moslem world is not a phrase to be bandied about easily; it is a deep life purpose, a work of faith, a labour of love, a patience of hope.

The present world conflict, both in its fundamental causes—such as the German aims for a highway through the Near East—in its progress of events, and in its final issues, deeply concerns those who are labouring and praying for Moslems. There is, therefore, a special need and a special call for prayer.

(1) We need, first of all, to pray for ourselves and for the Churches of Christendom, lest our faith fail and our fears triumph, lest we confound loyalty to the flag with loyalty to Christ, and so confuse issues and the results of the war in the Near East. We need to ask first of all that every one of us may be delivered from fear, from timidity. This has been one of the chief hindrances in the evangelization of Moslem lands. Mr. H. G. Wells, in his story, "The Research Magnificent," says that the struggle with fear is the very beginning of the soul's history. "Fear," he writes, "is the foremost and most persistent of the shepherding powers that keep us in the safe fold, that drive us back to the beaten tracks and comfort and—futility. The beginning of all aristocracy is the subjugation of fear." . . . "The modern world thinks too much as though painlessness and freedom from danger were ultimate ends. It is fear-haunted, it is troubled by the thought of pain and death, which it has never met except as well-guarded children meet these things, in exaggerated and untestable forms, in the menagerie or in nightmares. And so it thinks the discovery of anæsthetics the crowning triumph of civilization, and cosiness and innocent amusement—those ideals of the

nursery—the whole purpose of mankind." This was written before the war and its Pentecost of heroism.

Fear on the part of a Christian is a denial of God. What kind of a God have we if He is not able to save us from those fears that cripple our lives and thwart our purposes, or make us diffident to undertake the enterprise of faith? Our Fellowship must make its influence felt through prayer and testimony, so that the Church will claim these millions by faith, no matter what the sacrifice may be.

(2) We must intercede for those lands where the door of access to Moslems was open before the war, and where it has not been closed in any way. Among these we may mention India, China, Malaysia and Egypt, together embracing more than one-half of the entire Moslem world. The effect of the war in these lands has not been felt directly and on economic lines, but intellectually and spiritually hearts have been stirred and awakened. Never has there been so great a demand for the Word of God, nor has Christian literature been more widely circulated. The very fact that Moslems have proved loyal to the British Government should make us loyal to our King in declaring to them the message of His peace and pardon and eternal happiness through His love.

(3) There is urgent need for intercession that lands and hearts hitherto closed may be widely opened after the war. No one can be blind to the fact that the events which have transpired in Turkey, Palestine and Arabia must have a deep significance for the future of the Kingdom. If the blood of the martyrs is still the seed of the Church, what a glorious harvest we may expect on the holy fields of Armenia and Northern Persia, where so many were massacred. In the new king of the Hedjaz, in the highway from Assyria to Egypt, in the new civilization that has come into Mesopotamia, we can already see something of the fulfilment of the glorious prophecy in the 72nd Psalm and the 60th chapter of Isaiah. To read these chapters in the light of the present war is to strengthen our faith and deepen our purpose.

May we not hope that the 20 million Moslems under French rule in Africa, and the number of those in Russia, which is nearly as great, will be more accessible after peace has been declared? The re-distribution or the re-adjustment of colonial possessions in Africa is also a call for intercession. Prayer moves the Arm that moves the world.

(4) Lastly, and most of all, we we must pray for reinforcements. The present war has shown that man-power is even more important than money-power in a long-drawn conflict. It is calculated that before the close of the year 1916 there had already been eighteen and a half million casualties, of which deaths make up one-fourth. Such is the dreadful record of the destruction of young manhood. Tens of thousands who were the flower of the University life of Protestant Europe are numbered among the slain or the maimed. The struggle for supremacy on the battle-fields of Europe has cost a larger toll of men than the whole history of the missionary enterprise. It was to these enormous losses of life that the Prophet Isaiah referred when he said: "I will make a man more rare than fine gold. Even a man than the pure gold of Ophir!" "Worthy is the Lamb that was slain to receive riches."

The present need of the Moslem world now—and a need that will be enormously emphasized after the war—is reinforcements. It is the part of wisdom, therefore, to face the new conditions that will obtain after the war in the Turkish Empire, in Persia, in Arabia, in Egypt and North Africa. The issues of the war are so closely related to the issues of the Kingdom that we may well consider them in terms of recruits and of the mobilization of these vital forces of the Church after peace is declared.

