

BLESSED BE EGYPT.

January,
1918.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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"Blessed be Egypt."

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Editorial.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—S. LUKE XXI.

"If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."—ROM. XI. 12-15.

"Blindness in part is happened to Israel until the fulness of the Gentiles be come in."

"And so all Israel shall be saved."—ROM. XI. 25, 26.

The events which have taken place at the close of 1917 have resounded throughout the world. We have seen the close of that long period of the treading down of Jerusalem, foretold in prophecy. The remembrance comes back to us of the day when the prophet Ezekiel says: "One that hath escaped out of Jerusalem came to me, saying, 'The city is smitten'; and his mouth was opened, he was no more dumb. He looked beyond the time of desolation and saw the day when the city should be called 'The Lord is there.' When the temple should be rebuilt, and the glory should return to it. When the people should be restored, and when the Spirit should be poured out upon them all."

That day is surely coming, and it is good for us to live now, and do our part in bringing the people as an offering unto the Lord, for His sake.

There is joy in millions of hearts to-day, and we know that though the people go back to their land with their eyes still blinded, yet even they, ere long, will look upon Him Whom they have pierced, and with that sight will come recognition and heart-felt sorrow for the past. It is when they are in the land that the veil will be taken from their eyes.

It is our earnest desire that we may be put in trust with carrying the message from our Lord to His people. It is too early yet to speak of definite plans, but preparation is already going on, and we hope that the railway across the desert from Egypt to Palestine may speedily become a highway for our God. We ask for the prayer of all our supporters that we may be ready with both men and books: the living voice and the printed page, to take the words of sympathy and of revelation to the brethren of the Lord Jesus. Possibly from amongst the soldiers who have won back the land may be found the men who shall give themselves to the work of the messenger. Whatever we undertake will be in close relationship and co-operation with the London Jews' Society.

We would draw our readers' attention to the plea for a Hostel for students in Cairo, from the pen of Mrs. Zwemer. Living in the city herself, with her family, she knows the great need of a

house to be opened for Egyptian students. This may meet the eye of one who will feel it to be a call from God. Some experienced missionaries have no longer the physical strength for arduous work, and yet they could provide a home for young men, and give them the Christian friendship that they so greatly need. May a venture be made in this matter?

A paper, entitled "The Ministry of Friendship," contributed by Miss Agnes de Sélincourt to the Lucknow Conference, produced a marked impression there. We would that more definite effort could be made to carry out her suggestive thoughts. We grieve to learn that the gifted authoress of this paper has been recently taken from us. The loss is a very real one to those who are identified with the cause of the Moslems. She had the brave spirit of a leader in the mission field, but delicacy of health and sleeplessness in a hot climate prevented the life of usefulness she would fain have given to India. Her short career as Principal of Westfield College may yet manifest a result in the offering of lives to follow in her steps.

The appointment of a day of prayer for the whole nation by the King was scarcely announced when the tide of war began to turn. Victory has followed victory as though the Lord rejoiced to fulfil His promise, "Before they call I will answer, and while they are yet speaking I will hear." May the prayer of our King, that light may be given us, and clear guidance from Heaven, be abundantly answered for all those in authority, so that at this momentous crisis England and all her sons may do the will of God. Again and again the words of God ring out, "THEY SHALL KNOW THAT I AM THE LORD."

The Nile Mission Press.

"Troubled on every side, yet not distressed; perplexed, but not in despair."—2 COR. IV. 8.

"Rejoice in the Lord alway."—PHIL IV. 4.



THE first text appears to be the continual experience of all true Christians in these days. The point that strikes one as strange is that it is looked upon as one that is abnormal.

As one searches the "Word of Life," however, it would appear that such should not be the case. Nay, it is even clearly shown us that, for the one who follows the Master closely, the pathway of suffering is but the one Christ offers to us at the very commencement of our Christian walk. Troubles, difficulties, perplexities, are to crowd our pathway. Yet are they to be but the death-sentence to our self-life that we may learn not to trust in ourselves, but in Him Who "raiseth the dead."

"We who live are alway to be delivered unto death for Jesu's

sake, that the life also of Jesus might be made manifest. . . ."

How few we find, however, who keep the command in our second text. What a joy to know that, if we cannot rejoice in our circumstances, we can "rejoice in the Lord always."

We are certainly having our perplexities in these days in the work of the Nile Mission Press. The need of a co-worker for Mr. Upson; another to oversee a Colporteurs' Rest Home; the illness of Miss Padwick at a time when she would wish to carry out the full course of her Arabic studies, and thus hasten the time when she could begin to write for the millions of Moslem children who are awaiting messages from her pen; and, lastly, a sad blow to our hope which was centred in our brother, Mr. Gordon Russell, who has laid down his life for his country, are perplexities which trouble us on many sides, and yet in the midst of all we rejoice in the Lord Whose will we are finding out to be always best, and Who is making the "all things" to work together for good.

The doctors in Egypt have warned Miss Padwick that her studies must be taken slowly for a time, and we commend her to the prayers of the friends here at home.

We are printing a short article concerning Mr. Russell's "Home call" in this issue.

We rejoice with Mr. Upson over his recent experiences on the Bahr Yusuf, which our friends will read with interest in his own words. The opening of this fresh work constitutes for us a new prayer call.

Mr. Weaver has still his hands very full indeed, and there seems to be a real need that our premises may soon have to be enlarged.

As we go to Press we have just received the October number of "The Chinese Recorder," which has been made a special Moslem number, and gives fascinating information on Dr. Zwemer's recent visit among the Moslems of China. We hear that he was enabled to give nearly a hundred addresses, and his meeting in a mosque in Honan, arranged by the missionary in charge at the point, and with the consent of Mohammedans of that city, is a matter for which we thank God. An article on this subject by Dr. Zwemer is in our present number.

The Rev. Arthur Bradley took his first trip on behalf of the Nile Mission Press to Ireland, where God has evidently blessed his message.

We shall be most grateful for any openings to which either Mr. Bradley or myself could come and tell of the work in the New Year. The new calls from the field make it more imperative than ever that more people know of the work. Mr. Lloyd George, in a recent speech, suggested that knowledge is the basis of all strategy. We need to carry this out in our prayer life. In other words, we cannot pray unless we know. Will not some of our friends make a special effort in the New Year in centres where nothing is known of the work of the Nile Mission Press, to arrange meetings for us, so that they may co-operate intelligently in prayer with what is going on in the Moslem world.

We have recently received a letter from Cairo from one of the soldiers quartered there. Among other things the following is his testimony to the work of the Nile Mission Press. He writes :

"To-day it has been one's privilege to visit the Printing Works, and it is a hive of busy workers, I assure you, and there is much to praise God for when we see what printed matter is going forth, carrying with it words of Life Eternal in other tongues, as well as mission work and definite Gospel preaching to the salvation of souls. Friends would do well to think of this work here at prayer meetings, for it is far-reaching, and if they knew what was going on would be encouraged to pray for it." We thank God for this testimony.

We had a time of much blessing in practically every meeting which I took in my recent Lancashire trip, and I would earnestly ask our friends to remember me in prayer when I go to Scotland in January.

22, Culverden Park Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

"Why I am Happy."

A testimony by one of the Workmen at the Nile Mission Press.

Dear Reader,

You will be astonished to read this somewhat queer title, but you need not be so, as you will soon know the cause of my real happiness. Man exists in this world, which is full of many varied afflictions, many troubles and hard temptations, which fall on man nearly every day and even every hour of life, and although that is the real state of the world, and I myself am in the midst of such, you will recognise my happiness if you see me. I feel as if I am always walking in green meadows and lovely parks, because I feel that my sins are forgiven, and I always find my Lord Jesus Christ with me, by my side. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Surely I am happy, for I find pleasure in work, rest in trouble, and joy in sorrow. O brother, come near to Jesus, and you will feel very happy. Many friends of mine, who were very miserable, became very happy when they knew Him. Happiness was thought by some to be found in money, but they failed to find it there. Others thought it in worldly pleasures; but, on the contrary, they led them to misery. Others looked for it in high positions and rank, etc., but all these could not find it, and I find myself more happy than any one of them, as they spend their life in perpetual anxiety.

Why am I happy? Because in the early morning, when I enter the Nile Mission Press and begin work, I find Jesus has gone before me there, making everything easy for me, and from Him I obtain rich blessings day by day.

I am happy also because I work under those who are Christians, and deal with their workmen as fellow-Christians, and we have formed amongst us a "Brotherhood," which has bound together tightly all the staff and workers, whereas before our minds and hearts were widely separated.

And, last of all, I am happy because I am expecting my Lord soon.

On Joseph's River.

I.



HY is this, the back-way of Upper Egypt, named after the great administrator? I cannot say *why*; but no one here doubts the reference in the name, Bahr Yûsuf (Sea, or River, of Joseph). Possibly Joseph may have had an opening cut in the Nile Bank to allow the flood to overrun that side of the country, and ultimately to find its way to Birkat Qarûn (Lake Noeris), in the Fayûm Oasis: I am not prepared to say. One thing, however, is clear to me—that it is not a man-made canal, though styled the "Yusufi Canal" by the Irrigation Engineers. For one thing, it turns "a thousand and one" corners, often going round three sides of a square, on its way from Assiut Province to Fayûm, thus winding about very much more than Father Nile, of which it is an effluent; but more, the excellent maps of the Survey Department show long narrow swamps away to the west, which are marked as the "former bed of Bahr Yûsuf."

The Idea.

It seems that many have had, at one time or another, a desire to do something for this back waterway, which runs, on the whole, parallel to the Nile for what would be 150 miles were the course straight; it cannot be less than 300 miles round all the curves. Dr. Alexander, one of the earliest to encourage me, said that he thought Dr. Lansing did some work here forty or fifty years ago, but probably even then he did not go right along. The Rev. W. M. McClenahan suggested a couple of years ago that it would be well if someone could go; but July was my only vacation, and Upper Egypt is decidedly uncomfortable then, also the river is too low. Several evangelical pastors showed more enthusiasm over this project than any other upon which I have spoken to them. They said, "We are always in need of visits, but Bahr Yûsuf needs you much more than we do." Last winter I mentioned the need to Rev. W. and Mrs. Dickins, and they also took up the matter, riding across from Roda, where they were staying, to Nazlat Asmant, Hûr, and Balansûra, which are all within reach.

Mr. Swan (E.G.M.) tells me that he had, on several occasions, tried to get his evangelist to visit Bahr Yûsuf, but without success. Once the attempt was actually made, but the poor frightened man returned, saying, "I saw thirteen dead bodies by the river (after a tribal fight), and when I tried to get a donkey, they told me that they did not care what happened to me, when the inevitable return-raid took place, but they certainly did not want to lose the donkey! No, Mr. Swan, whenever you want Bahr Yûsuf evangelized, it will have to be by Europeans." (Since that time two short lines of railway have been laid across, and the state of public security, though not yet what it ought to be, is certainly improved). In the meantime various little village

causes have been established by American Mission evangelists, who ride across from the Nile, but these are *very* scarce in the Northern half of Bahr Yûsuf—in fact, only one evangelist was discovered in the first fifteen days. Perhaps that is why the "Presbytery of Middle Egypt" so cordially endorsed my plans (even the Copts are not, on an average, more than one per cent. in this district).

My original proposal was to wait until September, when "Joseph's River" would be full of flood-water, and to hire a native barge to travel from extreme South northwards to the Fayûm. The Fayûm Province itself has 250 towns and villages entirely watered from this river, which is not, however, navigable after it enters the borders of that province.

This plan proved to be impracticable, not only on account of lack of cover to shelter one's head from the burning sun, but also on account of the need of a small shut-up room in which to keep clothes and valuable papers, to say nothing of a covered place in which to cook, etc. Mr. Porter tried a native barge once in the Delta, but not, I think, in the summer heat.

One of the main features was to be the constant presence of one or other of the colporteurs to sell books, and another the gratuitous distribution of large quantities of small Gospel tracts. There being no medical man with us, the use of *literature* to "draw the crowd" would be an interesting experiment.

Preparation.

Professor McClenahan was keenly interested, and tried to get one of the Assiut Christians to lend me a dahabiya (house-boat), but without success. When at Assiut, in early May, I had a long talk with Rev. W. Reed, one of the most actively evangelistic of the American United Presbyterian Missionaries, and learned, to my dismay, that after the lock gates at the entrance of Bahr Yûsuf are closed—during the last week of August—the Irrigation authorities will not allow them to be opened again until early in November, owing to the flood-water being distributed over the "basins" of that part of Egypt. This meant a two and a half months' trip, instead of one month, and everything seemed to be against us, but we resolved to "pray through."

Mr. Reed kindly came to the rescue, and proposed to do the whole trip with their own dahabiya, "Ibis," as part of its ordinary routine, I being invited to give them one month (or more, as able) to help in the work. Hardly had "Association" (their annual Conference) appointed Mr. Reed to the boat for this year again, when he was struck down with appendicitis, and an operation became inevitable. However, Mr. Henderson, whose district comprises Beni Suef and Minia Provinces (a district of enormous length, undertook that the plan should not suffer through Mr. Reed's illness, and gave orders for the boat to leave Cairo at once.

That was on the 2nd of August, but three or four days elapsed before the boatmen actually sailed. On the 6th they started their long sail of 250 miles to Assiut, thence down by the Ibrahimîya Canal to Derût, the only entrance. All this took, say fifteen days, and as the lock gates at Derût were to be kept closed from about the 20th, the boat got in only "by the skin of its teeth," so to speak. (This is its "maiden trip" upon Bahr Yûsuf, though it

was presented to the American Mission by Maharajah Dhuleep Singh upon his marriage to Bamba in 1864. But as the American Mission has lately purchased a second boat, this should not be its last trip, though it is rather large for these lock-gates. A boat two-thirds this size would be more suitable for Bahr Yûsuf.

The Start.

On Monday, 26th August, I heard that the dahabîya had started from Derût on its winding journey of "a thousand and one curves" to the Northern or Fayûm end, but Mr. Henderson suggested that, as his schools were detaining him, I should embark from Sandafa, which has a short railway line (from Beni Mazar) to carry our stores, etc. Then a telegram came, saying that the cook who usually worked on the boat was ill, so there would be no one to get meals!

The next day but one I started, having hastily purchased some expensive tinned goods, and arranged for Rev. W. Goldsack, of India (my guest at the time), to join the next day and to bring along our office boy (the one who wrote two tracts), partly to give him his first training in colportage work, and partly to use him to get our breakfast and to wash up.

It was with somewhat of dismay that we heard on the Thursday morning, after my return from Sami's wedding, that the "Ibis" had passed Sandafa railway bridge at six o'clock the morning before. We discussed various ways of getting across country to intercept it, but could not tell at what speed it was able to go, on account of the curves in the river channel. Eventually we stayed the night with our kind host, Sheikh 'Ayâd, elder of the American Mission Evangelical Church, and one of the really keen Christians. As the pastor wished one of us to preach, Mr. Goldsack told of the work among Muslims in India, and of the baptism of the leader of a Muslim sect who had as many as three thousand disciples. All this was most suitable to that town, for quite a revival of Muslim zeal (anti-missionary) had lately been observed there, so we gathered that our enforced delay was entirely over-ruled by God.

Next morning we journeyed to Beni-Suef, where we both received kind hospitality from Rev. F. D. and Mrs. Henderson for two days, whilst awaiting news of the arrival of the "Ibis" at Ahnâsia, the nearest point to the small railway from Beni-Suef. It actually arrived in the evening of Saturday, September 1st, and we were glad to rid ourselves of our many parcels, for our large bale of 3,000 tracts from the Mission Press had come to grief, and its dozen or so of packets were now separate parcels. Then, of course, we had to take with us practically everything from bread to petroleum.

Next day, Sunday, our campaign began with two services, one at the town (or rather village, for though containing over ten thousand people one failed to see a single shop), and the evening one at an Izbat (farm hamlet) not far away. Both meetings were very good ones, and after the evening one we were invited to supper. At an intermediate village the station clerk was very cordial and glad to receive one of our tracts, opening his office-table drawer to pull out his Bible to check the references.

The boy soon entered into the spirit of the expedition, and

on one occasion, when we passed a small village without stopping, he was so anxious to leave a Gospel testimony there that he got the *Rayis* (Captain) to run the ship's rowing-boat close into shore that he might hand tracts to people who came alongside and stretched out their hands for them.

The First Fortnight.

The total number of towns and villages visited thus far (*i.e.*, in the first sixteen days, for I am writing this about half-way through my month) is forty. One man could not, of course, have done all this. Mr. Goldsack stayed with me five days, Mr. Henderson came for ten, and Mr. Galloway (American Mission, Fayûm) for a week. Mr. Henderson leaves to-day; but to-morrow, Mr. Walker (Benha) will join me for ten days. When we entered Colporteur Mattyâs' district, he joined us, and the lad went back to Cairo. A little later he will drop off, and Colporteur Sami will come on. Finally, when I myself have to go back to Cairo, at the end of September, Messrs. Hart (Zagazig) and Mr. Reed (Assiut) will "carry on." So it will be seen that a considerable number of workers have had "Joseph's River" laid upon their hearts.

The distribution of religious books and tracts has succeeded beyond expectation. Though this is the most neglected part of Egypt, and people warned me that "hardly anybody can read there," and though the boy was quite new to his work, yet, on a single day, he sold over ten shillings' worth of our books; while Mattyâs, on Saturday, in another town, sold fourteen shillings' worth.

As to gratuitous distribution, I have never seen anything like the outstretched hands found on this trip. With large faith we brought along no less than three thousand Gospel tracts of various sorts, and apparently about one-half have been distributed thus far, but only to those able to read and really desirous to possess them.

At Lahûn, the Coptic priest, a really spiritual man, presided at our evening meeting, and offered a prayer, which Goldsack said "would have done credit to a Protestant pastor." After an appeal to accept Christ, twenty or more men followed us to the boat to urge us either to stay longer or to come again soon.

From the Coptic Orthodox Church of Dishasha, away to the west of Bahr Yûsuf, a carpeted boat, with cushions, was sent to fetch us across the flood-water by which the town was surrounded, and with the greatest cordiality we were invited to preach at the little church. Of course, we were only glad to do so.

We found a Coptic priest at Shinra, and he bought several of our books for members of his family, and then gathered eight or ten Copts (with five of their women) in his own house to hear us preach and pray at ten o'clock on a week-day morning. He then took us to a second house, where he gathered about a dozen, and again we read, expounded and prayed.

At Atf Haidar Mr. Henderson found a half-dozen Protestants of the American Mission Evangelical Church, and held a service for them. This place is some distance off on the desert-side, and meant a tramp on foot of nine miles or so. (We are just now

getting into a less sterile area, one in which more Protestant out-stations will be found).

But scores of Muslims listened to us; for example, at a small Izbet ten of them gathered round for a talk upon one of our Khutbas, the one dealing with the Muslim Feast of Sacrifice, which is due in ten days' time, and we led them on to the question, "To what does this shedding of blood refer?"

Elsewhere we took boat ashore to give away some tracts by a mosque, but were urgently invited to land and drink coffee at the mourning ceremony of a Bey. On doing so, we were strenuously urged to take supper with the guests. Returning in time for supper, we found our hosts to be all Arabs (not Egyptians, as shown by their head-dress). They were most cultured and gracious (of course, all the thirty or forty present were Muslims), but a couple of Sheikhs looked askance at us, and asked our host not to invite us. He took no notice of them, and the only reason for mentioning the incident is that it was the only exception (so far) to the very open-hearted welcome from Copts and Muslims alike. These were the only learned Sheikhs met with all the way, and even they were merely visiting the district.

At another place we divided up, and Mr. Henderson took the colporteur ashore, while Mr. Galloway accompanied me for a row down to a different village. Here the Muslim 'Omda (Mayor) not only accompanied us to each of the Christian houses for us to read and pray with the inmates, but rose, as an act of reverence, when we stood to pray. In fact, half of our audience were Muslims, and Galloway overheard one of them saying, "This missionary understands both our language and our customs, and knows more about Islam than we do. Why don't *we* send out a *Muslim* missionary like that to preach Islam up and down the country?"

We had heard that three or four communicants of the Evangelical Church lived at a small Izbet, and called specially on them. It was three o'clock on a hot summer afternoon, and we only found one *Injeeli* (Evangelical). While Henderson talked with him, Galloway and I chatted with the Muslims and gave away tracts. We went back to the "Ibis" feeling as though there was nothing more to be done there. But the people had not had enough. Twelve of the more respectable mounted our upper deck, six of them sitting on the settees, the rest on the floor. One wondered at first quite what to do with them, for our coffee cups (coffee is inevitable!) would only accommodate five or six, and these were not only Muslims, but *Fellaheen*. However, Henderson fetched me up and suggested a "Gospel meeting." Opening my Bible, I preached "The Fall of Man," with the promise of a Saviour, and explained the personality of that Saviour and His sacrifice for the sins of the world. The address lasted about twenty minutes. When they rose to go, one Muslim wrote down in Arabic, "This (that we have heard) is the true Word of God!" As in every case, we left not a few printed messages behind us.

Yesterday, Sunday, 16th September, we had a remarkable time with two Coptic priests, and I preached, in their hearing, three times. But I cannot now stay to tell of this, for during a strong wind the "ballast" (half a granite pillar) has shifted position, and our boat has veered to a risky angle. Meanwhile

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books, cushions, etc., are flying about, and sugar, salt and ink are getting mixed. I must run, but hope to continue the story later, and the second part should be more interesting than the first.

II.

The day after Mr. Henderson left me, Rev. R. W. Walker, of Benha, joined me for nine or ten days, the houseboat being at that time at Bahnasa. This is the site of the old city of Oxyrhynchus, and is famous for Grenfell and Hunt's discovery, twenty years ago, of some "Logia" (sayings) attributed to Christ. Outside the village, on the desert side, is the terminus of the Bahariya Oasis Railway. Our colporteur knows more about this spot than about some other parts of the Bahr Yûsuf, because it has a branch railway to Beni Mazar on the main line.

Practically the first remark made by Mr. Walker on joining me was, "How do you get on with no medical man to draw the crowd?" The answer was: "We carry a supply of one of the best levers for opening closed doors—Christian tracts, *free* tracts." Soon his pockets also were bulging with "bait for the fish."

On Nile and railway journey one is able to visit the post-masters, but on Bahr Yûsuf—how? There are no post-offices! During the month sixty-seven towns and villages were visited, and of these only Lahûn (at the northern end) and Ahnâsia, where we embarked, had any post-office, though the population of the villages and towns ranged from 500 to 5,000 (one place had nearly 10,000). About one-half of the others are visited by a rural post-man, who rides a donkey across from the Nile, calling at several villages, and returning at sunset. But as there are no post-offices, and he may not leave letters with others than their owners, we lose the delivery unless our boatman can get to the village at the exact time at which he passes through! The inference is—if conditions are so primitive on Bahr Yûsuf, *why does not the Church do more here before civilization brings along the learned sheikhs, etc.*

Walker said, when we were remarking about the absence of educated sheikhs, "Why, they are as thick as grasshoppers in my district (Banha)."

If further illustration were needed, one might cite the fairly considerable number of naked children on the river banks.

Also that the "flint-and-steel" can be seen everywhere. Matches having risen in value to twelve and a half times the former price, men carry with them a small flint-and-steel for lighting cigarettes, the "tinder" being a piece of dry corn-stalk.

In short, Bahr Yûsuf is now where the Nile was in the early days of the American Mission.

A Busy Sunday.

In the previous report I promised to tell of this Sabbath which was spent at Dair-el-Garnûs, an entirely "Christian" village, and one of the places in which there is some evangelical work going on. But to understand the sequence of events we must go back to the Saturday, when we visited a town further North. As in every case, the arrival of our large houseboat

attracted the attention of the villagers, but as the door seemed to be closed with the Muslims, we went on to a Coptic house, where we found a priest breakfasting. As it transpired that he was from Dair-el-Garnûs, where we were planning to spend the Sabbath, we offered him a "lift," which he accepted at once. Before going on board he gathered a dozen of his Copts around him, and extracted a good deal of amusement for himself out of our colporteur and his books, for he took the latter one by one and "dumped them down" upon his Copts, according to what he imagined their special need to be; they, of course, having to pay for the books chosen for them, and not always willingly!

This friendly priest made a pleasant river trip with us, and took us that evening to a small village near our landing place, gathering the Copts for us to preach to them.

Next day we walked to Dair-el-Garnûs, about one mile. By mutual arrangement it was left to me to accept the priest's invitation, and for Henderson to go to the evangelical cause, for which he is, to some extent, responsible. My opportunity to preach came at about 8-30; some two hours of the long service having passed (for they begin soon after 6 a.m.); the sermon made a pleasant break for the weary worshippers. My message (which was a plain one on fundamental truths of sin and salvation) occupied half an hour. Then, seeing a second priest in the Church, I handed him nearly a hundred simple Gospel tracts. Unfortunately, the service was not finished—unfortunately, because so soon as the people saw the tracts in the priest's hands they went for him; the women and girls, who came down from their gallery, were the most excited of all, but many of the latter could not read, and so were sent away. Of course, one had simply meant the priest to wait until the end, but his flock was too eager for him.

Passing out, I went around to see how Henderson was getting on with the Protestants, and found a similar scene. These are explained as follows:—

- (1) Village schools are teaching the youngsters to read, thus creating a desire, and then they are starved.
- (2) Colporteurs have not yet visited Bahr Yûsuf anything like so much as they ought to have done.
- (3) The people are poor, and these small Gospel tracts are free. (Bakshish means much to them).

(But, explain it as you will, it "warmed the cockles of one's heart," and, a week later, that of Mr. Weaver, Business Manager of the Nile Mission Press, to see the eagerness of the people to get our literature).

The two priests then entertained the colporteur and myself to dinner, and the Protestants did the same with Henderson. About three o'clock we made our way back to the boat in the warm sun, only glad to get a cup of tea and a short rest, for we had been "hard at it" since breakfast, at 6-45.

At four o'clock we sent the colporteur off to another village by himself, and Henderson and the evangelical evangelist (who is, after all, only an occasional visitor here) went to a second one along the river bank, while I waited for the two priests to fulfil their promise to "bring their people for me to preach to them from the boat," like Jesus did.

Some ten or so duly turned up, but these we accommodated on the deck, and a regular service of prayer, reading and preaching was held. Hardly had I said the last "Amen," when a Tongues' evangelist turned up with some Evangelicals and all sorts. We made room for these, and at once began another service, including a full sermon, that being the third one the two Coptic priests heard from me that day!

Later on, the colporteur returned from the village to which he had been sent, but accompanied by a deputation! The local priest had sent a letter to beg for us to visit him, and, in addition, had impressed upon the colporteur certain remarks, of which the following is typical: "Jesus Christ visited rich and poor alike, walking on foot from place to place; now, why won't you visit *us*? Is it because we are all so poor, and the number of Christians (Copts) in the village is about one hundred? Why *did* you pass us? Come back!"

Alas, we were all tired out, and, being well after sunset (with no moon), we could never have found the place; while as to the next day, we had to get through lock gates by 6-30 a.m., and then catch a train from Sandafa. So we prayed with the deputation, and then sent them away, after writing a kindly letter to the priest and giving them some tracts to distribute.

All the same, the man's words ring in one's ears: "Is it because we are poor? Why *did* you pass us? Come back!"

Among the Muslims.

On 21st September we visited Hilwa, where the Evangelicals (American Mission) have an organised Church, but no pastor. We made some considerable attempts to get the Copts and Protestants to have a united gathering (Mr. Walker particularly wished this), but in the end it failed, as the local Coptic leader (not the priest, who lived far away) stood out against bringing his people under a Protestant roof! The priest was at last impatient with him, and we set out to walk away, but were followed by the usual crowd of village boys. After scattering the "hooligans," there still remained a considerable number of people. Passing under an overhanging vine, outside a shop, the priest got seats for us, remarking: "These people are mostly Muslims—now is your chance." We lost no time, but held a Gospel meeting straightway, and my address to Muslims (in simple language, with Muslim vocabulary) was listened to by (say) seventy people. Perfect respect was shown to both speaker and message. We then moved on to the Church service, at which we had one hundred and fifty.

At M— (1) we had a meeting in a Coptic house, and then started to visit purely Muslim dwellings. The first Muslim whom we visited seemed very pleased, and eight or ten of the neighbours trooped in. To these we gave an informal address, and then asked them to rise and stand in prayer with us. They did so! Going on to another house, our first host was overheard addressing some Copts something as follows: "Look here, you Christians, if your life had been like what we have just been hearing from the missionary, we would all have been brothers long ago." This man then followed us on to another meeting in the Coptic house, where he ultimately asked for and received a Gospel.

