

# BLESSED BE EGYPT.

January,  
1919.

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.

WINTER NUMBER—JANUARY, 1919.

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"'TIS NEVER TOO LATE TO MEND." SYRIA, PALESTINE RELIEF.

THE RED TRIANGLE DRIVE TO HAIFA AND NAZARETH.

WILLIAM OWENS.

LIST OF DONATIONS.

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# "Blessed be Egypt."

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## Editorial.

*"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—REV. V. 13.*

*"They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them."—PSALM XLIV. 3.*

We thank our God with full hearts that with His own right hand and with His holy arm He hath gotten Himself the victory.

The events of the closing month of the year have been more swift and wonderful than any of us conceived to be possible. The overwhelming victory in Palestine, the submission of Bulgaria, the submission of Turkey, the submission of Austria, and the submission and break-up of Germany, have followed each other in quick succession and have left the whole world wondering. There has been a universal conviction that this is the Lord's doing, and it is marvellous in our eyes.

We look back to our nation's prayer on the 4th of August, and reverently thank God that He answered our cry. There are countless thanksgivings still going on, in public and in private, with the earnest hope that we, and the whole English people, "may shew forth His praise, not only with our lips but in our lives; by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days."

May we not seek also that the spirit of comradeship between ourselves and America, and between England and the Dominions, may be fostered and deepened with a wide sense of united responsibility for the good of the whole world. "God be merciful unto us and bless us, that Thy way may be known upon earth, Thy saving health among all nations."

The heart of our whole people rejoiced that God allowed us to be His instruments in setting Palestine free. There was swift thanksgiving in all our home Churches, and the thanksgiving of our armies in the field by general orders throughout Palestine and Egypt. We join in this heartfelt thanksgiving, and seek to give our thankoffering by devoting ourselves to the service of our Lord in His own city. It may be that many of our friends will like to share with us in this.

Permission has been given us to establish a Branch of the Nile Mission Press at Jerusalem, and the beginning of this New Year 1919 sees the planting of a tender twig from the parent stem at Cairo, in the city over which Jesus wept in grief of heart for the sorrows He knew were coming upon her. Can we enter into the joy of His heart now, as He sees the age-long sorrow lifting,—the cloud passing away? Shall we hear the words with tender

meaning, "Comfort ye, comfort ye My people : speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins."

But still her eyes are veiled. She knows not Jesus. Can she ever be won to Him except through the ministry of Christian friendship and Christian testimony, and may we offer her these?

*On Monday, the 3rd of February*, we shall complete the fourteenth year of the Nile Mission Press. We ask all our friends and supporters to make it a *Day of Prayer* for the whole work and offer special intercession for this new Branch at Jerusalem. Shall we further give a thankoffering to the Lord for the undertaking? Some may only be able to give a very little, others may be able to give more; but whether little or much, it is the joy of our hearts to do something that we know will bring joy to Him. In His Name, and for His sake, we would seek to make a centre from which we may some day send out the glad tidings in printed words all through the villages and the land where Jesus dwelt. For the moment we shall chiefly supply the needs of our soldiers who throng the outskirts of Jerusalem, but as time goes on we shall increasingly seek to go into every part of the country, and across the Jordan to the outlying parts. We shall hope to have stores of books and papers in English, Arabic, Hebrew, French, and any language that is wanted.

Some friends at home might help us by painting wall texts and scrolls in these languages; or by sending pictures and books. Much may be done by using parcel post and book post now that the submarine danger is past. Our address will be at the Nile Mission Press, Cairo, for the present. All supplies will be forwarded from there, and the workers there will be in continual touch with Jerusalem. We know that when the war is over there will be a stream of returning Jews from all over the world visiting their Holy City and ours, and we would like to say to them, "Welcome Home," in our Master's Name; "Baruch habba," "Blessed be the comer." Surely we shall find that the words of the prophetic psalm will be accomplished, and many will be born into the Kingdom of Heaven at Zion. Another service we may be able to render will be to form a rendezvous for Hebrew Christians from many lands, and bring them into touch with each other. In all things we hope to keep in close co-operation with the London Jews' Society, who have worked there for almost a century. Not the least of our hopes will be to serve all the Missions in Palestine by keeping supplies of books ready to their hand, such as they want for their work, and also for tourists who would fain make their travels fruitful for good. The British and Foreign Bible Society are hoping to have a Bible House of their own at Jerusalem. It may be that our new premises outside the Jaffa Gate will meet the present need, and that later we too may have a place of our own, to be called "The Welcome Home." May God our Father command His blessing on this new venture, and let us do our part in making ready the way of the Lord.

The beginning of the junior department of the Mission Press is recorded in this number of "Blessed be Egypt." A thoughtful paper by the Chairman of the Junior Committee, Rev. A. J. Toop,

C.M.S., and a description of its purposes by the Secretary, Miss C. E. Padwick, will awaken the interest of our readers. We look forward hopefully to a future full of promise.

A literary dinner was a new departure in the history of the Press. It was an effort to draw together some of the leading men of Cairo, and put before them the need of the day, both for writers and readers, and to seek their interest and co-operation in the work of the Mission Press. Canon Gairdner gave an address, which had already been distributed to the hearers in print, in order to draw forth promises of help. Several responded, and we hope for the active partnership in labour of Egyptian Christian writers.

A lively account of the doings of the Y.M.C.A. in Palestine at the time of the great advance will arouse the interest of all our readers. Also a pathetic description of relief work in Jerusalem.

We hope to issue a new Prayer Cycle in the early days of 1919, when the new demarcation of frontiers and the redistribution of territories has taken place. The whole Moslem world needs our prayers, and especially that England may be guided aright in all her relations with it. May perfect religious freedom reign everywhere, and an open door for the message of Christ. If we all seek this faithfully and expectantly, we shall not fail to win it.

## Jerusalem.

November 9th, 1918.



SOONER than we had even hoped has the branch of the Nile Mission Press in Jerusalem become an actuality. Two months ago the Holy City was still within the sound of the guns, and the problem confronting General Allenby and his troops seemed one for which no solution could be found without desperate fighting and heavy losses. But the miraculous has once again happened. The taking of Jerusalem was in itself a miracle, as many have declared: as one came up in the train from Jaffa, through the Wadi Surar (the ancient Valley of Sorek), the towering rocky mountains on either side, with their numberless impregnable positions for modern artillery to defend, that was again emphasized, but to-day Palestine and Syria are entirely freed from Turkish bondage, and the people, though many of them are still suffering and crying for immediate relief from starvation and disease, are looking forward to a new future of prosperity and freedom. As a Syrian Christian said to me yesterday, "One who has survived the terrible years that are behind feels as though he were born another man." May that also be true of many thousands in the spiritual sense. The British occupation does not mean of itself freedom from ignorance and sin: the Gospel has yet to occupy the land.

\*

When I arrived a few days ago (it is my first visit to Jerusalem) to secure a shop for a *dépôt*, my hopes were quickly damped. Shopkeepers have been doing so well since the troops have been here that all suitable premises seemed to have been taken, and that at enormous rentals. The street leading up from Jaffa Gate is the only thoroughfare where we could hope to secure adequate sales. One small shop was empty, but the lowest offer was £125 for the ten months to Muharrem (the Moslem New Year)! An English lady had very kindly placed at our disposal, free of rent, another shop, but this was fifteen minutes' walk from Jaffa Gate. We could scarcely hope to attract the people so far. Time was growing short, but I happened to meet a young Jewish boy, who thought he knew of a shop which would be vacated very shortly, and he could introduce me to the proprietor. In an hour it was all arranged, and we have what I think to be the best position in the city. Underneath the Jerusalem Military Hotel, and facing right down the hill, our sign will be seen by all who come out of the old city a distance of about 400 yards. To-morrow I have to return to Cairo to arrange for the sending up of supplies, and also for Paul Gani to come and take charge.

Did I mention in a previous letter that some time ago the British Military Authorities released from the Ma'adi Prisoners of War Camp, on receiving our guarantee to find employment, a young Syrian (belonging to the Franciscan Church), the brother of one of our compositors? He gave me a warm, although somewhat too flattering, letter to his mother (a widow) and brothers here. Their help and advice have been invaluable. I cannot describe the mother's joy on hearing news of the two sons, especially the one, her youngest boy, who for long had been mourned as lost.\* A little later we hope that he will be able to come and assist Paul Gani here. Thus do all things work together for good.

I should like to write of the splendid work being done by the American Red Cross and the Syria and Palestine Relief workers. Many of the latter, especially, are former missionaries, who have returned as quickly as possible to spend and be spent in the service of the people, for Christ's sake. Space will not permit a description of the Hospitals, Orphanages, Industrial Workshops and Schools; no doubt, some day, a record of the work will appear in a permanent form.

Many of the "sights" of Jerusalem fail to inspire because of the ritual that surrounds them, and the tawdry show, but the narrow streets of the old City never tire. The people are there, as hungry as ever, though ignorant of that which will satisfy for *life*. They will oppose with violence, may be, the tenets of this denomination or that, but they will respond as ever to love and kindness. One feels that the need of Jerusalem is not a multiplicity of Missionary Societies, but that the men and women who come should have an overflowing anointing of the Spirit of Christ, His meekness and gentleness, and love. Are there those who will volunteer to "go about doing good," as He did, up and down those same narrow streets, with a warm handshake and a smile

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\* The other son was in a very critical condition with typhus a few months ago, and always attributed his recovery to answered prayers of the men at the Press.

here, and a tender word there? That is the overwhelming need—Love. May God grant that in the midst of jarring opinions and controversy—and these will be very pronounced in Palestine during the coming years—that all who call themselves Christian—the local population, as well as the missionaries—may "eat of His flesh, and drink of His blood," in very truth. Surely this preparation is more necessary than all the other "training," for if we but have the character—the life—of Christ, even those who are intellectually irreconcilable will believe "for the very work's sake."

May that same "life" be in all the literature produced and circulated through the Nile Mission Press in Jerusalem. "Peace be within thy walls and prosperity within thy palaces." "Blessed are the peacemakers, for they shall be called the children of God."

November 11th.

I had expected to have started back to Cairo yesterday afternoon, but, as seemed at first a hindrance—for there are many things awaiting attention at the Press—permission could not be granted to travel until Tuesday, owing to the crowded state of the trains.

But the necessary delay was only to provide an opportunity for the further development of our work here. Finding that the Printing Press of the London Jews' Society is closed, and that they cannot recommence operations in that direction for some time, the suggestion came that we should temporarily take it over for the production of some proportion of the work required in Palestine by the Relief Institutions, the Missionaries associated with them, the Churches, and for commercial purposes, with the idea of eventually handing it over again to the Society as a "going concern." Rev. W. T. Gill (the Secretary of the Society) and Mr. Wright, who was formerly in charge of the industrial work, have warmly welcomed the proposal, and we hope that the Press may be in full activity in a few weeks. This will enable us to bring home to Jerusalem several of the Cairo staff who have been exiles during the war, and to give them employment. Will our friends pray that the same sacred influence of the Holy Spirit may be manifested amongst our new staff here as is experienced in Cairo.

Truly God has answered the prayers that have been offered for the work of the Nile Mission Press in Palestine. As I write I think of the joy that the news will bring to Miss Van Sommer and others who have made it a daily subject of intercession for many months past.

Last night it was my privilege to attend the evening service at the Cathedral Church of St. George. News had come through earlier in the day that Germany might be expected to accept the Armistice conditions, and from the crowded congregation of soldiers, many of whom had served through many dangers and hardships since 1914, there arose the incense of praise to the Heavenly Throne. The Rev. W. T. Gill spoke of the contrast between Saul, "the young Jewish bigot," setting out on the road to Damascus, breathing out threatenings and slaughter, and the aged Apostle Paul, bound with chains in a Roman prison, breathing now a prayer for the Gentiles, and yearning with Divine love for their salvation.