Such fields as Arabia, Palestine, Asia Minor, Syria, and Persia, which were terribly undermanned before the war broke out, will make a new appeal of supreme urgency when the period of reconstruction begins. We will then face needs that are appalling in their extent and deep beyond measure in their pathos. Where the Armenian martyr Church has shed its blood is now holy ground; and because of the sacrifice there will be unprecedented opportunities for the practical manifestation of the love of Christ to Moslems in social and spiritual service. In addition to all this there are the unoccupied provinces of the Near East and of Central Asia, a challenge to the venture of faith and utmost Christian boldness. "The great conflict with Islam," said a missionary leader in 1912, "which the coming decades will bring to the Church of Christ, and in comparison with which all that has already been done among Mohammedans has been only clay, only a preliminary skirmish, needs missionaries who will in truth fast and pray; that is to say, who, with new and holy devotion, will cut themselves loose from all that hinders, and become whole-hearted disciples of Jesus Christ; men who are not transiently excited by the flickering light of unconsidered plans and hopes, but who will serve with patience, quietness and constancy, relying with child-like trust on the might of the unseen God." How true these words are to-day, and what a challenge they contain for our Fellowship!

For the unoccupied fields we need men of the highest type—real pioneers, such as Charles G. Gordon once described in a letter to his sister: "Where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now, there are few, very, very few men who can accept this post. But no half-measures will do. . . . A man must give up everything, understand *everything*, to do anything for Christ here. No half or three-quarter measures will do. And yet, what a field!"

We may thank God that by His providence He has brought thousands of the choicest men from New Zealand, Australia, Canada, and Great Britain into closest contact with the Near East during the war. They have seen services in Egypt, at the Dardanelles, in Salonica and Mesopotamia. There they had the joy of sacrifice and learned to endure hardness. Their faith in God grew strong among those who knew Him. These Christian men, many of them from the Universities and Colleges, saw the opportunities for medical, educational and social service. They have come into close touch with Islam and its needs. To them the Near East has spoken for a higher warfare, and they have seen the

coming of a Kingdom without frontiers or race-barriers. It is for the Church to extend to them the call for reinforcements, and to do it now. As we read the wonderful life record of some of those who have done long and valiant service in Moslem lands and have now been called home, such as Dr. Andrew Watson and Samuel Wilson, pioneers in Egypt and in Persia, not to mention others, we recall the story of Elisha, how "he took up also the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters and said, Where is Jehovah, the God of Elijah? And when he had also smitten the waters, they were divided hither and thither; and Elisha went over." The prayers of Elijah found fulfilment in the life of Elisha. He had a double portion of his spirit, and wrought twice his number of miracles. "Where is Jehovah, the God of Elijah?" Shall we not ask that question on our knees, face to face with the needs of the Moslem world?

Copies of this article for distribution may be obtained from Hon. Secretary, Fellowship of Faith for the Moslems, Cuffnells, Weybridge, Surrey, England.

Egyptian Colloquial Arabic—A Conversation Grammar.

W. H. T. GAIRDNER.

Price 12s., published by W. Heffer & Sons, Ltd., Cambridge.



CANON GAIRDNER'S book meets a need long felt by the students of the colloquial language of Egypt. Its emphasis on methods of study alone justifies its entrance into a field so well covered by Willmore, S. Spiro, and Spitta Bey. The aim of the book is clearly stated in the preface. "It seemed to the writer that an effort should be made to apply to Egyptian Arabic some of the modern methods now used in teaching living languages; that a book needed to be compiled which should have constantly in view the ensemble of teacher-and-pupil, and the oral conversational work in which they are supposed to be engaged." Therefore the book does not attempt to be a full compendium of all the idiosyncracies of the spoken Arabic of Egypt, nor does the author in any way claim that it completes or takes the place of the work of former students of this vast subject. But when one thinks of attacking the Egyptian colloquial through the grammars of some of these men, and is confronted at the outset with innumerable involved rules and disconcerting exceptions, the debt to Canon Gairdner for his Conversation Grammar is truly appreciated.

The author is not only qualified to treat this subject because of about twenty years of missionary experience in Egypt, but as Superintendent of Arabic studies at the Cairo Study Centre it has been his task, for the past five years, to formulate plans for facilitating and perfecting the study of both colloquial and classical Arabic. This book represents the result of these years of painstaking plans, and comes after a complete change in the first

lessons given, and after many alterations, revisions and corrections of the subsequent lessons offered.