M—— (2) is a village close to the Nile. The colporteur and I went on to M—— (3), a larger place, leaving Walker and Weaver at the first place. When they joined us they told of an informal meeting outside the Omda's house, at which more than half the hearers were Muslims. Having to pass again on our way back, about 2-30, we paid a return visit. This was much appreciated, and again the majority of our hearers were Muslims. A Coptic lay-reader (who visits the houses of villages in which there is no priest) was present, and seemed to be helped. He afterwards followed our boat on to the next town to ask that, as he had never been educated to preach, and was not able to pray extempore prayers in the houses, would we ask Canon Gairdner to send an Arabic Prayer Book, as a free grant, to help him to learn to pray better. We did so—the Canon sent him the book—and he has since written to cordially thanks us for it.

B—— is a village which we could not find on the map, for it bears another name. The Evangelical pastor from Samalut, on joining forces for a day or so, rode round by B——, and brought a deputation to ask us to call. We were engaged until after sunset, and then there was no breeze for our sails! However, we walked on foot, and the boat came along as best it could. There are about a dozen Protestants in this Izbat, and we found most of those at home. Our meeting was held outdoors in the moonlight, and the faces of the people, all sitting on the ground, made a fascinating picture. Of the fifty or so who were listening, probably only a quarter or a third were Christians.

Daqûf has just enjoyed the privilege of witnessing the ordination and induction of its own Evangelical pastor. This young worker and his little bride showed us much kindness, and we had a good time at Daqûf. (Walker put in a heavy Sunday; a donkey ride of one and a half hours to Hilwa, a sermon in the Coptic meeting, ditto in the Evangelical Church, the return ride, and then an address at Daqûf Sabbath School; after which he was ready for our evening programme. In the meantime the writer had preached first at Daqûf Coptic Church, then at the Evangelical one). In the evening we had a meeting, which was ostensibly "on board" (the Coptic priest, the pastor, elders and church members *were* on board), but the boat was moored right by the houses, so some scores of Muslims heard the Gospel from the shore, or even from indoors, and opened their eyes to see a "United Service" held by Christians.

Our Kaleidoscope.

One of the interesting features of our trip was the kaleidoscopic nature of its "quick-changes," or, in other words, the contrasts met with in the society with which we associated. Let me give two instances.

On one occasion we found ourselves "in for" an engagement not altogether of our choice. We had been pressed into accepting an invitation to lunch offered us by a Coptic Bey. The colporteur had particularly wished us to go, and said it would be the one opportunity of reaching the Bey, who, the colporteur said, "did not know what he believed." There was the usual delay of an hour or two in serving lunch, and even then our host did not seem to give us any time. Possibly he divined our desire to speak to

him about his soul, though his ostensible excuse was oversight of preparations for luncheon.

At last he came bustling in, and said, "The Pasha's brother has arrived, please come and be introduced to him." Greatly surprised we entered the grand reception room, and found there not only the Local Districts Governor (al-Mam'ur), with the Commandant of Police and several officers (most of whom were Beys), but also a highly-cultured gentleman, who was introduced as the brother of a well-known Cairo Pasha. All of these had been invited to drive out from B—— (say, eight miles) to lunch with us, and all of them were Muslims! Now, not only were we utterly unaware of any grand company being expected (this had been kept entirely from us), but we ourselves were unwashed and unbrushed, the dust upon our clothes having accumulated that morning through sitting on the mud floor of a mud hut to hold an evangelistic service for some fifteen fellaheen at our host's own farm, though entirely without his knowledge. There was no need to tell our grand friends this, for they perfectly understood exactly what our work was, and one of the Beys, who had lived in England for five years, was heard to remark, quite sympathetically, how hard it was for missionaries to leave their homes to preach the Gospel.

That meal (banquet, I ought to say) commenced at 2-15, and the last of its dozen odd courses was finished by twenty minutes to four. We were treated with the utmost courtesy, but our fellow-guests were not wanting any preaching. The nearest we got to it was the starting of a "Temperance" discussion, as a protest against the amount of whisky-and-soda which all these Muslims drank before us; but two of the humbler visitors carried away our tracts, and we took care to leave a Gospel message with our host. However, the colporteur was quite pleased that we had "obtained the entrée," so to speak. But how we laughed afterwards over the contrast between the morning mud hut, with no seats, and the afternoon banquet.

Reaching a village where some British soldiers were quartered, we drew to shore, and, as we stopped, Walker caught sight of a British sergeant, whom he knew quite well from his company having been formerly quartered at Benha. The thought came, Why not ask a few of them for an afternoon cup of tea at three o'clock? We had to limit the number to six, i.e., to the number of cups and saucers on board, and the time was fixed for three because we had natives coming at 4 p.m. However, the soldiers could not get off duty until four, and by that time our native friends were coming, so we divided up. Walker made tea for six British soldiers in the cabin, and I held an Arabic prayer-meeting and served coffee on deck. My coffee used the hot water intended for his tea, but the soldiers were in a genial frame of mind. After a pleasant hour had been spent, we produced some copies of a fine tract by Mrs. Menzies, "Leaves from an Officer's Diary," and they were well received by all the men.

The Attitude of the People.

In general, there has been such a good reception to our message that we have found it difficult to believe that Bahr Yūsuf

(Joseph's River) is, after all, only a few miles from the Nile, to which it is more or less parallel.

When I had to leave the "Ibis," Rev. S. G. Hart, of Zagazig, carried on for October, being joined by Rev. W. Reed, of Assiut. Mr. Hart has written me several interesting letters, telling of larger meetings farther South, where there are larger centres of Evangelical work. He says: "Where the people are so eager to hear the Word it seems a great pity that they cannot hear it more often. Still, the Holy Spirit may bless the little where they cannot hear the much."

As previously remarked, two potent factors in the attitude of the people were: (1) the non-controversial position taken by us on denominational topics; (2) the fact that the Nile Mission Press literature, so freely circulated, is welcomed by all the churches.

At Taiyiba we gathered a small crowd by means of the colporteur exhibiting his books, and by the time that the Coptic priest had been sent for, and other chief men had come, Mr. Walker's audience numbered nearly seventy, all gathered upon and round the steps in the Omda's court-yard.

The bell having by this time been rung (10 a.m. on a weekday), we proceeded to the Coptic Church, and I preached for half an hour to over one hundred men, with the thirty school children (specially marched in) and some women. It was all over too soon for the people, and numbers followed us out. The boat being nearly a mile away, not all of them came so far, but it was interesting to see a small crowd of men, utter strangers to us two or three hours ago, walking a mile (the priest leading the way, holding my hand) to ask us to stay longer or come again soon, and in any case to see us off. What was the attraction? Simply "THE GOSPEL OF THE GRACE OF GOD."

ARTHUR T. UPSON.

Nile Mission Press, Cairo,

17/9/17.

In Memoriam—W. Gordon Russell.



R. RUSSELL has passed into His keeping—All Saints' Day." Thus, briefly, we received the first intimation that our friend and beloved fellow-worker had entered into his rest in Flanders on November 1st.

It came as a shock, for we had recently been returning thanks that, although he had been in some "tight corners," according to his own statement, nevertheless, for fourteen months, God had preserved him without a scratch.

It will be remembered that Mr. Russell arrived in Egypt at the latter end of 1912 to help Mr. Upson with the work of the Nile Mission Press. Although younger than most missionaries, he went out in the full confidence that God had called him to the mission field, and his subsequent work at the Press proved this to be the case. He seemed to grow into the work by leaps and bounds, and quickly grew into the confidence of the missionaries in Egypt and those amongst whom he worked. To know him was

to love him, and one doubts whether any of us will forget his happy shining face. That wonderful smile of his never left him, even on his death-bed, the Chaplain mentions particularly, "He gave me a radiant smile just now." So quickly did Mr. Russell make good, that when both Mr. Upson and Mr. Gentles were home on sick-leave, he superintended the work for three months, and managed to keep it going in a wonderful way.

Just previous to his returning home for furlough in December, 1915, he became engaged to be married to Miss Marjorie A. Beasley, who had been in Cairo for a few months with Miss Haworth and Miss Trotter. After a well-earned rest, he volunteered for the Royal Field Artillery, and went to France in August, 1916. For fourteen months he was serving under most strenuous conditions at Albert, Arras, and Peronne, after which he had the great joy of his first leave on September 25th, 1917. We had not the pleasure of seeing him during that time, but his fiancée had told us that he had never been better in his life, and just revelled in the joy of being home once again. He returned to his Battery on the 5th October, and was then moved to Flanders, where he was wounded on the 28th. We received a short note from him, dated October 19th, in which he said: "Many thanks for sending 'Blessed be Egypt,' which is an exceptionally interesting number. It is good of you to so keep me in touch with the work in Egypt. The Editor's note as to 'Peace' is very true indeed. . . . I have been home on leave, but ten days were all too short. However, I had a very happy time. Please remember me to all at the Press when you write. . . ."

His wounds, as the appended letters show, would not have seemed to be serious, but septic poisoning set in, and on the 1st of November he was "with Christ."

The following notice was printed in a Lincoln paper:—"Gunner Gordon Russell (23), eldest son of Sergeant J. Russell (Lincoln Regiment), late of Greystones Road, Endcliffe, Sheffield, now of Lincoln, has died of wounds received in action. He was a smart young man, with bright prospects. Before the War he was engaged at the Nile Mission Press at Cairo, Egypt. Two years ago, while at home on holiday, he enlisted in the Royal Field Artillery. Arrangements had been made for Gunner Russell to go out as a missionary among the Moslems in Egypt, after the War."

The following letters have been received by his parents. They show us the high esteem in which our young brother was held on the field of battle:—

No. 3, Canadian Hospital,
B.E.F., France,
30/10/17.

To J. RUSSELL.

I am writing this brief note to inform you that your son, Wilfred Gordon, who, I regret to state, has received shrapnel wounds in the left thigh and both feet, is doing well at this Hospital at the Base, and expects soon to get to Blighty.

(Sd.) EDMUND H. OLIVER, Capt.,
Chaplain.

No. 3, Can. Genl. Hospital,
B.E.F., France,

DEAR MR. RUSSELL,

31/10/17.

It was a great joy to me when with your son yesterday to hear him say that the question of life was settled when he was twelve years' old. He is so bright and sweet; but I am sorry to say that his condition is very serious, for the doctor found yesterday that the poison had gone a long way up, and it was a question of time before that "Home call" would come.

Fortunately, septic poison is almost painless as a rule; but the second time I saw him this morning his pulse was markedly feebler, and he may slip away almost any time. He has such a sweet smile, dear lad. What a joy and strength that hope is that makes not ashamed. We sorrow not as those that have no hope.

Yours, in sincere sympathy,

(Sd.) C. C. OWEN, Major,
Chaplain, C.E.F.

No. 3, Can. Genl. Hospital,

DEAR MR. RUSSELL,

1/11/17.

To the doctor's great surprise, your dear lad is with us yet. He is not suffering, and doses off a good deal of the time. He gave me a radiant smile just now, but hardly seems to appreciate anything said. A nurse is staying by him, and he is receiving every attention.

May he soon have an abundant entrance.

Yours very faithfully,

(Sd.) C. C. OWEN.

No. 3, Can. Genl. Hospital,

DEAR MR. RUSSELL,

2/11/17.

At 2-40 p.m., on All Saints' Day, your dear lad received his Home call to higher service, and slept or slipt away to be with God and see Him face to face, to be where there is no sorrow or parting, nor any more pain, where God Himself will wipe away all tears from off all eyes. He will be buried with military honours.

May our loving Heavenly Father grant you His peace that passes all understanding.

Yours, in sincere sympathy,

(Sd.) C. C. OWEN.

DEAR MR. AND MRS. RUSSELL,

9/11/17.

I was dreadfully shocked this morning when intimation was received at the Battery that your son had died from septic poisoning, due to his wounds at Boulogne on the 1st inst. It was a great surprise to me, for the injuries were not (apparently?) severe, and he was carried away so cheerily—in fact, we quite envied him, for we all thought he had a comfortable "Blighty," and would be out of the fighting for a month or two. I can scarcely believe it is true, but there can be no doubt about it.

He was a son of whom you may well be proud. He was my servant from February until he was wounded; he was always so thoughtful and willing, one could not help being greatly attached to him. He was so cheering and smiling under all circumstances, and was a true Christian gentleman. Very many friends he has left behind in the Battery who feel his loss keenly.

The Chaplain was only asking me about him a day or two ago, and said your boy had made a request to him to be confirmed at the next opportunity.

Please accept my deepest sympathy in the loss you have sustained.

We are endeavouring to find the location of his grave, and shall have a special cross erected if it is possible. I will let you know the position when I hear.

Yours very sincerely,

(Sd.) WM. H. MORGAN, Lt.

B./157 Brigade, R.F.A.,

DEAR MR. AND MRS. RUSSELL,

16/11/17.

May I offer to you my deepest sympathy in the loss of your dear son Gordon. I miss him very much, for we were always good pals, and even out here had some good times together.

Very often he has been the friend in need to me, and his firm optimism as to the ultimate finish of this war, and his great trust in God, was a great help to all those who came in touch with him.

I only heard the sad news on rejoining the Battery; it came as a great shock to us all.

Yours, in deepest sympathy,

(Sd.) FREDERICK L. HARRIS, Gunner,

B./157 Brigade, R.F.A.

One had the privilege of seeing a few of his private letters recently—those written just before he was injured. From these one could see how near to the Kingdom he was living in those last days. When home on leave he had attended a service with his fiancée at the Lincoln Cathedral, and he compares this with the last service on the field of battle which he attended. The difference in the conditions under which he worshipped was so marked in the two services, and yet one felt that God's Presence on the field was perhaps more real than ever before, as he wrote to say he was glad to be able to walk away alone, and did so talking to God aloud all the way back to duty.

We shall see him again "in the Light of the Morning," and thus we take leave of him.

We extend to his father and mother, as well as to her whom he loved so dearly, our prayers and deepest sympathy, knowing that they find their comfort in those words written of one of old: "He was not, for God took him."

JOHN L. OLIVER,

Secretary.

The Nile Mission Press.

A Vacation Visit to China.



EVER since the tragic death of William Borden at Cairo, as he was on his way to take up work among the Moslems of China, I have had a desire to visit China for the sake of the Moslem problem, and to see at close range what is being done, and what should be done, to reach these millions with the Gospel.

At the conference of the secretaries of British Foreign Mission Boards, held at Swanwick two and a half years ago, a resolution was passed commending my visit to the missionary body in China. Through the hearty co-operation of the China Continuation Committee, with which the Rev. A. L. Warnshuis is now so prominently identified, the visit was rescued from being merely that of a globe trotter. By careful preparation and committee work before my arrival, the details of the journey were well arranged, and so large a place was given Islam on the programme of the various summer conferences that definite results were possible in securing a new interest and plans for more literature.

I left Cairo on May 18th, and on my way visited India, and held conference with the United Presbyterian Mission at Gujran walls, at Mussoorie and elsewhere. On July 4th I arrived at Hongkong, and went on directly to Shanghai, passing by Amoy, much to my regret, as it was felt that the time was too limited before the conference at Kuling.

The China Continuation Committee had secured the services of the Rev. Charles L. Ogilvie, of the Presbyterian Mission of Peking, as guide and interpreter for me. Together we visited the leading mosque in Shanghai, and met a very intelligent Ahung (as the Moslem priests are called) from Honan, who had been to Mecca, and who assisted us in getting hold of some valuable Mohammedan literature. We also visited a mosque for Indian Mohammedans, which we were told had been built by the British Government. We distributed some literature in both places.

We arrived in Kaifongfu, the capital of Honan, and one of the oldest Moslem centres, on the eleventh, and were very cordially received by the missionaries there. They had previously arranged a programme, which we were glad to help carry out. We met several well-posted Ahungs in the mosques, one of whom at least had been in Mecca. The conference with Chinese leaders was held on the morning after our arrival, when plans were discussed for further work among the Mohammedans. A public meeting for Christians was held in the large church, with stereopticon views of Moslem lands, at which a large attendance gathered. The following evening we held a public meeting in the theatre, especially for Mohammedans, and it was estimated that there were 800 to 900 people there, more than half of whom were Moslems. The stereopticon lecture was favourably received, as was evidenced by the cordial greetings of many of the Ahungs after the meeting.

On July 14th we left for Chengchow (the railway centre for all Honan), and found on our arrival that a full programme had been arranged by the missionaries. We were able to meet many of the Moslems in the local chapel, as well as in the mosques. Islam is

weak in Chengchow, owing to the laxity of the Ahungs, consequently there is more or less intercourse between Christians and Mohammedans. We learned that there had been several conversions amongst Moslems in this town. The situation is favourable for more aggressive methods, and the missionaries are fully alive to the situation.

From Chengchow we went to Hwaiking, and though it was a long journey on foot of over fifty *li*, through mud and rainstorm, crossing a tributary of the Hoang Ho in flood, it was well worth while. The town is not on the railroad, yet it is a very important centre, and the Moslems are strong. Excellent preparations had been made for our visit. The first meeting was held in the courtyard of the principal mosque, when twelve Ahungs and nearly one hundred other Moslems were present. All of the Ahungs had been cordially invited, the chief Ahung having given his permission. They allowed me to speak for practically an hour, through interpretation. The principal Ahung felt in duty bound to reply vigorously; but he replied so vigorously that his guns missed fire, and he was called to order by his brother Ahungs. One might think that such a meeting would have alienated their interest, but such was not the case, as was proved by their reappearance on the Mission Compound in the afternoon for another discussion, this time in a much more friendly and proper manner. From conversations which we had with lay Moslems, we know positively that they highly appreciated what the Christians are doing for China. A stereopticon lecture was delivered, but owing to the fact that the fast month was being observed, there were very few Moslems present.

From Hwaiking we proceeded to Honanfu. There had been no intercourse whatever for many years between Christians and Moslems, although previously much had been done along this line by missionaries who had moved to other stations. We found several of the Ahungs very boorish, who would not begin to measure up to a Chinese standard of politeness, consequently our visits to the mosques were not especially fruitful, though we managed to leave several books behind us. We were not well treated by the weather, and this prevented more than one public meeting; but by the use of the stereopticon, and defying wind, rain and mud, a meeting was held in the chapel inside the city. Many in the audience were Moslems. One of the missionaries whom we met in Honanfu, and who had laboured there in years past, brought out very clearly in a conversation the fact that if work is to be undertaken among Mohammedans, in order to be successful it must be limited to Mohammedans. In other words, it was his experience that you could not carry on work in the same place simultaneously for non-Moslem Chinese and Moslem Chinese—the elements do not mix. This seems to be borne out by later experience in this town, for when these same missionaries turned their attention to the larger number of Chinese who surrounded them, they gradually lost hold of the Moslems, and the latter drifted away.

From Honanfu we went to Hankow, a future Chicago of Central China, with four railway stations, large iron works, and other manufactures. This city lies on the Yangtze, 600 miles from the sea, and is reached even by large ocean steamers. Here we

met a very sweet-spirited Ahung in charge of a mosque, which is now being rebuilt. He, like many others, was inclined towards Sufism, or the mystical side of Mohammedanism. We did not hold public meetings for Mohammedans in Hankow, as our time would not permit, but secured considerable Moslem literature.

From Hankow I went to Kuling, the summer resort for Eastern China. The conference was largely attended this year, and at the opening session, on Sunday, July 29th, more than 800 missionaries were present in the church. Daily conferences were held during the week that followed, on "Islam in its Relation to China."

By close connection at Hankow we were able to reach Chikungshan on August 7th, the Rev. E. C. Lobenstine, Secretary of the China Continuation Committee, accompanying me. At this conference the attendance was not as large, but the spirit was, if possible, even more earnest and the interest deeper. Owing to a break in the railway towards Peking, on account of floods, we were compelled to make the journey by way of Chengchow and Soochow to Tsinanfu, arriving early on Sunday, the twelfth. An address was given to the Chinese Christians on the duty of reaching Moslems. In the afternoon we visited the largest mosque and had prayer with the Ahungs, speaking on Christian Truth. In the evening the Rev. J. S. Whitewright arranged for a mass meeting at the Institute (a remarkable institution, consisting of a combined preaching school, museum, and reading room), which was largely attended. Among the 300 present there were many of the leading Ahungs of the city.

The following morning we proceeded to Tientsin, and from there to Peitaiho, by the sea, a summer resort of missionaries from the northern provinces, about 200 attending the sessions every morning.

From there, accompanied by Mr. Ogilvie, I went to Peking, which is one of the most important centres as regards Moslem work, both because here their new magazine was published, and here also is located the Chu Chin Hui (Society for the Propagation of Islam). In no other place would it have been possible for us to collect a complete exhibit of Moslem literature such as we obtained here. The results of our investigations in this direction appear in the October number of the "Chinese Recorder." The missionaries in Peking, and especially Mr. Thwing and Mr. Ogilvie, are in close touch with the Ahungs, and so we were able to visit a number of the thirty-two mosques that are found in the city. I was surprised, in visiting these mosques, to see how large were their libraries of Arabic and Persian works, especially on the Arabic language, on Moslem Theology and Mysticism. We were able to distribute a considerable quantity of literature, had interviews with a number of leaders, both in the mosques and at Mr. Ogilvie's home, and were especially glad to dissuade one of them from translating a very violent Arabic attack on the Christian religion. Much kindness was shown by all of the leaders, and here we received our first glimpse of Moslem home life.

From Peking we again visited Tientsin, the Shanghai of the North, where the Secretary of the Young Men's Christian Association had arranged for a mass meeting on Saturday night for Moslems only. Two hundred were present, and in the address

that was given through interpretation there was opportunity to give the heart of our message. Afterwards a number of New Testaments were sold, one of those present buying no less than eight copies. At Tientsin we met an earnest enquirer, already in touch with the Young Men's Christian Association, who has since written to us for further instructions. Here we visited three of the mosques, and had conversation and prayer with the Ahungs.

From Tientsin we went by steamer to Chefoo, and were welcomed by the Rev. F. H. Rhodes, who has for many years given much of his time to the preparation and dissemination of literature for Moslems. Public meetings had been arranged for adults and the large family of two hundred missionary children at the China Inland Mission School, as well as special meetings for prayer and intercession.

It was fitting that at Chefoo a number of those specially interested should meet to consider the resolutions passed at the three conferences; and based on them they recommended definite action for following up the interest already awakened, and for carrying out the plans proposed. It was felt that unless definite responsibilities were assigned much that might otherwise prove fruitful would fail ultimately.

We arrived at Shanghai on September 1st, and, excepting for a busy Sunday in the mosques and churches of Nanking, put in the time following up the work done through correspondence. Among other things we were able to send out packages of Christian literature to every important Moslem centre throughout China, and help the Christian Literature Society lay plans for the translation of a number of books into Chinese.

On September 13th I left Shanghai, accompanied by my sister, who had come from Amoy. We sailed in the wake of the terrible cyclone storm which struck Amoy on the twelfth, and saw the results—stranded steamships, wrecked junks and sampans, houses unroofed, trees uprooted, and debris everywhere. But the Amoy missionaries gave us an old-fashioned welcome, and it was a real privilege and inspiration to preach in the First Church of Amoy, built in 1846. What wonderful conquests of the Cross China has seen since that day of small beginnings! Fukien Province now leads all others in missionary results, and in the character and strength of the native Church.

From Amoy we sailed to Hongkong, and then by French steamer to Port Said, calling at the three ports of Indo-China, also at Colombo, Djibuti, and Jiddah. Everywhere doors of opportunity seemed wide open and hearts welcomed a message. On October 26th I reached Cairo.

S. M. ZWEMER.



Christian Hostels.

"A HOME AWAY FROM HOME."

BY MRS. S. M. ZWEMER.



THE character of these hostels are well-known to some, but not to others. The homes or clubs are primarily for students in the higher branches of learning, and, where they have been tried, are found to be of great value to an ever-growing student body, especially to those coming from country homes and schools to the great centres of learning. A Moslem lady and her son called the other day. The son is a medical student, and so I asked them about the conditions of rooming-houses or clubs for students in Cairo who are taking medical, law, and commercial courses. Both of them were agreed that there are no special places for students: to begin with, no quiet, respectable people will take students, because they are noisy and rowdy (if nothing worse), and the consequence is that the students from the country are forced to seek boarding places near their schools which are of questionable respectability and morality. And so many of them, quite naturally, fall into the inevitable from force of circumstances. The Government makes no provision. Students attend lectures, or not, as they please. They pay the penalty, of course, at the end of the term, and in many cases are incapable of obtaining the desired diploma. There is no one to care for their souls, nor their bodies, for that matter. Here is a door wide open in Cairo for this kind of a home. The hostel would be a centre for all the activities of student life after classes are over. A comfortable home, a safe place, pure and healthy recreation. The head of the home should be a leader of boys and men, able to seize opportunities of entering into a young man's intimate life, and helping to form habits and character on a good foundation. A wise man, with unlimited patience and tolerance. The need is urgent. Who will take up this work and see it through?

There is no adequate provision for caring for this class coming to Cairo to continue their studies. And many of them make sad shipwrecks of their lives because there is not a well-kept student hostel. It is a big proposition in the midst of a great world war; but there is no need to wait until a well-equipped, up-to-date boarding house can be opened; but begin on a small scale, and with the right man, it will soon have a vigorous growth, and will multiply itself and pay expenses as well. Many of the students are given more money than is good for them, and here is an unprecedented opportunity to win them. And what has been accomplished in India, China, and Japan can surely be done here. Someone has said, "If we do not win the brains of the nation we shall greatly postpone success." The Gospel appeals to the poor, and many receive its message gladly. Thought and effort should also be made for the educated as well.

The English Baptist Mission in Dacca, India, experimented with a hostel for twelve students, renting a dwelling house for the purpose. Three years after, the experiment was so successful and manifested such rich possibilities that a much larger and more satisfactory hostel was secured near the quarter where most stu-

dents are to be found. Again to quote from the above report : "Our work has for years been leading up to this. Our missionaries have come to feel, as have many others, that the most effective way of winning students to Christ is to come into close and vital touch with them, and daily in their presence to strive to demonstrate the power and joy of life in Christ. . . . And there is willingness, even eagerness, on the part of students to come into residence in a missionary hostel, and on the part of parents and guardians to trust missionaries with the care and direction of the student life of their sons and wards."

Cairo Study Centre Third Report.

Sessions 1914-15, 1915-16, 1916-17.



THREE years have passed—the three years of the war—since the C.S.C. issued its Second Report; during which time, in spite of fightings without, the work has been steadily and successfully pursued. And now, in order to meet the enquiries that come to the Committee from time to time, it has been thought well to issue a short report of the work of the C.S.C. during this period.

STUDENTS.

Since the starting of the C.S.C., in 1913, fifty students have passed through, or are still studying, under its auspices. They belonged to the following Societies :—

Church Missionary Society	-	-	-	15
American Mission	-	-	-	12
Egypt General Mission	-	-	-	12
World's Sunday School Association	-	-	-	2
Y.W.C.A.	-	-	-	1
Special	-	-	-	2
From India	-	-	-	1
„ Norway	-	-	-	1
„ Sweden	-	-	-	1
„ Palestine (C.M.S.)	-	-	-	1
„ Syria (B.S.M.)	-	-	-	2

50

TERMS AND EXAMINATIONS.

The year is divided into two terms, beginning in February and September. Examinations are held in the last weeks of January and June. July and August are holiday months.

New recruits are urgently desired to arrive in Egypt, so as to begin work on November 1st. So much of the language work is class-work that lateness of starting deprives a student of much advantage, besides causing enormous extra work and trouble to those responsible for guiding his studies.

PREMISES.

The C.S.C. is greatly indebted to the Nile Mission Press for placing at its disposal rooms where classes and private lessons have been regularly held. This kind help has been invaluable,

but we foresee that one day we shall have to have our own premises.

The C.M.S. is also thanked for the use of its premises in Bab-el-Luk. Both these societies have also generously made no charge for the electric light used during afternoon and evening lessons.

The C.S.C. is not able to take any responsibility for the living arrangements of students during their residence in Cairo.

LECTURES.