We pray that a like change of heart may be given to all the peoples of this land—Jewish, Syrian, Mohammedan—and especially that in us may be created that same love which shall sweeten their bitterness and bring to them also the new experience of life in Christ Jesus.

HOWARD J. WEAVER.

It is a matter of intense interest that our depôt in Jerusalem was taken on the 11th November, 1918, this being the date of the signature of the Armistice. It will be our anniversary day in years to come.—A. V. S.

### "May I be your Intercessor?"



STORY is told in the "Zenana" of a young girl who became an "intercessor" for a Scottish missionary, thereby bringing "unspeakable help" to the one for whom she prayed and unspeakable enrichment to her own life. The missionary herself relates the story of how, returning from a Keswick Convention in England, she fell into conversation with a young girl, the only other occupant of her compartment. Learning that the missionary had been at Keswick, the girl said: "I've read about the request of the Indian missionaries for missionary intercessors, and I thought I'd love to be one, but I don't know a single missionary anywhere." A moment later she said, "Why, I believe you are a missionary! Oh, may I be your intercessor?"

The missionary goes on to say: "That was six years ago, and I have never seen that girl since. But we have been in close touch by letter all the time. To be my effectual intercessor, she had read and studied and asked questions, till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. And I—I cannot tell what unspeakable help her prayers have brought me hundreds of times, how real a fellow-worker I have felt her to be all along. *I should never think now of counting up our staff in that district without counting her as one.* And only last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership, which is as real to her as it is to me. And she tells me, too, that through becoming missionary intercessor for me, the missionary cause everywhere has become real and dear to her as it never was before."—(From "The Life of Faith").

In connection with the above, Mr. Upson reminds us that *he* has no "Intercessor" known to him. About the year 1907 he had one friend who undertook this sacred privilege for a short time, but dropped off about 1908, since which time he has not had that privilege. Would someone like to volunteer?

During the Purity Campaign this summer (and at other times) Mr. Upson has been wonderfully conscious of being upheld by *many* friends, but this is hardly the same as the systematic concentration of *one* particular helper.

## "Soul-Winning."

(We give an analysis of the contents of our latest and most important publication, written in Arabic, by Mr. Upson and Sheikh Iskander. It is a book of 152 pages, and to endow it costs £50).

INTRODUCTION.—What it means: Not merely making Orthodox into Evangelicals, or *vice-versa*, but getting men to be "reconciled to God."

CHAPTER 1.—*The Motive*. To glorify God. "Saved to Serve." "Make Jesus King." "Others." 20th Century sees a (largely) unreached world.

CHAPTER 2.—*The Need and the Opportunity*. Encouragement (from Scripture) to All to try. What rightly-directed Zeal can do (Hospitals, S.P.C.A.). A Christian's duty to (a) his own spiritual life, (b) to *others*. Monasticism v. Evangelism. Time wasted by Oriental Christians in Clubs, Cafes, etc. See what the Protestants of Syria and Egypt might do among Muslims, if they knew *how*. Excuses. "Sin in the Camp." No victory, and therefore no power to win others.

CHAPTER 3.—*The Worker's Qualifications and Equipment*. Personal assurance, holy living, study, moral courage, love and sympathy, perseverance, "push" to seize opportunities, faith as to results.

CHAPTER 4.—*How to set about it*. Personal testimony of the man born blind. Elisha raising a dead child. Need of personal contact. Also of strong faith. Kind of sermons likely to win souls. Incidents.

CHAPTER 5.—"*Personal Work*," by Ingram (Abbreviated from his tract).

CHAPTER 6.—*Christ's Methods*. Took our humanity; chose to be like the poorer brethren; new spirit of love; sympathy with the common people in joys and sorrows; His individual dealing; His direct personal questions; His love for the children, etc.

CHAPTER 7.—*Special Classes*. (A) *Muslims*: we need to know something of Islam. A few books to help. The Pros and Cons of Controversy. The kind of bait for these fish. Personal incidents, showing how not to win Muslims. Plea for penitent backsliders. Disbelief of Oriental Christians in conversion of Muslims. It is God's Will; then "patience and perseverance."

CHAPTER 8.—*Special Classes*. (B) *Jews*: Application of O.T. prophecies. Hebrew. Special difficulties. How overcome. Suggested books to help. (C) *Agnostics*; simple illustrations from Nature, etc. (D) *Backsliders*; get them back to the Lord they have left.

CHAPTER 9.—*Tact in Soul-Winning*. Use of 'Id-ul-Qurban in talking to a Muslim—of Day of Atonement when with the Jew, of Easter with the Christian, etc. How not to disgust and lose the man you talk with (compare Angling). Moody handling University students. Trumbull's experience.

CHAPTER 10.—*Exceptional Methods.* (a) Literary Soul-Winning efforts (N.M.P. and Rel. Mag.) (b) Letter-writing. (c) Y.M.C.A. methods during the War, etc. (d) Sunday School Association. Winning the *Young*. Newspaper evangelism. (f) Colporteurs. (g) Postal and Tel. Chr. Association.

CHAPTER 11.—*Intercessory Prayer.* Need of definiteness, and unwearied perseverance. Use of Intercessory Note-Book (or "Throne of Grace" Book).

## An Arabic Literary Dinner.

(From the "Egyptian Gazette").



UNIQUE event in the Arabic literary world took place in Cairo on Friday evening, 25th inst., when a Dinner to Authors and Translators was given at the Continental Hotel by the Publication Committee of the Nile Mission Press, the following distinguished writers being present:—

Dr. Faris Nimr ("Al-Mokattam"); Naoum Bey Shuqair (Sudan Office); Tadros Bey Shenuda ("Misr"); Asaad Eff. Daghir; Nicola Eff. Haddad; Khalil Eff. Mutran; Dr. Farid Abdallah; Rev. Ghabrial Mikhail Al-Dabb; Selim Eff. Abdul-Ahad ("Palestine News"); Emil Eff. Zaidan ("Al-Hilal"); Sheikh Mitry El-Dewairy ("Al-Huda"); Sheikh 'Awad Wasif ("Al-Muheet"); Iskander Eff. Kuzman; Habib Eff. Girgis (Director of Coptic Clergy School); Taufiq Eff. Habib ("Al-Akhbar"); Negib Eff. Shahin ("Al-Mokattam"); Farid Eff. Kamil ("Al-Watan"); Zakhary Eff. Buqtor ("Beshair-es-Salaam"); while Revs. Canon Gairdner, Dr. Giffen, P. Nyland, and J. H. Acheson, and Messrs. George Swan and A. T. Upson (all members of the Publication Committee) entertained the guests.

H. E. Marcus Semaika Pasha had accepted an invitation, but was delayed at a meeting of the Coptic Maglis at the Patriarchate. Dr. Sarruf, Editor of "Al-Moktataf Review," was, with several others, detained by absence, or by urgent business. The Committee of Arrangement had not invited any journalists merely as such, the invitees being actual or potential authors and translators.

Mr. Arthur T. Upson, Publishing Superintendent, presided, the vice-chair being occupied by the Rev. Canon Gairdner, Editor of "Al-Sharq wal-Gharb."

After justice had been done to an excellent dinner, the Chairman rose and asked the Rev. Ghabrial Mikhail to offer thanks to God for the freeing of Beirut, formerly the literary centre of the Near East, and to pray for the recovery of Rev. Dr. Kruidenier, then lying ill. He then called upon Canon Gairdner (Chairman of the N.M.P. Publication Committee, in the absence of Dr. Zwemer) to deliver his lecture, which had been printed and distributed among the guests.

The Canon delivered a powerful address, of which the following is a brief summary :—

All the missionary societies make great use of mission-presses, and, in not a few cases, strong Literature Societies have been formed, those for India and China being examples. This mission-press is exactly like the others, the object being one and the same. Being interdenominational, we print and publish Christian literature for *all* the churches.

This Arabic literature has consisted of expository, devotional, apologetic and other branches, all of which will continue to expand and always to have first place; but we feel that the time has come to make an effort to supply good, high-class *general* literature of the sorts in which these lands are so conspicuously deficient. Some suggested lines of work are :—

(a) Biographies of strenuous lives, such as those of Gordon, Wilberforce, Lord Roberts, etc.

(b) Historical Stories. Georgy Bey Zaidan wrote the History of Earlier Islam in a series of seventeen stories; who will attempt a similar thing for the first six centuries of the Christian era?

(c) Translations. Though we prefer original Arabic, yet there are many books which make a general appeal to people of all nations, and which might be very useful for the youths of this land, for whom there is little if anything at all.

The speaker then went fully into the question of financing Arabic publications, and showed that, partly owing to poverty of education in days gone by, and partly owing to the native eagerness to cut down all prices, so that neither printer nor publisher could be paid in full, there had never been, in the past, any remuneration for serious authors, with the natural result that the only class of book receiving attention had been that called "rubbish," or worse. The better way appeared to be for authors to voluntarily offer their rights to the Press, which, on its part, is ready to relieve them of the cares of production and circulation, and probable financial loss. Such MSS. would have to be submitted to, and passed by, the N.M.P. Publication Committee.

This lecture, which occupied about forty minutes in delivery, was received by the company with hearty and sustained applause.

The Chairman then produced samples of books to show the idea of the proposed series, making special reference to the value of "Fatât Misr," by Dr. Sarruf, as an interesting story with a decided ethical appeal to the young.

Dr. Nimr, the founder of "Al-Mokattam," and the "doyen" of Arabic letters, was called upon for a short speech. He told of his own publishing experiences of nearly thirty years ago, and fully confirmed and powerfully backed the appeal made that evening.

Some promises of literary help having been received, the company separated.

\* \* \* \* \*

The following is a translation of an Arabic card handed to the guests, giving a summary of work done by the Nile Mission Press during the first thirteen years of work, this being, with the exception of the first line, entirely in addition to the better-known Printing Department of which Mr. Howard J. Weaver is Business Manager :—

|                                                                           |           |             |
|---------------------------------------------------------------------------|-----------|-------------|
| Number of Cairo staff, at 37 Manakh -                                     | -         | 70          |
| Number of colporteurs in the provinces<br>(these are "Joint" Colporteurs) | -         | 14          |
| Countries to which our literature is sent -                               | 37        |             |
| Separate publications to date -                                           | -         | 280         |
| Copies of books distributed -                                             | 1,099,885 |             |
| Printed for all the churches -                                            | 7,090,000 |             |
| Pages of the same -                                                       | -         | 132,000,000 |

### In the Boys' World.



WHEN six people met round a table in the N.M.P. offices on Tuesday, October 29th, 1918, the tiny gathering made not a ripple on the surface of Cairo life. Yet we hope and pray that, for eyes which look under the surface, the first meeting of the Junior Committee of the N.M.P. had a deep significance in the city's life, nay, even in the life of the Moslem lands. For those six men and women, Egyptian, American, English, met in no power of their own, but in the name of their Lord and Master, to plan the beginnings of an Arabic Christian literature for the children of the East.

So great was the task before this infant committee that they decided that their first meetings could not be given up only to the planning of single books, the discussion of individual manuscripts. They must set aside at each meeting time to look quietly at some part of the field before them, trying to see it steadily and see it whole.

On that first evening the Chairman, the Rev. A. J. Toop, Principal of the C.M.S. Boys' School, Old Cairo, invited the committee to look at the needs of the world of boys. His grave words were addressed only to the small group round the table. We feel that the larger group of all those friends, through whose prayers and gifts the Junior Department and the Junior Committee of N.M.P. came into being, should share with us the call of the boy world.