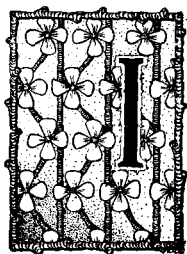
The plan of the book is commendable. The disconnected sentences that ordinarily exemplify grammatical rules, but oftentimes strain commonsense, are dispensed with. The student inductively forms his own rules and compiles his own grammar. The sentences are almost without exception parts of a conversation, a description or a narrative, based on pictures, objects, or actions. After a short introduction, treating the Arabic sounds in a most logical way, Exercise I. starts right off with word order in sentences, illustrating nouns that are most commonly used. Practical use of the pronouns, the common prepositions, the comparison of adjectives, etc., follow in their natural order, until, by the time Exercise XII. is finished, the simple verb has been studied. All the while, wide and varied subjects have been discussed, and the vocabulary correspondingly enlarged. As the book progresses the originality of the author, in fitting a study of complicated grammatical forms into side-splitting incidents and dialogues, full of Oriental colour and fervour, is remarkable. For example, a tale bearing the title of "Ye Ladye and ye Portere," or "The 1002nd Night," serves as a basis on which to build a knowledge of the peculiarities of some of the weak verbs. The relative pronoun competes for interest with a detective story.

A Reader of some thirty pages, supplementing the grammar study, contains a wide range of subjects, involving the introduction of new words and numerous indispensable idioms, as well as exemplifying the complexities of the grammar. The material of the first part consists of a number of short simple anecdotes, and some dialogues and stories. The second part of the Reader is especially adaptable to missionary work. It contains a number of portions of Luke's Gospel, the story of the Samaritan woman, and concludes with religious discussions on subjects such as the Trinity and the supposed corruption of the Christian Scriptures, involving of necessity a use of theological and philosophical terms.

Among the praiseworthy features that ought to be especially mentioned, the use of the dialogue for learning verb forms, instead of the common rote memory system, is to be noted. This method adapts itself well to small classes, and is commendable from the standpoint of psychology. The use of the International Phonetic Alphabet, instead of a multiplicity of diacritic signs above and below the letters, is another good feature of the book. The use of the joining sign to connect words together enables the reader to imitate more easily the native Egyptian. One wishes that it could have been possible to have distinguished between the Hamza and the Qaf, so that students of the colloquial in Upper Egypt would not have to be constantly on the lookout to know whether (?) should be given the sound of Hamza or (g). However, to have distinguished between the two in Cairene and Delta Arabic would have been inconsistent phonetically. The treatise headed, "Intermezzo," which explains the most important subjects of accent, change of accent, elision of vowels, and loss of length in vowels, is a subject often slighted, but in reality is the key to the rhythm of the language. Canon Gairdner's musical genius enables him to treat the subjects most clearly and helpfully.

E. E. ELDER.

How the C.M.S. were led to occupy Southern Menoufeyah.



IN the early days of the Old Cairo Medical Mission a large proportion of patients came from the southern part of Menoufeyah. This led to occasional itinerations to the district, and afterwards, regular medical work on a houseboat, which was carried on for about eight years, during which time the missionaries became acquainted with a very large number of people in this densely populated district, and a good deal of evangelistic work was done at the different centres visited by the houseboat. For the better organization of the work the Rev. W. W. Cash was appointed, and after consultation with the American Mission, who had a Boys' School, and an evangelist at Menouf, the American Mission handed over their school to the C.M.S., and Mr. Cash made Menouf his centre. Achmoun was then occupied (1911). Dr. Lasbrey and Dr. Pain opened a dispensary there, and Khaleel Effendi Tadrus, a catechist of some experience, was stationed there. Shortly afterwards the C.M.S. Conference sent us Dr. and Mrs. Harpur, also to live in Achmoun, to develop the medical and evangelistic work connected with the dispensary. Mualhin Musa Barhuma had already been working at Soubk-al-Ahad (which is about three miles from Achmoun) for some years, and had regularly visited the surrounding villages. Achmoun had a population of 16,000, and is a difficult place to work, but Khaleel Effendi has done useful work there, and his evangelistic meetings are well attended. He and Mualhin Musa need our constant prayers.

In 1914 it was decided to open an ankylostomiasis hospital at Menouf, and Mr. Cash secured a good site, a doctor's house and out-patient block were built,* and we went to live there in March, 1915. Menouf then became the centre of medical work and Achmoun an out-station.