At first, lectures in Arabic and Islam were both held weekly through the term. But this plan was found to involve a good deal of strain on the students, and another was substituted which has worked much better, namely, that for a fortnight during each term all language work is suspended, and the whole of the time and energies of the students are given up to Islamic subjects.

The lectures in Arabic are exclusively for students who are taking the full C.S.C. course; but those in Islam may be attended by all who pay the enrolment fee of P.T. 20, and who undertake to study for the lectures and attend them regularly.

Only accredited workers of missionary societies are admitted as full-time students of the C.S.C.

FEES.

The expenses of language lessons are a block sum of £3 per month—i.e., £30 a year for a full year's course of ten months. Special terms are made for students who are taking courses which involve comparatively fewer language lessons.

LIBRARY.

The cordial thanks of the committee are due to the C.M.S., representing the "Douglas Thornton Memorial Library," and to Dr. Zwemer, for placing their fine collections of Oriental books at the free disposal of C.S.C. students.

COURSES ON ISLAM.

The following are the courses given at various times during the past three years :—

Dr. S. M. Zwemer—

Introductory lectures on Islam.

Lecture on Klein's "Religion of Islam."

How to put the Christian Truth to Mohammedans, and how to meet their objections.

Lectures on Zwemer's "The Moslem Christ."

Animism in Islam.

How to use the Bible with Moslems.

Rev. R. F. McNeile—

Life of Mohammed.

Instruction of a Moslem boy in faith and practice.

The historical and doctrinal sources of Islam.

The early spread of Islam.

History of Moslem Egypt.

Study of the Koran in Arabic, with Baidâwî's Commentary.

Mr. G. Swan—

Mysticism in Islam.

Miss A. Y. Thompson—

St. Matthew's Gospel for Moslems.

Methods of Work among Mohammedan Women.

ARABIC.

(*Superintendent*—Canon W. H. T. Gairdner).

The method described in the last report has been pursued with increasing success: that is to say, students spend nearly * the whole of their first year in attaining a practical, grammatical use of the *spoken* language, only starting the serious study of written ("classical") Arabic in their second year. The medium of instruction is colloquial Arabic throughout, the use of English being minimised; the pronunciation is definitely based on Arabic phonetics; and for the colloquial the International Phonetic Alphabet (with the necessary modifications) is used.

The benefit of this plan in regard to a knowledge of colloquial is obvious; and it may be asserted now with confidence that it has had no deleterious effect, but quite the contrary, upon the study of the classical.

A *scientific* comparison of different methods, based on results, is never possible, owing to the many conflicting factors that necessarily enter in. Only a draught of nepenthe taken by a student after finishing one course, and before giving an equal time to another, would enable such a comparison to be made. But we can at least claim for the C.S.C. course and method that it is elastic; interesting; gives full scope to the first-class students, speeds on the second, and secures some success for the third; and that, as it effects these things in a very moderate time (from two to two and a half years), it is economical, and sure.

After one year and a half the courses are more and more adapted to the special abilities and future missionary work of each student.

The following books by the Superintendent have been specially written for C.S.C. students, and are now in print:—

"Egyptian Colloquial Arabic" (Heffer, Cambridge), 12/6.

"The Arabic Metres" (Cairo Study Centre, Cairo), 1/-.

Students from India and elsewhere have special studies assigned and supervised. It is interesting to note that three missionaries from Palestine and Syria actually received instruction in Syrian Arabic here in *Cairo*, and successfully passed two examinations in Syrian Colloquial.†

The following is a sketch of the regular syllabus followed by C.S.C. students. Each examination is usually passed without difficulty after a half-year's work. The grading is by *class*, not marks. There are first, second and third classes (the latter equaling a bare "pass"). A star denotes a first-class mark of unusual distinction.

FOR THE FIRST EXAMINATION.

Object: To make a good start in the practice and principles of the spoken language.

* During the second half of the first year they learn the Arabic letters and begin *reading* from the vowelled Gospels, but without studying the classical grammar.

† Two of them constructed excellent grammars of Syrian Arabic in the course of their studies.

1. *Arabic phonetics and pronunciation.*
2. *Conversation.* On general subjects.
3. *The Verb.* Drill by means of verb—dialogues.
4. *Reader.* Colloquial pieces.
5. *Composition.* Leading to a short address of five minutes on a Gospel theme.
6. *Grammar.* The accidence of Egyptian colloquial. Handbook by W. H. T. Gairdner.
7. *Memoriter.*

FOR THE SECOND EXAMINATION.

Object: To strengthen and apply the knowledge of the spoken language already gained; and, secondarily, to make a practical start in the classical language, without beginning the study of its grammar.

COLLOQUIAL.

1. *Conversation:* more elaborate.
2. *Addresses:* monthly or fortnightly (at a Sunday School or other class); one of which is given again at the examination after a day's notice.
3. *Reader.* More advanced colloquial pieces.
4. *Grammar.* Revision of the accidence. Syntax.

CLASSICAL.

5. *Writing. Orthography* (Dictation).
6. *Reading.* St. John ch. i.
7. *Memoriter.*

FOR THE THIRD EXAMINATION.

Object: While not dropping the study of the colloquial, to make a thorough study of the principles of classical Arabic.

CLASSICAL.

1. *Writing. Orthography* (Dictation).
2. *Reading.* From the vowelised Gospels—see also under (3). A start is also made in unvowelised reading.
3. *Literature.* From the "Arabian Nights" and "Pilgrim's Progress" (vowelised).
4. *Composition.*
5. *Colloquial into Classical* (written).
6. *Grammar.* The accidence, and the workaday parts of the syntax.*

COLLOQUIAL.

7. *Addresses.* Test: An address on a text of Scripture, after two days' notice for unaided preparation.

FOR THE FOURTH EXAMINATION.

Object: To strengthen and apply the knowledge of the classical gained: and to make a start on the study of Arabic literature.

Students also *specialise* (a) on the oral use of classical, or (b) on the colloquial, according to the special missionary work to which they are called.

*No special grammar is used. The subject is taught by lectures from an Egyptian. Duplicated sheets are issued in which the comparative method as between colloquial and classical is largely used. The language of instruction is colloquial throughout. From the sheets and the notes of the students the whole subject is prepared for examination.

1. *Reading.* (a) Four selected chapters, for finish. (b) (Unvowelled) from the Gospels and the Old Testament.
2. *Literature.* (a) From the "Khutbas" (Nile Mission Press). (b) From the "Magânn al Adab," Vol 1. (c) A selection of the most important texts from all parts of the Koran. (d) From the "Arabian Nights" (unvowelled).
3. *Compositions.*
4. *Colloquial Address.* Test : A morning's notice, without help, on some new subject.
5. *Grammar.* Application of old knowledge, and acquisition of new by *parsing*.
6. *For specialising.* (a) Oral use of classical. Translation of colloquial into classical; or (b) The "Reader" in Willmore's "Spoken Arabic of Egypt." Translation of classical into colloquial.

FOR THE FIFTH EXAMINATION.

Object : To apply everything that has gone before to the further study of Arabic literature.

1. *The Koran.* Suras 100, 9, 12, 84.*
2. *Arabic Koranic Commentary.* Al Baidâwî (a) one-tenth of Sura 3 (with Margoliouth's "*Chrestomathia Baidhawiana*"); (b) one-tenth of Sura 4.
3. *Traditions.* An introduction to the Hadîth.
4. *Newspaper.* Two sheets of a Muqattam number.
5. *Poetry.* The handbook by W. H. T. Gairdner, with specimens.
6. *Reading.* As above, and Genesis from chapter 12, one-third of St. Luke, Galatians, two-thirds of St. John.

FOR THE NTH EXAMINATION.

The aim of the C.S.C. is to encourage the definite study of Arabic literature by arranging courses with definite periodical tests, as long as missionaries desire to go on. The work of each period would be arranged according to the special requirements and opportunities of study of each student.

SUGGESTED SUBJECTS :

The Koran. Topical.
The Traditions. With commentary.
The Biographies. Ibn Hishâm; al Halabî
Al Ghazâlî. Opuscula. The Ihyâ.
Ibn Khaldûn. Selections from the Muqaddama.
Mystic Theology. Ar Risâla al Qushairiyya : Ibn 'Arabi's Al Futûhât el-Makkiya.
Scholastic Theology. A *matn*, with commentary.
Criticism of the same. Averroes, Opuscula.
Poetry. Al Hamâsa, with commentary.
Modern Islamic Life. Hadîth 'îsa bni Hishâm.
Modern Islamic Journalism. E.g., al Manâr.
The Mohammedan Controversy, pro and con.
Christian Theology, etc., in Arabic.

* To illustrate respectively the earliest, the latest, the narrative, and the high-rhetorical styles of the Koran.

Bible Work in Egypt.

THE work of Bible distribution in Egypt during the past year has been carried on under many and peculiar disadvantages. These arose mainly from the reduced number of our staff, but also from various restrictions which have been placed upon the movements of civilians; the generally excited state of the country; as well as from the serious decrease in the number of merchant ships passing through the Suez Canal. Palestine, Syria, and Arabia are still closed to us, but new doors have been opened in Egypt.

Circulation.

Last year a total of 151,359 copies were sent out, showing an increase on the figures of the preceding year of 41,485 volumes. These figures were made up of Bibles, 13,551; Testaments, 66,367; and Portions, 71,441, in no fewer than 65 languages and dialects. The circulation was made through the following channels :—

Channels	Bibles	Tests	Portions	Totals, 1916
Sales from Dépôts	1844	2338	4253	8435
„ to Missions and workers among troops	2997	27981	5792	36770
„ by colportage	2590	7260	26449	36299
„ to other societies	5695	15469	28353	49517
Total Sales...	13126	53048	64847	131021
Free Grants	26	69	261	356
„ „ to troops (Red Cross, etc.)... ..	299	12874	5833	19006
Grants on "missionary terms" ...	100	376	500	976
TOTALS...	13551	66367	71441	151359

The following Missions have been supplied with Scriptures during the past year for their operations in this Agency :—The American Presbyterian Mission, the Reformed Presbyterian Mission, the Swedish Evangelical Mission, the United Free Church of Scotland Mission, the London Jews' Society, the Society for Promoting Christian Knowledge, the North Africa Mission, the Church of Scotland Jewish Mission and Schools, the Egypt General Mission, the Peniel Mission, the Church Missionary Society, the Irish and Scotch Reformed Presbyterian Mission, the Waldensian Mission, the Friends' Foreign Mission Association, the Africa Industrial Mission, the United Methodist Church Mission, the Africa Inland Mission, and the Universities' Mission to Central Africa.

In the Defences of the Suez Canal.

There has been great activity in and around the Canal zone during the past year. Much has been accomplished in many ways that will mean great changes on this side of Egypt. The Egyptian frontier, from the Canal, extending in a north-easterly direction

for about one hundred miles, is now crossed by good roads and railways. Here in the Canal zone many thousands of troops have been constantly employed, and among them various agencies have been engaged in the distribution of the Scriptures, drawn from the Port Said Bible House.

A very active worker in the Y.M.C.A. huts writes :—" 'The Word of the Lord was precious in those days ' (1 Sam. iii. 2). This is literally as true to-day as in the days of Samuel's childhood. Hundreds—I think I would be equally safe in saying thousands—buried their pride and shame and stepped up in front of crowds of their comrades, and asked and received a copy of the New Testament. Only those who fully understand the ordeal to a soldier will appreciate what such an act costs. After a famous battle on the eastern side of the Canal, I knew one saintly batman who was besieged by as many as a dozen men for a read of his Testament daily. I have in my possession a letter in which a young soldier told me that during a course of instruction in machine-gunnery, God gave him a promise one morning early, "Nothing shall in any wise hurt you." Two hours after, a gun went off, and part of the explosion passed under his chin and entered the heart of the man next to him, who never spoke again. Another writes that he went through seven days and nights of a siege on the Somme, and God gave him the 91st Psalm. He was fifty-two hours without sleep, caring for the wounded and dying; saw men all around him blown to atoms; yet not a hair of his head was touched. Recently I gave away 3,000 New Testaments to men in need in thirteen days, and the gratitude of those men was beyond description. I feel strongly that the Bible Society commands our respect, and demands our support even to the keenest point of sacrifice."

In the early part of 1916, Mr. T. P. Bevan made a colportage journey among the troops along the Canal. His fortnight's tour resulted in the sale of 170 Bibles and 37 Testaments, for over Lst. 23, to the troops, and of 14 Bibles and 30 Testaments, on "Missionary terms," to the senior chaplain and the ladies of the Egypt General Mission.

Much activity has been maintained with the troops at the front through Army Chaplains, Y.M.C.A. Secretaries, and others. Not a few have praised God for the work carried on by these various agencies, and for the position of the Bible House inside the Canal zone.

In the Harbour of Port Said.

The most rigid restrictions have been enforced, and neutral subjects excluded from the harbour. Under these changed conditions Bible work in the harbour has been greatly hindered, and often impossible. The following extracts are from the journals of the colporteurs :—

Colportage stopped by Bombs.

"On April 25th I was selling Scriptures to Chinamen on a French transport. They were buying eagerly, so that in less than an hour we had sold 87 copies. Suddenly we were all greatly startled by the loud report of a bomb bursting within a hundred yards of where we were standing. Not knowing exactly what had happened, the Chinese became greatly excited, and many put on

life-belts. Several more reports were heard in the near vicinity, and, as the enemy aeroplane was uncomfortably close, I left the ship.

"A few days later, on a similar ship, I sold to Chinamen 4 Bibles, 38 Testaments, and 65 Gospels—altogether 107 volumes. The majority of these sales were, I believe, made to Roman Catholics, probably converts of the Roman Catholic Mission in Cochin-China. They were most pleased to have the opportunity of purchasing a New Testament in Chinese. The prices of our books surprised them. There was no attempt made to bargain, and as our total takings showed a gain of 5½d., it was evident that some had paid more than was asked of them. The books were handed round for inspection, and the men were trusted to pay what was due. I was so pressed on all sides that at times I could not lift up my arms, so great was their eagerness to see the books."

"During two weeks I was able to visit several of the vessels that left for France, as well as those going to Mesopotamia. The sales on these troopships amounted to 1,294 books, for which the men paid Lst. 22.10.6. It is always a privilege to pass on the Word of Life. These times on the troopships, with their opportunities of meeting Christian men from various parts of the world, have been specially happy. Although the head and arms became weary from climbing about the interiors of these huge vessels, yet it was refreshing to note the brightening of the eyes when the colporteur appeared. The hand-grips from the Nova Scotian and the Newfoundlander were just as hearty as they had been from the Indian, the New Zealander, and the Maori, whom we had met in the previous summer on the desert."

"The appearance of two large Russian warships in the harbour gave us the feeling that a special effort must be made to visit them. After many official preliminaries, we at last secured permission to go on board. The captain of one vessel himself examined the books and chatted in a sympathetic way. He summoned several other officers, who ordered some books to be brought to them in the afternoon. 'Bring these,' said the captain, 'and as many as you like for the men.' The total sales on the two ships were 250 Bibles, 49 Testaments, 12 Psalms, and 4 Gospels, valued at Lst. 26.18.8."

In the Delta.

More than half of the total population of Egypt are known as the "Fellaheen" (peasants), who live in the Delta, north of Cairo. In the six provinces of the Delta, excluding the towns of Alexandria, Port Said, and Suez, the Bible Society has six colporteurs constantly at work. They sold last year 620 Bibles, 2,209 Testaments, and 11,355 Portions of Scripture, in 13 languages—a total of 14,184 volumes.

Surely we cannot doubt that God's Word, so freely distributed in these dark days, must be the means of bringing many to the feet of the Saviour, Who said, "Him that cometh to Me, I will in no wise cast out." The prayer of the reader is asked that the Lord's richest blessing may rest on the work of the British and Foreign Bible Society and kindred Societies in all lands.

C. T. HOOPER.

Port Said, 18/10/17.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt				Date.	Receipt				Date.	Receipt						
1917.	No.	£	s.	d.	1917.	No.	£	s.	d.	1917.	No.	£	s.	d.			
Sep. 17.	7693	..	1	8	Oct. 18.	7749	..	1	8	Nov. 12.	7806	Ireland	3	5	0		
"	7694	..	1	8	"	7750	..	1	3	"	7807	..	3	0	0		
"	7695	..	11	6	"	7751	..	1	8	"	14	7808	..	1	1	0	
"	7696	..	3	0	"	22.	7752	..	2	0	"	7809	..	5	0	0	
"	7697	..	5	0	"	23.	7753	..	1	8	"	7810	..	7	6	0	
"	7698	..	2	6	"	22.	7754	..	1	0	"	15.	7811	..	2	3	8
"	7699	{Special	2	12	"	7755	..	1	1	0	"	7812	..	1	1	0	
"	7700	..	1	13	"	7756	..	1	0	0	"	16.	7813	..	1	1	0
"	7701	..	3	4	"	7757	..	3	19	5	"	7814	..	2	4	0	
"	7702	..	2	0	"	7758	..	5	0	6	"	7815	..	12	4	0	
"	7703	..	10	0	"	23.	7759	..	1	0	"	19.	7816	..	4	4	0
"	7704	..	5	0	"	7760	..	5	0	0	"	7817	..	1	0	0	
"	7705	..	2	0	"	7761	..	1	8	0	"	7818	..	10	0	0	
"	7706	..	5	5	"	7762	..	2	6	0	"	20.	7819	..	9	1	0
"	7707	..	2	0	"	7763	..	2	6	0	"	7820	..	10	0	0	
"	7708	..	9	3	"	24.	7764	..	1	8	"	7821	..	5	0	0	
"	7709	..	3	4	"	7765	..	6	8	0	"	7822	{Special	2	12	6	
"	7710	..	1	5	"	7766	..	5	0	0	"	7823	..	7	6	0	
"	7711	..	2	0	"	25.	7767	..	1	8	"	21.	7824	..	1	6	0
"	7712	..	12	6	"	7768	..	1	8	0	"	22.	7825	..	3	18	4
"	7713	..	1	0	"	7769	..	2	0	0	"	23.	7826	..	1	4	0
Oct. 1.	7714	..	10	6	"	27.	7770	..	10	0	"	7827	..	1	8	0	
"	7715	..	5	6	"	29.	7771	..	1	6	"	7828	..	2	2	0	
"	7716	..	1	8	"	7772	..	1	8	0	"	7829	..	10	0	0	
"	2.	7717	..	10	0	"	7773	..	1	0	"	7830	..	4	0	0	
"	3.	7718	..	1	0	"	30.	7774	..	1	"	7831	Special	1	1	0	
"	7719	..	6	0	"	7775	Ireland	10	0	"	7832	..	2	12	6		
"	5.	7720	..	3	0	"	7776	..	5	0	"	7833	..	10	0	0	
"	7721	..	2	0	"	7777	..	10	0	"	7834	..	3	5	0		
"	6.	7722	..	1	8	"	7778	..	5	16	"	7835	{Special	5	5	0	
"	8.	7723	..	1	8	"	7779	..	2	10	"	26.	7836	{Scotland	19	18	0
"	7724	..	5	0	"	7780	..	10	0	"	7837	..	1	8	0		
"	7725	..	1	8	"	7781	..	10	0	"	7838	..	1	0	0		
"	7726	U. S. A.	17	3	"	7782	..	7	4	"	7839	..	2	6	0		
"	9.	7727	..	5	0	"	7783	..	2	0	"	7840	..	1	7	11 1/2	
"	7728	..	1	0	"	7784	..	17	7	"	7841	..	3	4	0 1/2		
"	11.	7729	..	1	8	Nov. 1.	7785	..	1	8	"	28.	7842	..	10	0	0
"	7730	Special	1	0	"	7786	..	1	8	"	29.	7843	..	3	4	0	
"	7731	..	6	0	"	2.	7788	..	5	0	"	7844	..	1	1	0	
"	13.	7732	..	3	0	"	7789	Scotland	26	10	"	30.	7845	..	3	0	0
"	15.	7733	..	1	8	"	7790	..	7	7	"	7846	..	2	4	0	
"	7734	..	1	8	"	7791	..	1	0	0	"		..	5	0	0	
"	7735	..	5	0	"	3.	7792	..	5	0							
"	7736	Special	1	0	"	7793	..	1	0	0							
"	7737	Ireland	15	0	"	5.	7794	..	10	0							
"	7738	..	10	1	"	7795	..	10	0								
"	7739	and	2	0	"	9.	7796	..	1	0							
"	16.	7740	..	1	8	"	7797	..	11	0							
"	7741	..	5	0	"	7798	..	3	4								
"	7742	..	1	3	"	7799	..	1	0	0							
"	7743	..	10	0	"	10.	7800	..	1	1							
"	7744	..	1	10	"	7801	..	1	8								
"	17.	7745	..	5	0	"	7802	..	1	8							
"	7746	..	1	8	"	12.	7803	..	6	2							
"	7747	..	5	0	"	7804	Ireland	5	0								
"	7748	..	5	0	"	7805	..	5	0								

General Purposes—		
Already ack'dged	777	14 4
As above	252	15 5 1/2
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Special Purposes—
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BLESSED BE EGYPT.

April,
1918.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

SPRING NUMBER—APRIL, 1918.

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"Blessed be Egypt."

VOL. XVIII.

APRIL, 1918.

No. 74.

Editorial.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips."—PROV. XXII. 17, 18.

"Make me to understand the way of Thy precepts, so shall I talk of Thy wondrous works."—PSALM CXIX. 27.

"Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."—PSALM LI. 12, 13.

There is strong encouragement for us in the accounts that have been received of work going on in different parts of Egypt. Mr. Fairman's itinerating Missions, the Market meetings, and the response of the Jews in Cairo, have all a ring of life and movement. We could wish that some others among the missionaries who have a mastery of Arabic could be set free for a time to give themselves to preaching the Gospel to the Moslems.

It is pitiful to hear of the readiness with which crowds will gather to listen in the Delta, and the scarcity of speakers. We need leaders in this ministry, those who have a gift for preaching, and a number of young Egyptians to give themselves to evangelistic work.

The thought that was suggested a year ago of establishing a Bible School or Training Home for Colporteurs was not passed by. A friend in England gave £50 for the first year's rent; but the plan has not yet been carried out. We would again commend it to those who are thinking and planning for the future. It needs to be started on a foundation intended to last, not as a spasmodic effort. And for this end needs a head who will take it up as a life work, not a temporary one.

If wisely planned, and ably carried out, we believe it might become a great blessing in Egypt.

The Annual Meeting of the Nile Mission Press in Cairo was an occasion for very heartfelt thanksgiving. We have entered our fourteenth year full of earnest hope for the future. Each department of the work is in careful hands. Mr. Weaver reports that we have reached the limit of production with our present machinery and staff. During the year that has ended the number of pages printed was fourteen and a half million for missionary work; four and a half million for army work; and two and a half million for commercial work. Mr. Weaver said that we could not do more than this until we can build a second floor to the machine room. When that is done we shall be able to produce double the amount.

The most delightful spirit of peace and unity prevails among the workpeople at the Mission Press. Each one feels himself to be part of the concern. Both Mr. Upson and Mr. Weaver need efficient Englishmen to share their own work, but we cannot hope for this till the war is over. Then we trust that some who have fought in the earthly campaign will give the rest of their lives to spiritual warfare for their Heavenly King. Our aim is to send the Gospel message to all Mohammedan lands, and to reach every class of the people in their own language. A Jew is now helping us with our Hebrew printing, and we shall seek the aid of others when the time comes.

We may have but a few short years in which to fulfil our commission. A sentence in a letter from Miss Lilius Trotter awakens an echo in our hearts. "The time is short" seems ringing all around amidst the tumult; and the 'Day Star' may flash at any hour over the rim of the sky line. Help us by prayer, that we may use this last watch of the night as those who wait for their Lord."

The Nile Mission Press.

"Prepare ye the way of the Lord, make His paths straight."

—ST. MATT. III. 3.

"Your feet shod with the preparation of the Gospel of Peace."

—EPH. VI. 15.

"I go to prepare a place for you."—ST. JOHN XIV. 2.



RESULTS are the outcome of preparation. The greater the result desired, the greater must be the preparation beforehand. The breaking up of fallow ground in preparation for seed-time and harvest; the steady grind of muscular exercise must be endured ere one can become a practised athlete; the strenuous time of drill and route march is but a preparation for the victory of the soldier. The more perfect the preparation, the greater the harvest, the laurels won, or the achievements of battle will be. It is not otherwise in the spiritual kingdom. There is no royal road from salvation to glory. We must tread the path of preparation for service. Our Lord Himself indicated that this was the Father's plan in His own life by the words, "A body hast Thou prepared Me." The Father prepared for the Incarnation.

The work of Christ Himself at the present time is that of preparing a place for us. Until such time as He returns to take us to Himself, we must also prepare for the coming of the King. The earth seems full of the cry, "Prepare." The spring-time for sowing, the army for victory. Thus the Apostle urged us whilst speaking of the Christian warfare, to have our "feet shod with the preparation of the Gospel of Peace." We must be up and doing, not merely walking whereunto we have attained, but reaching out to those things which are before. Preparation that is worth anything, however, always costs. In proportion as we

are willing to pay the cost of preparation in spiritual things, in like proportion victory will be ours in the days to come.

Our friends will read with deep interest and much thanksgiving to God our Business Manager's Report issued this quarter. It is evident that God is working amongst our native staff in a remarkable manner. We have heard other testimonies also of the wonderful change in the Printing Department, and the willingness of these men to serve in any way they can. It may possibly be true also that by our Printing Department alone, apart from the distribution of literature, we are touching more Muslims direct than any other agency in Egypt.

We are glad to report that Miss Padwick has passed her first examination in Colloquial Arabic, and this although, owing to illness, she had not worked half the time put in by the rest of her class. Those who have been praying for her will thus be enabled to take courage to continue until such time as she is able to write for the Muslim children to whom she has given herself.

We still have no worker in prospect to join Mr. Upson, and we fear it will be impossible to obtain one until after the Great War is over. Meanwhile Mr. Upson is forging ahead with plenty of fresh plans in his mind for future publications.

Since Dr. Zwemer has taken up the work of pushing the literature there has been an appreciable increase in the sales of the books, and we expect still greater as the days go by.

The Colporteurs are having a very hard time in these days, and need all the sympathy and prayer we can give them. We are longing to be able to support more of these men, and the Joint Colportage Committee, at a recent meeting in Egypt, have approved of the proposed scheme of a Home for these men, so that although the difficulties of opening such a Home during war-time are great, we wish our readers to understand that this idea has not been given up. We are greatly longing for more friends at home to have their own representative under this system. The support of a Colporteur is £E.36 per annum.

Writing of the proposed new Home brings one to the thought of the possibilities now before us in Palestine. Although nothing may be feasible for a few months, we have been urged to have our plans in readiness for going forward. Perhaps God may give us a small Depôt in Jerusalem, and we would earnestly ask the prayers of those in the homeland that we may be certain of God's plan about any new move in this direction.

The Publication Committee have before them much new work, and prayer is asked that as each book or tract is considered, they may be led of the Spirit of God as to what shall be published.

The Executive Committee have recently approved suggestions for the formation of a Junior Committee in connection with the Children's Department of the Nile Mission Press, in order to gather advice and information with reference to Miss Padwick's work.

I wish, personally, to thank those friends who have been praying with me concerning the recent Mission I took in Liverpool. Although the ground seemed very hard the first two or three days, God literally fulfilled the promise made me before I started, that "I will pour water upon him that is thirsty, and floods upon the dry ground." At the last meeting for Praise and Testimony for

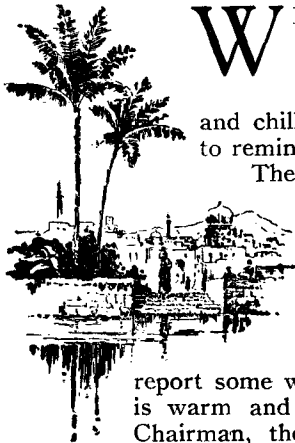
the older friends, all but four rose to testify to blessing received. One of these was a lady suffering from an infirmity, and was a Christian, another a backslider who returned to God that same night, and the two remaining were both converted before they left the room. The blessing amongst both children, young people and older folk is still continuing, and one is sure our friends who have prayed will join in thanksgiving at these results. One is also hearing how God is doing similar things in various parts of the country, and God's people are being stirred by hearing of revival breaking out also in foreign lands. Surely, if we are willing to pay the cost of the preparation, God is only longing to work, and it would seem that the great outpouring of His Spirit, for which we are all longing, is not far distant. Meanwhile, as I have said above, we must prepare.