Mr. Toop has therefore given us leave to print his words, which were as follows :—

"There are very, very few good books suitable to the tastes of Egyptian boys. Scarcely a dozen useful secular books, and not more acceptable religious ones. But there is a whole world of bad books that undermine their morals and sap away their goodness. We teach them to read in our schools, and by doing so thrust them into a book environment that is admittedly poisonous, with the result that boyhood—our hope for the future—is being poisoned at its very source,—and that not only in Egypt, but in every land where Arabic is the language of the people.

"Sometimes, therefore, one even doubts the wisdom of teaching boys to read, but more often are we convinced of the utter folly and short-sightedness of any missionary work that does nothing to counteract the present evil by producing healthy, invigorating literature for the readers we turn out of our schools.

One result of the Church's negligence in this respect during the past is found in the almost total absence of a love for reading in the adults of to-day. The men of our generation had no other books offered them in the mission schools, when young, than the Bible and school text-books. Both were too much associated with lessons, and so when school was left behind the latter were at once cast aside, and the former generally so. If the school boy grew up religious and moral, his first attempts at books other than those I have mentioned generally choked him off at once from all others because of the badness of what he had tasted; and so his sympathies were enlisted against spending what scanty money he, or his friends, possessed upon literature. On the other hand, an irreligious and immoral lad only too quickly found food suited to his tastes, and spent his money to obtain it. Hence to-day it does not pay to produce good books in Egypt, for good men are seldom book readers.

"Here then is one phase of the opportunity and work before this committee: to produce books of all kinds, for boys of all ages, in such an interesting style and of such good material as shall allure them to love such books as shall preserve them pure, enlarge their vision and sympathies, make them courageous to do good, and provide the Arabic-speaking world with generations to come of chivalrous, enlightened Christian gentlemen. Can we rise to our high calling? How can we aspire to do so?

"Two things are necessary:

"Firstly, to keep steadily in view boy life in all its ramifications.

"Secondly, to have a clearly thought-out policy for the supply of its needs.

"First, then, as regards the boy. All boys are not children. Very rightly do most boys resent being called a child. The age limits for our energies, as defined for us by the committee of the N.M.P., vary from childhood to seventeen. By seven a boy considers his childhood nearly past. A youth of sixteen or seventeen will find no real pleasure in a child's book, and certainly will not buy one. Seventeen is the age when a boy should have completed the first two years of his Secondary Education and be sitting for the Kafa's Examination. By that time his tuition, experience, character and ideals have made him more a man than a child. We must provide books for every age between these two limits, and (I think) the need is greatest from twelve years to seventeen.

"The personal inclinations of the boys must also be taken into account. These are as varied as their ages. What will interest one will be dry and lifeless to another even of the same age. One is mechanical, and will devour books about inventions; another is adventurous, and calls for books of travel; a third has a historical taste; a fourth will love geography, and a fifth detest it, and so on. We must remember also their religious or irreligious susceptibilities. Thinking over those I know, I should say that where there is one who is religious, there are ten who will fight against wickedness, and a hundred who wish to avoid becoming depraved. Therefore, as we wish to catch all these slippery young fish in the Gospel net, we must prepare such literary baits as will attract all towards it. Hence it would be folly for this committee to rest content with purely religious and missionary books, for even

ignoring Moslem pupils who might take umbrage at being presented only with them, they only appeal to a section—perhaps a minority of the boys, whom Christ would have us feed, and these not always those of the finest characters. We should aim at publishing in well-considered proportions every kind of wholesome boys' books.

"I would mention one more consideration concerning the boy, and that is his limited pocket-money. A few are rich, but the majority have very small banking accounts; and because their parents are admittedly a non-book-loving generation, not much will be given them to spend upon books that are not required to secure a pass in a Government Examination. This, of course, means that our good books must be issued at exceedingly low prices, for boys and parents will always find it easier to make frequent small payments than occasional large ones. For this reason, among others, I very much hope, we shall soon be contemplating an Arabic 'B.O.P.' or 'Captain,' or something of that sort.

"But I have already crossed the line to the problem of supply or production. At once when we consider it the question arises, shall we specialise on original work or translation, or aim at both? Personally, I feel that the day has not yet arrived in which we may safely expect to produce *much* original work. The most successful boys' books have generally been written by those who cater only for boys, and am I not right in saying that good Arabic authors have never yet taken these seriously into their vision? The psychology of the boy must be studied and understood before acceptable books be produced from him. But I believe that likely material for the manufacture of boys' authors is being turned out of the Government Training College for higher school teachers, and would invite this committee to get into touch as fast as possible with its Christian literary graduates, who in addition to the study of child psychology accomplish during their course a varied and liberal programme of such reading as is necessary for a boys' author.

"But need we wait for original work? Boy nature is the same all the world over, and for many years the judgment of boys has been clearly expressed upon the books produced for them. Some have quickly died a natural death. Others have been called for time and again, with the result that publishers find it profitable continually to reprint them. Why not translate these favourites for the boys of Egypt? Translators are far more plentiful than authors. Lists of these books have been carefully and prayerfully prepared by experts of the highest Christian attainment, for the guidance of parents and friends when selecting books for their boys. I would suggest that this committee possess itself of these lists, go through them, weeding out those that may not be suitable for an Eastern environment, and adding to them any we may know to be specially fitted to the Arabic-speaking boy. Further, I would like to see in our committee room shelves of such books, reminding us by their very presence of their right to be given in Arabic to our boys of the East. And again, I think we should steadily produce lists of such books as cannot be obtained for the lads by translation, but must be the creation of an Eastern mind.

"Alongside with this search for types of books, I hope we shall continue a perpetual search for authors and translators. Thus I would suggest that the committee get into close touch with the Student Christian Movement of Egypt, who have the love of Christ deep in their hearts, and as we find them encourage them to this new service for the lads for whom Christ died, by friendly, candid and helpful criticism of whatever efforts they may make.

"All I have said has been with the sole desire of provoking discussion, and the keener the criticism and discussion the better shall I feel that I have done something for the boys of this land.

"But before closing I must raise one other question that some Egyptian friends only yesterday begged me to mention. Hitherto my thoughts have been for a constructive policy. Is a destructive one beyond our horizon? In other words, can we do anything to stop the overflowing of Egypt with the downright immoral literature that so readily gets into boys' hands? Is there anyone who can find time to take up such a work? 'If immoral pictures and immoral houses,' said my friends, 'can be dealt with summarily, why cannot something be done about immoral literature?'"

In one respect we are powerless to carry out our Chairman's suggestions without your co-operation. We feel strongly that he is right in urging us to keep a library of young people's books at our N.M.P. headquarters, partly indeed for the inspiration of the committee, still more for the inspiration of the new authors whom we hope to win. Working in a language which has never yet bent itself to the needs of child readers, how shall a young Egyptian author gain ideas for an Arabic children's literature, unless by observing what has been done in other languages to serve the children?

We want a collection of all the standard books for young people, of any, indeed, that have won the love of the children of the West—of boys' books such as Marryat's, Ainsworth's, Ballantyne's, George Manville Fenn's, Henty's; and not of boys' books alone, but of all the favourites from the schoolroom and nursery shelves, not forgetting old-fashioned friends, like Mrs. Sherwood or Ann and Jane Taylor, nor the babies' first books of rhymes and pictures.

Will you provide Cairo with this library? It may be in memory of some child of other days, who will not again ask for the favourite stories, you can send a volume to serve the children of Egypt. Or perhaps the nursery or schoolroom party of to-day will part with a book friend for the sake of book-starved children. These should be sent by book post (4d. per lb.), addressed to the Secretary, Junior Department, Nile Mission Press, 37 Sharia Manakh, Cairo, and with your name and address in the parcel for purposes of acknowledgment. And please send them quickly.

CONSTANCE E. PADWICK.



## "'Tis Never too Late to Mend."

### A Visit to the Jerusalem Repair Shops under the S.P.R. Fund.



AMONG the many various departments of the S.P. Relief Work in Jerusalem, that of "Larenheim" is unique. In pre-war days, this pleasantly situated house was a hostel belonging to the well-known "Schneller's Orphanage." Now it is the factory where some 300 refugee women are employed in washing, mending, and repairing clothes for the British Army. A very mixed lot these women are: Russian peasants who left their distant home on pilgrimage in 1914 and were "caught" by the war; Bedouin women from Es Salt; Palestine refugees from various villages; Armenians; a few of mixed nationality, and a few from the surrounding districts.

On entering the building, in the lower balcony, we saw the Bedouin women from Salt, some of them very beautiful, and all very picturesque in their native costume and with tattooed faces. They were busily engaged in mending bread sacks for the A.S.C. This is one form of unskilled labour, but even this needs careful supervision, and two English ladies have been appointed by S.P.R.F. to supervise this industry. Most of the women looked happy, but some were very sickly, and bore traces of the malaria so prevalent among these refugees. One old dear showed us some small pillules she had been given, wonderful things to her they were, one to be taken occasionally, and the others carefully tied up in a piece of cotton and concealed in her flowing blue robe. The usual question, "Lady, when will the war end and let us get home?" was pathetically asked by several. Wiser heads than ours are unable to answer that, and the only reply possible was, as always, "If God wills, we hope it will be soon."

Passing from the balcony to the inner room, we saw Theodesia, a picturesque old Russian peasant, feeble from all she has suffered, and sitting in the sun, engaged in putting new heels into old gray socks. Skilful knitters these peasants are, and many "Tommies" will be thankful for socks well mended by them. They were all very clean, and wore white muslin kerchiefs on their heads; and formed a striking contrast to the Bedouins outside. Sweet singers they are too, and it was very touching to hear them singing their Church music while engaged in mending. Their work, of course, needed more skill, and some of the darning was beautifully done.

From this room we passed to another, where Palestine refugees were mending Tommy Atkins' shirts—no easy task—and there again much supervision was required. A pleasant Syrian girl, trained in Nazareth Orphanage, was acting as overseer, and appeared to be very capable. These shirts are disinfected by the Army, and then sent to be washed and repaired. Some of the women were rubbing all the seams and hems with small wire brushes, in order to remove any eggs of vermin that might be left. No little skill is required in mending and patching these garments. Those past repair and those blood-stained are cut up

to form mending for those less worn. Tar stains are removable generally, but blood stains are not, so shirts thus marked are condemned. Nothing is washed in this establishment. The stockings are mended with the wool unravelled from those past repair. All buttons and pockets are cut off from the garments condemned, and are used in repairing others, while all "bits" are carefully stored and then sent home for "shoddy." Labour, too, is well considered. Old women unravel the impossible stockings and wind up the wool again, and, throughout, the whole is graded according to the capability and intelligence of the women employed.

In the upstairs portion of the building were the coats and trousers of the soldiers, and here again all was inspected and sorted. A Highland soldier, in civil life a tailor, was superintending, and each article was checked before being passed out ready for packing in sacks to be sent back to store. In a small room adjoining were thousands of mended socks awaiting inspection by the S. and P. ladies in charge, and these, in turn, are paired, packed and labelled.

Passing on, we came next to a large room where drill khaki suits and tunics were repaired. Again every article had to be inspected; all buttons cut off those not suitable for mending, and patches skillfully fitted and made ready for the better ones. In this room there had been a large German motto painted on the wall, "For God, for Kaiser and for Home," and as it was impossible entirely to obliterate it; our men had surrounded it with a circle, and in big black letters had put the words, "God save the King and the Empire on which the sun never sets." Near to this room was an interesting cupboard packed full of washed shirts, suits and stockings, a reserve supply of work for the wet days of winter, when it will be more difficult to find and deliver material on which to employ the women. In addition to this wise forethought for the rainy days to come, the big space under the roof is being made ready to use as a drying room when the rains descend on the outside ground and it becomes impossible to use.