Menouf has proved a splendid centre for medical work, the patients last year coming from over 200 villages, and about 600 ankylostomiasis cases were treated as in-patients. According to the latest statistics, Menouf Markez has a population of over 250,000, and the "village" of Sirs about 16,662. There were last year 302 new patients from Sirs, many of whom were in-patients, and we feel a great responsibility to make use of any opportunities which may arise from our knowing so many people in this important place. It is the largest village in the district, and there are many good and bad people living there. Some years ago, when I had to superintend a small school there, I heard of six murders in six weeks—things are changed much for the better now. I would like to ask for prayers for Sirs and Saad Effendi, the catechist, who visits there once a week.

Some two years ago Mr. Cash commenced an out-station at Bei-el-Arab, and his catechist goes there for one or two days each week and holds regular meetings. A weekly dispensary has since

* The out-patient block is built in memorial of Dr. E. M. Pain.

been opened there, which is carried on for most of the year, and quite a large number of ankylostomiasis cases have been treated.

Miss Lewis now has a dispensary at Shoubera Zanga for women and children three times a week; the waiting room holds about fifty, and it is often full. Miss Cay gives the Bible lesson and keeps order. Such a large number of the village people have been to the dispensary, that it has had an undoubted influence in breaking down prejudice. I go once a fortnight, most of the year round, to help Miss Lewis, and at Miss Cay's invitation, Dr. Abd-al-Malih Saad, my Egyptian colleague, has gone once a month, last winter, to give a lantern address to men. Miss Cay's weekly lantern meetings for the women have been well attended.

I forgot to say that the Boys' School goes on well, and some years ago Mrs. Cash and Miss Baker opened a Girls' School. Miss Hicks (a refugee from Palestine) takes care of it now; Miss Hicks also comes daily to the hospital to teach the women. As soon as funds are available we hope to build surgical wards above the out-patient department, and then an English nurse will be required.

F. G. HARPUR.

June 29th, 1917.

North Africa Mission.



TEBESSA is a little town some 200 kilometres south of Constantine, and is the terminus of the phosphate railway from Souk-Ahras, the birthplace of Saint Augustine. It contains, with its adjoining village of Zaonia, about 9,000 inhabitants, chiefly Arabs, and has a "commune" of 53,000 natives.

Two women missionaries came here from Tunisia, nine years ago, believing that they were led by "The Pierced Hands," although most of their friends doubted the call. They found the people very simple, and more versed in the Koran than in other reading.

Work soon began in earnest. Classes for women and girls were formed; doors opened readily to friendly visits; a Bible depôt was started; regular afternoon readings for men became well attended, evangelistic tours made, and a small branch of the work began among the French-speaking people.

The meetings grew, and the little room which was used for Sunday School and evening meetings would no longer contain the groups that gathered. So a larger place was prayed for, and provided in the transformation of a cow-shed and wash-house on the premises. Again progress; so an adjoining house was hired, and two rooms turned into one, which could contain some one hundred souls. The need for further workers being deeply felt, heaven's throne was again besieged, and "the Lord hearkened and heard," sending a man and his wife to double the number of labourers. Souls confessing their sins came out into the "Light of God," and were baptized in the Name of "the Father, the Son, and the Holy Ghost."

A small Church was formed, and the native Christians themselves began to "fish for men."

Then came persecution and loss of earthly possessions for Christ's sake. Some were discouraged and backslid, but, praise the name of the Lord, the "Life which is Life indeed" within them, drew them again into His way, and to-day, though still persecuted, and outcast from families and friends, there are found in Tebessa those who will "walk with Him in white, for they are worthy."

A number of enquirers gather round these converts and their teachers, asking "What must I do to be saved?" And the workers are reaching out into the douars and villages beyond, preaching the Word, the Lord working with them, and confirming the Word by signs following.

Intercession is specially asked by the Christians at Tebessa from their brethren and sisters in Christ in other lands, that God will take out from this place "a people for Himself."

ALBINA L. COX.

Tebessa.

Extract from a Letter

Written by the Convert Abi El-Ouabed, of Tebessa, to a
Christian Comrade in Constantine.

(Translation.)



OUR journey to Ain Beidha took us some six hours, and on arriving we briskly sought out a small shop to let, and hired it for 9d. a day, for the purpose of exposing the books and gathering in men to hear the Gospel. Before the place was hardly ready many persons pressed in, gazing at the literature suspended by strings on the wall facing the street. A number took copies, and then remained to hear. Praise be to God!