I am hoping to be in Scotland for meetings in May, and if any of our Scotch friends could arrange a meeting for me, and the dates which are already fixed can be made to fit in, I shall be most thankful for any opportunity to tell of the work of the Nile Mission Press.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

Nile Mission Press Anniversary Meeting in Cairo, Feb. 4th, 1918.



WHO that attended a meeting has ever read a printed report which really conveyed the ethos and the individual life of the gathering? Yet the hard and chilling paper report may sometimes serve to remind us of lessons learned.

The anniversary meeting of the Nile Mission Press was a particularly hard one to put into black and white, because it was an intimate gathering in which friends prayed together for a common work.

Statistics can be written down, and Mr. Weaver gives below in his report some which set us thanking God. Much that is warm and personal in the kindly words of our Chairman, the Bishop in Jerusalem, which we also print, or the references of Mr. Upson to his late fiery-hearted colleague, Mr. Russell, eludes a paper report.

Perhaps we can note down some of the lessons impressed on us by our two leaders, Canon Gairdner and Dr. Zwerner.

Speaking on Production, Canon Gairdner carried us back fifteen years, to the time when a pioneer literature committee, with Mr. Thornton in the chair, produced as their first tract an Arabic translation of the appendix to Sale's Translation of the Koran.

Contrasting those small beginnings with the present output of pages from the Nile Mission Press, Canon Gairdner said it was

but fitting that a specialized society should have grown up to face so great a work—a society at once independent and dependent on other societies, which in their turn were dependent upon the Press.

Speaking of this interdependence, so happy a characteristic of common work for Christ, Canon Gairdner urged upon members of other missionary societies that their relationship with the Nile Mission Press was not only that of consumer to producer. The productive work of the Press would never find its full strength until such production was a part of the programme of each Missionary Society, and men were set apart in each Mission to specialise in literary work.

With reference to the relation of production and result we were reminded that over-production would seem to be a law of the working of the Kingdom of Grace as well as of nature. A thousand tracts go out, and one of them effects a conversion. What of the others? What of the myriad rays of the sun which, reaching no planet, would seem to lose themselves in space? What of the pollen making a yellow powder on the ground around some yew tree?—pollen enough to have fertilised a thousand thousand seeds had it but reached them. We too must be content to produce generously, remembering that just as nature has no real waste products, so even those copies of our tracts which are not chosen to alter the course of a life have their part to play. For example, we are growing more aware of the advertising power, of the suggestion of life and force in a flooding stream of literature, a power so well recognised by the Christian Science movement, which keeps itself constantly before the eye in shop or waiting room. This subtler arousing of interest and creation of atmosphere is a part of our work which will not be without harvest if it makes it easier for any soul to find the truth.

Finally, the speaker built a bridge, as he said, to the subject of the next address, by saying that the effort put into *production* was vain unless it was accompanied, effort for effort, by increased efficiency in *distribution*. He could even wish that we would begin at that end; or, at least, that those who desired to give a piece of direct support to Christian literature would do so by supporting one more colporteur.

Canon Gairdner was followed by Dr. Zwemer, who gave us the following thoughts on circulation of literature:—

The distribution and circulation of our literature is the most difficult and the most vital problem. It is crucial and essential. Of what avail is it that books are produced and stacked in our book rooms if they do not reach the reader? We may learn a lesson from the very words we use in this connection. To *distribute* means to carry the tribute of a tribe to those who deserve it. We are distributors of the tribute of Christ for all the tribes of the Nile Valley.

The problem of distribution is like that of opening the dams and canals all through the Nile Valley, when the stored waters locked behind the Assouan dam are released in the fulness of time. One man may be able to unlock the gates. It requires a million fellaheen to irrigate the fields. We need each other. Every missionary should be a distributor. We are God's husbandmen.

When we speak of circulation who can help think of the marvel of God's creation in the ceaseless circulation of our blood

in our bodies. In the short space of two minutes the heart-throbs send out the blood to the furthest extremities and back again on its long journey, reaching every part of the body with new life and vigour. So should we circulate the life-blood of the Christian Church, namely, the message of the Gospel and Christian literature. The heart does its action quietly but ceaselessly; from birth until death it never rests. Nor should we in this effort of preaching through the printed page. When the circulation stops death begins. Health depends on the circulation of the blood. The life of the native Church, its vigour and strength, depend on the circulation of Christian literature.

May God give us a vision to-day of the opportunity that is ours for doubling our circulation in area and in output. After the war Palestine beckons, Arabia calls, North Africa is open. What we need now is Carey's watchword:

"Attempt great things for God,
Expect great things from God."

BUSINESS MANAGER'S REPORT.

"*Lo, I am with you alway, even unto the end of the world.*" Those were the last words spoken by our Lord before His ascension, and the promise is precious indeed to those who often feel lonely in the mission field, for it was given particularly to those who should go forth "teaching all nations."

But the promise means *more* than fellowship; it means success in God's sight, the relieving of our minds from *all* anxiety, if we but trust Him; the solving of our daily problems by an unseen yet ever-present Friend, though we may not always understand the manner of their solution; it means power, for the promise was but the corollary of His earlier words: "All power is given unto Me in heaven and in earth: go ye therefore . . ."

We at the "Press" have been very conscious of His presence during the past months, and the most sceptical of men would be hard tried to find any explanation of the provision that has been made for our needs.

PRINTING DEPARTMENT.

May I give one instance, in connection with the new Psalters for the American Mission (37,500 copies altogether of three books, containing in the aggregate nearly twelve million pages). The compilation of the books was completed in the early part of 1916, but when the Mission approached us we had very little paper in stock unallotted. Eleven hundred reams were required; where were they to come from? But provision had been made. We found the exact quantity in an unexpected quarter, and at a very reasonable price. Since that time the cost of paper has multiplied *eleven times*, and had the enquiry come a week later it is extremely likely that the production would have been impossible, and the native Church would have been without Psalters. A year later the printing of the three books was completed: we needed board for binding. Again the supply came, and only a *month later* the same agent wanted to buy it back from us at double the price!

At that time we anticipated contracting the whole of the binding outside, but just then a donation came from England to equip

a new Binding Department, and we have been able to do the whole of the work.

And so the story could be continued beyond the limits of "Blessed be Egypt"; for, to quote the words of St. John, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Lo, He is with us always.

The output of new books and reprints for our own Publication Department and other Missionary Societies continues to be larger than before the war. One essential thing is that the price of Arabic work should be kept down: otherwise the books are too expensive for sale or distribution. How is this to be accomplished with paper at 2d. a sheet? Well, the amount of commercial and army printing has steadily increased, and whilst we do not charge extravagant prices, the small margins multiplied have covered all our "establishment charges," and, with a stock of paper from last year, we have been enabled not to charge very much more for Arabic work than before the war. Prices *must* necessarily rise when our present stock of paper is exhausted, but we are confident that our friends in the homelands will increase their support as the need grows greater.

Referring to work done for Chaplains to the troops: they have over and over again expressed their gratitude for the service rendered by the "Press." Just recently we produced a *Hymn-book in Welsh* for a Brigade in Palestine, and they were surprised that they could get it printed in Egypt. Without a Welshman on the staff, it can be imagined that the proof-reading was a somewhat laboursome task. There were 64 pages in it!

Just at the moment we have in hand 20,000 Hymn Sheets for Rev. John McNeill and Mr. William Bradley, who are leaving for meetings with the troops in Palestine. Mr. Bradley is also taking with him some 35,000 booklets and leaflets.

"The Christian Soldiers' News Sheet" (16 pages monthly), edited by Mr. Alex. W. Bradley, which consists entirely of Reports and Letters from men in numerous "Prayer Triangles" and "Fellowship Circles" in Egypt and Palestine (many of them scribbled in the heat of recent battles), has been an inspiration to many. Copies have gone all over the world to cheer the loved ones who wait. Very many hundreds of men of the army in Egypt during the past few months have been led to decision for Christ.

We printed "Historical Sites in Southern Palestine," by Mr. Victor L. Trumper, of the Palestine Exploration Expedition, a summary of the Biblical names, references and histories of places visited by the troops, and 10,000 copies were sold in less than a month. We have now in hand a similar book on Central Palestine.

We had almost completed the printing of "Baffled to Fight Better"—a summary of the lectures on the Book of Job, given by Rev. Oswald Chambers to the troops in Egypt—when Mr. Chambers was taken ill, and in a few days passed away. He had accomplished a wonderful work in Cairo, reaching and convincing men, by his ability and love, who were untouched by ordinary meetings. Thus the book became a prized memorial of him, and a second edition is in hand.

During November and December we produced 60,000 Christ-

mas Cards (nearly all of them with original photographic prints mounted, and all tied with ribbon!) for the men to send home. They included the "official" cards for the Australian Light Horse and the Imperial Camel Corps. In the latter case the cards, after an adventurous four days' journey by camel from Gaza, arrived at Ramleh, where the Corps was fighting one of the last battles before the fall of Jerusalem. In the midst of heavy shell-fire and pouring rain the envelopes were addressed home and taken back by the same messenger to post.

As a result of the long delay in the delivery of the December mails to Egypt, the "Forms of Service" for the "Week of Prayer" did not arrive in time, but we were able to help Bishop MacInnes in the matter by printing very quickly several thousand copies from one advance proof which fortunately came. Some of them went by a special motor-cyclist despatch rider to Jerusalem, and were used in the Cathedral there on the Special Day of Prayer.

For Christmas we printed a sheet of Carols, which the troops were delighted to have. We little know the difference it may have made in many a camp to have the old-fashioned songs of the Nativity sung.

Space will not allow for the mention of other items of work, but I think our friends will judge that the "Press" is meeting a great need, even apart from our own Publication work.

Complete statistics will appear in the next issue of "Blessed be Egypt," but it may be mentioned here that the total value of work done in the ten months of our Financial Year, ending January 31st, exceeds by £1,000 the record for the *twelve* months preceding.

We cannot do very much more until our works can be enlarged. Five years ago it was thought that the building would be adequate for all requirements, but God has done for us more than we believed possible. A second storey on the new building will cost £1,000 to erect and equip, but our expectations are from Him.

DISTRIBUTION.

It was reasonably expected that the circulation of our Christian books would decrease during the war, owing to the fact that so many countries are closed altogether to them. The contrary has, however, been the case. In 1914 we circulated 123,000 books (*i.e.*, Nile Mission Press publications; none of these figures include the thousands of books printed for other Missions); last year the total was 147,000; but in the *ten months* of the current year we have sent out 218,000 copies, including 95,000 tracts and leaflets in English, distributed to the troops.

In the latter connection we received the following letter from Cape Town a few days ago:—

"My wife and I have just received a letter from a son of ours, who is only 17½ years of age, and who is in the S.A.F. Artillery. In this letter he sends us a copy of the issue of a couple of poems by Oxenham, published under the title 'A White Hero,' and we wish to express our sincere thanks for same, as our boy says it has made a big impression on him.

"He has been brought up to look to God for the strength He only can supply, and is more willing to give than we are

to receive very often, and it is with thankful hearts that we find such help being extended to our boys so far away from home, and its direct influence."

The above was written by a well-known business man of Cape Town.

We have indeed cause to rejoice in what has been done, but in the matter of circulation we feel that we have hardly commenced. It is in this connection that the whole-hearted co-operation of the missionaries is essential. Almost all use our books, but very few do what might be done in the way of distribution. The principal difficulty is that so few missionaries have money which they can afford to spend for this purpose: they are willing and anxious to distribute, but only a very few have funds from their societies for literature. We are praying that money may come for the purpose of "Free Grants," but in the meantime we are asking missionaries to co-operate with us by preparing plans for wider distribution, and to put the matter specially before their societies.

OUR STAFF.

Of our present staff of 69 (not including Colporteurs), 21 are Protestant Christians (including 2 Hebrew Christians), 7 adherents of the Syrian Orthodox or Greek Churches, 9 Copts, 1 Jew, and 31 nominally Muslims; but at one of our meetings it is difficult to distinguish between them. All listen so eagerly and sing so heartily. Until a month or so ago there were several of the older Muslim workmen who preferred to work rather than to attend. A change has gradually come about, and before the Week of Prayer we received a unanimous request that there should be a meeting every morning from 7-30 to 8 o'clock. Of course, we agreed, and the week extended itself to a fortnight. *Every* workman attended, though it was quite optional, and to emphasise the spirit of conviction that is evident I cannot do better than just give extracts from several letters which Mr. Goldsack received when leaving for India last week.

Nominally a Muslim :—

(When he first came to the Press, about a year ago, he caused a disturbance one morning by laughing during Prayer-time).

"Thank God for the two addresses given to us by Mr. Goldsack: in the first one he asked us to be ready to meet the Bridegroom (Jesus Christ), and told us that our lamps must be always alight, so that the door may not be closed against us, and in the second he gave us the great prophecies about the Kingdom of Jesus Christ. We cannot apologise any more for ignorance. Thank God for these spiritual gifts through Jesus Christ."

Another Muslim :—

"Since coming to the Nile Mission Press I have realised how great have been my sins in the past—lying, drinking and uncleanness—and when we were asked to give testimonies I felt compelled to confess all the truth, because if I told only of the blessing received, without confessing, it would be but as lies before God and man. So I dare to confess my sins,

B

and to ask prayer that I may continue to overcome. I truly repent of my sin, and it is said in the Bible that there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

A Franciscan :—

"Before I was a nominal Christian, as were my father and my grandfathers; but, thank God, I have been convinced through the addresses I have heard, and especially that of Mr. Goldsack. May God enable me to produce good fruit."

A Copt :—

"I never knew that I was a sinner, and a real sinner, until you spoke to us. I was ignorant and a drunkard, but your last address influenced me so greatly that my heart became as fire, and I thanked God that I then found the way of salvation."

Mohammed :—

"Mr. Goldsack gave us a big portion of the Words of Grace and the Spirit of Grace, and taught us from the Bible clearly about the only Redeemer of the world, Jesus Christ."

How often we wish that our friends at home could "drop in" and see us at work!

Our Printing Foreman, Yaqub Eff. Issa, came to me the other day simply overflowing: he spoke of the wonderful difference in the spirit of the men *in their work*, and said that "they never shout at one another now"; and I can assure you that is a pretty severe test, even for the Nile Mission Press.

I do not think that of the 31 Muslims (nominal) there is a single one who does not secretly believe the Gospel. Their difficulty is just to throw off the shackles of tradition. Oh, that we may lead them further. The responsibility of it sometimes weighs one down, until we remember "I can't, but He can," and "Lo, He is with us *always*."

HOWARD J. WEAVER.

February 10th, 1918.

The Bishop said: "We have many causes for thanksgiving on the completion of another year's work. In spite of many difficulties, lack of transport, scarcity of materials and high prices, the work has gone forward very remarkably, as testified by figures we have just heard from Mr. Weaver. Specially interesting to note how big a proportion of the total number of pages printed has been occupied by religious and spiritual subjects.

"This Annual Meeting is always a particularly delightful one, for we meet as a company of friends, all interested in the work of the Nile Mission Press. We do not only come to hear what is being done, but to thank God for what has been accomplished and to be stirred up to take more effective part in what is our own work. Many missionaries throughout the world say they could not get on without the British and Foreign Bible Society. No missionary in Egypt can get on without the Nile Mission Press.

"We are all equally interested, and all, I think, feel it to be one of the ways in which we—of many different Churches and

Societies—can co-operate in actual work, as we are learning to do at our United Monthly Meetings, in prayer.

"Then the interest of the work is in itself very great. One receives swarms of magazines nowadays, but I, at any rate, never fail to go through 'Blessed be Egypt,' from cover to cover, every time it appears. I may not read every word, and I might not pass an examination on all it has contained during the past year—perhaps even Miss Van Sommer could not do that—but it is a never-failing interest to follow the work of this Press, as shown in the quarterly reports.

"We must give thanks to-day for Mr. Upson, and the influence he is wielding. It is a little short of marvellous that he can not only control and direct the Publication Department, but also find time and energy to carry out those remarkably interesting and useful journeys in the highways and byways of Upper Egypt. Much credit is due also to Mr. Weaver and the rest of the staff in the management of the Printing Department, who, by their loyal and steady work here, help to make these journeys possible."

"On Business."



COLPORTEUR who "evangelises" well and sells but few books, or one who sells well but talks little, which is the more useful, looked at all round?

It is difficult to say. Of course, the *beau ideal* is a man who is (a) continually preaching the Gospel to individuals without gathering crowds; (b) always travelling widely; (c) a successful salesman. After all, we want the books to get into the hands of the people.

Benha station (American Mission) has been experimenting upon a colporteur of the first class mentioned in my opening sentence. S—— (as we will call him) is a young man, who, some few years ago, was a Muslim inmate of Tanta (American Mission) Hospital, and while there was spoken to by Mrs. Pollock. After a time he decided for Christ, and at once began to feel the effect of his great decision, suffering many things at the hands of his relatives.

Rev. R. W. Walker brought him to me, as he was too young at present for an evangelist, and, after examination in Cairo, we decided to give him a trial, appointing him to the Benha Province which is one of the smaller ones, and Mr. Walker is hoping to baptize him quite shortly, if he shows signs of really settling down.

In the course of a short journey across the Delta, "on business," the writer spent an evening at Benha listening to the account of S——'s early attempts. On receiving a friendly warning against getting involved in too much controversy, he whipped out his well-worn pocket Testament, and promptly turned to 1 Peter iii. 15. "How, then, am I to obey that verse?" said he. We pointed out that "giving a reason for the hope that is in us" is a very different thing from controversial argument, and that the former is not only praiseworthy, but fully expected of him.

Who will take up S—— and pray him through? (Some three or four years ago a lady wrote from Canada to say that she would

take up N——, our then Muslim convert colporteur, and "pray him through," and much joy must have been hers when she read in this Magazine that N—— had been baptized in Cairo, after a good confession for Christ in the Sudan, far south of Khartoum, where he had been sent for part of his training in the Egyptian Army). S—— is full of zeal, and, from one point of view, worth two of the evangelical Coptic colporteurs; but, alas, he has, at present, not yet learned that fine old word "gumption." We wish that we had our Colporteurs' Training Home in working order, and wish that S——'s old disease (Bilharsia) had left him stronger, physically. Since his appointment as colporteur, the doctor has told him not to walk so much.

Next day, at Mit Ghamr, where the American Mission have an evangelist stationed, and where they have had a school for the past twenty years, two colporteurs were in waiting. The new Zagazig man, whose name is Iqlâdyus (Claudius), is a full communicant of the Evangelical Church, but, nevertheless, has caused us quite a good deal of trouble through "crookedness." He has now been given "one more trial," this time in the Zagazig Province (Rev. S. A. Hart). As he has a brother at Mit Ghamr who is respected by the missionaries, that town has been added to his district to give him the benefit of his brother's example and advice.

The other man's name is Negîb, and his district comprises the large Daqahliya Province, together with the ancient municipal town of Damyât (Damietta). One was pressed to stay to dinner at Mit Ghamr, but it was a "business" trip, and only a short call was made.

Crossing the river to Zifta, the writer went on to Tanta, with two objects in view—(1) To cheer up Daif, the colporteur of the large Gharbiya Province, and to dissuade him from leaving the work; (2) to inspect (by special permission) the new method of colportage organisation introduced by the British and Foreign Bible Society. Having succeeded in effecting the first object, we went on to the Tanta Bible Depôt, recently opened, and were exceedingly interested in the very detailed method of organisation, by which an English missionary spends his whole time travelling with the six Bible colporteurs, "inspecting" them, instructing them, etc. (though some of the men have been in that service for many years). This ought to bear excellent fruit in time, though very expensive (financially). Stefânos Effendi, our N.M.P. colportage assistant, obtained permission for still more detailed examination of the system all day the following Saturday. Alas, *we* have neither the man nor the money! And in Upper Egypt the distances are too great to gather all the men to one centre, as at Tanta. For example, the colporteur of the Giza Province lives well over 400 miles from the Kena man, *i.e.*, the distance of Edinburgh from London. In addition, all railway fares have been increased by 50 per cent.; this is said to be "owing to the war," but there is a possibility that they may *never be reduced again!*

On to Alexandria, where the writer preached on Sunday morning at the American Mission Church on the subject of "Spiritual Power," and in the evening gave an address in English (by special request of the Christian Endeavour Society) upon "The Nile

Mission Press—its founding, history, ideals, present achievements and future aims."

Next evening found me the guest of Rev. W. T. and Mrs. Fairman, Shebin-el-Kom, and the Tuesday morning was spent over the detailed survey map of Menufiya Province, explaining to a new and quite young colporteur how to pick out the "agricultural roads" from village to village, and how to make the most economical trips. We have since heard that this boy has already been to lots of places not visited before. Such pioneering work does not pay financially, but it "pays" *spiritually*.

Who will volunteer to be a prayer-colleague to a colporteur? The man's name and location can be sent to the one who undertakes to "pray him through." May not Mrs. Head's beautiful lines apply to such a case—

"Stir me, Oh! stir me, Lord, till all my heart
Is filled with strong compassion for those souls,
Till Thy compelling "*must*" drives me to pray,
Till Thy constraining Love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire."

November, 1917.

A. T. U.

P.S.—A postcard arrived on December 10th from S——, telling us, with much joy, that he had been baptized the day before.

Translating a Great Book.

"**W**HY do you translate so many books?" said a missionary. "Why not write originally, as they do in India?"

The reply was something to this effect: "Give us the men to do it. Give us an Egyptian Imâd-ud-Dîn, like the Indian who left off writing at a certain stage because, forsooth, he said he had now covered the whole field with his original writings! Whenever we can get a work originally written, even upon a syllabus specially drawn up in our office, we always prefer it. But if this be not possible, and if there be something good exactly on the subject, in English, by all means let us make use of it, on condition that we are given a free hand to *adapt* it to Eastern needs."

There are also certain masterpieces of thought which could never be excelled or even rivalled; it was the privilege of Syrian Christians to revel in many translations of this kind, albeit, somewhat difficult for Egyptians to follow. Then came the war, and the Beirut Press has now been shut off from us for three and a half years.

One such masterpiece is "The Christ of History," by Dr. John Young (Beirut, 1890), and a fitting companion volume is Professor Carnegie Simpson's "The Fact of Christ," which we have published this autumn.

The present writer found Dr. Simpson a thought-compelling master, not so easily rendered into Arabic. There were Latin, Greek, French and German quotations, but that was not the difficulty—friends helped to polish those; one young clergyman kindly giving half an hour to talk over the mystic idea at the back of the

last three words of the quotation from Clement of Alexandria. Nor was the difficulty a theological one; while as for the classical and scientific allusions—well, books of reference exist for the purpose of refreshing one's memory upon just such points. Just two or three out of many:—"Pre-Copernican Times" (look up date of Copernicus in Haydn); "The author of Literature and Dogma" ('Phone a literary friend, he will remember if it was Matthew Arnold or Herbert Spencer); "The Author of *In Memoriam*" (Better add a footnote to say that that was Tennyson); "The quasi-Arian view of Jesus" (A short footnote, to give date of the Nicean Council, 325, and Arius' view of Christ will be useful in the Arabic).

Then again, Gautama (Buddha), Aristotle, Bacon, Socrates, Spencer, Martineau, the Matterhorn, Edelweiss, etc.—all these have been heard of by reading-men in the East, or, at the very outside, a small explanatory footnote may be added. No difficulty there. Where, then, is the difficulty?

The difficulty lies in the inability of the Oriental reader to understand the changes of *style*, to know when to follow the learned lecturer most literally, as he insists upon solid ethical—nay, eternal—truths which cannot be gainsaid, dealing, (e.g.) most feelingly with the wickedness of sin and the problem of forgiveness; when to make a slight "mental reservation," as, for example, in the reference to "the well-known *dictum* that the Christian religion has been tried for eighteen centuries, but the religion of Christ still remains to be tried"; and—by far the most important—how to recognise the gently sarcastic touches when they occur.

It has been said of the English that they take even their pleasures seriously; but surely our Near-East readers take things much more literally (and therefore more seriously) than we do. The first rough, preliminary draft upon which to build my Arabic translation was made by a young Government official, who has passed his examinations and has a very good knowledge of English, yet he failed, most times, to detect Prof. Simpson's lighter touches. For example, on p. 16, the Professor says: "On what a false scent those apostles put us! We are all *dérailés*!" While the meaning of the last word gave him no difficulty, yet he entirely missed the point, by understanding that, as a matter of fact, we *are* all off the rails because the writers of the Gospels misled us! Needless to say, I have translated the author's references to agnostic opinions in such a way as to leave the meaning quite clear.

Again: "How the old construction of Christianity is (in fiction) so helpless after half an hour of squirearchical talk." That long word gave my assistant no trouble, but he entirely missed the point implied by the words in brackets.

On p. 15: "It (Christianity) was strangled in its cradle." Now any intelligent reader of the English can see that the lecturer (who is quite orthodox) never made that remark as from himself, but merely stated that *Modern Criticism* (i.e., the prevalent Agnostic tendency) had said it, which is a very different thing. It was necessary in the Arabic to make it very clear (by shortening the sentence) that the lecturer was *quoting* a remark, not making one.

There were other risks which experience of Eastern ways of

thought taught us to avoid. For instance, on p. 28, "The secular, historical greatness is unparalleled of the man whom a Roman historian dismissed in a sentence." It seemed to be wise *not* to inform the Oriental non-Christian that Tacitus gave no more attention to Jesus Christ than merely to mention Him in one sentence.

"This world is really not the world for worldliness." A remarkable sentence this, calling for thought; in fact, many of the sentences of this great book call loudly for a second or a third reading. Turn back to the beginning of this paragraph, and you find that the speaker refers to "the flux of things" making it difficult to secure and keep riches, fame, etc.

"And spiritual truth is not so reached with reality and certainty." Here everything depends upon italicising the word "*so*," i.e., in *that* way—"driving truth at the point of the bayonet"—spiritual truth is not reached by *that* method of propagation. A small point to the Englishman, who says, "Of course not!" but important to the Muslim, who may (perhaps) be led to ask himself, "What about the spread of Islam?"

"A writer of inspired insight, who seized his pen, and, without argument or explanation, wrote: The WORD was GOD." Now, in the Arabic, by a slight touch, we have tried to emphasise the fact of St. John's inspiration, in this way—"A Christian writer of far-sight, or, rather, having a revelation from God, seized his pen, and, without argument . . ." etc.

Then Burns' lines on p. 133:

"What's done we partly may compute,
But know not what's resisted"—

reads: "What they have committed we may know to some extent, but we are not able to know what (temptations) they have resisted." The word "*they*" helps the Oriental reader to realise that we are speaking of the sins of *others*.

"But the plea cuts both ways. In myself I know what's resisted." Here one had to supply an explanatory footnote: "An argument, like a sword, has two edges or faces; with one you cut your opponent, with the other you may wound yourself; and it acts positively, just as it acts negatively, for I know about myself (what I have resisted) far more than I know about others." (Cf. Romans ii. 1-3).

The expression quoted from Goethe, "the *greyness* of all theory" (p. 90), becomes, in Arabic, "the *coldness* of all theory." Grey is not a distinct colour here (is it elsewhere?), and, in any case, the author wished to show, by comparison, "the glow and verdure of life." Then, it seemed to me, that "coldness" and "warmth" were the pair of terms needed.

The reference to "Cur Deus Homo?" suggested a one-line note to the effect that the Arabic translation of Anselm's famous book was published by the Beyrut Press. And so on, *ad lib*.

Prof. Simpson is interested in this translation, and has written a kind letter, giving permission on behalf of himself, as author, and Messrs. Hodder & Stoughton, as publishers, of the original. Should he ever read this informal chat, I do not think he will disagree with the conclusions arrived at. The point is, of course, to put *one's self* in the place of the reader, who is, in this case, a native of the Near East, and not necessarily a Christian. Can this be done?

I do not think it irreverent to apply, to such a "holy quest," Luther's words in his Commentary on Galatians iii. 13, given by Prof. Simpson on p. 157. Luther represents God as saying to Christ, "Be Thou Peter the denier, Paul the persecutor . . . briefly be Thou the person that hath committed the sins of all men."

May not a translator humbly pray that he be enabled (while translating) to "become the reader," *i.e.*, to stand where he stands, to look as he looks, to think as he thinks, and thus help him to see that "the final meaning of the Fact of Christ" is Christ's power to forgive his sins, and therefore Christ is Lord and God.

"Who is sufficient for these things?"