One very interesting development of this work is the request for co-operation with members of the Zionist organization, who are employing women making Army shirts, but are not able to attend to the necessary supervision of the garments when done. This will now be undertaken by the S. and P. ladies, in addition to that required in their own work. When each garment is finished, whether repaired or new, it is inspected, folded, and put in its proper place, and then all are packed in sacks by one of the A.S.C. men, labelled, and sent on.

The well-equipped Laundry attached to the Orphanage is used for the washing of the clothes, and here again a regular army of refugee women is employed, some sorting, some washing, some hanging out to dry, and some folding; and as the garments are ready they are taken to the inspection room and sorted, ready for sending. Were the S. and P. doing no other work than that carried on in this factory, it would be doing much, yet this is only a fraction, great as it is, of the whole work. Each of these refugees earn at least 7 P.T. ( $1/5\frac{1}{2}$ ) per day, out of which to provide their own food, clothing and lodging. At first they had to be clothed, and to some extent fed, but now they are "on their own." Many have little children, and these are, in some cases, in Relief

Orphanages, or in the Relief Day Nursery. Others are looked after by older women while their mothers are at work. Most of these refugees live in the city, some distance from their work. In some cases as many as twelve share one room. Some have very pathetic stories, and have suffered much. One middle-aged Armenian from Northern Syria was driven from her village by the Turks in 1915, wandered or was driven from place to place, and finally was rescued by the Arab army of the Sherif of Mecca, was sent to Hebron, then to Jerusalem, where she is now employed in one of the repairing rooms. She, with some others (about twenty in number), share a small room in a convent in the city, and walk the long distance, all up-hill, every day to their work.

Another arrived with two children, having likewise had long wanderings. Her husband was taken by the Turks at the beginning of the war, and she had heard nothing whatever about him. A few weeks ago he suddenly turned up, having made a most wonderful escape, but was in a terrible condition, with barely enough clothing to cover him decently, though the poor man had evidently done his best to keep respectable. Before the war he had been employed as a shoemaker in the Schneller Orphanage, so was taken back to his old work.

Some of the refugees were people of independent means before the war. Among these were two from Asia Minor, Armenians, having had quite comfortable homes, but now crowded with many others in David's Tower in the city. They had had enough money to bribe the Turks till they reached a place on the Hejaz railway, when they parted with their last coins. After some months of wandering, feeding on what herbs they could get, and sometimes even eating grass, they were at last rescued by the Sherif's army. Among the refugees who arrived from the North in the spring there were many children, apparently between ten and twelve years, whose parents had either died or been killed on the roads during their three years of wandering. Some of these boys and girls were found to be wearing the garments they had started from their homes with, as far as they were able to make them cover their bodies. When, as was usually the case, the garments were quite out-grown, they were supplemented or patched with a motley collection of rags, scraps of Turkish uniforms, old tent flaps, worn-out sacks, and, in fact, anything that could be got hold of. These children are now in the various Orphanages, while the mothers, if living, are mostly employed in the various Relief Institutions.

Some figures showing the output of these workrooms may be of interest, and may give some idea of the extent of this branch of S.P.R.F. work. During the month of August almost 20,000 pieces passed through the laundry, while close upon 16,000 needed repairing, and were thoroughly overhauled. Each of these articles was carefully inspected in the several departments before they were packed and made ready for transport, or for the store, to be re-issued. The S.P.R.F. feels it to be a privilege, by superintending such work as the foregoing, to serve our British soldiers, while the employment it provides has been a boon to many poor women, victims of the war.

The Offices of the S.P.R.F. are near the Jaffa Gate, Jerusalem, and at St. David's Buildings, Cairo.

## The Red Triangle Drive to Haifa and Nazareth.

**W**E started North from Ludd early Saturday morning, a huge Y.M.C.A. lorry and two motor cars piled with supplies for free distribution among the troops—fresh cakes and chocolate, lime juice, cigarettes and matches. At the same time a car and a lorry set out from Jerusalem, and shortly after, with Jericho as a base, lorries crossed the Jordan, following the eastern advance.

The Palestine Push had begun two days before, and the Red Triangle was on its way to the men at the Front.

The Army went forward along three lines of advance: (1) Up the coast north of Jaffa, in a splendid charge that outflanked the Turks and turned eastwards behind their lines; (2) across the mountains above Jerusalem, between the Jordan and the Nablus Road; (3) on the far side of the Jordan, following the Hedjaz Railway.

Thursday, September 19th, was the beginning of the drive along the coast; Friday saw the start of the Nablus advance. Saturday took the Y.M.C.A. into the fighting area with comforts for the men.

A captured German mechanic at the El Fule aerodrome explained the total absence of attempts to evacuate the place as the British advanced, in the words: "Ve did not know you vas here!"

The strikingly swift action that has already pushed up the Front Line beyond Haifa and Tiberias has not left the Y.M.C.A. behind.

Nablus—ancient Schechem—fell on the afternoon of Saturday, September 21st. The first lorry of any kind to enter the town was the Red Triangle leviathan, rolling through that *same afternoon* from Jerusalem on its way to the brigades just beyond with supplies for free distribution.

In the cars from Ludd we went forward past the almond and orange groves, in which had lain hidden only two mornings before the men waiting for the signal of battle. They had been marched to this flank by night, in order that the dust that rises at any movement along Palestine's white roads should not be seen by the Turks. Swiftly after the preliminary artillery attack, early Thursday morning, the infantry stormed the intricate chain of fortified positions which the Turks had thought secure, and pushed on north and east.

Our road ran past the shell-torn foot hills, now strangely peaceful, up along the Plain of Sharon. Richard the Lion-Hearted defeated Saladin in 1191 on this same section of the Plain, and once again British cavalry had dashed across it victoriously in their advance to Tulkeram. Here the 8th Turkish Army had its headquarters, and so unexpected was the arrival of the British cavalry, that the transport coming from the north to the Supply Dépôt simply walked into capture. Wagon after wagon, fully loaded, came round a bend in the road, only to be ordered by the mounted patrol to draw up along the side. Lorries, limbers, even motor cars with staff officers were held up, usually too startled to attempt resistance.

Turning eastwards, the cavalry had cut across country, and we followed along the gorge road, where the aircraft put a stop to the Turkish retreat. Guns, wagons, lorries, motor cars—every kind of vehicle—crashing into ruins in their haste, were jammed up against each other. Supplies were scattered over the road. Oxen, mules and horses had dropped under the bombs of our airmen. Dead Turks lay as they had fallen in their futile attempts to escape through this valley of death.

But there were living men glad at the sight of the Red Triangle. A company of Engineers, working to clear the congestion, were supplied with comforts, and farther along the road we passed a transport train with ninety men, who hailed our cigarettes with delight.

When we left Ludd that morning, Nablus was still in the hands of the Turks, and we did not know, as we came to it to turn north, whether we could get through. But the advance above Jerusalem, held back to let the cavalry cut across the enemy's rear from the west, had begun on Friday. The infantry, clambering up and down the steep hills of the wild, mountainous country along the Nablus Road, drove the Turks out of each position they attempted to hold. They were forced to retreat towards Nablus, and the town, attacked by the cavalry from the north, and bombed by our aircraft, surrendered on Saturday afternoon—just in time to let us through to the junction with the northern road.

Nablus is a place of cross roads, and the lorry from Jerusalem had already invaded the town, on its trail of the advancing forces. Turning to the north, we "comforted" a complete ambulance section going forward to join its brigade, and various small bands of soldiers, and then drew up for the night on the edge of a field by the junction.

But our first day's work was not yet done. From 7-30 to 11 p.m. we stood by the roadside handing out our packets to the men of the ——— Division as they marched by. It was a beautiful moonlight night, showing up the scene clearly. The high sky above us, where the moon shone peacefully, the soft freshness of the evening air, the quiet stillness all around, seemed to have no part with war. Yet the marching line went steadily by. From what grim work did these men come? To what were they advancing? But we had no time to dwell on incongruities. There was work for the Y.M.C.A. to do.

When the last man was gone, our motor cavalcade settled down for the night, some to sleep and some to keep guard over our stock. The motor drivers needed sleep. We had come more than forty-five miles, into the heart of the enemy's territory, along the path of war, and the roads had been difficult.

The next morning, while the cars took their loads to the ——— Brigade, encamped not far away from Messudie, the lorry went ahead, alone, to Jenin. The cavalry had reached Jenin on Friday, September 21st, capturing it just as a British prisoner was brought in—the airman forced to land in the neighbourhood. Our aircraft had been hovering over the town—fairly roosting on the enemy's hangars, to borrow someone's description—most effectually preventing any of the planes from rising. The Light Horse had come up from the west across deep, unbridged wadis, over pathless hills, and along roads heavy with dust, until they

came out on the Plain of Esdrelon. There they found a Turkish battalion, which they charged, guns and all, with drawn sabres, and dashed on to the town. Even after it surrendered, there was stiff fighting with a German force close by.

Our advance had to be along the road, but it too held adventures. Our lorry was the only vehicle that had gone along what was evidently an unopened road. Suddenly a Turkish soldier stepped out from the shrubbery ahead of us, and made signs for us to halt. We held a hurried consultation. It might be that the Turks were in force on the hills in front of us; but, on the other hand, we could not afford to be held up by only one Turk or so. Our arms consisted of two bayonets and a pistol. We would keep on.

And lo! our menacing Turk turned out to be begging for surrender. He also produced seven of his comrades, who gladly made themselves prisoners. But what should we do with them? The business of the Red Triangle could not delay to march rejoicing captives down the road. Nor could we take them in our cars. The difficulty solved itself with the approach of some limber drivers. We turned our prisoners over to them and went on.

Once again we were stopped. This time 10 Turks, 2 Germans, and 2 German Sisters, all greatly frightened by the villagers, hastened to deliver themselves into our hands. Already the natives, scarcely free from fear of the Turks, were retaliating the oppression they had so long endured. They had robbed these refugees of their arms and extra clothing, and one Sister had even been forced to give up her shoes. The daughter of the village Sheikh had coveted them, and the compulsory gift had been made. We disposed of our second lot of prisoners by putting the Sisters in one of our two cars to turn back to Messudie, while the German soldiers agreed to make the Turks march along the road until they found someone to capture them properly!

With our convoy reduced to one car, we kept on in search of our lorry. There was something almost weird about the silence all around us. The country was startlingly quiet in the noon-time heat. The hills on either side hid we knew not what enemy, and we were scarcely surprised, when we stopped for some plug trouble, to have proof that we were being watched. Several shots were fired at us, but they went wild. Far down the road a horseman appeared, and we seemed likely to be running into the enemy. What had happened to our lorry?

A car came tearing along the road behind us—our car, still holding the German Sisters. They brought us reinforcements, a General and his car, who added themselves to our company, giving us orders to take the Sisters on to a hospital in Jenin. The General knew nothing of the road, but decided to follow with us the guiding tracks of the Red Triangle lorry—an advance which proved to be quite safe, as the horseman turned out to be a Light Horse patrol.

He had seen our lorry. It had picked up a wounded German, and it too had been shot at by the Turks. When it arrived, only armoured cars had reached the road coming from another direction in front of the cavalry. The amazement at finding the Y.M.C.A. so close to the front was great. "Y.M.C.A. just come

through," the cars had signalled, as evidence that the road was safe.

Of the two brigades we were searching for, one was camped by Jenin, and we made our way to it with supplies. But the other was near El Fule, and had to be reached by ten that night or it would miss our gifts. It was dark before we finished with the brigade at Jenin, and, leaving our lorry behind, started for El Fule.