At five, by the evening hour, we were invited to go and read with the chiefs of the place on the morrow, and we promised to do so, putting up a plea to God to give us words. The meeting place was a big shop for selling cloth and other stuffs. We found gathered there the Sheikh and some of his friends. Scripture reading, with discussions and questions, went on for two hours, and we were asked to renew the sitting next day. May God be exalted!

Returning to our hired shop, we again preached the Word, and truly we felt *God Himself* was with us, and that He, *not us*, spoke to the souls, and assuredly *some* received His words. On account of having sold all the books we had taken with us, we wired a message to Tebessa for more.

On the third day we met again with the chiefs in a Zaonia or mosque school, and had a most important sitting. The 'priest' of Islam was spokesman for the rest, who were many, and after an unexampled chance to announce the cream of the Gospel, the priest, Si ben Na, asked for replies to the five follow-

ing points :—(1) *The Crucifixion*, (2) *The Divinity of Jesus*, (3) *The Trinity*, (4) *The Authenticity of the Scriptures* (i.e., *The Pentateuch, Psalms, and Gospel*, (5) *The Apostleship of Mohammed*.

(After our return to Tebessa, we sent the 'Abhath El-moojtahedeen,' with all the replies marked.)

There were no few shafts from the enemy on to these sacred truths, but during the three years that I have been working with the missionaries I have never witnessed Koranic teachers with such a desire to know the Way as these Ain-Beidhians.

Our next village was Weskiana, and after resting our tiredness we followed the same manner as adopted at Ain-Beidha, taking shop, and reading and explaining the Word. Many came, and among them the Vice-Administrator, who accepted graciously a copy of St. Luke's Gospel. Again we sold out all the literature, one Arab buying to send to a friend in a distant tent district. (We *sell* the books, because they are thus less likely to be destroyed, when the contents are found to be antagonistic to the Koran.)

The day following we found ourselves in the traces of the Messiah with His disciples, as we had so much teaching to do that we had hardly leisure so much as to eat. But our hearts were glad.

At sunset, being obliged to leave by the midnight post-cart for Tebessa, we closed the shop and delivered up the keys. But so many persons desired to hear further, that we agreed to meet them after 7 p.m. in a room at the inn where we stayed. Some dozen came, chiefly students, and after a long reading and exposition, when Seida Cox put before them the need of *choosing Life*, some of them declared to have accepted the Saviour, and asked us to pray with them. These remained after the others had left, and, O! wonderful sight! fell on their knees as ourselves, and called upon God. We felt sure they were both serious and sincere."

Egypt's Eastern Frontier.

The Way to Palestine.

IF the conditions of the advance have remained much the same after as before the occupation of Arish, the conditions of the country have altogether changed. We move, says a correspondent of the "Manchester Guardian," with the troops, no longer from sandy waste to sandy waste, with a little cluster of palms around a well to mark the stopping-places. From the beginning of the year we have been in a real country side meet for habitation, and every stage marks the approach to a better land.

El-Arish is some thirty miles from the frontiers of Syria—as fixed by the Turco-Egyptian Agreement of 1895—but geographically and historically is the gate of Palestine. The Wadi, which runs southwards, bounding the Sinai Desert, is the River of Egypt mentioned in the Bible as one of the borders of the land of Israel—"And the borders shall fetch a compass, from Agmon unto the River of Egypt." Not only the kingdom of Israel, but

the later Christian kingdom of Palestine stretched to this natural boundary, and Bardinal, the station beyond Arish, recalls the Christian king, Baldwin I., of Jerusalem, who died thereabouts in 1118. As in the days of Israel's wanderings across the wilderness, the country from Arish forwards is inhabited by a number of tribes, living independently of each other and knowing no Lord.