"Our sufficiency is of God."

A. T. U.

P.S.—This book, towards which the American C.L.S. donated L.E.30, met with an instant demand, and I have already had personal interviews with four of the chief Bishops of the Coptic Orthodox Church, who gladly accepted bound volumes, and have also presented other copies to several pastors and to twenty-one theological students of the American Mission. I am sorry to say, however, that our Publishing Funds, at the moment of writing, are quite low; but in this respect also "Our sufficiency is of God."

A. T. U.

Girls in Egypt.

BY M. REEVES PALMER.



WE listened to her story with saddened hearts. It was an only too common one. Married as a girl of twelve or thirteen years to a man ten or fifteen years older than herself, the glamour of the marriage festivities had quickly faded, and a life of sordid misery began. Her husband proved to be, even judged by the low standards of Moslem women, "a bad man," and cruelty and neglect became her daily portion. When her baby girl was a little over a year old he divorced her because of some quarrel with her parents over the furniture which had formed her marriage portion; and she returned to the comparative peace of her father's home. Poor though that was, she was far more fortunate than many, in that it was open to her, and her share of the poor food was given ungrudgingly.

But when her mother told us that the husband, after trying another wife, wanted her to return to him, and added, "I don't want her to, for he is a wicked man and has been very cruel, but she insists upon it," we did express some surprise, and asked the daughter why she wished to do so. The answer was, "I do it for my daughter's sake. I have no son, and if I marry another man, any sons I may have will only be her half-brothers, and neither they nor my husband will care for her. If I go back to her father he will be unkind to me, but if I have sons they will be my daughter's own brothers, and bound to take care of her." And so the girl—she was only about sixteen years old then—

could see no better future, and no surer way of providing for her child than by securing her own certain misery.

Come to a farm a little distance away, inhabited by a number of families, all related to each other. The head of the clan is a middle-aged man of fine appearance, the typical benevolent Moslem sheikh of travellers' stories. He has formerly had but one wife, to whom he is tenderly devoted. She, alas, has no children, so he looks round for a likely girl to take the place of second wife. (He will not, as is usual, divorce the first wife.) He pitches upon an educated girl, who is employed as pupil teacher in a Mission school, and whose father is a fairly enlightened Moslem. He must be, indeed, for the girl has been allowed to go to and from school daily (veiled, of course), although she has reached her fifteenth year. The whole affair is quickly settled, the sheikh pays down £50 cash "towards the furnishings," a fair proportion of which goes into the pockets of the girl's father; and, with only two days' warning, school days are over, and our bright, happy girl is shut up in the dark, confined courtyard and three rooms which comprise her father's house. The wedding follows in about six weeks, and after the tedious week of excitement, tom-toming, etc., the bride is taken to her new home.

All are prepared to make much of her, even the first wife has decided to make the best of it, and waits on the new-comer to do her honour. But—no going out from the two rooms that form her special apartment and the tiny courtyard into which they look; and no interests except the tiny gossip of the tiny community, in which the new bride is the only woman who can read, or who has ever been near a school. Her health fails, and her husband loses patience; she pines for home, and her mother, neither wiser nor more generous than other women of her kind, intrigues to get the first wife divorced, and her own daughter made the principal wife. These intrigues do not succeed, but recoil upon the bride herself, in the shape of beatings from the husband and dislike from the other women. There is no redress, even the usual safeguard of requiring that the bride's furniture be settled upon her has been neglected by her father; so there she is, a bride of less than a year, lonely, saddened, terrified, her spirit broken by the fear of being turned out of doors with only the clothes she wears, to make a living as best she can.

Just one more example, and a rather more exceptional one, for this time the girl is a Copt. She was married as a child of eleven years to a man much older, taken from a comparatively refined home into the heart of an ignorant country village where hardly anyone could read, where her husband expected rough field work from her, and beat her when her strength was not equal to it. Here, however, there was protection, for her father was able to take her from the hard surroundings and keep her at home. There she is now, not more than sixteen years old, but one would judge her nearer thirty. Another of the victims of the pernicious custom of early marriages so prevalent throughout Egypt.

Such pictures as these, and far sadder ones, could be multiplied many times from villages and towns all over Egypt. It was to such as these Christ came, and to such as these that He sends us with His message of joy and peace, of satisfaction that no earthly circumstances can spoil, and the heavenly hope that

becomes infinitely real to those who have but little earthly comfort. The bride in that lonely farm finds her one help in her Bible, although she has never gained courage for open confession of faith in Christ; perhaps has hardly, until recently, felt her need of Him, for life was not difficult in her old home, and she was popular with her school-fellows.

The Copt also, not being confined so strictly to the house as a Moslem, is able to come to women's meetings, and drink in the truth hungrily week after week, though she cannot read herself. But what about such girls as the first mentioned? She has never been to school, so cannot read, and has never learnt of Jesus Christ and His love to her.

The only hope for such as these is to visit them in their homes individually, and teach them step by step; slowly, indeed, for their minds are very dull, till they too "see Jesus." But this takes time, and strength, and the workers are few, even in the places that are touched; and what of the thousands of unoccupied towns and villages!

"Pray ye therefore the Lord of the Harvest that *He* thrust forth labourers into His harvest."

Through the Eyes of a New-Comer.

[With apologies to those who know, when the new-comer only guesses and wonders.]

TEN years ago, by a window that looked on to a wintry avenue of elm-trees, I read a book that seemed full of burning sentences.* It was the record of a life blazing with so fierce a flame that even the cold black and white of the page seemed to glow with intensity of conviction and passion of devotion. Such phrases as these, or rather the facts that they stood for, blazed themselves in and could not be forgotten:—

"The great language of Arabic which binds together the continents of Asia and Africa."

"Next to the English language, Arabic is read and revered over the widest area of the earth's surface, and as to the actual number of those that speak Arabic there are at least fifty millions of souls."

"The providential position of Cairo and opening in Cairo for developing a great literary campaign for Christ."

It is only a natural outcome, though reached by devious ways (as though the heavenly Leader would have no opportunity for us in infantile cocksureness to say we found the way or made it for ourselves), that Miss Van Sommer should write to-day asking a recruit in Cairo to take the readers of "Blessed be Egypt" into confidence about the hope of Arabic Christian literature for children.

Although such writing is far from easy, I know that any attempt to sketch for you a landscape of hopes and fears will be rewarded; men and women of experience will see where guidance

* "D. M. Thornton," by W. H. T. Gairdner, published C.M.S., London.

is needed; men and women of prayer will see where to concentrate their help.

As regards the children, then, the constituency (to use an ugly word) for our literature, let me try to give the bold outlines as they strike a new-comer, looking at Egypt only, though, please God, our work will never be for one Moslem land alone.

The child readers of this country are divided, amid many lines of division, by the great cleft running through all Egyptian life, between those who have a Westernized schooling, and those who are taught only in Arabic and the ways of old.

The children taught in Western ways have had the great and awakening experience of learning a European language, but we are not to suppose that the majority of them, especially among the girls, are thereby made free of a Western literature. It is one thing to stagger through "The Tale of Two Cities" as a class-book at school, and quite another to read Dickens for the joy of it at home. Yet are they not any longer pure children of the East. Their houses tell the tale of mental change, as one is received in guest rooms where divans have given place to gilt-legged chairs, and served with biscuits laid on crochet mats. Here it is easy to be regretful and sentimental, as the riot of colour that charmed us in an Eastern shawl makes us wince when carried into frangi dress and upholstery. The approved type of ornate furnishing reminds one of nothing so much as of the "Illustrated London News" engravings of exhibits at the first Great Exhibition in the Crystal Palace. And yet when all is said, how many good men and women were bred up in what seems now the stifling ugliness of those not so far away days.

A children's Christian literature committee will have to seek understanding and appreciation of whatever spiritual stir and aspiration lies behind the craving for oleographs and gramophones. It will have to ask for delicate sympathy with the isolation (perhaps unrealized) of those who, losing their heritage in one world, have not fully entered into another. "They don't want to hear stories of poor children, certainly not of fellahin," said a government teacher; "all their heroes should be princes and princesses." We may have to alter the trappings of our stories, but the heart of the message remains the same, among the great simplicities, the Life and Death of a Village Carpenter. How shall they, with their new urbanity, learn to see Him Who for their sakes became poor?

It must be remembered that among the children with a Westernized schooling are most of the rising leaders of the Church of Christ in Egypt. Can you by thinking back estimate at all the part which books played in your Christian training as a child? How far they helped you to think thoughts learned from Christ? Not only hymn-books and "Sunday stories," but the "week-day" ones as well, steeped in Christian thoughts of right and wrong, fair play and chivalry. That is some measure of our responsibility to the Christian children of this land, growing up as they are in an atmosphere antagonistic to their most holy faith. The responsibility may not, cannot eventually rest on a department of a mission press, but a children's literature committee could not fail to seek for sympathy and counsel with any publishing body that sought to meet this sore need of the Church in Egypt.

One sometimes finds here in our mission schools, as in too many Sunday schools at home, an almost appalling glibness and letter-perfectness in the stories of the Gospel, without any answering dimness of awe in the children's dark eyes. Carried on into older life this makes for the lack of worshipful reverence which the Christian leaders of the country so deplore. Our children's department will look for much guidance in this matter of fostering the spirit of wonder and reverence in Egyptian children, as in many other matters, to the committee of the World's Sunday School Association, whose missionary, the Rev. S. Van R. Trowbridge, must be one of our leaders in all children's work.

It is possible that in our town schools the lack of wonder, which seems such an injury to the most precious part of the child spirit, is partly accounted for by divorce from the child's natural wonderland of nature. An education which aims at the mastery of a foreign language, as well as of the classical grammar of Arabic, places a natural stress on "Words, words, words"; and this fits in with the tradition of Eastern study, so that we are in danger of breeding a vast clerical class. Is it possible that Christian literature can do something to carry the children back into the wonderland of things, moulded by the hand of God, and painted with the colours of the rainbow, round about the throne?

With the second type of child-readers, those taught only in Arabic, we find ourselves in the old world in the East. Yearly the kuttab, increasing both in number and in efficiency, turn out more bright-eyed village boys fairly well able to read. Our concern in the Children's Department is with such before they go on to become Azhari students or village officials or patient tillers of the soil.

With such readers the question of language will be a vital one. What is the extent of their classical vocabulary? How strong and of what value is the appeal of words, half understood but wholly admired? (The writer remembers a passion for *Areopagitica* at the age of eleven, not from any precocity of understanding, but from the appeal of fine words.) How does this compare in value with the homely appeal of common speech? Egypt, being still a country of reading aloud, how far should we write not only for the readers but for a wider circle of unlettered listeners? How far should we seem to degrade our subject by using words exactly as they are used in talk? "Who shall decide where doctors disagree?" Missionaries of most experience give very different advice, bewildering indeed to raw recruits. One thing seems to emerge clearly. The majority of the people of Egypt live in villages and small country towns. We who have the luxury of language study in Cairo must beware of a too town-made vocabulary. The words of the Book of Genesis are closer to the daily life of the greater part of Egypt than more abstract nouns of the leading article in the newspaper. Though in neither case have we the language of common speech.

While the Bible stories are still both "quick and powerful" and near to these country children's lives, it would seem of first importance to make them familiar to such as can read. It is interesting to note the recent output of Scripture portions by the Nile Mission Press and Church Missionary Society. Are they intelligible to boys from a village school without some word of comment?

Could some plan be devised for getting them to the readers in ordered sequence? How far have we tried to secure intelligent help in distribution from the Christians of Egypt?

The last couple of paragraphs contain eight question-marks, and fairly represent the writer's state of mind. The interrogation marks might wander on over many pages, but enough has been said to show that this question of children's literature, whether as regards authorship or output, or the very difficult question of sale and distribution, is not a question limited to one small department of the Nile Mission Press, guided by never so wise a committee. The matter is vital to the life of the Church of Christ in Egypt, and the prayers that we should ask for are not only that we in our ignorance may be taught to serve efficiently in a department by a mission press, but that the Church in Egypt, in all her variegated life and thought, may hear a common call to service, and arise to feed His lambs.

CONSTANCE E. PADWICK.

Market Meetings.



OUR "Market Meetings" are so-called, not because they are held in the market-place, but because they are for the people coming and going from the market. Almost every moderately sized village has its weekly market, to which the peasants and others from the surrounding villages go with their produce, and dispose of it to each other with the usual haggling, and much use of the expression, "Sully ala neby" (Pray for the prophet).

The Mission Station compounds at Belbeis and Shebin-el-Kanäter are situated close to, and on the road to the market enclosures, thus affording good opportunities of bringing the passers-by under the sound of the Gospel. In our own station at Shebin-el-Kanäter our dispensary building is situated at the side of the main road; the men's waiting-room is arranged with a large special door opening direct on to the road. Each Sabbath morning at ten o'clock, after a time of prayer with our native helpers, this door is thrown open, and we take up our position directly opposite, flanked by a disreputable-looking "baby-organ" on the left, and by a respectable-looking native evangelist on the right.

We open the swell full, work hard at the pedals, the consumptive lungs of the "baby" take a deep breath, and then obligingly wheeze out any tune you are capable of putting into them. The tune may be Scotch, English, Irish or Welsh, with additions from the allied nations, and all blending into one harmonious whole by a judicious mixture of Egyptian melody; our endeavour is to make a joyful noise, and at the same time convey something of the Gospel message in the singing, so that the people may be attracted in. Very little attracts a crowd in Egypt, and on one occasion, when the tune-book was not forthcoming, we got them in by playing scales; any musical noise seems to please them, as their "ear" is scarcely sensitive enough to distinguish between Macpherson's Lament and the Wedding March!

The meeting is of the open-air type—free and easy; the audience may come, and the audience may go—which it often does—but the speaker must go on. One must never be discouraged if suddenly left speaking to the empty benches, as frequently happens, especially when perhaps you think you have the sympathy of the listeners, and then, as you lift up Christ, and Him crucified, suddenly a Muslim will rise up with the cry of, "There is no god but God, and Muhammed is the Prophet of God," and sweep your congregation out with him into the road. On you go, and another congregation usually fills up the room again; it often happens that the would-be breaker-up of the meeting is told more forcibly than politely by the others to "shut up," and departs alone, muttering, "Astaghfar Allah el 'azeem, 'auwz bil-lah min el ku'fr" (I ask forgiveness of God, I take refuge with God from unbelief).

We do not, or very rarely, allow discussions during the meeting, as usually the purpose of the questioner is to get up a debate and so upset the gathering; at the same time we never refuse to discuss matters, but politely ask the individual to wait till the end of the meeting, or to pass into the enquiry room with one of us. Some refuse to do either, or to keep quiet, and they are firmly but kindly asked to retire, which they usually do without much fuss. Mostly, however, we get them into the adjoining room, where we have a splendid opportunity of speaking freely and straightly about the need of salvation and the way of it. We always endeavour to get a Muslim in by himself, it being difficult enough at any time to get him to reveal his real thoughts, and especially so if his friends are present. Nearly all of those we get into the enquiry room are willing to take a Testament away with them, and these we find, in after visits in the villages, are being read. Here is encouragement, for "My Word shall not return unto Me void."

We often find the same men coming week after week, evidently with the intention of hearing the message again; and how many confess that what we say is the truth, but how very, very few have grace to yield and surrender themselves to the Lord Jesus Christ. As one sits in the meeting and watches the throng through the open door passing along (as many as over one hundred per minute), what a living moving picture of Egyptian life it is—the young and the old, the sick and the strong, the blind and the halt, the rich and the poor, the clad in silk and the clad in sackcloth, all mixed up with donkeys, horses and camels, and all intent on the buying or selling of goods, and all, more or less, using the name of God continually, but with practically not a single real thought for Him and His righteousness.

The meeting often goes on for two or more hours; one after another speaking for, from a few minutes to an hour and half. I think the shorter bright free-and-easy address, with plenty of personal testimony to the saving power of Christ is more effective than anything in the way of a "sermon." Often one has gone with a "set" address only to find that it didn't fit in at all with the spirit of the meeting, and had to give some absolutely different message, or the same message of the Cross but put in a very different way. We never found much difficulty at Shebin-el-Kanâter in getting the people in until this last month, when, for

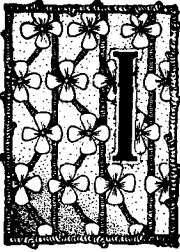
no apparent reason, the people will hardly come in at all, and so we go out into the street and invite them in; this latter method has nearly always to be employed at Belbeis, where the people seem to be more shy of Gospel meetings.

These "market meetings," like all other meetings for Muslims, need much prayer, and we ask for special remembrance in prayer, that they may be greatly used to win the Muslims for Christ.

ARTHUR Y. STEEL,

Egypt General Mission.

Mission Work amongst the Jews in Cairo.



It is now quite a year ago since we moved our Club-room for Jewish young men to the Nile Mission Press premises. Once or twice our work there has been mentioned in "Blessed be Egypt." There is therefore a direct link between the Nile Mission Press and the work of the London Jews' Society, and it is with pleasure that I avail myself of the opportunity of informing the readers of this magazine about work that is being done amongst the Jews of Egypt, and more particularly in Cairo.

In a Christian paper such as this there is, fortunately, no need to advocate work amongst Jews. Yet it may be wise to make a few preliminary remarks which may give some information to some of my readers of facts not generally known.

There are now, according to the latest statistics, over 13,000,000 Jews scattered all over the world. Of these, by far the greatest number, nearly ten millions, live in Europe—over six millions in Russia alone. As to their religious ideas, they may be roughly divided into three divisions: The *Orthodox* Jews, those who still cling to their old religious beliefs, who believe in the verbal inspiration of the Old Testament, and adhere to the system of Rabbinism and Talmudism. The *Reform* Jews, who, having seen that it is impossible for an enlightened Jew of the twentieth century to adhere to the teaching of the Talmud, accept the principle that "Judaism is a changeable quantity." They seek to reform what is out of date, but in their liberal-mindedness have also in many cases become rationalistic and atheistic. The *Nationalists* have as their one aim the re-uniting of the Jews as a nation; it is a political, and, alas, in the majority of cases, a non-religious movement.

One can safely say that almost every language under the sun is spoken by the Jews, but about three-fifths of them speak Yiddish, which is a mixture of the German of the middle ages, Hebrew and Polish. It boasts of a rich literature, both prose and poetry, and, thank God, a good translation of the Bible. It is a remarkable sign of the times that of late the Hebrew language itself has, as it were, come to life again, or shall we rather say

been roused from a centuries-long sleep. In Palestine boys and girls, young men and women freely converse, read, write, play and fight together in the ancient tongue of their forefathers. Is there anything that unites a nation more than a common language?

One more remark. There prevails a general opinion that mission work amongst the Jews is not very fruitful, much less so than that amongst the heathen and Mohammedans; that is however a mistaken notion. It has been carefully computed that during the last century some 250,000 Jews have been baptized into the various branches of the Protestant Churches, and the proportion of Jewish to Mohammedan and heathen converts, considering the millions of heathen and Moslems, was seven to two.

There are now over 64,000 Jews in Egypt. Most of these have immigrated from Europe since the opening of the Suez Canal. They are wealthy and poverty-stricken, educated and ignorant, religious and rationalistic, native and foreign, friendly and intolerant, speaking Arabic, Yiddish, Spanish, French, Italian, Greek, and scores of other languages. Half of these, 32,000, live in Cairo, the rest in Alexandria, Damietta, Rosetta, Suez, Port Said; in fact, in every one of the larger cities of the Nile Delta. Only the minority of them follow trades, as, for instance, the Karaites (*i.e.*, a sect which rejects the Talmud and adheres principally to the Pentateuch; they are the Protestants of Judaism), many of whom earn their living as goldsmiths; it is as merchants, clerks, and employers that the Jews of Egypt seek to compete with others, and get their money; and money (gold), to most of them, seems to be the goal to reach in life.

What have Christian missions done to impress them with the fact that the Triune God is a million times more worthy to be served than gold? that the service of the God and Father of their Saviour, Jesus Christ, alone can give true happiness and peace?

As early as the year 1821, Dr. Wolff, one of the most remarkable Hebrew Christian missionaries of last century, paid a visit to the Egyptian Jews. He states that he found then some 3,000 of them in Cairo, amongst whom about fifty Karaite families. In the year 1847 the London Jews' Society sent out two other missionaries, Lauria and Goldberg. Many Scriptures and tracts were distributed by them. A Cherem—a ban—was pronounced against the missionaries, but this only roused the spirit of enquiry. A remarkable thing happened the following year.

The cholera had raged in Egypt—200,000 had been carried away by this dread disease, and in Cairo alone not less than 9,000, and one of these was Mrs. Lauria. "The kindness and respect shown to Lauria in his bereavement was striking. Many Jews came to comfort him and to offer their assistance. Seven of them, dressed in black, attended the funeral. They allowed no Arab to touch the coffin, but carried it themselves, with the greatest respect and solemnity, out of the narrow street where Lauria lived to the main thoroughfare, where the carriage stood. They then went on to the cemetery, which is near Old Cairo." Happy the missionary who has to such a degree won the respect of those amongst whom he works!

In 1855, H. C. Reichardt succeeded Lauria. A Bible dépôt, as well as a school for boys and girls, were opened; the latter had, in 1861, an attendance of 178 children. Several Jews had been

baptized during these years, but, unfortunately, Reichardt had to leave; only the dépôt remained open, and in 1876 even this last link with the London Jews' Society was broken.

The work was recommenced in 1906, when the Rev. C. E. Thomas was sent out by the Society. He opened a book dépôt and mission room, and had the joy of baptizing several young men during the eight years he worked here.

Three years ago it was the privilege of the present writer to be stationed here, together with the Rev. M. L. Maxwell. It was unfortunate for the Mission when, two years ago, the latter felt he had to join the army as chaplain, for it is evident that one missionary with one colporteur cannot adequately cope with what ought to be done amongst 32,000 Jews. But it is war-time, and we hope for better things "after the war."

If the work amongst God's ancient people would be nothing else, it could at least be described as most interesting. It has its ups and downs, its encouragements and disappointments, just as well as any other mission work, but it is wise to look at the bright side, to count one's blessings, and to remember that where things do not always go as one should like them, it is very often owing to one's own lack of faith.

The work is at present carried on in the Book Dépôt, at the Club Room, in our own house, in the bazaars, the cafés and restaurants, in the streets and houses. Last year not less than 1,190 men visited the Dépôt. Not one of these would leave it without having been spoken to about some religious topic, and without having been given a tract. Up to the beginning of last year we have regularly held a meeting on Saturday afternoons, when an address was given in Arabic, which was then followed by free discussion. In the end not less than sixty-five attended this meeting. But Satan opposed our work; he always does so when Christian work begins to be successful. A young rabbi pronounced a *cherem* (a ban) on anyone who would enter our dépôt, and since then our friends have been afraid to come in great numbers.

In connection with the colportage work, to which the dépôt-keeper can only give part of his time, nearly 500 books have been sold, in not less than fourteen languages. Fifty per cent. of these were in Hebrew. 1,500 tracts have been distributed; so that it can be seen that the seed has been sown, of which some, surely, will bring forth fruit in due season.

The work at our Club Room, for which, as mentioned above, we have hired the Lecture Room at the Nile Mission Press, is encouraging. I have come in touch with many young men of the better class. By Bible readings, lectures, and English classes, one seeks to influence them for Christ. Many a good opportunity is thus afforded for bringing the claims of their Messiah before them, and not without result. When I had asked some of the men to write a sentence with the word "prove," one young man gave the following: "There are many passages in the Old Testament which prove to me that Jesus Christ must be the Son of God." And another was: "We must obey God and our Lord Jesus Christ more than our parents." When reprimanded by the others, he answered that he was free to write what he thought to be right. And I know that he believes what he wrote; only that great hindrance in Jewish work, "fear of the Jews," keeps him back.

The knowledge some of the Jews have of the New Testament is astonishing, and the questions one has to answer are at times embarrassing. Here are a few of them. Why does St. Paul say, in 1 Cor. x., that 23,000 Jews died at Baal-Peor, and not 24,000, as in Numbers xxv.? Why all the discrepancies in the account of the Resurrection? Why the disagreement in the genealogy of Jesus? If Christ knew He had to die for the sins of the world, why then did He cry out: "My God, My God, why hast Thou forsaken Me?"—and many, many more.

I have written this article under the heading of "Work amongst the Jews in Cairo." I cannot attempt to describe what is being done by the Scotch Mission for Jews in Alexandria. Nor is it possible for me to enumerate in how many ways the American Mission with their schools and other agencies, the Church Missionary Society with their hospital, the Nile Mission Press with their literature, help together to spread the knowledge of our Lord Jesus Christ amongst His brethren after the flesh.

The last days of the year 1917 have been such as have brought new hope and enthusiasm into the hearts of the Israelites. The unexpected declaration by Mr. Balfour, the delivery of Jerusalem, the apparent unity and agreement of the different schools of thought in Judaism as regards "the establishment of an openly recognized and legally secured home for the Jews in Palestine,"—the aim of Zionism—all these have roused this wonderful people to new energy. And what does the orthodox Jew, and, if I mistake not, almost every Jew in his inmost heart, hope for? Is it not a fulfilment of that hope, which they express in one of their Articles of faith: "I believe with perfect faith in the coming of the Messiah, and, though He tarry, I will wait daily for His coming." And with His coming He looks forward to a glorious future for his nation.

That Jesus of Nazareth is their Messiah and King, that faith in Him alone can make a man perfectly happy, we have the great privilege to prove to them by our words and lives, by our sympathy and love.

We need more prayer, more workers, more institutions. Who will enlist? It is a warfare in order to bring back the King's own brethren, and when they have been won back they will become most efficient missionaries to the Eastern people, the Moslems included. Will you then not remember the work amongst the Cairene Jews in your prayers?

P. NYLAND.

Postal and Telegraph Christian Association.

ANNUAL REPORT, 1917.

IN my last Annual Report on the Egyptian Branch of the Postal and Telegraph Christian Association, I spoke of the huge increase in the cost of paper; this year, so far from the crisis having passed, it has become more accentuated than ever. We have cut down expenses by using thinner cover paper, and omitting all illustrations, and—by far the worst drawback—sacrificing the *English* section. This is a very

great pity, but it cannot be helped. Many men joined us largely on account of one at least of the articles being in the two languages, and since we dropped the English some twenty or more have withdrawn.

However, quite a number of new ones have been added, so that there is a net increase of twenty-five. In 1915 we had 185; 1916, 220; and now 245. These are dotted along a line 740 miles long, from Alexandria to Assuan. But how difficult it is to get them to send their small subscription of a shilling (or two in the case of postmasters) by postal order—not a dozen of the whole 245 do that, though they pay up fairly well when a personal visit is paid to them, and that is what my husband has not been able to do much of this year. Two or three friends have made up the small deficit.

One of the chief items of interest in "Al-Bareed," our Arabic magazine, this year, has been the series of articles by Mrs. Goforth, translated from the "Sunday School Times" by special permission of the editor, Mr. Trumbull. These articles, entitled "Adventures in the Promised Land of Prayer," have been made a blessing to not a few.

From the end of August to the end of September Mr. Upson had a trip up about one-half of Bahr Yusuf, a river (an affluent of the Nile) which runs from Deirut in Assiut Province to Fayum, for the 250 towns in the latter Province of which it is the sole source of irrigation. From Lahun, at the Northern end, and the extreme limit of navigation, Mr. Upson and his American colleagues (who kindly provided their house-boat) visited 67 towns and villages, probably passing as many more, and then, when he came off, only about half the distance had been travelled. Naturally, he kept his eyes open for post-officials, but after leaving Lahun (which has a Mohammedan post-master in a small village office) only one other post-office was seen, viz., that at Ahnasia, also a "village" one (*i.e.*, for letters), and also in charge of a minor official, who in this case also was a Mohammedan, but who, like the other, willingly accepted some tracts. No other post-office was seen, but a telegraphist at a small railway station was very pleased to join. One of our P.T.C.A. men is much farther away than that; he lives a very isolated life in the Kharga Oasis, which has but one train a week to the mainline junction, which is itself 350 miles south of Cairo.

One or two of the members have called to visit us in Cairo, one post-master returning the next day to bring his wife. They had not forgotten my husband's visit to their home in the country; he had both eaten and prayed with them more than two years ago. The P.T.C.A. work in Egypt is quite encouraging as it is, but it might become very much more so. Our God is able to bring this to pass, and to do "exceeding abundantly."