If you value your peace of mind, don't go hunting in the night time, in a hurry, for an elusive brigade halted in a newly-conquered territory. It was very dark. The moon had not yet come up, and we had no lights. And the roads—! The whole Turkish army seemed to have tried to retreat north by way of Jenin to El Fule—a performance emphatically stopped by the airmen. The result was a railway crossing so congested that we had to leave the road and cross the tracks from the field by the aid of planks torn from some of the broken wagons. Inquiries at El Fule were hardly helpful. "Go here," said one; and "Go there," said another; and we searched, but the brigade was not. Then, happily, we came upon it, and by the light of the moon, now at last up, we served the men till one in the morning.

It was three by the time we rejoined the lorry at Jenin, and at 5-30, Monday morning, we were out after a new brigade. We were delayed three hours at the congested crossing, when, having finished our work, our caravan tried to get on to El Fule. Our lorry, however, was thankfully accepted by the detachment engaged in clearing the road, and its huge strength was of great help in moving the piled up mass of transport.

The Lancers made a splendid charge on Friday morning when El Fule was captured. A Turkish battalion had dug itself in on the plain in front of the town, but the Lancers galloped on to the trenches in spite of heavy rifle and machine gun fire, their long lances utterly routing the enemy. So unexpected was the capture of El Fule that two trains in the railway station, all made up ready to leave, were unable to get away. Two German planes landed serenely at the aerodrome with despatches for the 7th Turkish Army Headquarters, never dreaming the place was in British hands.

We came across the Y.M.C.A. cars from Jerusalem in El Fule. Their units had pushed forward, and then doubled on their tracks. The lorry and car, diligently following, turned south to keep in touch with their section of troops. We distributed our supplies and followed the cavalry to Beisam on the Jordan. The old Roman road, cut along steep slopes on the edge of precipices, led across a wild, waterless wilderness. Into it had rushed the fleeing Turks, thinking to escape across the Jordan. But no living thing remained. Once again, hurrying on to the troops ahead, we had to make our way through a mass of wreckage, and dead beasts and men.

By Tuesday morning we reached Nazareth. There was still fighting in the immediate vicinity, though the town had been captured on Friday—only six hours after the withdrawal of Von Sanders, the German Commander-in-Chief.

Year after year, pilgrims have climbed the hill to the village to make devout visitation to the traditional sites of the Place of

the Annunciation, the Virgin's House, Joseph's Workshop, etc., etc. We, too, came bringing offerings, but not to lay them before anything so unsubstantiated as the genuineness of sacred sites. "That's the stuff, cobber," left no doubt of the reality of the Dinkum objects of our devotion, at least.

Haifa, on the western coast, captured Monday, September 23rd, and Nazareth were to be our centres for distribution along the new line formed within the last four days. So, having gone as far forward as we could, we put back to Ludd for fresh supplies. We followed a somewhat different course back, locating two detachments whose share of our gifts was still to be given out. Everywhere was conclusive, and often ghastly evidence of the success of our armies. The morning sun showed a wounded Turk, who had crawled towards our camp in the night, and died almost beside us. The very atmosphere was saturated with death.

While we had been out in Central Palestine, the armies across the Jordan had captured Es Salt, and gone on towards Ammam, where the Hedjaz Railway put the Turks in communication with Damascus. Y.M.C.A. Secretaries, travelling out from Jericho to Ammam—fourteen hours by lorry—kept in touch with the troops as they advanced.

It is easier by far to follow an army on paper, after the campaign, than it is to try, more or less blindly, to keep up with its advance, which is governed of necessity by changing circumstance and topographical conditions. We had not one force of men working all in one place to find, but countless sections, pushing themselves out in all directions, storming important towns, capturing supplies, holding junctions, and driving the enemy from difficult wadis. Toiling after them, we could not possibly reach them all, even with our forces divided to follow the main courses of advance.

In spite of all difficulties, however, the three Y.M.C.A. expeditions have given out in this push £2,000 worth of supplies entirely free. And this, besides the local work of secretaries moving forward with their individual brigades, attached usually during the drive to ambulance sections, where they help with the wounded and give out comforts.

But that, of itself, makes another story.

WILLIAM OWENS,

October, 1918.



## The Nile Mission Press.

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| " "            | 8488           | 1   | 8  | 0     | " "            | 8563           | 1   | 8  | 0  | " 28.          | 8637           | 1  | 0     | 0     |
| " 18.          | 8489           | 1   | 8  | 0     | " 30.          | 8564 Special   | 4   | 12 | 3  | " "            | 8638           | 1  | 0     | 0     |
| " 19.          | 8490           | 8   | 0  | 0     | " "            | 8565           | 1   | 8  | 0  | " "            | 8639           | 10 | 0     | 0     |
| " "            | 8491           | 1   | 0  | 0     | " 31.          | 8566 {Special  | 15  | 0  | 0  | " "            | 8640 Special   | 50 | 0     | 0     |
| " 20.          | 8492           | 2   | 0  | 0     | " "            | 8567 Special   | 10  | 0  | 0  | " 30.          | 8641           | 10 | 8     | 0     |
| " "            | 8493           | 1   | 0  | 0     | Nov. 4.        | 8568           | 7   | 0  | 0  | " "            | 8642           | 1  | 8     | 0     |
| " "            | 8494           | 1   | 8  | 0     | " "            | 8569           | 1   | 8  | 0  | " "            | 8643           | 2  | 7     | 6     |
| " "            | 8495           | 3   | 4  | 0     | " "            | 8570           | 1   | 0  | 0  | Dec. 2.        | 8644           | 1  | 8     | 0     |
| " "            | 8496           | 1   | 0  | 0     | " 5.           | 8571 Special   | 10  | 4  | 0  | " "            | 8645           | 1  | 8     | 0     |
| " 21.          | 8497           | 10  | 0  | 0     | " "            | 8572           | 10  | 0  | 0  | " "            | 8646           | 1  | 10    | 0     |
| " "            | 8498           | 5   | 6  | 0     | " 6.           | 8573           | 2   | 6  | 0  | " "            | 8647           | 2  | 0     | 0     |
| " "            | 8499           | 1   | 9  | 0     | " "            | 8574           | 2   | 0  | 0  | " "            | 8648           | 2  | 0     | 0     |
| " 23.          | 8500           | 15  | 4  | 0     | " "            | 8575           | 5   | 0  | 0  | " "            | 8649           | 5  | 0     | 0     |
| " "            | 8501           | 1   | 8  | 0     | " "            | 8576           | 5   | 0  | 0  | " 4.           | 8650           | 4  | 0     | 0     |
| " "            | 8502           | 10  | 6  | 0     | " "            | 8577 Special   | 10  | 0  | 0  | " "            | 8651           | 1  | 1     | 0     |
| " "            | 8503           | 10  | 0  | 0     | " "            | 8578           | 1   | 1  | 0  | " 5.           | 8652 {Special  | 3  | 0     | 0     |
| " 24.          | 8504           | 1   | 11 | 0     | " "            | 8579           | 2   | 6  | 0  | " "            | 8653           | 2  | 0     | 0     |
| " 25.          | 8505 Special   | 4   | 12 | 3     | " "            | 8580           | 8   | 10 | 9  | " "            | 8654           | 2  | 2     | 6     |
| " 27.          | 8506           | 1   | 8  | 0     | " 7.           | 8581           | 10  | 0  | 0  | " "            | 8655           | 2  | 2     | 0     |
| " "            | 8507           | 10  | 12 | 3     | " "            | 8582           | 1   | 1  | 8  | " "            | 8656           | 2  | 2     | 0     |
| " 28.          | 8508           | 10  | 0  | 0     | " "            | 8583           | 10  | 0  | 0  | " 9.           | 8657           | 2  | 0     | 0     |
| " 30.          | 8509           | 6   | 8  | 0     | " 8.           | 8584 Special   | 3   | 0  | 0  | " "            | 8658           | 1  | 8     | 0     |
| Oct. 1.        | 8510           | 1   | 8  | 0     | " "            | 8585 {Special  | 36  | 0  | 0  | " "            | 8659           | 13 | 6     | 0     |
| " 2.           | 8511           | 1   | 0  | 0     | " "            | 8586           | 1   | 5  | 6  | " "            | 8660           | 2  | 0     | 0     |
| " "            | 8512           | 100 | 0  | 0     | " "            | 8587           | 10  | 0  | 0  | " 10.          | 8661           | 10 | 6     | 0     |
| " 3.           | 8513           | 5   | 0  | 0     | " "            | 8588 Special   | 5   | 0  | 0  | " "            | 8662           | 10 | 0     | 0     |
| " "            | 8514 Special   | 2   | 2  | 6 1/2 | " "            | 8589           | 5   | 0  | 0  | " "            | 8663           | 5  | 0     | 0     |
| " 4.           | 8515           | 20  | 0  | 0     | " 12.          | 8590           | 1   | 0  | 0  | " "            | 8664           | 10 | 0     | 0     |
| " "            | 8516           | 5   | 0  | 0     | " "            | 8591           | 1   | 0  | 0  | " "            | 8665           | 1  | 0     | 0     |
| " "            | 8517           | 3   | 4  | 0     | " "            | 8592           | 1   | 17 | 6  | " "            | 8666 Special   | 10 | 0     | 0     |
| " "            | 8518           | 5   | 11 | 6     | " "            | 8593           | 5   | 0  | 0  | " 11.          | 8667           | 1  | 8     | 0     |
| " 5.           | 8519           | 1   | 8  | 0     | " 13.          | 8594           | 3   | 0  | 0  | " "            | 8668           | 5  | 0     | 0     |
| " "            | 8520           | 4   | 10 | 0     | " "            | 8595           | 1   | 1  | 0  | " "            | 8669           | 1  | 0     | 0     |
| " 7.           | 8521           | 10  | 0  | 0     | " 14.          | 8596           | 5   | 0  | 0  | " 12.          | 8670           | 2  | 0     | 0     |
| " "            | 8522           | 5   | 0  | 0     | " "            | 8597           | 10  | 0  | 0  | " "            | 8671           | 2  | 6     | 0     |
| " 8.           | 8523           | 5   | 0  | 6     | " "            | 8598 {Special  | 5   | 0  | 0  | " "            | 8672           | 5  | 0     | 0     |
| " "            | 8524           | 2   | 6  | 0     | " "            | 8599           | 5   | 0  | 0  | " "            | 8673           | 1  | 8     | 0     |
| " "            | 8525           | 10  | 0  | 0     | " "            | 8600           | 3   | 14 | 6  | " "            | 8674           | 3  | 0     | 0     |
| " 9.           | 8526           | 10  | 0  | 0     | " 15.          | 8601           | 1   | 0  | 0  | " "            | 8675           | 1  | 0     | 0     |
| " "            | 8527           | 2   | 5  | 0     | " "            | 8602           | 2   | 2  | 0  | " "            | 8676           | 1  | 0     | 0     |
| " "            | 8528           | 10  | 0  | 0     | " "            | 8603           | 1   | 1  | 0  | " 14.          | 8677           | 7  | 0     | 0     |
| " "            | 8529           | 10  | 0  | 0     | " "            | 8604           | 10  | 0  | 0  |                |                |    |       |       |
| " 10.          | 8530           | 1   | 8  | 0     | " "            | 8605           | 3   | 4  | 0  |                |                |    |       |       |
| " "            | 8531           | 5   | 0  | 6     | " 16.          | 8606           | 22  | 10 | 0  |                |                |    |       |       |
| " "            | 8532           | 2   | 0  | 0     | " "            | 8607           | 2   | 0  | 0  |                |                |    |       |       |
| " "            | 8533           | 8   | 4  | 0     | " "            | 8608           | 8   | 4  | 0  |                |                |    |       |       |
| " 11.          | 8534           | 1   | 16 | 6 1/2 | " "            | 8609           | 1   | 0  | 0  |                |                |    |       |       |
| " "            | 8535           | 13  | 18 | 9     | " "            | 8610           | 6   | 17 | 6  |                |                |    |       |       |
| " "            | 8536 Scotland  | 15  | 2  | 6     | " 18.          | 8611           | 3   | 4  | 0  |                |                |    |       |       |
| " "            | 8537           | 10  | 0  | 0     | " "            | 8612           | 1   | 1  | 0  |                |                |    |       |       |
| " 14.          | 8538           | 7   | 11 | 6     | " 19.          | 8613           | 10  | 0  | 0  |                |                |    |       |       |
| " "            | 8539           | 2   | 2  | 0     | " "            | 8614           | 1   | 1  | 0  |                |                |    |       |       |
| " 15.          | 8540           | 3   | 0  | 0     | " 20.          | 8615           | 16  | 1  | 0  |                |                |    |       |       |
| " "            | 8541           | 3   | 0  | 0     | " "            | 8616           | 5   | 0  | 0  |                |                |    |       |       |
| " "            | 8542           | 10  | 0  | 0     | " 21.          | 8617           | 11  | 0  | 0  |                |                |    |       |       |
| " 18.          | 8543           | 1   | 5  | 0     | " "            | 8618           | 3   | 0  | 0  |                |                |    |       |       |
| " "            | 8544           | 1   | 1  | 0     | " "            | 8619           | 5   | 0  | 0  |                |                |    |       |       |
| " 19.          | 8545           | 10  | 0  | 0     | " 22.          | 8620           | 1   | 0  | 0  |                |                |    |       |       |
| " 21.          | 8546           | 1   | 8  | 0     | " "            | 8621           | 4   | 19 | 0  |                |                |    |       |       |
| " "            | 8547           | 2   | 6  | 0     | " "            | 8622 Special   | 5   | 0  | 0  |                |                |    |       |       |
| " "            | 8548           | 1   | 8  | 0     | " 25.          | 8622           | 8   | 4  | 0  |                |                |    |       |       |
| " "            | 8549           | 1   | 8  | 0     |                |                |     |    |    |                |                |    |       |       |