The progress from the sands to the sown land is gradual, and is marked by three separate stages. The first ends at El-Burg, and brings us to the region of grass. After a yellow year the green vistas are enlightening to the eyes, and here, too, the tamarisk trees rise from between the sand-dunes. The second stage is from El-Burg to Sheikh-Zoweid, and marks the transition from the green meadows to a land of barley fields. Sheikh-Zoweid itself is a mud village, but boasts a fruitful orchard with a cactus hedge, such as surrounds every place of fruitfulness in Palestine. The orchard cannot bear fresh fruit enough for all our men, but its blossoms are a joy for the eyes of thousands who have seen no sign of spring for two years past. The third stage is from Sheikh-Zoweid to Rafa, and marks our entry into the country of wheat. The grass is no longer found in patches, but stretches away in gently undulating plains, like the down of Sussex or Hampshire. There is a spring in our march, and our horses gallop with a new liveliness as they breathe the flower-scented air. Here at our feet are wild daisies, and marigolds, and snapdragons, and foxglove; and in our ears the song of larks and thrushes. The undulating plains covered here with green grass, there with waving barley, are bounded on one side by the golden dunes, the last effort of the desert, that fringes the coast, and on the other side by the blue hills that run in an unbroken line through Judea and Samaria, to Galilee and the mountains of Lebanon. Past Rafa we are in a new country—what was, till recently, enemy country. We have opened a new era in the history of the East.

It is strange how few villages are scattered along the green tract that lay within the Egyptian sphere. It is cultivated by Bedouin, who have no settled home, but wander about with their goat-skin tents as their fancy or their need takes them. To-day they have gone far afield, and left their cultivation to the scrupulous guardianship of our advancing forces. But over the border we come to villages and townlets, which by their mosques proclaim their historic importance. And less than thirty miles to the north-west is the town of Gaza, the scene of Samson's heroic deeds—the third city of Palestine—which held up Alexander the Great for many months, and was for a century the centre of struggle between the Crusaders and the Saracens.

From Gaza to Arish will surely be a populous countryside ere long, bright with new villages and covered with a fertile tillage. The Bedouin are the successors of the robber Philistines who held sway in these parts; but a strong ruling power will curb them, as David and Solomon in their time curbed the Philistines.

It is perhaps providential that the schemes for the colonisation by Jews of the Arish and Rafa districts, which were promoted during the last two decades, came to nought. Had a foreign agricultural population been established it would hardly have escaped the fate of the Armenians or the Syrians of Lebanon at

the hands of the Turkish "Army of Egypt." Herzl himself, the Zionist leader, came with a Commission to Sinai in 1902 to investigate the possibilities of the El-Arish area for the settlement, when the charter for Jewish colonisation in Palestine proper seemed for the time being unattainable. The Commission reported against the proposal because of the absence of water. Again in 1910-12 a section of the Zionists grew enthusiastic over the idea of a settlement at Rafa, within the ancient borders of the Holy Land; and it is reported that they went so far as to buy land in the neighbourhood. They did not, however, get to the stage of setting up homesteads.

C.M.S. Old Cairo Medical Mission.

BY DR. BATEMAN.



THE biggest continuous opportunity in point of numbers for evangelization of the Egyptian fellahin is afforded at the C.M.S. Hospital, Old Cairo, where, during the summer months, there are always 400 to 500 men and about 100 women in the special compounds for patients suffering from "Egyptian anæmia." As each patient stays about twenty days, and we receive them from hundreds of villages north and south of Cairo, the extent of the opportunity may be judged. The people are coming to us: they do not wait for us to visit them in their villages. They are confident of medical relief, and their surroundings and thoughts dispose them to give the Gospel message much more attentive hearing than those same folk will give it in their own villages. Twice each day they hear a Gospel address, to which they listen well. It needs much prayer behind this work to break through the casing of superstition and error which ensheathes the heart of the illiterate son of the soil of Egypt. But in many instances we may hope that cracks are made, and that inside what seems to be unaltered casing, there works the soul-changing life of Jesus.

The regular wards of the men's and women's hospitals, which together hold 200 beds, are full—indeed, there is a waiting-list for the men. The great majority are surgical cases; these do quite as well as similar British patients. The proportion of medical admissions is low, largely because the Egyptian has not yet learned the lesson of perseverance in the treatment of disease. He has patience—indeed he is patient when at times he should not be patient, but he still has to learn the more active virtues.

We still have patients coming with fatal diseases too advanced for cure, who could have been cured by a more timely appeal to medical aid. Occasionally we come across cases of cruel inhuman neglect. One day a child was brought with a foul-smelling ulcer of three inches diameter on the temple; it had rotted the upper third of the ear, cartilage and all. The parents had done nothing to get medical aid till we happened to be near their village. The origin of the ulcer was a filthy piece of string, which had been threaded through the skin in order to cure an eye discharge. Next day a father brought his son of ten, who had been ill more than

two months. There were two holes in the chest wall from which pus streamed in compressing the boy's chest. Both of these children recovered, but the thought of the days and days of suffering they needlessly endured makes one indignant.