MRS. ARTHUR UPSON.

37, Sharia Al-Manakh,
Cairo.



Some Impressions of an Itinerant Evangelist in Egypt.



Y an arrangement made between the Board of the American Mission in the States and the Council of the North Africa Mission in London, it has been my honour and privilege to travel fairly extensively during the last two or three years in the Nile Valley, holding special missions in the native Evangelical Churches for the double purpose of evangelism and reviving of spiritual life of the members of these Churches. My journeyings have extended from the sea to Luxor, and thus a unique opportunity has been afforded me not only for work, but for gaining an insight into the state of the Christian Church, and of the prospect of the Gospel propaganda in Egypt, its influence upon, and the attitude of, all classes towards it. Politically the country is divided into two great sections, Upper and Lower Egypt. Lower Egypt comprising all the country from the sea to Cairo, and commonly known as the Delta, or, in native parlance, Al-Buhaira; whereas Upper Egypt consists of all the country from Cairo south to the frontier at Wady Halfa.

In the economy of the American Mission the Nile Valley is divided into four sections or presbyteries, *i.e.*, the Delta, Middle Egypt, Assiut, and Upper Egypt.

In travelling through these sections, and working amongst and mixing with the people, one finds that it is as true to-day as it was in the days of Herodotus that Egypt is the land of paradox. Over 12,000,000 inhabit the valley, largely descended from the same stock, and practising the same customs, and yet vitally and widely divided from each other in religious belief, for eleven-twelfths are Mohammedans, and one-twelfth is Christian. Under the same governmental ægis, bearing the same political and economical burdens, and yet the highest governmental positions open to the one section and the other deprived. Still more paradoxical is the state of the country religiously, whether considered from the Moslem or the Christian point of view, for no one general condition prevails, but one section of the country differs from another in its religious attitude and aspirations so much that one is almost led to imagine, as one passes from one section to another, that he has passed into a new country, from one people to another. Speaking generally, Lower Egypt is cold and irresponsible to all religious claims, whilst Upper Egypt is keen, enthusiastic, and responsive. But here again the paradox is seen. Egypt, from the sea to Beni Suef, excluding Cairo, in spite of its being more affected by modern civilisation, or perhaps because of it, and because the people are engrossed in money-making, is dead religiously; what religion is existent, Mohammedan and Christian, and the Mosque and the Church abound, is dead, cold, formal, arousing no enthusiasm and exercising little vital influence.

From Beni Suef to Minieh there is a stirring of the dry bones, a beginning of the manifestation of life, yet a poor and weak thing. From Minieh to Luxor, generally speaking, life, vigorous and pulsating, keen interest and enthusiasm, and a true desire for

better things. From Luxor to Wady Halfa, the valley of dry bones.

There are other paradoxical elements, linguistic, social, etc., which I do not propose to say anything about here; to anyone who knows anything of Egypt they will readily occur to the mind.

From the above it will be apparent that there is a wide field for work of infinite scope and possibility, work which gives great encouragement wherever undertaken. A field, so it has impressed itself on me, ripe unto harvest, but in which, alas, the workers, from the evangelistic point of view, are all too few.

I have been greatly impressed during my journeyings by—

1. The crowds of people, especially in Upper Egypt, who throng every place which is thrown open to them to hear the simple message of the Gospel. Wherever the speaker is able to talk the language of the people in an understandable manner there a crowded audience will gather. Churches, Evangelical and Coptic, sugar-cane presses, clubs, schools, all are thronged by people eager to hear a living message.

2. The readiness of the Moslems to attend these gatherings, especially if invited and welcomed, in quite large numbers, night after night, giving a quiet, attentive hearing to the message delivered, and admitting that what they heard was a revelation of what Christianity is, and of which they were ignorant, through the indifference of the Christian population.

3. The existence of a large number of young men in almost all parts of the country who are keenly desirous of going on to the very fullest and deepest that Christianity has for them, and who are ready to work with enthusiasm as the way is pointed out to them.

4. The splendid work being done by a great number of the pastors and native evangelists labouring under great difficulties and disadvantages, and who need all the sympathy and help we can give them practically and through our prayers.

5. The beginnings of a movement of momentous importance religiously in the Delta, that part of the field which has resisted so stubbornly and caused more heart-ache than any other part of the Nile Valley. Twenty years ago I spent five months in one of the chief towns of the Delta, which was proverbial for its dirtiness and indifference, and where one could scarcely get a hearing amongst any class of the people. I visited that same town a month or two ago, for the first time after this long interval, to find it altered almost beyond recognition in appearance, and that the meeting place was far too small to accommodate the crowds who thronged in night after night for a week to listen to the Gospel, and that Moslems were as keen and as assiduous in attendance and hearing as the Christians. What is true of this place is true also, more or less, of other large towns in the Delta. The long prayed for and long delayed movement has, so I firmly believe, begun. It is ours to seize the opportunity and provide the workers that the work may be done and the prophecy be fulfilled, "Blessed be Egypt, My people."

W. T. FAIRMAN.

Shebin-el-Kom, Egypt.



The Significance of the Hour.

An Important Manifesto Concerning the Return of Our Lord.

1. That the present crisis points towards the close of the times of the Gentiles.
2. That the Revelation of the Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His Resurrection.
3. That the completed Church will be translated to be "for ever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the Second Coming of the Lord, because all nations will then be subject to His rule.
6. That, under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

N.B.—*This is a general statement, which does not profess to decide on particular details of prophetic interpretation.*

G. CAMPBELL MORGAN.

A. C. DIXON.

W. FULLER GOOCH

J. STUART HOLDEN.

H. WEBB-PEPLOE.

F. S. WEBSTER.

DINSDALE T. YOUNG.

ALFRED BIRD.

J. S. HARRISON.

F. B. MEYER.

From "The Life of Faith,"

November 7th, 1917.

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.
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"	7954	1	8		" 7.	8041	1	8		" 11.	8129	1	11	6	
"	7955	1	8		"	8042	3	1	3	"	8130	4	6		
" 12.	7956	2	1	8	"	8043	5	0		" 12.	8131	8	4		
"	7957	1	4	0	" 8.	8044	1	8		"	8132	8	5		
"	7958	1	0	0	" 9.	8045	1	8		"	8133	5	0	0	
"	7959	1	1	8	" 11.	8046	15	9		"	8134	8	4		
" 14.	7960	1	3	8	"	8047 Special	15	10	0	" 13.	8135	5	0	0	
"	7961	5	0		"	8048	1	8		"	8136	4	2		
"	7962	1	0	0	" 12.	8049	25	0	0	"	8137	2	6		
"	7963	1	6		"	8050 Special	80	0	0	" 14.	8138	2	0	0	
"	7964	1	8		"	8051	6			"	8139	1	5	0	
"	7965	1	8		"	8052	3	0		"	8140	5	0		
"	7966 {Special	2	0		"	8053	1	8		" 15.	8141	1	1	0	
"	7967	1	8		" 13.	8054	1	8							
" 15.	7968	10	0		"	8055	10	0							
"	7969	4	0		"	8056	1	6							
"	7970	1	1	0	" 14.	8057 Special	2	12	6						
"	7971	1	0	0	"	8058	3	4							
"	7972	1	8		" 15.	8059	5	0	0						
"	7973	1	8		"	8060	11	8							
"	7974	2	0		"	8061	1	0							
" 16.	7975	6	6		"	8062	5	0							
"	7976	1	8		"	8063	2	0	0						
"	7977	1	2	0	"	8064 Scotland	18	0	10						
"	7978	1	9		" 16.	8065	5	0							
"	7979	1	8		"	8066	10	0							
"	7980	1	8		" 18.	8067	2	6							
" 17.	7981	2	0		"	8068	1	0	0						
"	7982	1	8		"	8069	3	0							
					" 19.	8070	2	2	0						
													£712	15 9½	

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By special permission of Prof. Carnegie Simpson.
This splendid book (for thoughtful men) now ready. Boards,
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slackness of Egyptian Christians in paying their Church
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Order early from H. J. WEAVER, Business Manager, Nile Mission
Press.

We earnestly desire your co-operation and help in the distribu-
tion of Christian Literature throughout "the Mohammedan
World."

BLESSED BE EGYPT. ♦

July,
1918.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

SUMMER NUMBER—JULY, 1918.

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LIST OF DONATIONS.

Price 40 Cents per annum, post free.

THE FLEMING H. REVELL COMPANY,

**New York,
Chicago,
Toronto.**

**And may be ordered from the Office of the Nile Mission Press
22, Culverden Park Road, Tunbridge Wells.**

"Blessed be Egypt."

VOL. XVIII.

JULY, 1918.

No. 75.

Editorial.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

—EPHESIANS VI. 16.

"When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him."—ISAIAH LIX. 19.

"Let him ask in faith, nothing doubting."

—ST. JAMES I. 6 (R.V.).

It was a human adversary whom Isaiah saw from afar. Against that onrushing tide of enemies there rose a single champion—the Spirit of God. He had seen in his own lifetime the mighty acts of that holy, unseen power.

*"The Syrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.*

*Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.*

*For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still.*

* * * * *

*And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord."*

It is told us that this was done because the king and the prophet had cried to heaven. "God fulfils Himself in many ways," but He has not changed, and by whatever means He chooses the answer still comes. "I said not unto the seed of Jacob, Seek ye Me in vain."

Have we not seen it ourselves again and again in the last four years? When defeat seemed inevitable, an inexplicable halt and turning: when the flood seemed ready to submerge us, the waves ebbed back. Behind our lines an unknown army of reserves on their knees, with a hand of faith holding on to God. We need it more than ever now. Let us ask in faith, nothing doubting: let us join our fellow-Christians all the world over, seeking that the Spirit of God may overcome the Spirit of evil in ourselves, and in our enemies, and that Christ may be recognised and glorified among us.

Many feel they cannot pray in faith for victory, while sin has so great a power in our nation; but we can ask in faith for deliverance from evil, within and without, knowing that it is the will of God. Also we can praise Him that He has kept us from a spirit of hate, and has given so great a spirit of self-sacrifice. We can praise Him for the cheerful courage of our men, and ask to be shown how to repay them. It is a time to win blessing for the world, through unwavering faith and triumphant hope in God.

In the early days of April a Conference of Missionaries was held at Mena House, near Cairo. The invitation was sent out by the Bishop in Jerusalem (now an accomplished fact), and by Dr. S. M. Zwemer, who presided. The purpose of the Conference was to draw together for mutual counsel, and for hearing reports of the present condition of the work in Egypt, with regard to future developments and possible united action.

There were no resolutions, but a small Committee was empowered to collect the impressions of the Conference, and refer them to a further gathering to be held in 1919. The general tone of the information received from all parts of the country was marvellously encouraging. There is more than readiness to hear Gospel preaching; there is an eager desire. The Moslems ask to be told what Christianity is. They read all that we can give them. The attitude of hostility has largely given place to friendliness. There is an open door everywhere, and a crying need for workers. We would earnestly pray that both men and women will offer themselves for the work at the close of the war.

The thirteenth Annual Report of the Nile Mission Press, which appears in "Blessed be Egypt," gives fresh cause for thankfulness. The printing department shows an advance of almost half as much again as last year; and the publication department has adopted a programme which will take all our efforts to carry out. The call of the hour is imperative, and the possibilities boundless. Let us have faith in God for our fourteenth year.

The Nile Mission Press. THIRTEENTH ANNUAL REPORT.

In view of the difficulties of obtaining paper, and the introduction of higher postal rates, the Executive Committee again use their Magazine as the medium through which they present their Annual Report to their subscribers.



THE Executive Committee is sorry to have to chronicle the death of Mr. W. Gordon Russell, through wounds. It will be remembered that Mr. Russell enlisted in the R.F.A. when home on his first furlough. A short article was written concerning this loss in the January, 1918, number of the Magazine.

The Executive has also lost from their own number the services of Sir Henry Procter, who, through press of work both in business and in Y.M.C.A., felt himself compelled to tender his resignation.

Annual Meeting.

The difficulty of obtaining speakers, alterations in the train service, and the increased cost of travelling, caused the Committee to consider that it was advisable to forego their usual Annual Meeting in London.

Native Staff.

The Native Staff in Cairo has now increased to 69. This does not include the Colporteurs. Of the foregoing, 21 are Protestant Christians, 7 adherents of the Syrian Orthodox or Greek Churches, 9 Copts, 1 Jew, and 31 nominally Muslims; and the testimony of our printing foreman, Yaqub Eff. Issa, with reference to the wonderful difference in the spirit of the men in their work is a cause for deep thankfulness. The spiritual condition of these men is continually in the thoughts of those who guide their labours, and there have been several conversions among them, to which they themselves have openly testified.

The Committee have appointed Dr. Zwemer to the position of Adviser to the Circulation and Bookselling Department. His efforts and those of our Business Manager are bearing fruit in increased circulation.

A free grant for gratuitous distribution, to the amount of £20, was used by Dr. Zwemer in his recent trip to China, and a further £10 was used by Mr. Weaver for a similar object, locally. Both these amounts were taken from the Borden Legacy. A further £100 from the same Fund was allotted to new Publication work, as was also £250 to the Printing Department to serve as turnover. Few missionaries have money which they can afford to spend on the circulation of Christian literature. But they are willing, and anxious to distribute, if the literature could be sent them *free*, and the Executive Committee wish to bring this before their subscribers. Mr. Weaver also mentions this matter in his Report.

Under Mr. Upson's able management, the Publication Department has again done splendid work. That Department reports 34 new Arabic publications for the year, and, as Mr. Upson points out in his own report, printed later, the Committee have been able to spend as much upon that Department alone as they spent four years ago on Publication and Colportage Accounts together. It is with great thankfulness that the Committee hears of the ready acceptance of the books wherever Mr. Upson goes on his colportage trips, not the least interesting of which has been the opening up of the Bahr Yusuf, where he distributed, with other friends, 3,000 books and tracts in a month, during the visitation of 67 towns and villages, hitherto almost unreached. Prayer is still needed that the silent messengers left behind, in the darkness, may lead to "the Light of Life."

Although somewhat hindered by illness, Miss Padwick has put in a strenuous year's work, both at classical and colloquial Arabic. She is looking round for members to add to her Local Committee, and hopes to make something of a start in the autumn. Much prayer will be needed that a right beginning be made.

The Printing Department has again excelled itself, its income having increased by over 50 % since the preceding twelve months. A good deal of work has been done for the Y.M.C.A. and the soldiers. A hymn book in Welsh for a Brigade in Palestine, hymn sheets, booklets and leaflets for work amongst the troops, also in Palestine, Christmas cards, sheets of carols to sing in camp on the Day of the Nativity, will make the friends of the Press realise that the workers are not oblivious to the needs of the Army, and testimonies are not wanting, even from parents, of the blessing these men have received.

Mr. Weaver's Report strikes not only the note of thanksgiving for the past, but also that of preparation for the future. It is considered impossible for the Printing Department to accomplish more work with its present plant and machinery. It has therefore become necessary for the Executive to lay this need before their friends if they are to enlarge the Printing Works by adding another storey. Additional machinery will also be needed, and the estimated cost amounts to £1,500. That such a step, even in war-time, is essential to prepare for future development, is evident from the fact that, sometimes during the past year, a few men had to work in the courtyard under a canvas covering.

A list forwarded recently from the Publication Committee in Cairo shows that an estimated sum of £1,150 is needed to produce Commentaries, Tracts, Gospel Stories, Biographies, a Boy's Life of Christ, Temperance and Purity Literature, etc. This need, the Executive feel it imperative they should lay before their friends.

There are many other schemes before them for the advancement of the work, but the only one they feel able to sanction at present is that of a Rest and Training Home for the Colporteurs, in order that they may reach a state of greater efficiency, both spiritually and otherwise. For the first year the outlay on this scheme will be about £200.

The Reports which follow make it unnecessary for the Executive to go into further details. There remains only the pleasant task of thanking those friends and kindred Societies who have associated themselves with the work. These thanks are due to the Christian Literature Society for India for allowing the Executive to meet at their office in London. To the members of the Publication Committee in Cairo for their strenuous work on this Committee, and to the Church Missionary Society, the American Presbyterian Mission, the Egypt General Mission, the North Africa Mission, and the London Society for Promoting Christianity among the Jews, who have lent the services of their workers to this Committee, the Executive tender their grateful thanks. They are again indebted to the American Christian Literature Society for Moslems in New York for representing the Nile Mission Press in the States, and for their gifts both to the General and Publication Funds. The Milton Stewart Trust Fund have also been most generous in their donations towards publication, and a special gift is also acknowledged from the same Trust for opening up new work.

Finally, the Committee gratefully acknowledge the prayers and gifts received from the friends in the homeland, praising God for enabling them to finish successfully another year's work.

JOHN L. OLIVER,

Nile House,
Tunbridge Wells.

Secretary.

THE NILE MISSION PRESS. Statement of Accounts for the Year ending 31st March, 1918.

RECEIPTS.		£	s.	d.	£	s.	d.	PAYMENTS.		£	s.	d.	£	s.	d.
To Balance at Bank, 1st April, 1917—								By Home Expenditure:—							
Current Account	...	35	15	9				Office Rent, Taxes and Salaries ...					415	0	7
Building Account	...		5	0				Fire Insurance—Premises, Plant, etc.,							
Cash in hand	...		12	8				Cairo		11	5	3			
					36	13	5	Printing—including Magazine "Blessed							
Amount on Deposit—Borden Legacy ...	...				4011	14	4	be Egypt," Advertising, Postages, etc.		165	11	9			
To Home Receipts:—								Deputation, Travelling and Office Ex-							
Donations and Subscriptions—								penses		48	0	11			
Received by Hon. Treasurer ...	...	1017	12	5				Hire of Hall—Annual Meeting ...		2	7	0			
Scotland	...	221	15	4				Bank Charges		8	4	5			
U. S. America	...	92	1	7									235	9	4
" " Borden Legacy	...	209	16	0				By Cash transferred to Cairo and Expendi-							
Victoria	...	25	15	0				ture incurred abroad:—							
New South Wales	...	33	9	0				Publication Account		2257	4	11			
New Zealand	...	8	16	8				Printing Account		5812	18	1			
Colporteurs	...	77	0	0				Book-selling Account... ..		1208	7	2			
" Rest Home	...	51	10	0									9278	10	2
					1737	16	0	By Balance in Bank, 31st March, 1918—							
Sales of Magazines	...	56	16	1				Current Account		251	18	0			
" Literature	...	4	18	11				Building Account			5	0			
					61	15	0	Cash in hand		10	1	1			
Bank Interest	...				146	14	1						262	4	1
To Foreign Receipts { Publication Account... ..	...	1287	10	7				Amount on Deposit—Borden Legacy ...					3771	10	4
Printing Account	...	5508	2	6											
Bookselling Account... ..	...	1172	8	7											
					7968	1	8								
					£13962	14	6						£13962	14	6

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.*

PUBLISHING SUPERINTENDENT'S REPORT.

A very hackneyed expression is sometimes quoted by people to the effect that "figures are nothing to go by," but my own impression is that Mr. Weaver's statistics of increased circulation will cheer many a subscriber and prayer-helper. The very necessary department of "Production" has not lagged behind that of "Distribution," for it can report 37 new Arabic publications for the year, which is considerably more than we were doing at the time the war began, though some of them are still quite small, as will be seen from the classified list given as an appendix.

Also, it may interest some to know that during the last twelve months we have spent as much upon the Publication Department alone as four years ago (*i.e.*, just before the war) was being spent upon that and the Colportage Account together.

Our Friend Russell.

I cannot pass on without a reference to W. Gordon Russell, who joined me in the Autumn of 1912, and developed so remarkably. My contribution to our Anniversary Prayer Gathering, on 4th February last, was a few words of appreciation to the memory of so earnest a worker. Unfortunately, owing to the delays in mails, New Year's Day found us still praying our usual prayer that God would preserve Russell and bring him back to us. Khalil Eff., our bookselling assistant, was as much upset as ourselves when the sad news came, and has constrained me to write to Mr. and Mrs. Russell for a photo of their son for a short Arabic pamphlet, which he and others of our staff hope to publish upon their own initiative.

Publication Committee.

Our Committee has, during the last three months, held several meetings under the presidency of Dr. Zwemer. At our January meeting we reviewed a list of "Desiderata" (needed publications) which had been prepared, and a sub-committee was appointed to go into matters in greater detail. Perhaps a few of the subjects may be mentioned. Under the heading (a) *Expository*, we are asking for several more books of the New Testament to be brought out, "with notes for Muslims," also Forbush's "Life of Christ for Boys," which Canon Gairdner (our Vice-Chairman) has already published, in Arabic, in his C.M.S. Magazine; under (b) *Evangelistic*, we have many proposals; then follow (c) *Biographies*, which the Committee thought to be of sufficient importance for a special sub-committee; (d) *Sermons*; (e) *Sheet Tracts* for translation to Chinese and other languages; Turkish and Modern Greek, and many others. Not one half of our proposals have been here mentioned, for there are twenty items in our preliminary list, this referring to the "Most Urgent Needs" only. About £1,200 to £1,500 will be needed, without reckoning salaries of workers.

Miss Padwick is gathering together her Children's Committee, and by next Annual Report (D.V.) she will have interesting things to tell.

Special Help.

All help is gratefully received, and looked upon as sent by our Heavenly Father in response to the prayers for money to carry

on the work which we offer daily at 3 p.m., but some donations for ear-marked objects in our last year's programme have given *special* cause for praise. Among those are one "Milton Stewart Fund" gift of \$2,000 for publishing books for Egypt and China; £E.60 in three donations from the American Christian Literature Society, per Drs. Kruidenier and Zwemer, for the expenses of publishing three books; £1 10s. from the Coptic Orthodox Bishop of Minia, as a thankoffering for the good done by our reply to the Muslim Tract, "Ask Christ," and fifty piastres from a poor Egyptian in Upper Egypt. Those who do not know under what difficult circumstances mission work is being done (with depleted staffs and so on—in our case with 1,000 % rise in the cost of paper) cannot realise how we have been cheered this year by the larger sums received for Publication work.

Colportage Work.

The Joint Colportage Committee has, this week, issued its fifth Annual Report. There have been fourteen men employed, on an average, this year, and about Christmas time we rose to fifteen, but, alas! no less than three have left us—one to complete his studies at the Evangelists' School—but the other two because the salary was insufficient to keep them. Two incidents, crowded out of that report, may perhaps be recorded here.

(1) The first one shows just one of the many difficulties of Colportage work. Bulus, of the Luxor district, writes:—

"I want to tell you how God appeared on my behalf. I left Edfu (Assuan Province) at 5-30 a.m., hoping to reach a village 25 kilometres away. After a long journey I reached the ferry, but the boatman was not there, so I had to wait until half-past three. Then some Muslim traders came along, and it was a great trouble to get all the eight donkeys on board.

"It was a poor, leaky boat, and when we had got half-way the leak opened. When the Muslims saw that, and knowing that I was the only Christian on board, they said aloud, one to another, 'No one opened that leak, so it must have been the Nasrāny's (Nazarene's) donkey.' I replied, 'It is the Nazrāny's *Christ* that you will have to trust to save you to-day.'

"Finally after much trouble and fear, we got to the opposite shore, but as all jumped out together, the boat was completely submerged, and books, bedding, clothes, donkeys and all, went under. For a short spell we 'drank bitterness,' but at last we got everything on to the bank. Then the Muslims went away and left me, not wishing to help a poor Nasrāny (Christian), but at last a peasant came and helped me to put the wet mattress on the back of the donkey, which I drove before me. Eventually I got to my destination at 6-30, and the friend with whom I stayed helped me to dry my clothes. Some of the books were damaged. I hasten to tell you this, that you may join with me in praising God for His deliverance."

(Note.—Some of the poorer country people are drowned every year whilst crossing the Nile, the current of which is very strong.—A. T. U.).

(2) Our second report, from another of the "Joint" Colporteurs, shows some of the positive results of colportage work:—

"M. M—, a Muslim Bey in the Delta, purchased several religious books from me, and, as a result, he requested a Gospel, so I introduced the Colporteur of the British and Foreign Bible Society, who sold him a New Testament and some of the books of the Old Testament.

"I lodged one night with a Muslim ex-pilgrim, for whom I wrote out the Lord's Prayer for him to use. He then bought several religious books from me. This man is near the 'Kingdom,' please pray for him, and get the nearest Evangelist to look after him, as I have been moved to Upper Egypt now."

The Colporteurs' Home

This project has never been lost sight of, the £50 donated having borne interest at the Bank whilst we have been waiting for further guidance. It is not only that we need *more funds*, for furnishing, etc., etc. (and that in the East one's margin for unforeseen expenses needs to equal 100 % of the original capital!), but rather that we cannot quite see where to get time to look after it, as we have not yet been able to arrange to spare sufficient time from publishing and other work. An attempt to do a little in this way in the coming autumn has been planned out and submitted to our Executive Committee for approval. But how to get time for it all—that's the problem.

Bahr Yusuf.

The whole of September was spent upon the American Mission Boat, "*Ibis*," in new work on an affluent of the Nile, called Bahr Yusuf (Joseph's River). We are satisfied to have given practical object lessons in hard work to several of our Colporteurs, and to have distributed 3,000 books and tracts gratis in the month, while they are equally pleased with the visitation of sixty-seven towns and villages hitherto almost unvisited, and with so much direct oral Gospel preaching, to say nothing of the encouragement taken to scattered Church members. Nor were the few Coptic clergymen met with *en route* any less happy; we heard nothing but encouragement everywhere, except from one poor priest who had not received a visit, and who wrote so pitifully, "Why did you pass us? Is it because we are so poor? Come back!" But the story has already been told. The following note, to hand to-day from a Missionaries' Children's School in *China*, is, however, an interesting sequel:—

"The girls are most interested in your journal, "*Joseph's River*," thank you for sending it with the list of publications distributed among the Moslems. Their subscriptions for last term amounted to \$6.50, which, at the present rate of exchange, realises £1, herewith enclosed. We read a portion of your journal every Sunday morning, and then spent time in prayer for the work among Moslems, so that we shall always be glad to receive items of interest concerning this work to stimulate our prayers."

Our Staff.

A good deal of interest has been aroused by what has been told from time to time concerning the attendance of our work-people at our Wednesday evening Evangelistic Meeting. This

meeting was started about October, 1908, amid many difficulties; these have now been overcome, and several members of our staff have been "born into the Kingdom" through listening to the weekly message. In this connection there can be no doubt of the excellent impression left upon the minds of the men through the frequent presence of their manager, Mr. Weaver, and his occasional addresses by interpretation. One missionary, who looked in and found our Prayer Hall packed to the doors and even beyond, said, "Are all those your own men? What a splendid thing for master and men to pray together!"

I have recently taken up a course of "Chalk-talks" with the men, and we are going steadily through a series of doctrinal lessons similar to the "Shorter Catechism," in order that the thirty Muslims who attend voluntarily, as well as the half-dozen Jews, may, even if not themselves "converted to God," at least know *what* we believe, and *why* we believe it. And the Christians, also, need just such help.

Tiny prizes (tracts or picture-leaflets) are offered each week to those who can give the best summary of the last lesson! How refreshing it was, a fortnight ago, to see a tall young man (a Muslim by name still, because not yet baptized), walk up to the blackboard before fifty of his fellows to write out, entirely from memory, this summary of the *previous week's* lesson on "God" (the words in brackets being his explanatory interpolations), chalking the whole on the blackboard, in Arabic, as fast as the others could read it:

"God is a Spirit, Infinite (not limited by space, nor by time), Eternal (having no beginning), Everlasting (having no ending), Unchangeable ("the same yesterday, to-day, and for ever"), Incomprehensible (beyond our limited minds), and full of Holiness, Justice, Mercy (these two were reconciled by the death of Jesus), and Love (what better proof do we want of this than that He freely gave His only Son for us?)."

Arabic Addresses, etc.

During the year, in addition to one's official duties, some seventy Arabic sermons and addresses have been delivered, at the special request of workers connected with all the missions, not a few of these having been given in Coptic Orthodox Churches. The far-away ones were undertaken in the direct course of colportage journeys, while the near-by ones were merely "week-ends."

From this it will be seen whence come the inspirations for literary work. Bench-work, essential as it is, has a tendency to become spiritually cold and unstimulating, whereas there is warmth and glow in practical life and movement, and it does good in every way to keep in touch with *the people*, who are at once our critics and our co-workers. Also, we are to "sow beside all waters."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

ARTHUR T. UPSON.