## General Purposes—

|                                |              |          |          |
|--------------------------------|--------------|----------|----------|
| Amount already acknowledged .. | 847          | 0        | 9        |
| As above ..                    | 467          | 6        | 8        |
|                                | <u>£1314</u> | <u>7</u> | <u>5</u> |

## Special Purposes—

|                                |             |          |          |
|--------------------------------|-------------|----------|----------|
| Amount already acknowledged .. | 131         | 5        | 2        |
| As above ..                    | 309         | 14       | 11       |
|                                | <u>£441</u> | <u>0</u> | <u>1</u> |

# BLESSED BE EGYPT.

April,  
1919.

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, 1919.

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MRS. ARTHUR UPSON.

LIST OF DONATIONS.

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# "Blessed be Egypt."

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VOL. XIX.

APRIL, 1919.

No. 78.

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## Editorial.

*"O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea: where the waves thereof arise, Thou stillest them."*

—PSALM LXXXIX. 8, 9.

*"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."*—PSALM XCIII. 3, 4.

*"The waters . . . are peoples, and multitudes, and nations, and tongues."*—REV. XVII. 15.

*"The spirit of God moved upon the face of the waters."*

—GENESIS I. 2.

*"Come from the four winds, O Spirit, and breathe upon these . . . that they may live."*—EZEKIEL XXXVII. 9.

The restless movements of the multitudes at the present time are like the troubled sea. It is a time to prove the mighty power of the Spirit of peace. He is stronger than Satan and sin. We would earnestly seek to give ourselves to continual intercession for the multitudes around us. As we hold on in faith that the Holy Spirit will guide and control unruly wills and turbulent spirits, we shall see a quiet peaceableness settle down in our lands. Men will not be able to account for it, but the dew of the Holy Spirit will silently come amongst us. Just as the earthly peace came, suddenly it will be there.

Our fourteenth Anniversary was commemorated with heartfelt thanksgiving. We look out on to wide fields stretching before us, and ask for grace and power to sow them with the message of the Kingdom of Christ. To this end we would fain join to us many of the Christian people of the country. It was a glad sight on this occasion to see amongst us many young men in their Eastern head-dress, and to realise that they were with us as fellow workers. Egyptian authors will be invaluable allies, and our small army of colporteurs needs to grow continually. One way of helping forward our work is to adopt and support a colporteur. We want men of courage and adventure, who will find their way to untrodden paths and unknown villages. The new training home should greatly help in their preparation for service.

So it is the multitudes for whom we think and pray, with the ever-growing conviction that the day is not far distant when we shall see the beginning of a mass movement among the Moslems towards Christianity. For that day we work and trust and hope; and in the meantime seek to carry the Message everywhere. As help reaches us for the purpose we press into the service willing workers on all sides, who will undertake the task of giving

away little books and papers among different sections of the community. Many missionaries are glad of this supply of seed to sow.

It is this dawning hope of the coming mass movement that has led us to print the paper in this number that describes such movements in India and Nigeria. We see that our essential part of such an irresistible wave of blessing is the preparation of earnest native Christian workers. But before all things is needed the effectual fervent prayer that takes the Kingdom of Heaven by force. Will some of our readers enroll themselves in this company, and share with us in the fellowship of prayer, service and sacrifice for the Moslem world. It is a hidden service which will one day lead to mighty results.

We cannot give any news of our new Book depôt in Jerusalem yet, but will ask that it may not be forgotten, and we shall hope in a few months to be able to tell a story of thanksgiving and praise.

A little volume which was issued last year is well worth reading. "The Riddle of Nearer Asia," by Basil Matthews, United Council for Missionary Education, Cathedral House, 8, Paternoster Row, London, E.C. 4. It tells in vivid language the history of the past five thousand years and more, that touches this centre of the world. We stand on the threshold of a new way, the opening, it may be, of a last chapter. That we should have our own part in it, is a glorious reality—a trust from God.

### The Nile Mission Press.

**I**T is a subject for deep gratitude to God, as we look back over the solemn war years, that He has not only enabled our workers to keep the existing work going, but to advance.

Just previous to the war we were in *hired* premises, with about half the number of native workers that we now employ in our *own* building. This speaks for itself.

We had no special Junior Department in 1914—now one not only exists, but has started a vigorous survey campaign preparatory to extensive work.

The Colporteurs' Training Home, as described in Mr. Upson's article in our present number, has also been started, and in a recent mail we learn that our workers have gone up to start the Book Depôt in Jerusalem.

One hardly recognises the Printing Department during the last few years, it has developed so greatly, and has quite outgrown its present quarters. In consequence also of the development, it has been decided to accept the offer of Mr. Alan H. Bruton, a young New Zealander, who was willing to take his discharge in Egypt, instead of returning home, in order that he might now fight the fiercer spiritual warfare alongside our other workers. Mr. Bruton was a member of a New Zealand R.A.M.C., and we welcome him into our midst.

We are still, however, without a helper for Mr. Upson. We

feel this to be a real need, and would earnestly commend this as a subject for prayer.

We have not yet been able to fix the date for our Annual Meeting. We are hoping that possibly Dr. Zwemer may be one of our speakers on his way back to Egypt, but at the time of writing are uncertain of his final plans in America.

We trust, however, to have both Miss Padwick (Junior Department) and Mr. Weaver (Business Manager) with us then, as both are expected home on furlough.

This leads us to ask that, if any of our readers could arrange special openings for Miss Padwick or Mr. Weaver during the summer months, we shall be glad if they will communicate with us without delay.

Will our friends remember that with each new worker comes not only a new prayer burden but an added financial responsibility, and do all in their power during 1919 to lighten the load.

Just previous to writing, we have received a definite offer from a lady to join the Junior Department, and others have offered themselves on the field also.

There can be no doubt at this juncture that all schools of thought recognise the tremendous responsibility and the great conflict of living in these days. The words of the risen Christ to the Church, as we find them in Revelation ii. 25, should speak loudly to us all. "That which ye have *hold fast* till I come."

The Lord commended that Church for works—love—service and patience, and yet His Eyes "as a flame" discovered things unworthy of Himself. To those who had not yielded to a mixture of worldliness and worship, He exhorted to "hold fast," signifying that the fight was only till He should come. The promise to these overcomers is also a stirring one: "Power over nations."

Is not this what we long for to-day. That our printed message may so be held fast that He may give us "power over the nations," and thus we may lead them to Himself ere He appear.

22, Culverden Park Road,  
Tunbridge Wells.

JOHN L. OLIVER.

## An Anniversary in Cairo.



THE Nile Mission Press in Cairo was fourteen years old on February 3rd, 1919. On the following day it kept its birthday, the birthday parties being two in number. That in the morning might be called a family greeting, for after the usual monthly committee meeting some of the friends who had most helped the Press by committee work, or writing, gathered for a meeting of dedication of their service. The Rev. Samuel Wilkinson, a visitor from the Mildmay Mission to the Jews, from his ripe experience of the conduct of mission work, gave searching counsels to the little gathering of trusted friends, warning us against the dangers which sometimes prevent an organised society from being a free channel for the work of the Lord and Giver of Life. These were:—

(1) *Competition.* Saints, he remarked, are sometimes

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jealous for the honour or work of a Society long after they have out-grown the desire for personal pre-eminence. It was the experience of Hudson Taylor that when he prayed for the China Inland Mission and then for the needs of other societies his work was not without blessing. When he wrestled with God on behalf of the work of other societies and left the China Inland Mission to the last, he found a great out-pouring of blessing.

(2) *Incompatibility.* Beautiful work is sometimes spoilt because the characters of workers do not fit. Yet this long word, with its hopeless sound, "incompatibility," may be all reduced to its initial letter "I," and in proportion as Christ's life predominates, incompatibility must fade away.

(3) *Loss of first love,* a deadening and hardening, in which the machinery of service becomes its goal and its chief interest and the personal note grows faint.

With these solemn warnings in our ears we prayed together for the new year of work and the new ventures to be made for our Master.

In the afternoon, by the kind hospitality of the Y.W.C.A. in Sharia Suleiman Pasha, we had our large birthday party, attended by friends of many nations and degrees, from the G.O.C. in Egypt to our youngest colporteur. After tea, the Bishop in Jerusalem took the chair at our meeting, and, in spite of the many cares upon him at this time, once more showed himself a friend who is deeply concerned for the work of the Press, and a careful reader of BLESSED BE EGYPT, which he recommended to all lovers of this land.

Mr. Weaver being called upon to give some facts about the past year in the life of the Press, prefaced his remarks by a short explanation for soldier friends, and others new to Cairo, of the purpose for which we exist. He said:—

"It may be well to preface these few particulars of our work during the past year with a reminder of the history of the Nile Mission Press and the purpose for which it was founded, for the fulfilment of which all our thoughts and energy are concentrated.

We are engaged in bringing the peoples of all Mohammedan lands to a saving knowledge of our Lord Jesus Christ. That, in a sentence, is the one and only purpose we have in view.

The history of the Christian Church bears on every page inspiring evidence of the value of the printed message. It was the printer's press that presaged the coming of the Reformation to England, and we have not to think more than a moment to be impressed with the great debt we owe to it. May we not expect that through its instrumentality a like blessing may come to the East.

Turning up an account of the founding of the Nile Mission Press, I find this recorded:—

'It was found that nearly every Muslim 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 up to that time (1905) comparatively little use had been made of what was evidently a powerful spiritual weapon. The reason for this was, that whenever funds were low (and they are not often otherwise in the average missionary's experience),

the production of literature was one of the first items to be curtailed.

It was felt that the only remedy for this was to have an independent mission, whose sole object should be the production and circulation of Christian literature.

So in 1905 the work of the Nile Mission Press commenced in its hired premises in Bulac, and 22,000 books and tracts were sent out in the first twelve months. Steadily the number has grown. In 1913 it was 84,000; in the year ending last March, 301,000 (consisting of 149,000 Arabic and 152,000 of English publications, the latter especially for the troops). I have made just a rough calculation of the totals for the ten months to January 31st of this year, and find them to be 158,000 Arabic and 237,000 English, 395,000 in all, making a grand total of 1,484,000 copies in less than 14 years.