During the first quarter of this year we were able to realise our hope of visiting old patients in their villages on a larger scale than by the visits made to homes within a few hours of Cairo. We chartered a houseboat, and confined our work to the Giza Province. Everywhere we received a warm welcome from old patients and their friends. Any preliminary hostility was soon overcome, and a big volume of medical work was done amongst people, many of whom would have found it difficult or impossible to make the trip to Old Cairo. A moderate number of Bibles and Gospels was sold and a good deal of literature carefully distributed, and many visits paid to the villages surrounding the different centres chosen in turn for stopping-places. It was often found that old patients remembered teaching given many years back in Old Cairo. The personal and friendly relations established with the villagers will widen the usefulness of our evangelistic work.



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N.B.—Of the above, A. and C. are written correctly, but with *simple vocabulary*; B. please the fairly educated men because of the "rhymed prose" endings.

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" " 7494 ..	2 0	" " 7585 ..	5 0	" 8. 7675 ..	10 0
" " 7495 ..	1 8	" " 7586 ..	3 0	" 10. 7676 ..	3 4
" " 7496 ..	6 0	" " 7587 ..	10 0	" " 7677 ..	1 0 0
" " 7497 ..	1 8	" " 7588 ..	2 6	" " 7678 ..	10 0 0
" " 7498 ..	1 0 0	" " 7589 ..	1 8	" 11. 7679 ..	2 2 0
" " 7499 ..	1 8	" 10. 7590 ..	1 0 0	" " 7680 ..	2 0 0
" " 7500 ..	1 0	" " 7591 ..	1 1 0	" 12. 7681 ..	3 0 0
" " 7501 ..	1 8	" " 7592 ..	2 6	" " 7682 ..	50 0 0
" " 7502 ..	1 8	" " 7593 ..	1 1 0	" " {Colportage	36 0 0
" " 7503 Australia	2 14 0	" 11. 7594 ..	10 0	" " 7683 ..	1 7 6
" " 7504 ..	3 0	" " 7595 ..	1 8	" " 7684 ..	5 0
" " 7505 ..	1 8	" " 7596 ..	5 0	" " 7685 ..	2 0 0
" " 7506 ..	1 8	" " 7597 ..	1 10	" " 7686 ..	2 1 0
" 24. 7507 ..	10 64	" " 7598 ..	3 2 6	" " 7687 ..	3 1
" " 7508 ..	5 0	" " 7599 ..	5 0	" " 7688 ..	10 0
" " 7509 ..	2 0 0	" " 7600 ..	6 0	" " 7689 ..	2 7
" " 7510 ..	2 6	" 13. 7601 ..	10 0	" " 7690 ..	10 0
" " 7511 ..	1 8	" " 7602 ..	5 0	" 15. 7691 ..	1 1 0
" " 7512 ..	1 8	" " 7603 ..	10 0	" " 7692 ..	1 8
" " 7513 ..	1 8	" " 7604 ..	2 8		
" " 7514 ..	1 0	" " 7605 ..	1 0 0		
" 25. 7515 ..	1 1 0	" " 7606 ..	2 6		
" " 7516 ..	1 10 0	" " 7607 ..	1 0 0		
" " 7517 ..	10 0	" " 7608 ..	14 9		
" " 7518 ..	24	" 14. 7609 ..	1 0 0		
" " 7519 ..	10 0	" " 7610 ..	3 4		
" " 7520 ..	1 0 0	" " 7611 ..	10 0		
" 26. 7521 ..	7 0	" " 7612 ..	1 0 0		
" " 7522 ..	1 8	" " 7613 ..	10 0		
" " 7523 ..	1 5	" " 7614 ..	10 0		
" " 7524 ..	1 8	" " 7615 ..	1 0 0		
" " 7525 ..	1 8	" " 7616 ..	3 4		
" " 7526 ..	1 8	" " 7617 ..	5 0		
" " 7527 ..	2 0	" 15. 7618 ..	1 0 0		
" " 7528 ..	1 8	" " 7619 ..	2 0		
" " 7529 ..	5 0				

£551 1 7

General Purposes—
Already ack'dged 359 17 3
As above .. 417 17 1

£777 14 4

Special Purposes—
Already ack'dged .. 57 15 11
As above .. 133 4 6

£191 0 5