12/4/18.

P.S.—As this report is being posted, the sad news comes from Algiers of the passing of Miss B. G. Haworth, of the Algiers

Mission Band. Miss Haworth's stories, written as the outcome of her visit to us, with Miss Lilius Trotter, in the Spring of 1915, have met with a good reception from the people, and have been a very decided help. In fact, one had been hoping to greatly develop this branch, because Miss Trotter's illustrations, three to each story, are so takingly Oriental.

My last letter to Algiers was to urge these two inseparable companions to make one more attempt, and an early one, to get to Cairo, as we needed them so much. But, alas! Miss Haworth has "gone home." (The proof of the last page (FINIS) of the last one of her series of stories was being handed to me as the postman brought the sad news!)

One would ask that Miss Trotter may be very specially upheld in prayer. They were so inseparable.

A. T. U.

NEW PUBLICATIONS OF THE YEAR (Classified).

(1) Books.

"Rabbi Isaac" (Hâkhâm Ishâq). 6 piastres.

One of our best books. Describes all the inquiries made by a Jewish convert. Translated by Rev. Yuhanna Hazbon, Greek Church, Mansura. Full of Scripture.

"The Fact of Christ." 6 piastres.

By Rev. Professor Carnegie Simpson. This splendid book for thinkers is too well-known to need description.

Lecture V. from "The Fact of Christ." $1\frac{1}{2}$ piastres.

Deals with the problems of Sin and Forgiveness.

"The Character of Jesus." 3 piastres.

By Dr. Horace Bushnell. A well-known book, in Allenson's "Sanctuary" Series. We have added to it Al-Yasgi's poem on Deity of Christ.

(2) Pamphlets and Tracts.

"Christ's Reply." A Reply to "Ask Christ," the Muslim pamphlet that set the Nile Valley talking. 25,000 of our "reply" were circulated, greatly to the delight of native Christians.

"The Cup of Loving Service." 3 mills.

Translated by Young Men's Society, Assiut.

"The Life that Wins." $\frac{1}{2}$ piastre.

By Dr. Gallaudet Trumbull, Editor of "Sunday School Times." Greatly used at Conventions, etc.

"Grace by Faith." 2 mills.

By the author of "Regeneration." Similar in style. The thoughts are largely those of Rev. Jesse McPherson.

"God is Light." $\frac{1}{2}$ piastre.

A story upon the "Light" verse of the Quran. Attractive cover design.

Temperance Tract. $\frac{1}{2}$ piastre.

Contains Doctor's warnings, etc.

"Personal Work." $\frac{1}{2}$ piastre.

How to do it, and When. By George S. Ingram, M.A., of India.

"Little Book of Last Things."

By Miss Trotter. Scripture Texts, with very attractive colour design.

"Truth." 1 piastre.

By Dr. Robert Speer, on "No justification for lies."

"Woes Caused by Strong Drink." $\frac{1}{2}$ piastre.

A Temperance Lecture by Mu'allim Rahhâl, of Syria.

(3) One more of the Zwemer Series (Illustrated).

"Egypt a Refuge for Christ." $\frac{1}{2}$ piastre.

Shows that Christ is the (needed) Refuge for Egypt.

(4) Trotter Series (two colours).

"Cushion of the Cadi's Wife." $\frac{1}{2}$ piastre.

A story for girls, with the Gospel displayed. By Miss Watling. "Stitches" illustrated in colours.

"Search for the Strongest." 4 for 1 piastre.

(Miss Trotter). How Opherus became Christopherus.

"Moths and Butterflies." 4 for 1 piastre.

(Miss Trotter). Moths represent joylessness, while Butterflies have the joy of living.

"Aunt Aisha's Jessamine." 4 for 1 piastre.

(Miss Trotter). The Jessamine had no roots, therefore could not grow.

"The Knotted Retem." $\frac{1}{2}$ piastre.

A story, with three illustrations, on "finding the pathway" (to life).

(5) Haworth Series.

"By the Great Sea." 1 piastre.

First of a series of three stories by Miss B. G. Haworth, full of Scripture. Two colours. The scene is laid in Algeria.

"In a South Land." Second of the series. 1 piastre.

"In the Mountains." 1 piastre.

The third of the series, being published in April.

"Who? Where? How?" 1 piastre.

An Ascension Day Story by Miss Haworth, with Copping's celebrated coloured picture.

"Light of Life." $\frac{1}{2}$ piastre.

No. 22 of our 1917 list, but not then ready. Illustrated.

(6) Bi-lingual Series (for China). 100 for 10 piastres.

No. 1. "Who is Christ?"

English and Arabic, for translation to Chinese, etc.

No. 2. "Adam's Sin."

No. 3. "A Living Prophet, or a Dead One?"

(7) Evangelical Sermons."For You—For Him." $\frac{1}{2}$ piastre.

A fine sermon, in simple language, by Rev. Mu'awad Hanna, of Assiut.

"The Way." $\frac{1}{2}$ piastre.

A Sermon, in "Evangelical Series," by A. T. U. (Isaiah 30 : 21).

"God Demands His Rights." $\frac{1}{2}$ piastre.

A Sermon, in same series, by Rev. Abul-Farag Sa'd. (Malachi 3 : 10).

(8) Portionettes. 500 for 25 piastres (less than cost-price these days).

No. 15. (Moses) Deut. 18 : 15-19; with Acts 3 : 11 to 4 : 4.

No. 16. (Abraham) Gen. 22 : 1-19; Gal. 3 : 6-13, etc.

No. 17. (Christ's Return) Acts 1 : 6-12; Heb. 9 : 24-28, etc.

No. 18. (The Jews) Isaiah 11-16; Ezek. 37 : 21-28; Rom. 11.

No. 19. (The Word) St. John 1 : 1-18; Heb. 1; Col. 1 : 3-18.

No. 20. (Faith) Romans, ch. 8.

BUSINESS MANAGER'S REPORT.

"They shall feed in the ways, and on all bare heights shall be their pastures (R.V.) . . . He shall lead them even by the springs of water."—ISAIAH 49 : 10.

Abundant supplies where one would expect dearth and famine, a constant flow of living water even in a desert of barrenness; far away from the rivers does God provide a spring, purer and fresher, from the hidden sources which man cannot trace or understand. And in a time of great difficulty, and circumstances which might be expected to make it almost impossible to "carry on," we have experienced the manna in the wilderness, and the springs of living water, and proved once again that He "is able to do exceeding abundantly above all that we ask or think." Unto Him be glory. . . .

I want to occupy very little space in giving a few particulars of the year's work at the Nile Mission Press (April, 1917—March, 1918).

I may explain that this report covers only the Departments of *Production* and *Distribution*. Mr. Upson superintends the

preparation of our books, with the co-operation of the Publication Committee, and his encouraging account of that work appears on another page. But having received the "copy" from his hands, it is our *duty* to see that the book is printed, and then sent out to the man who is *hungering* for the message it contains, be he in Egypt, the Sudan, Mesopotamia, Persia, India, Java, the Strait Settlements, China, or the uttermost parts of the earth.

Production.

The work of the Printing Department is divided under these headings :—(a) N.M.P. Publications, (b) Books for other Missions (including Evangelical Periodicals), (c) Work for the Y.M.C.A., the Church Army, Chaplains to the Forces, British Red Cross Society, etc., etc., (d) Commercial.

Very little need be said about the statistics on page 80: they show that the remarkable progress of the last few years has been maintained, and that without additional plant and many sources of supply cut off. The output of the Printing Department for the twelve months was £6,263, compared with £4,137 for 1916-17, an increase of over 50 %. For the year ending March, 1914, the total production was £1,587, so that it has multiplied nearly four times in four years.

Of course, the cost of paper and other materials accounts for a proportion of the increase, but by holding as large a stock of paper as possible, and giving our own Publication Department and other customers the advantage of the early buying, we have saved them a very large sum indeed. So great has been the increase in the cost of paper, that a calculation the other day showed that, had we closed our store in March, 1917, have gone for a twelve months' holiday, and sold the stock to merchants this March, the profit would have been something like £3,000. That is one method of "profiteering" which we did not follow. We used up the paper which we had, and in spite of restrictions on export from England our store is still *full*! The passage with which I commenced to write just expresses our experience of God's bounty.

Of necessity our Printing Staff has grown. In March, 1914, there were 26 men in this Department (in the old Bulac premises), now we have 63. Mr. Upson, in his Report, has referred to the Daily Prayers and the Wednesday Meeting, when the Publication, Bookshop and Clerical Staff join us, making up a possible gathering of 71. In the April "Blessed be Egypt" I quoted testimonies from several of the men: we are sure that the thirty men, who are nominally Muslims, are very near to the Kingdom. The working of the Holy Spirit has been so evident that we do not desire to press unduly or too exactly tabulate the degree of progress of each one—the place whereon we stand is holy ground. It is enough that God is working and will work.

Distribution.

When the war is at last over we anticipate that there will at once be a very great demand for Arabic Christian literature. New fields will open up quickly, and—let there be no misunderstanding

—the people are *eager* to read. Take a handful of tracts into a railway carriage, for instance, give away half a dozen, and half the people on the train will, before long, be clamouring for copies. Miss M. Cay, in her Annual Report of work in the village of Shubra Zanga, remarks that the people are more gladly hearing the Gospel because they are better acquainted with it. Is it true that most of the prejudice against the Gospel in Moslem lands is due to the absolute ignorance of what the Cross stands for? I believe it is. Then there is nothing like literature to dispel that ignorance. But literature costs money, and missionaries often, not having grants from their societies for this purpose, have to pay for the little they do use from their own pockets. I can assure readers that every gift of, say one pound, allocated for a "Free Grant," will one day (at an out-of-the-way station, perhaps) produce a parcel that will delight the heart of a missionary.

During the year we sent out £930 worth of books and tracts (as against £457 in 1916-17). £416 worth went to missionaries and others all over the East, £309 was the N.M.P. share of books for colporteurs, and £205 worth of English books and tracts were distributed to the troops.

The latter item needs an explanation, as it is quite a new and encouraging feature of N.M.P. work. In order to meet the demands of workers amongst the troops for booklets and tracts, to save ourselves the unnecessary trouble of printing small quantities at a time "to order," and in order to produce more economically in large editions, we printed "for stock" one or two publications for which there was a general call; and the result was so gratifying that the number of distinct tracts grew to thirty, and we sent out altogether 152,337 copies, through our Bookselling Department. This figure does not include direct orders given to the Printing Department, which make the figure 270,550. These are all Gospel and "Purity" booklets, and we have received a number of letters from parents in Great Britain and the Colonies expressing their thanksgiving for blessing their sons have received as the result of these messages. Thousands of the troops have also become interested in the Nile Mission Press through these publications, and we cannot tell what that interest may mean in future years.

Mr. William Bradley, of Alexandria, Mr. Alex. W. Bradley, working with the Y.M.C.A. at Ismailia, Miss Karney, Soldiers' Rest, Alexandria, Miss Miller and Miss Mitchell, Lord Kitchener's Home, Alexandria, Rev. M. Richmond, Church Army Hut, Kantara, are amongst those with whom we have co-operated in this work. Of the need of literature it is unnecessary to say much to those who are familiar with conditions in Egypt, and we have rejoiced to hear of many hundreds of men who have given themselves to Christ in the Y.M.C.A. Centres and at the Soldiers' Homes. An inspiring periodical printed by us, and edited by Mr. A. W. Bradley, has been "The Christian Soldiers' News Sheet," containing reports from dozens of Prayer Circle meetings in the trenches or camps each month. We have also printed the Egyptian "War Cry" for Salvation Army men.

Here is a summary of books and tracts sent out :—

	1917-18.		1916-17.
Arabic	148,860	copies	132,941
English	152,337		14,000
	<u>301,197</u>		<u>146,941</u>

Our Needs.

An Annual Report is never complete without a budget of future needs, and I venture to ask you to remember in prayer some of the developments which we have in mind, and which are essential if we are to fulfil our debt to the Muslim world.

For new storey on our Printing Works and additional machinery, etc. ...	£1,500
For "Free Grants" of literature to Missionaries ...	£500 per annum.
For the opening and stocking of book- shops in other large towns ...	£2,000

The enlargement of our Printing Works is the most urgent matter, if we are still to increase our production, for we have no room for additional machinery, and the workmen are already too closely packed to be effective.

Their Need.

In the Circulation Department we are happy to have the co-operation of Dr. Zwemer, with whom we have planned an extensive campaign. Dr. Zwemer will gladly correspond with missionaries with a view to effectively and thoroughly planning for the use of literature in their districts.

We always have the map before us, and we try to grasp that at each small point there is a large town, with thousands of people going about their daily toil—marketing, marrying, and giving in marriage, burying their dead—and away from the towns thousands of villages, unmarked on the map perhaps, but ever in God's sight. But how shall they hear without a preacher? It is surely our duty to plan and pray until there is a regular supply of Christian literature circulating in every district—for the printed message carries farthest, is easily sent, and is most gladly received.

That is our problem and our duty. We earnestly beg the co-operation of every missionary in the field and every helper at home.

HOWARD J. WEAVER.

Distribution of Books and Tracts (during the thirteen 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 Arabic	132,941	
English	14,000	
		146,941
1917-18 Arabic	148,860	
English	152,337	
		301,197
TOTAL	...	<u>1099,885</u>

PRINTING STATISTICS.—COMPARISON WITH PAST EFFORTS.

Christian Books, etc., Printed at the Nile Mission Press, during the first thirteen years. These figures *only* include evangelical literature,

Year.	OWN PUBLISHING (Books and Tracts).		FOR OTHER MISSIONS (Magazines, Books and Tracts).	
	Copies.	Pages.	Copies.	Pages.
1905-6	47,500	483,200	173,850	2,291,600
1906-7	32,000	380,000	357,860	4,933,720
1907-8	34,500	1,442,000	384,325	5,886,820
1908-9	23,000	848,000	397,992	6,431,134
1909-10	15,900	1,310,000	756,465	7,051,540
1910-11	77,550	1,762,400	781,760	7,344,825
1911-12	98,250	3,146,000	780,485	6,850,480
1912-13	307,336	5,626,400	767,270	6,375,250
1913-14	127,750	5,902,000	146,023	5,011,672
1914-15	241,500	5,986,000	157,411	6,759,070
1915-16	140,500	5,963,054	115,600	7,139,154
1916-17	157,000	4,899,614	189,370	9,959,600
1917-18	236,250	4,240,008	544,515	13,979,308
	<u>1,539,036</u>	<u>41,994,676</u>	<u>5,552,926</u>	<u>90,014,173</u>

Classification of Printing (in Pages) :—

	1913-14.	1914-15.	1915-16.	1916-17.	1917-18.
1. Publication Department	5,902,000	5,986,000	5,969,054	4,899,614	4,240,008
2. Evangelical Periodicals	2,318,752	2,043,272	1,263,050	1,414,080	1,647,112
3. Religious Books for others	2,692,920	4,715,798	5,876,104	8,545,520	10,845,996
4. Religious Tracts for the Troops	—	—	—	—	*1,486,200
5. For Y.M.C.A. Chaplains and Troops	—	—	—	4,605,534	6,710,492
6. Commercial	825,866	1,765,034	1,926,593	2,314,643	†1,283,717
Total pages	<u>11,739,538</u>	<u>14,510,104</u>	<u>15,084,801</u>	<u>21,779,391</u>	<u>26,213,525</u>

* Included last year under No. 5. † Commercial work was not sought in view of War Work.

A Short Record of the Nile Mission Press.



OWARDS the close of last century there was a general movement among missionary leaders to survey the field as a whole, taking note of what was lacking, setting a mark on strategic points, and emphasizing needs of development, and lines of advance.

Several missionaries in Egypt began to lay to heart the chief cause of the conversions of Moslems to Christianity, to ask themselves why so few conversions were known, and to inquire what could be done.

It was found that nearly every Moslem convert referred to the reading of some tract or book as the first thing that opened his eyes to his own need, and that led him to Christ. And yet little use had been made of what was evidently a powerful spiritual weapon. The reason for this was that whenever funds were low, and for some years this has been a frequent condition, the literary work of a mission was the first to be diminished.

It was felt that the only remedy for this was to have an independent Mission, whose sole object should be the production of tracts and books and magazines, containing the Gospel Message. Accordingly the Nile Mission Press was founded, and began its work in Cairo in February, 1905. Mr. A. T. Upson was appointed Superintendent, and the various missions in Egypt were invited to be represented on the Publication Committee, and on the Finance Committee. Rev. Andrew Watson, D.D., of the American United Presbyterian Mission, became the Chairman of the Publication or Literature Committee. This Mission has shown the greatest kindness in sharing with us in the work, and the name by which the Mission Press is known in Arabic is "The Anglo-American Press." The C.M.S., the British and Foreign Bible Society, the Egypt General Mission, the North Africa Mission, and the London Jews' Society have all at different times been represented on the Committees, and it has ever been the wish of the London Executive Committee that the missionaries in Egypt should themselves choose the literature to be brought out at the Mission Press, so that all that was issued should be in harmony with their wishes. They, with us, desire the same end to all our work—that the Moslems should be brought to Christ.

There are three branches of the practical work to be done at the printing department: (i.) To print our own publications. This is our missionary department, and for this we gratefully receive help from friends in England and elsewhere. The amount of the work done largely depends on the supplies received.

(ii.) The printing for other missions. The chief help we can be to these is that a great part of the trouble involved is borne by the Staff of the Press instead of the missionary. In former days the piloting of a book or tract through native presses was such an anxiety, that few missionaries wished to do it frequently.

(iii.) The printing of job work for others for the purpose of meeting expenses.

The amount of printing that has been accomplished has grown with the years. We started with producing some four million pages, and have gradually increased to over twenty-six million pages in a year.

The most encouraging part of the work has been the gradual extension of our boundaries. Beginning with a circulation of Christian literature specially adapted to Moslems in Egypt, we have spread to Arabia, India and China in the East, Algiers, Morocco, Nigeria, and even South America in the West, Uganda, East Africa and Cape Colony in the South, Russia, Tartary and Turkestan in the North. We thank God with full hearts for His blessing on our efforts, and trust to continue to send papers containing the news of Christ to all these countries in ever larger quantities. A great impetus was given the work when Dr. Samuel M. Zwemer, of Arabia, joined the Staff in Cairo and the Executive Committee in London. During the war a great deal of literature has been published and circulated amongst our troops in Egypt.

BLESSED BE EGYPT.

October,
1918.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

AUTUMN NUMBER—OCTOBER, 1918.

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DR. S. M. ZWEMER.

REV. CANON W. H. T. GAIRDNER.

REV. W. H. REED.

LIST OF DONATIONS.

Price 40 Cents per annum, post free.

THE FLEMING H. REVELL COMPANY,

**New York,
Chicago,
Toronto.**

**And may be ordered from the Office of the Nile Mission Press
22, Culverden Park Road, Tunbridge Wells.**

"Blessed be Egypt."

VOL. XVIII.

OCTOBER, 1918.

No. 76.

Editorial.

"Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me."

R.V. ISAIAH XLV. 11.

"A new heart . . . will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes. Thus saith the Lord God: For this moreover will I be inquired of by the house of Israel to do it for them."—EZEKIEL XXXVI. 26-37.

The promised blessing to Israel is closely linked to the restoration of the land. May we not inquire of the Lord God concerning things that are to come; and ask of Him these same blessings for our own people, and "for Judah and the children of Israel, His companions."

We ourselves need the same cleansing from sin, the same heart of flesh instead of the stony heart, the same Holy Spirit to be poured out upon us. And we have the same Lord God Who is willing to do it for us. Let us inquire of Him. Let us intercede for our whole nation. It would seem as though some of us should turn aside from all else at this time and pray for England and the English people: the prayer that prevails. God has tried us in the fire of suffering. He brought us through fire and through water. He will surely bring us out into a wealthy place of spiritual blessing. Great responsibilities are laid upon us, and we want our whole race to rise and do all God's will for them.

This includes our brothers from America as well as from all the Dominions. We ask for one heart to beat in loyalty to Christ, one purpose to do His will. That our victory may be laid at His feet. Surely we may ask in faith, nothing wavering, that He may be glorified. There may be the appearance of death,—spiritual lifelessness,—but we can cry, "Come from the four winds, O breath, and breathe upon these slain that they may live."

"The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

"Without being weakened in faith, Abraham considered his own body now as good as dead, he being about a hundred years old . . . yea, looking unto the promise of God, he wavered not through unbelief but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform."

The retreat of the Germans on the Western front brings fresh hope of an end not far distant. We look for a corresponding retreat on the Eastern front, and that it may not stop short till the Dominion of the Turks in all these lands has passed away for ever.

We would ask all those who are linked to the work in Egypt to enlarge the frontiers of their vision, and join us in whatever forward movement God may lead us into.

We welcome the Rev. E. L. Langston, of the London Jews' Society, in joining our Executive Committee, and would earnestly hope that this uniting of forces may have far-reaching results. We are hoping soon to welcome Dr. Hoskins, of the Beyrout Mission Press in Egypt, and to take counsel with him for the future.

The shortage of Arabic Bibles is becoming serious, owing to the Beyrout Press being cut off from us. An open road to Beyrout is a vital necessity. One happy result of the present war is the great increase in the learning of English. Before long the rich stores of English literature will be understood by large numbers of Eastern readers. Whatever English books we offer for sale at our book dépôt in Cairo are bought directly. We hope to largely increase our supply in the near future.

Some of the addresses given at Mena House Conference are printed in this number. We are sorry to say that some have been lost at sea. The outlook in all was very hopeful.

Summer Days in Cairo.

"**N**OTHING doing, nobody left in Cairo," was the fashionable phrase used by the tourist of bye-gone days as his excuse for leaving Cairo before the summer heat should set in. And one is still a little apt to expect, when the thermometer registers well over 100° F. in the shade, that things will be a bit slack in this the sixth city of the British Empire.

But is it the case? As to there being nobody here—hotels are full, and officers up on temporary duty have great difficulty in getting accommodation anywhere, while our regular population of 800,000 shows no apparent diminution.

As to "Nothing doing," granted that shops close from 12-30 to 3 p.m., but all are busy in the evenings. Mission schools are mostly closed in July, but many re-open from the beginning of August. And missionaries get comparatively little leisure during "Summer days," for those in charge of stations always have members of their staff leaving them unexpectedly, while others bring down heaps of correspondence to attend to.

Take the following item from the Bookselling Department of the Nile Mission Press:—"Sold during July 19,275 copies of English tracts": what potentialities are wrapped up in such a small sentence. 19,275 leaflets and pamphlets sent out from our Dépôt to carry messages of faith and purity to our gallant troops, in addition to the many thousands printed at customers' expense by our Printing Department.

Or these from the monthly report of the Publication Department, with its Superintendent away:—(a) The first 32 pages

printed (and proofs carefully corrected) of our new book on "Soul-winning."

(b) "The History of Messiah from the O.T."—printed and published. The English original is published by the London Jews' Society, and the Eastern Secretary, the Rev. C. H. Gill, gave permission for its translation to Arabic and the publication of a single edition, whilst the matter of further co-operation is being considered.

(c) "Spiritual Power for Spiritual Workers"—printed and published. This the first of my series of original addresses to workers delivered at various mission stations early this year.

(d) Of Lt.-Col. Turton's fine evidential work, "The Truth of Christianity," Chapters VIII. and IX. were translated during July, these to be, of course, carefully revised later.

Several other pieces of work have been in hand, these being mostly reprints of works found useful.

One thing should be realised by our friends and helpers this difficult summer, that is, that while all English publishers are doubling the prices of their books, we are striving, by every means in our power, to keep down the prices of new books as low as possible, and to *reprint at old prices*! Why? Because our books contain the Message of Life, which we are anxious to spread widely. But all this means heavy expense.

"*Russell Soldiers' Home.*" It may not be unfitting to relate here just one incident to illustrate the good work being carried on by tired workers during August days. (This Home was founded by Mrs. Todd Osborne, and has often been a great help to the Nile Mission Press: on several occasions our workers have been privileged to lodge there for considerable periods.)

On Tuesday evening, 30th July, a young soldier attended the "Terrace Meeting," and afterwards told something of his history. Seven years ago he was converted to God, and became a lay preacher, but he had lately got slack, spiritually. Only a month ago he came to Cairo, and fell into sin. One day he heard the singing of our men on the open terrace of the "Home," and the words brought overpowering memories. He shook off those around him and ran up the stairs to join the singers. Being afterwards spoken to by the workers, he told his story, but said that the way of transgressors was *hard*.

On Friday evening, 2nd August, he came again. It was my turn that evening, and, not knowing of our friend's presence, I spoke very seriously of the temptations which surround us here in Cairo.

Several of those present were greatly impressed, among them being our young Australian. Such a fine, erect, pleasant-looking boy. He said that he could not find the way back to Christ just now—not now—later. (One expects that he was overcome by remorse at finding himself, "who had preached to others, become a cast-away"). But he came into an inner room for special prayer. For some time he offered no audible prayer, but once he had begun, how he continued! and how he struggled! His very muscles seemed to be working, while tears run down his cheeks. After some time he rose, and left me with these words: "Brother, I have hit the track once again, for Christ has forgiven my great

sin." Shall we not earnestly remember him in our prayers, even though it is thought kindest not to give his name.

Just one "brand plucked from the burning."

O to awaken England's national conscience! Special steps are being taken to this end. Should we not pray, and pray earnestly, that God will do this thing for us?

We have one never-failing helper—God.

"Who will lead us into the strong city? . . . God."

A. T. U.

The Mena House Missionary Conference.

TO anyone who knows Cairo, Mena House Hotel hardly suggests anything more serious than golf and a luxurious afternoon tea on a shady verandah, but a unique event took place in its history at the beginning of April, when for two days missionaries gathered in a large room in the grounds to discuss various problems connected with missionary work in Egypt. The place was chosen for its absolute quiet and freedom from interruption, so that in the clean desert air, away from all the distractions of the city, under the shadow of the mighty Pyramids, our minds were tuned to big issues.

The idea of a united missionary conference started at one of the lectures of the Cairo Study Centre, when a most interesting informal discussion arose on methods of tract distribution, and the idea grew until invitations were sent out by the two conveners, Bishop MacInnes and Dr. Zwemer, to representative missionaries at work in Egypt to meet together and discuss the present state of affairs, and to lay plans for advance, in view of the new state of things after the war. Some difficulty was experienced in choosing the delegates, as the numbers had to be strictly limited, and owing to the impossibility of covering all the ground it was decided to leave out altogether the two important branches of missionary enterprise—Educational Work, and Women's Work.

Representatives of the following societies were present:—American Mission, Church Missionary Society, North African Mission, Dutch Mission (Caliub), British and Foreign Bible Society, Nile Mission Press, Y.M.C.A., and Y.W.C.A.; though, much to everyone's regret, the Egypt General Mission found themselves unable at the last, owing to their own Mission Conference, to send any representatives.

And so, after much prayer and consultation and planning, behold us—a body of about thirty busy men and women, laying aside their work for two whole days to meet together to gain a clearer view of what was being done for the Moslems for Egypt, and how our work might be made more effective. After the opening devotions, led by Dr. J. G. Giffen, the Conference elected Dr. Zwemer as Chairman, and it is needless to add how much the Conference owes to his strong leadership, buoyant enthusiasm, and deep spirituality.

The subject chosen for discussion included the following: The present attitude of non-Christians in Egypt; Medical Work;

Literature; Training of Workers; and Evangelism; and the idea was to ask one or two leading missionaries to read a paper on each subject, and then to have a general discussion by all the delegates. A carefully prepared paper of questions had been sent to each missionary who was to give a paper, and as a result the papers read reached a high standard of excellency and covered a great deal of ground. In fact, we often felt that we should have liked to spend longer time over various interesting problems raised, either in the papers read or the discussion that followed, but there was so much ground to be covered we had to pass on.

People sometimes imagine that work among Moslems is discouraging or barren of results, but the facts brought out at the Conference by workers from all parts of Egypt were such as to give abundant cause for encouragement and wonder. A small sub-committee was formed to follow up the work of the Conference and to report on anything that seemed to call for some action, and their "finding," under the heading of Evangelism, so well sums up the impression left by the discussion of this most important subject, that it may be given verbatim here :

"The Findings Committee is profoundly impressed by the testimony given by missionaries from almost all parts of Egypt as to the accessibility of Moslems to the presentation of Christian truth in various ways, and by what seems to be the birth of a more tolerant and open spirit. They would therefore urge all the Societies [at work in Egypt] to reconsider the proportion of effort and workers they are giving to this primary and important work of direct evangelization, with a view to taking greater advantage of the large and growing openings that exist to-day all over Egypt."