It is necessary to explain that these figures only include books actually issued by us. The Nile Mission Press has been a great boon to all missionary societies working in Muslim lands. As printers, we have produced for them over 6,000,000 books and magazines. We are constantly receiving testimonies from missionaries working in far distant and isolated places as to the evident effect of the literature upon the minds of the people: there is noticeable generally a new willingness 'to hear further of this matter,' and we believe that before long there may be seen, in Egypt particularly, a tidal wave of blessing which shall cause us all to rejoice.

As funds permit we make free grants of leaflets (especially Scripture 'Portionettes') to workers who cannot afford to buy them. Recently one donation of £50 enabled us to make up 100 free grant parcels, containing altogether 100,000 tracts and booklets. Twelve native Bible-women of the American Mission were each provided with a supply for distribution to the Egyptian women-folk to whom they have admittance; 20 students of the theological seminary are taking parcels with them to their native villages as they go on vacation.

Mr. Fairman, of Shebin-el-Kom, wrote: 'I can use almost any quantity. It is very difficult to get enough to keep my evangelists going. They find them very useful for opening up the way for personal work, especially the Scripture portions, which go like smoke.'

There are about 300 distinct publications in the N.M.P. list, 25 of them being new issues since last April.

One cannot attempt, in these few minutes, to give any impression of the general output of our printing works.

In 1914 it totalled 11 million pages.

|        |   |     |   |   |
|--------|---|-----|---|---|
| " 1915 | " | 14½ | " | " |
| " 1916 | " | 15  | " | " |
| " 1917 | " | 21  | " | " |
| " 1918 | " | 26  | " | " |

The latter item was made up as follows:—

|                                    |     |     |           |
|------------------------------------|-----|-----|-----------|
| For our own Publication Department | ... | 4½  | Millions. |
| For other Missionary Societies     | ... | 12½ | "         |
| Tracts and Leaflets (troops)       | ... | 1½  | "         |
| Y.M.C.A. Chaplains (General P.)    | ... | 6½  | "         |
| Commercial                         | ... | 1½  | "         |

We have had to contend with very great difficulties during the years of war owing to the impossibility of extending the premises or of obtaining additional machinery, type, etc., to meet the enormous increase it demands. But this is not the time to think of difficulties which are past, except to thank God for His sustaining grace, and the provision He made for all our needs.

We are now hoping that before long it may be possible to double the size of our works and to secure all necessary equipment.

We seek the earnest interest of all who are gathered here this afternoon in the future welfare of the Press. Some will not be with us on the occasion of our next Anniversary, but in the Homeland much support can be given by interesting others in this effort to spread abroad the 'Good News' by means of the printed page."

Miss Padwick was next asked to give some account of the new factor which had during the past year come into the life of Cairo in the forming of a committee to produce junior literature. She spoke with thankfulness of the good comradeship in this young committee, drawn as it is from American, Egyptian, and English friends. Miss Padwick told the meeting that the three points which the junior committee wished to make would be put before them in a few words from three of its members rather than in a long speech from herself.

Mr. Toop, Chairman of the Junior Committee, then rose to speak of its *plans*. With a sweeping glance over the wide field of Arabic-speaking boys and girls now starved for wholesome literature, he told how the committee was seeking for Arabic authors to take up the task of writing for children, looking especially to the student field. He then rapidly summarized the work to which the young committee had already put its hand, including, amongst other things, outline texts for colouring, Kingsley's "Heroes," a Gospel story for village children, Ballantyne's "Coral Island," and helps for the prayer-life of boys and girls.

Miss Padwick, as Secretary of the committee, spoke on the next point, that of *publicity*. She reminded the meeting that there were but fifteen colporteurs carrying N.M.P. literature up and down the land, and asked whether that seemed to them an adequate force to bring Christian literature to bear on the boys and girls of Egypt.

The Junior Committee felt that the task of publicity and distribution was equally important with that of publication. It had been trying to train itself as an advertising body before it had brought out a single book of its own, choosing for that purpose the boys' "Life of Pennell," a book which showed our oneness in our Lord, for it was the life of an Englishman, written by an Indian lady, translated into Arabic by an Egyptian, and published at the expense of American friends. The committee had made experiments in visiting schools and obtaining book reviews, but at heart the question of literature distribution in this country was a personal one, and depended on the extent to which every Christian was willing to be a commercial traveller for Christ.

Ibrahim Effendi Luka (of the Egyptian Student Movement),

representing the Egyptian members of the committee, made the last and most important point. He said:—

The members of the Junior Committee ask your prayers for their new work, which they feel so important for the children of this country.

*First*, they ask you to pray that God will raise up Egyptian authors of the first quality, who will devote themselves to the service of children. While they thank God for the friends who have made freewill offerings of translation work, they ask your prayers that some of these translators may grow into children's authors.

*Secondly*, they ask you to pray for a spirit of absolute comradeship between Christians of different nations, churches, and education, that in this work for the children the Holy Spirit may enable them to be perfectly in unison, always keeping before them the needs of the thousands of Moslem children.

*Thirdly*, they ask you to pray that God the Holy Ghost may so inspire their work that every book they produce, whether directly religious or not, may reveal something of what Christ is, and be filled with His life.

After an interval of prayer, Mr. Upson held the meeting by the vivid way in which he delivered his closing address on "Making the Message go."

## Making the Message "Go."

*An Address given at the 14th Anniversary Gathering, Cairo.*



THE Arabic Language possesses, among numerous other fine characteristics, a happy facility for forming derived verbs upon a factitive or causative conjugation by a slight addition to the radicals of the word. It is interesting to hear our warehouseman say (in one word) he has "made the books travel," *i.e.*, dispatched them. A not very dissimilar idea is that at the back of our current (English) commercial phrase, "Making things go," though there we require three words.

During the Great War we have very much more than held our own, in fact, we have beaten records in more than one direction, but we do not say we have yet reached our ideal; if it is a rather high one, so much the better. We have tried to work—as far as our understaffed condition would allow—upon the motto, "Without haste and without rest," or my condensed version of it—"No haste, No waste." Let us consider a few recent and typical examples of "making the books go."

### I. Colportage Work.

This is, of necessity, an expensive form of distribution, for it costs us rather more to sell books by colporteurs than to give them away *gratis*, and yet it is the experience of Bible and Tract Societies in every country of the world that no other method can guarantee such a continuous scattering of the seed of the Word, nor cover anything like the extent of territory visited. Further, the colporteurs are always natives of the country they work in,

and therefore far better able to understand its ways and to appreciate its customs, for long periods at a time, than European missionaries can ever hope to be.

During the War, we have met some very real difficulties in the prosecution of this work, which have only been partially overcome. The chief one of all is the rise of 120 per cent. in the price of food, as allowed by the Government tariff, or (say) 140-150 per cent. in the price actually charged by the retailers, who evade the tariff as often as possible. In other words, food which formerly cost one hundred piastres now costs about 240-250, and food is the thing upon which most of the colporteur's salary is spent.

What have we done to meet the situation? Little enough; and that little has not been carried through without some difficulty. A "War Bonus" of ten per cent. is being paid, and a special gift of corn (for year's supply of bread) was donated to them, this latter producing letters of warm gratitude from the men and their families. Also we are promoting them much more speedily from L.E.2½ a month to L.E.3. "Every little helps," but the men are still asking how long we expect the price of food to remain at its present high level. Is it any wonder that some three or four of the younger, newer men, have left us. Two have been taken into the American Evangelists' School, others have tried commerce, and other things. It is not possible to get men, *of the right sort*, to fill their places until we considerably raise the rate of payment. Another very serious difficulty has been the epidemic of "Spanish Fever" (Influenza); whole villages have been down with it, and some of our men.

Yet we have much cause for praise. Among other things, our older men, who have been with us for years, have stayed on. The amount of their sales has, if anything, slightly increased, so it has somewhat compensated for the leaving of the others. And our broad publishing policy gives the men great satisfaction, for, try as they may, they cannot long keep away from old customers, and therefore the issue of "new publications" actually gives nearly as much satisfaction as a rise of salary!

The new form of report sheet gives a rather large space for "Evangelistic Work Done," and from it I cull the following few extracts:—

YUSUF reports:—

I talked with a Moslem sheikh at Dr. Henry's Hospital, Assiut, and the subject of our conversation was the (supposed) corruption of our Scriptures. After talking with him for more than an hour, he was not convinced, but persisted in saying, "I shall die in the religion of Islam, even though a sword were held over my neck."

Next day I visited him again, in company with an evangelist, but this time his argument was, that since the Bible had been translated from foreign tongues, therefore it was not true. However, he bought a controversial book from me, upon which the evangelist said, "That book will be hard on you." He replied, "Don't think I have bought the book in order to get help from it; I want it in order to see what myths you believe in."

SAID reports :—

"The joy of the Lord is your strength." (Nehemiah viii., 10). So it ought to be, and I ask you to pray that it may be so with me, more and more. The number of people I have talked to this month is 350 in various places, groups, and meetings. True I have not sold many books, but, on the other hand, I have had many opportunities of evangelism, and in all my life I have never worked to get the Word of God to people as I have this month. I pray God to strengthen me, for He says, "My strength is made perfect in weakness."

DAIF reports (for a single month) :—

K.H. Talked with the head of a family in presence of three others.

H. Visited a family and spent Sunday, and prayed with them.

H.B. Visited a Moslem family and spoke to them of the Fall of Man, and our need of a Mediator Who should take upon Himself the punishment of our sin, and that there is no intercessor but Jesus. They said that they believed this. I then asked if I might pray with them, and they allowed me to do so, adding "AMEN" to every petition.

And so on, all the month, eleven such little meetings being reported. In all, he visited 25 villages that month.

## II. The Colporteurs' Home.

It is good to be able to report that this new branch of our work is now in actual running order. The chief reason delaying the commencement of this necessary work was our own pressure, and that lack of European staff to supervise it, but in addition, we were waiting for two definite things—to hear from London concerning certain colportage problems, and to hear the outcome of a conference, summoned for October, upon "United Training." The latter scheme was postponed—it is very questionable if it would have met the special needs of the colporteurs, whose work is so different from that of evangelists—and we also heard the decision for which we had been waiting. Also, the sudden cessation of the War almost the same week clinched the matter, and arrangements were at once begun.

We have hired from C.M.S., as an experiment for the first year, a house at Rod-el-Farag, which they built some years ago as a local commemoration for the C.M.S. Centenary. Rod-el-Farag is a pleasant suburb on the Bahry (North) side of Cairo, catching the cool river breezes in the hot days. The C.M.S. had, however, in view the medical needs of the native village there, and, for two reasons, there is not now the need there once was. One reason is that the native village has not grown but rather diminished, for the trade of the Corn-port of Rod-el-Farag is now divided with Athar-el-Neby (Old Cairo); and the other point is that C.M.S. has long since opened up medical work in Menufiya, and its staff are more than fully employed. Hence the house has been let to native tenants for some time past.

By our taking this house several advantages have accrued :  
(i) In general,—a former C.M.S. mission outpost has been re-

opened, and one of our plans is to start a Sunday evening evangelistic service there, to give our colporteurs practice in running a simple village meeting all on their own; also they (C.M.S.) are quite glad to get rid of tenants who dirtied and neglected the property, and to have us there to look after it.

(2) From our own standpoint the location is splendid. There are still a couple of hundred grain boats moored on the river bank at one time (in the season), and our men can do personal work there; it is directly on two lines of electric trams, either of which takes 20 or 25 minutes from here; while the garden, enclosed by a good stone wall, will be ideal for both colporteurs' conferences, and also rest and refreshment. In fact, one almost envies the men the green fields, the fresh air and the quietness.