All through the Conference the insistent fact cropped up again and again that, whether by Medical work or Literature (the sales of the British and Foreign Bible Society are better than ever before), or public meetings, or simply personal contact by living among them, Moslems can and are being reached and influenced in large numbers, though, alas, with this fact there emerged the obverse, and that was the paucity of workers, both European and Egyptian.

Another impression left on our minds was the wealth of scattered experience and successful experimentation in various ways, only needing to be gathered up and made available for all workers. Missionaries from different parts and different surroundings told of various methods found successful in all sorts of circumstances and of new avenues of approach. The "Findings" Committee have asked two missionaries to gather up all these hints and to collect them in a little pamphlet for the use of all evangelistic workers, so that the pooling of ideas at the Conference may not be merely transient.

And this brings us to the last point, and that is the thought that slowly formed in the minds of all as the Conference went on : "If we receive so much encouragement and help from the interchange of experiences and ideas at a conference, surely much more might be done in the way of closer co-operation and united effort?" The Cairo Study Centre for language study, with its pooling of teachers and methods, has proved a tremendous suc-

cess, so why not apply the same idea to other departments of missionary work? Here again we may quote one of the "findings" of the sub-committee on the subject.

"The Committee believes that the time is ripe for the establishment of a Union Training Centre in Cairo for all types of evangelistic workers, and strongly urges the representatives of the various societies to meet and confer on the possibility of starting such a Union Centre *now*."

Surely the time for each society to do its work in water-tight compartments, independent of each other, is past and gone, and the situation demands the closest co-operation possible between all the allied forces in the Holy War. Suggestions are also made by the sub-committee for co-operation in following up the numerous scattered ex-patients in the villages influenced by their stay in Mission hospitals, and also for an Intermission Evangelistic Council to arrange for noted speakers to visit Egypt and conduct special Missions.

Last, but by no means least, we must reckon in among the results of this, the first, it is believed, united Missionary Conference held in Egypt, the privilege of meeting and getting to know, under such pleasant circumstances of social intercourse as prevailed at Mena House, various well-known missionaries working in different parts of Egypt. Everyone regretted that the time passed all too soon, and the grateful thanks of all are due to the generous friends who defrayed all the expenses of the gathering, and to Miss Padwick for her official work as Secretary.

More than one hundred years ago, Napoleon, in addressing his small and weary army before the battle outside Cairo, reminded them that twenty centuries looked down upon them from the Pyramids to nerve them on to victory. And so we, as we left the conference room to take up again "the daily round," reminded ourselves that nearly twenty centuries have rolled by since our Captain commissioned His Church to win the world for Him, and that here in Egypt "there remaineth very much land to be possessed." May the Mena House Conference of April, 1918, be but the precursor of others even better, and of a new advance all along the line.

J. L. M.

*Papers read at the Conference at Mena House.

Present Attitude of Non-Christians in Egypt toward the Gospel.

BY DR. S. M. ZWEMER.



THE war has made Moslems feel very keenly that they are losing ground politically. It has thrown Christendom and Christ into their thought as never before. They are face to face with a new world situation which fills them with dread. One Moslem Sheikh said, "England is invincible." The effect of the war does not generally seem to weigh against Christianity. One experienced worker remarks: "Warfare generally agrees with their type of mind, and they admire a religion that has fight in it." Another effect of the war doubtless has been to decrease pride,

* These papers are printed without responsibility for the views expressed in them.

temper, feeling, and cool the ardour of pan-Islamism. For political reasons many of the lower classes are more friendly for fear of offending the British. In some quarters, among the more thoughtful, there is the feeling that this war is preparatory to the last days and the return of Christ and the Mahdi. The educated classes among Moslems have stated that the war was due to a failure in following Christ's teaching. But this feeling is not general. That the temporal power of Islam has failed, and a shock of disappointment gone through the whole body of Islam, cannot be doubted.

The battlefield has changed in Egypt within the last decade as regards the line of opposition to Gospel preaching. Formerly the arena of the conflict was the Koran and Tradition; now it is the Bible. Moslems are trying everywhere to prove from our Scriptures the incorrectness of our teaching, and are trying to read Moslem truths into the Christian Gospel. This is evident not only in the line of public and private discussion, but most of all in the tone of the Moslem press. Since the war it has become impossible to consult the Moslem daily and weekly papers, for most of them in India, and practically all of them in Egypt, have ceased publication. Those that remain are so carefully censored or edited that one cannot learn the real feelings and opinions that prevail.

The old Islam refuses compromise with Christianity and fully understands that the gulf in theological teaching cannot be abridged. Their attitude toward Christ is traditional, but toward Christianity, especially among those who hope that Islam will yet be victorious everywhere, is that of defiance and opposition. Although the political situation holds in check Moslem fanaticism and prevents freedom of speech, through the censorship of the press, we must not be deceived by the outward calm.

Nevertheless the general opinion seems to be that there is a willingness to converse along religious lines, and that the corruption of the Gospels and the stumbling-block of the incarnation and the atonement are less referred to than formerly. One missionary writes that objection is taken more often to our methods than to our message. They say: "You ingratiate Christianity by cheap schools, hospitals, and cheap literature." The result is that they emulate our methods on these lines, sometimes with remarkable success. The common people gladly listen to the Gospel story. They came in crowds to the meetings held by Mr. Fairman, Mr. Reed and others. Their attendance at Christian services is altogether more frequent than it was some years ago. A worker in Kalioub remarks that former opposition to the preaching of Christ crucified is now changed to a silence and discomfiture which are full of promise. There is increasing interest in a comparison of the cardinal points that distinguish the two religions, increasing friendliness in the villages of the Delta is due, we are told, to their appreciation of missionary character and the Christian ministry of kindness.

There is a tendency among Moslems to combat our position by verses from the Gospel itself, *i.e.*, a muezzin of Mehallat Damana tried to prove that Christ was sent only to the Jews, by Christ's own reply to the Syro-Phœnician woman: "I am not sent but to the lost sheep of the House of Israel," insisting that "Go

ye into ail the world," in the light of the former passage, could only mean the scattered world of the Jewish tribes or peoples. The attitude, however, is that of an outsider viewing a contest, and not that of a contestant anxious to win the battle. From every part of the field we hear of a remarkable readiness to read the Scriptures. Mr. Hooper reports, on behalf of the Bible Society: "In our work we experience an increasing demand for Scriptures, especially by Moslems, together with an evident and increasing spirit of enquiry as compared with bygone days. Students of the Koran purchase the Bible freely, and are reading it. Only occasionally do we meet with hostile opposition to the book when presented." From Menuf and other places we learn that Moslems understand the teachings of the Gospel better than formerly, and many of them acknowledge that Christ died, and that the Scriptures are true. There are many Nicodemuses. An old Moslem said: "Buy the Christian Book; it brings a blessing to the house; a house without it will go to ruin. My father said so."

Regarding the Effendi class, the testimony seems to be that they can best be reached by work in English. There is less of the nationalistic spirit. There is more friendly approach. They attend Christian services, where they are welcomed. Experience has shown that they will crowd in large numbers to hear lectures and addresses on ethical subjects, and even preaching, if this is done on popular lines, and they are welcomed into a mixed audience. It is my conviction that in Alexandria, Tanta, Cairo, and other cities we might hold public meetings on these lines in the English language without creating disturbances and by the simplest methods, such as lantern lectures, etc. From Ismailia and two other centres we have the distinctly encouraging report that the older type of educated men are much less opposed to the Gospel than formerly. From Zagazig a missionary writes: "The older type of men often evince a liberal spirit of enquiry, but even then it is hard for them to get away from the attitude of 'to you, your religion; to me, mine.' If a man thinks he can convert Egypt with comparative religions, he might as well not bother about getting a passport out here; for the people will liberally meet you half-way and compare with you all day. I was interested with the attitude of a bookseller here, who said, 'We must get away from the trash and rubbish that has accumulated in our religion, and preach a live message like the Protestants.'" When the boom gets once started, who can tell where it may stop!"

There is no doubt that in social reform, policy, education, and all the ideals of democracy, educated Moslems are our allies and not our enemies. Although their efforts are spasmodic, they are not unconscious of the need for the uplifting and enlightenment of the masses. Most of them are ardent admirers of much that they consider the best in western civilization. But, alas! too few of their number are ready to help others reach the goal that they admire.

The world has destroyed Islam as a world political power; the questions of Dar-ul-harb and Dar-ul-Islam are no longer practical. Islam stands before the world stripped of every support save its intellectual, moral and spiritual claims. Apostates are no longer punishable by death. We must therefore press the issue on intellectual and moral lines and compel decision.

Never was the opportunity greater for the manifestation of sympathy, for the outpouring of sacrificial friendship, and for persevering prayer. The Moslem world has been shattered in its unity: the fire, the earthquake, the tornado have done their work. As Dr. Mott says: "We are called by this shaken world, by this overburdened world, by this teachable world, we are summoned to prepare for vast reconstructive tasks."

Paper on Christian Literature.

By REV. CANON W. H. T. GAIRDNER, C.M.S.

I do not want to write a long or regular paper. My whole object is to indicate lines of useful discussion by touching on some carefully selected aspects of this great subject.

1. First I want to emphasize that no Mission is doing its full duty unless its local governing body takes the necessary measures towards setting apart a worker or workers to do literary work. This work imperatively demands undistractedness. The discovering what literature exists; the planning of new undertakings; the finding of writers; as well as the thinking out and writing of new works oneself—all this is really impossible except for one who can take time for it.

And each Mission should have a literary branch and worker for two reasons: first, because it is still advisable that every Mission have a publishing department; and, secondly, because without such workers the Missions will not be able to make their proper contribution to the successful working of the Nile Mission Press.

2. *The Bible.* Here I raise three points:

(a) We should never lose sight of a task which will one day call to be done, and why not sooner than later, viz., revising the Beirut New Testament. It would be a great pity if the present translation were to be considered final and unimprovable. We should not blind ourselves to the fact that very many of those whom we want to reach do not consider it satisfactory: complaints against it are neither few nor faint. The objections are really twofold. (1) It seems to have been executed without a really sharply-focussed knowledge of the Greek idiom. (2) The Arabic is often too slavish and literal; the result being that passages are inelegant and even hardly intelligible.

It seems to me that our people should be prepared for a change, since their conservation in such matters is apt to be unreasonable. And we should be preparing ourselves to make our proper contribution to the change, when the Bible Societies decide to undertake it.

(b) The question of Scripture in the Colloquial should be raised here. My own impression is that in visiting, especially in women's work, it might well be made use of, though I do not think that such Scriptures will be saleable, or will indeed be suitable for private reading.

(c) The question of Portionettes. The C.M.S. has prepared three series, of 8, 4, and 2 pages.

Is there danger that these will be treated as loose leaves and flung about disrespectfully? On the other hand, they are very useful to give away after a lesson on some special subject.

3. *Colloquial Literature*.—Bible colloquial does not exhaust the colloquial question. It seems to me that it is our duty as missionaries to take the lead at least in experimentation. Any number of people can be found to take the stiff conservative attitude, viz., that colloquial is no good for anything serious. Without being in the least doctrinaire on either side, I query so bald a statement. Let me indicate the lines where colloquial might prove valuable in a literary way.

(a) *Literature for young children*. Here it seems to me that, however simple classical is, it has an element of absurd stiffness when put into the mouths or offered to the ears of very young children. Especially weak is the present hymnology for children, because of the unreasoning prejudice against colloquial. Remember that the simplest classical hymns must be invested with all the intricacies of the Arabic syntax—totally meaningless as that is to children.

(b) *Conversations in stories*. Scott discovered that the conversation of his peasants not only might, but must be, written in "colloquial," and he has been followed by all respectable novelists, who, however correct their narrative diction, always make their conversation easier, more colloquial, and suited to the real nature of the speakers. But in all Arabic books the conversations are miserably stilted and unnatural. What we have to prove is that the language of speech is degraded if it is only to be used for comic purposes on paper. One can talk conversationally on serious subjects. Why is it not possible to reproduce such conversation in writing?

(c) *Letters*. I think the magazines might experiment in this line. "Beshair-es-Salam" has done so; "Orient and Occident," I am ashamed to say, not.

4. *Rhyming or Versifying of Bible Stories*.—A good deal has been done, but we want the results collated. I hear with joy that the American Mission is undertaking the versifying of some of the more lyrical passages of the New Testament. Parts of the Prophets might well be added to this task.

5. Similarly, I think a field is open for the dramatising of part of the Bible narrative. With some stories, *e.g.*, that of Joseph, the text would almost suffice as it stands. With others inference and imagination would have to get to work. Some years ago I worked out the prison scene of Paul's first imprisonment, and the result may be seen in my "Life of Paul." A life of Christ might be got out in this way—the last scenes of it would be like an Arabic passion-play. Such treatment would attract readers who would otherwise never be reached. Some pieces, *e.g.*, Joseph, make beautiful and touching things for school dramatic use. Nothing of irreverence is here, but quite the reverse.

6. The question of controversial literature. Some people think that this is indispensable and of absolute importance: others a necessary evil: others that it should be suppressed as useless. My chief point is that it is inevitably necessary, but is the hardest of all types of literature to write well and spiritually, just because it is the easiest to do unspiritually and bitterly. We must remember that even able controversial literature, when it is hard in tone, only repels, even where it should logically convince. Or again consider,

if such arguments do get through, and convince, what sort of converts do they make? What sort of children do they beget? Children in their own likeness, hard, bitter, perhaps unconverted. Have not some of our troubles been over converts of this brand? The fact is that many of our controversial books wanted re-writing, eliminating from them the following:—contempt, bitterness, "shamata" when a point is scored, the impression that the writer is in a bad temper and dislikes his opponent. I do not say that a note of indignation may not sometimes be struck, but it is the hardest thing to do spiritually, just as we know it is very difficult to be "angry and sin not." The flesh so easily gets in here. Generally speaking, our controversial literature wants a tone of broader courtesy and magnanimity. The weighty points would seem all the weightier if brought out in this tone.

7. I close with a section of needed literature. And here I avail myself of some work that has recently been put into this subject, confiding plans to the conference in order to bring out fresh suggestions. Among types of needed literature are: (a) Expositions of simple books of the Bible (Running commentary—Notes?) (b) Short fresh statements of Christian doctrines, and the same for Christian ethics. (c) Christian evidences, especially for Moslems. (d) Shorthand notes of really notable evangelistic addresses. (e) Biographies, short.

I think where we have chiefly failed, and are failing, is our non-success in finding out, or creating, a class of able native writers! We do not take them into our confidence enough. They are kept aloof from our Committees. And this partly because of the fact that all those Committees are conducted in English, which again goes back to the sad fact that missionaries never do, and apparently cannot, speak amongst themselves in Arabic. You see, I am going far back and deep down!

Paper on Evangelism!

BY REV. W. H. REED, AMERICAN MISSION.

One of the essential things in weighing the important subject of the evangelism of Moslems is to have before us the opinions and experiences of Christian workers. Believing that this would be most helpful to the Conference, the greater portion of this paper is devoted to the presentation of the views of missionaries and Egyptian workers on this subject.

In regard to the present opportunity for evangelism of Moslems, many take the view that it was never greater. I quote as follows: "Present opportunities greater than past ones"; "Greater than ever before." Again: "There was never so great an opportunity for quiet tactful evangelism, both by word and printed page, most of all by friendship."

Others refer to the present opportunity as in many respects unique. While the political conditions in some ways limit the operations of Missions, yet in other ways they offer special advantages, which are soon discovered when one is brought into close touch with the people. Another thinks that the war has shown Moslems how weak and backward Moslem nations are, and has given them rude awakenings. Their pride has been greatly

humbled, and there is more of the spirit of inquiry among them. Others doubt whether war times present the wide opportunity which we believe will be a few years hence. These should be, above all, days of definite preparation. Another adds: "There is no doubt about the opportunities in this district. . . . It is beyond our power to use except in a tiny measure. . . . The responsibility rests upon us to the extent of our power and resources, actual and possible, through drawing on the divine resources by faith, and this is not ours alone, but rests upon all the members of the Church of Christ." An Egyptian thinks the people are willing and prepared because, by the war, the thought of Islam is broken, or at least is breaking rapidly. Turkey was the backbone of Egypt from the standpoint of the Koran and religion. Egypt, being now under the banner of England, makes evangelism more possible and easy. One can easily sit among ten or twelve Moslems and talk to them about whatever one wishes. A pastor in a large city in Upper Egypt takes the opposite view: "The present time is not good at all for work among Moslems. The present conditions put Moslems farther from us than before. All they show of acceptance and peacefulness is insincere in our opinion."

Now, in summing up, is it not true that the opportunity to-day is due largely to power and fear, rather than any great change of the Moslem heart. Imagine the Turk on the border of Egypt, or as ruler, and perhaps the real attitude of the Moslem heart would be revealed.

Yet undoubtedly, as far as Moslems are concerned, the opportunity is as great, if not greater, than ever before. Many Moslems in all parts of Egypt are willing, often anxious, to hear the Gospel. There are daily opportunities of reading and preaching the Word to Moslems in Christian homes, in Moslem homes, at mayors' residences, on the street, by the wayside, and in Churches and other places. To-day opportunity for evangelism is bright, but it seems to be but the dawn of a far brighter day of wondrous possibilities. Doubtless all missionaries and Egyptian workers agree in the belief that the war will result in unprecedented opportunities of reaching Moslems in Egypt and throughout the world. The greatest need is not greater opportunities, but many more well-equipped missionaries and Egyptian workers sowing the seed everywhere.

In reply to the question, "Is the day for controversy past?" most answer in the affirmative, emphasizing the positive preaching of the Gospel. For instance: "There is no benefit from controversy." Again, "I believe in giving the Moslem the true view of the Gospel, and allowing him to do the comparing himself." Also: "I never thought much of that way of presenting Christ, nor do I believe that we are justified in speaking to Moslems without presenting Christ's sacrifice for sin. We must preach the full Gospel to all. Never hesitate to acknowledge our own difficulty with the Trinity, but accept it in experience of the Father's love, the saving grace of the Son, and the inspiration and guidance of the Holy Spirit, and as based on the teachings of the Bible." Another feels that the day of controversy has very much passed. Certainly the missionary should not encourage it, his attitude to

the people being more of a witness to the Word, with the note of authority rather than controversy.

Some claim that as long as the Moslems believe in their own system controversy cannot be entirely avoided, but should be as far as possible. Yet sincere difficulties must be met, not in the sense of debate and quarrel, but in the highest sense. In talking to groups of men in towns and villages, one cannot always get a hearing without answering questions and silencing objections. This requires skill and grace. Christ, our pattern, often silenced objectors in His ministry. An Egyptian writes that it depends on the class of people. With students from the Azhar we cannot escape controversy, and should be able to give an answer for the hope within us. Whatever be our view, we must convince and not conquer, we should be more positive than negative, give more of Christ than Mohammed, more of the Gospel than of the Koran, and speak more to the heart than to the head.

One takes the view that the day for controversy has not come yet. It will come when Moslems accept Christ, and defend their faith on the platform, by the printed page, and in conversation.

In a word, we should always preach the Gospel, avoid public controversy, and remove difficulties by answering, if not advisable in public, then in private.

What form should the public meeting take? Most agree that the form is of minor importance to the spirit of the meeting. The less formal the better. Most emphasize a straight Gospel sermon, adapted to the degree of enlightenment of the audience. Another writes: "I think that a kind of expository preaching on well-chosen passages would be most useful. Such important truths as repentance towards God, faith in Jesus Christ, and regeneration should be most emphasized. In character the meeting should be decidedly evangelical." Several Egyptian workers approve of the form already used in some evangelistic services. Attractive singing, short prayers for them and not against them. Preach the Gospel concerning sin, and the power of Christ alone to forgive and purify. Do not allow any interrupting by talking and asking questions. Questions should be left till the end of the service and answered privately. Of course, in such meetings, we need a class of personal workers, that each may take another and meet his difficulties. The above has much to commend it, especially in meetings for Moslems held in Churches.

Another writes: "We have found the market day meetings extremely valuable in influencing the thought of vast districts toward Christianity; such meetings need several helpers, as they practically last half of the day, with the congregation coming and going all the time. A large room, with easy access to the crowds coming and going to the market is essential for this."

What are the obstacles to personal work, and how can personal work be encouraged? The following are some of the obstacles mentioned: natural antipathy, a sort of race hatred existing between Copts and Moslems, tactlessness, lack of the infilling of the Holy Spirit, the inability of the Moslem to distinguish between Christians in name and Christians in reality, or, as expressed by a Delta missionary, "The main obstacles are the absolutely depraved life of their so called Christian neighbours and the fanaticism of the lower class fourth rate sheikhs." Again,

"it seems easy to get Christians to despise Islamic practices and to make remarks that stir up rancour, but hard to weld together in them love of the individual and hatred of the system to which he is attached." Also, "I feel that the greatest difficulty is in not knowing how to present the truth to Moslems. We need to know more what his standpoint is, and what his real prejudices and difficulties are, and how to make clear and attractive and necessary our Christian truth. The study of Moslem dogmatics ought to help us to come near to the Moslem mind, and nothing else but the sympathy of Christ will bring us near to his heart."

In encouraging personal work a number emphasize the importance of our example. "Example will be the most potent factor, humanly speaking, in stirring up our Egyptian brethren for work for Moslems." "Doing it yourself, and showing your interest in that done by others." Another way is to place in their hands some good tracts or Scripture portions, and have the worker stand by till the one who reads himself opens the conversation. Another suggestion: "The best encouragement comes from a sympathetic study of our Lord's own method in dealing with individuals as portrayed in the Gospels." We should often answer the need more than the question, as Jesus did to Nicodemus, who came to Jesus, the Teacher, but Jesus revealed Himself as the Saviour. An Egyptian suggests an organized class of personal workers, and that a special time and place be given for reports. Personally, I have often thought that such a class, under wise leadership, in connection with mission institutions as theological Seminaries, Nile Mission Press, or any band of workers, must be a wonderful help and incentive to personal work.

Is the use of outside evangelism through interpreters advisable? Affirmative replies are always given with limitations. Some approve heartily of men of outstanding power and ability, as Mott and Sherwood Eddy, and especially for the student class. Such meetings as Dr. Mott held in 1911 might be regularly instituted every year and prove very successful.

A few think that much more could be done even now in English, and also that young missionaries should sometimes speak through interpreters. Lack of knowledge of special problems and loss through interpretation are objections raised. It may sometimes be permissible, as in the case of Moses, who was not ready to be prepared by the Lord, and so God gave him Aaron, his brother, but in general we should expect God to send His message through those whom He has prepared to deliver the message directly to the people.

Some evangelists with interpreters may be wisely used in holding special meetings in the Churches. Many Moslems are ready to attend such meetings, and the spiritual impression is often very deep. An Egyptian preacher, who acted as interpreter for Rev. McPherson in many towns and villages as well as in larger cities, writes: "Very advisable, especially in attracting the people to come and see." I myself can testify to the deep and lasting impression made in many places. His greatest influence, however, would probably be in quickening and reviving the Christians who come in close daily contact with their Moslem brethren. Bring about a Pentecostal revival in the hearts of the Christians of Egypt and much will have been done to evangelize the Moslems. Do

we not all agree that the greatest need is for Spirit-filled missionaries and Egyptian workers who know the Arabic well, and also the standpoint of Moslems, both educated and uneducated?

How can we enlist the Egyptians in this work? By getting them to see the need and the possibilities. Egyptians, like anyone else, must be interested in the work itself, and then they will want to have a hand in it. Again, not by wholesale efforts, but by pegging away at individuals.

Some pastors emphasize the importance of the visit of missionaries with the object of reaching Moslems. Should we not expect our workers to do what they see missionaries doing, to learn by example rather than precept?

Small group conferences conducted by specialists in certain centres and Churches, where five or six of the neighbouring pastors and other workers might meet together for prayer and conference on Moslem problems has been urged. At such conferences I think an effort should be made to reach some of the elders and leading laymen, for if they would give the preachers earnest support it would be a great help in solving the problem of evangelism.

Another suggests that the old way, revealed by the Lord Himself, of praying the Lord of the harvest to send forth labourers into the harvest, cannot be improved upon for enlisting the Egyptians in the work. Military methods of enlisting would give us very many undesirable recruits. Experienced evangelists should be encouraged to welcome new workers, that they might gain experience in the work through association. Christ sent them forth two and two. By establishing Bible Schools, something like Moody Summer Bible Schools, for at first from two to four weeks, especially for lay-preachers and deeply interested laymen, where, in connection with Bible study, Moslem problems would be carefully and prayerfully considered. Of course, regular preachers and pastors might wish to benefit from such a course. Again, by missionaries doing all they can to encourage the present laymen's movement to undertake and do all it can for the evangelism of Moslems as well as Copts.

Classical or colloquial for sermons? Three opinions are expressed on this subject, classical, colloquial, both or according to the character of the audience. One writes: "I must say very strongly that the aim for Arabic sermons should be to have them in good grammatical Arabic. The colloquial is only a variation, to be introduced for homely illustration, or for emphasis, or for some other purpose." Again, "The classical Arabic should be used, but the words chosen all well known." Also "certainly the word should be quoted as it is found in the Bible, and, if needful, explained to reach the simplest understanding." Most Egyptians express their preference for correct Arabic. The Moslem despises greatly both sermons and writings in common speech. In worship they regard the language as sacred. The Moslem, whatever may be his ignorance, respects the language of the Koran and despises the common speech.

Many favour the colloquial as indicated by such expressions as "Colloquial, the language of the people," and "The majority need the colloquial Arabic," also, "Certainly the colloquial is more forceful, and should be used among village people, but one would hardly use it before a Cairo audience."

In concluding, it seems to me that at the present time a knowledge of both is most desirable. It does depend partly upon the audience, and doubtless quotations and prayers are more acceptable when expressed in correct but simple Arabic, but stories and illustrations are much more forceful in the colloquial. Both are used constantly in the same address. Quoting classical quotations from the Koran and Hadith arouses the respect of your hearers, if quoted tactfully, but *darig* proverbs fitted into a discourse stir a feeling of reality and brotherhood that discountenances form and insincerity." As another puts it: "Classical for the really well educated, but undoubtedly for the semi-educated and ignorant, colloquial." It is, however, more important to remember that, whatever language is used, it is the Spirit that quickeneth.

Use of music, hymns, and pictures (lantern)? Wisely used, each of these may prove helpful, but should be made secondary to the message. One has found the use of the Psalms of David and a suitcase organ very helpful. The Moslem is greatly pleased with the Psalms of David, the Zabur. His idea of praise is that which is from the Word of God. In Upper Egypt singing has been very helpful in gathering the audience, and in quieting and preparing the people for the message, as well as in worship.

Some think that we have not made enough use of the lantern in attracting the crowds and in instructing them, and especially the children. One writes: "A judicious use of pictures is very valuable, as an attack upon two gates of Mansoul is naturally better than upon one. I do not think now that we should take any note of Mohammedan prejudice against pictures. This seems for the most part to be a thing of the past."

Bookshops as evangelistic centres. Though many express their belief in the use of bookshops as evangelistic centres, yet most confess that their success in Egypt as such for Moslems has been rather limited. One writes: "I believe that a bookshop, even if nothing is sold, and work is carried on at a dead loss, is one of the most effective means of evangelism. It has been our experience in Arabia." Unfortunately, the illustration is drawn from Arabia instead of Egypt. Another writes: "Bookshops might be quite centres for evangelism if we had them in Moslem sections and the right kind of men in them. As they now exist they do not attract many Moslems. Again, I have always been sorry that we have not been able to make more use of bookshops and reading rooms. We tried a reading room with free coffee and games, but it was not well patronized.

Great importance is placed upon the spiritual character and ability of the man in charge. It is the man that counts. The shop only gives him his opportunity. Without the right man the bookshop easily becomes a gossip-shop. One writes "that in China there is a union effort among societies to have a Bible House in every town of any size. The institution is not only a place where books are sold, but it is often a meeting place and a general centre for effort. Our shops already, with their poor fittings, do wonders. Could we not make them more efficient evangelistically? It might be wise to have a reading room attached to the bookshop, to be used sometimes for special meetings for Moslems or Moslem workers, and especially for personal work.

The Nile Mission Press.

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