We began lessons on 18th January, with three men in residence (one or two more following). The first of the three is only following the lessons for one three months' term, in order to help to teach other pupils the second term; he is Daif Gayid, a colporteur of some seven years' experience, and a spiritually-minded man. He and his wife and children live upstairs. Below are kitchen and store-room, while (last but not least) the medical hall is divided by a wooden partition into school and dormitory.

Our curriculum comprises :—

|                           |                               |
|---------------------------|-------------------------------|
| St. John (Devotional).    | Colporteurs' Duties.          |
| St. Matthew (Commentary). | Muslim Objections.            |
| "What the Bible Teaches"  | How to use Gospel Books.      |
| (part).                   | Memorising, (Creed, Ten Cts., |
| Doctrine.                 | etc.).                        |
| Soul-winning.             | Practice in Colportage.       |

And the last item of the ten takes up one-half of our time, for every afternoon and all Saturday morning are given to it. "Questions" is to be a novel kind of lesson, once a week.

In many respects, this Colporteurs' Home is (to me) the most fascinating bit of work the N.M.P. has started, for the possibilities of improvement of Colportage work in this long Nile Valley are great and promising, while to train men—perhaps Syrians—to carry our books (and those of our sister press at Beyrout) throughout the Holy Land is a tempting prospect. In my old pedagogic days we used to say, "Delightful task to rear the tender thought"; how much more inspiring to realise "How beautiful upon the mountains (of the Holy Land?) are the feet of him (a colporteur?) that bringeth good tidings"; hence, "How beautiful a work for God to train such couriers bearing the glad news of salvation."

### III. Gratuitous Distribution.

It may interest you to note that we do not object to free distribution of small, four or eight-paged Gospel leaflets. Our local Chairman, Dr. Zwemer, whilst on furlough (if such a strenuous tour can ever be called a furlough), sent me £25 for distribution work among the eight hundred thousand people of Cairo.

A man happened to be available for such work; he had tried to be a colporteur, but lacked the tremendous pluck (even cheek) necessary to *sell*, so I engaged him for somewhat over a month

to distribute Gospel appeals in this great rushing city.

He distributed 5,000 of Miss Trotter's "Story Parables for Moslems," and about 30,000 selected Portionettes (or chapters from Holy Scripture). We did not hurry him, thinking it better to give them out one by one, to individuals, rather than to dump them down, as he would have done had he been hustled.

#### IV. Grants to Assist Workers.

It is, in general, so difficult to find time to write reports that, in case this should be the last—during this very busy year, with my colleagues absent on furlough—it may be well to let one's pen run on while the inspiration lasts. Some interesting grants have been made of late. Such are always made in a hurry, for busy workers seldom apply before the last moment. Let me tell of a few of them.

(a) Having been specially invited to join the American Mission in a renewal of acquaintance with the friends living on Bahr Yusuf (see report of October, 1917), I was most disappointed at having to decline—the literary work being too pressing here—but thought that the next best thing was to make a good-sized grant for free distribution, so sent 5,000 Gospel Portionettes, or enough for two or three months' work.

(b) Hardly had the "Ibis" sailed away, when another old friend, Rev. S. Hart, inquired tentatively if there was any likelihood of a short visit for evangelistic work in the Luxor District. A similar reply, and a similar small grant in aid, this time of 500 Portionettes and 20 of each of the twelve tracts of the series, "Grace and Truth," by the late Dr. Mackay. Not long after, if I remember rightly, hearing that Rev. R. Galloway was stocking up from our Bookselling Department, before starting on similar work, one was able to offer him 1,000 of these much-esteemed Portionettes. By the way, I have far outspent my "Grants Fund," but applications still come in, and I fancy my colleague, Mr. Weaver, has made some free grants in addition to those I have given.

(c) An entirely different application has come to hand this morning, *i.e.*, different from the usual request for "some free tracts for the Moslems of my village," as so many evangelists ask (and obtain). This man, a member of my Wife's Postal, Telegraph and Telephone Christian Association, has written to say that God has laid it upon his heart to send at least one copy of a small tract called "Incontrovertible Truths" to every railway station in Egypt, and asks if we can offer special terms. Now, in such case, it appears best not to discuss whether he has chosen the most suitable one—it certainly is highly suitable for *Copts*—as that might discourage him, but just to jump at it, accepting his explanation that God told him to send that particular tract. He says that there are 320 railway stations in Egypt, and he proposes to post a copy to every station, so I am paying one-half of the cost, and he half, he also having the trouble of addressing and mailing and the expense of postage.

(d) Yet another opening. As the result of some little consultation with Assiut College teachers whom we met this summer, we have sent to the College Libraries two sets of all our

publications (worth about £3 a set)—*two* sets, because the new buildings of the College proper are a mile away from the Primary Department.

Those Assiut masters are fine fellows; two or three times they have, by mutual arrangement, taken upon themselves the burden of translating some Gospel Purity pamphlet for their pupils, we undertaking to publish it for them and to send along a grant (say), 250 copies. Sometimes they ask for more, in order to supply both Primary and Secondary sections (for they have some 600 students). Someone wrote to them to say he had been so helped by one of those translated pamphlets that he wished to give a dollar to help to compensate the translator for his trouble. The translator's only remark to me was, "Here's that dollar, send along another dollar's worth to give away, please."

Nile Mission Press, Cairo.

ARTHUR T. UPSON.

## Mass Movements towards Christianity.



OUR subject for thought this evening is "Opportunities," and the special branch of the subject entrusted to me is the opportunity afforded to the Church of Christ to-day by widespread mass movements. I have gathered most information from C.M.S. reports and papers, but the S.P.G. and other societies are facing the same problems, dangers, and possibilities. Before we turn to the thoughts of these, may we bear in mind a Mass Movement in Galilee some 1900 years ago, and notice strong points of similarity between that day and this. We read of a period of pressure of work in which our Lord and His disciples had no leisure so much as to eat. It was also a time of sorrow, for the disciples had just taken the headless body of that great preacher, John the Baptist, their friend, who had pointed some of them to the Lamb of God, and buried it. They sought aloneness and rest, but instead there came a great multitude to be healed, and taught, and fed. Nor was the multitude disappointed of its hope. Our Lord laid aside His weariness and sorrow, His plan for rest and fellowship with His disciples, and gave Himself to the need of the people. He healed their sick, and taught them many things. So far as we know, throughout that day His disciples were onlookers, but in the evening He deepened their attitude and made them sharers in His ministry. Send the multitude away, they said to Him, that they may go and buy victuals. "They need not depart—give ye them to eat," was His reply. It was a startling proposition, but the disciples learnt that day that the impossible was possible by a right use of what they had at hand. Christ sent them to consider their resources—then to bring them to Him. He would do the impossible if they would do the possible. In the mass movements to-day are we not facing similar conditions. Similar needs and similar possibilities, on a vastly larger scale? The term mass movement had its origin in the fact that not individuals, but whole families, and in some instances whole

communities, presented themselves as enquirers, wishful to join the Christian Church. It began some 60 years ago, amongst one of the lowest castes of India's people, and to-day, as a result, there are well established Christian Churches in South India. The outcasts watched the working of this new religion, and slowly it dawned upon them that here was a real power for their uplift, and surely never was it more needed than in the case of the Outcaste communities of India, for centuries denied by their more fortunate fellow-countrymen religion, education, citizenship, and even the right to be regarded as human beings. They are by no means a small part of India's population, for scattered throughout its length and breadth are some 50 to 60 millions of these despised people. Writing of them, Dr. Whitehead, Bishop of Madras, says: "What their origin is we do not know exactly. There is evidence that some of them belong to tribes and races which centuries ago had reached a considerable degree of civilisation. The greatest philosopher and the most popular poet in South India were both of them pariahs or outcastes. The Madigas, who are now the very lowest of the low in South India, have traditions which show that they were once a ruling race. It is the same with a large number of other outcastes throughout India. But now, as slaves and serfs, their condition is most miserable. They are kept deliberately by Hinduism in a state of abject poverty and ignorance. They are excluded from the Temples, and such consolation as Hinduism can give to men in their miseries and sorrows, is denied them. Their religion consists simply in the fear and propitiation of devils. They are allowed no privilege of citizenship, and are even denied access to the village wells. In ordinary times they are dependent for their water supply upon the charity of their Sudar masters. When there is a drought their sufferings are most pitiable. Religion has added a peculiar bitterness to their lot which was not inflicted even upon the slaves of the Roman Empire, or the African slaves of modern times. It has stigmatised them as "untouchable." It is a pollution for any caste man to touch an outcaste. In many parts, even his shadow is a defilement. In some places he is not only untouchable but unapproachable, and must stand at a distance when he sees a caste man coming and cover his mouth with his hand, and cry "unclean," lest even his breath at that distance should defile his fellow man. This stigma has deprived them of self-respect, and plunged them into a depth of moral degradation that is worse than even their physical misery. These are our fellow-subjects in India. These are men for whom Christ died. These are men for whom He lives to-day, and of whom He is saying to His followers, "Give ye them to eat." He will do the impossible if we will do the possible. It is often urged that the movement is largely a social one, and that to describe it as a religious awakening is to create a serious misunderstanding among friends of Christian missions. The Bishop of Madras says: "Nothing has struck me more, in reading the accounts of these great movements, than the fact that almost everywhere you find that the movement had begun and owed its real progress to some one or two men of unusual spiritual insight and power. For instance, in the Telugu country the movement

began through the instrumentality of one uneducated, illiterate man. He had never heard of Christ. He had never received any Christian teaching: but at one period of his life he had become dissatisfied with idolatry, so he gave up worshipping idols and composed this simple prayer for himself: 'O God, teach me Who Thou art; shew me where Thou art; help me to find Thee.' He said afterwards that he repeated this prayer night and morning for some two years. At the end of that time he happened to find himself at the town of Bezvdda, standing by the bank of the sacred river Kistna, watching the Hindus bathing. A man asked him whether he was not going to bathe himself, and he told him that he did not believe in it, but was seeking the one true God. The man then whispered to him that there was a missionary living on the hill, who would be able to tell him about the God he was seeking after. He went to the C.M.S. missionary, heard from him about our Lord Jesus Christ, and at once he recognised that that was the God for whom he had been seeking, and to whom he had been praying. The missionary went to his village, and after about three or four months baptised him, with some sixty or seventy of his friends. After his baptism he went through the whole district preaching Christ. Hundreds were gathered in. When he was an old man, and absolutely blind, he used to sit at the door of his hut and talk about Christ and Christ's Gospel to all who passed by. In the district where he first began his preaching there are to-day over 6,000 Christians. In the whole of the Telugu country at that time there was only a mere handful of Telugu Christians; there are now no fewer than 300,000. Thus, some consciously, many unconsciously, are seeking Him Who came to be a light to them that sit in darkness. Also, Christianity is a social religion, and the appeal for social uplift is one to which the Christian Church cannot be deaf, for the Gospel is, according to our conviction, the only power which can spiritualise and purify the life of any community. So that, whether the movement is social or religious, our first response to the people can be to see their need and give ourselves to it. It is not hard to see the need. A glance at the maps which are distributed through the Hall shows us the extent of area through which the movement exists, and though, in a way, numbers mean little to us, we recognise that there is vastness in the 50 to 60 millions of people who live throughout that area, outcaste even from the village life of India, for they are not allowed to live within its villages. Their cluster of homes which we should call a village is called "the place where the pariah lives." Who can conceive of a mass of fifty millions, and what scheme can be evolved to deal with such a colossal multitude? How many loaves have ye? Go and see. There is but one answer which the Church of Christ can give to-day. We have the Bread of Life—sufficient for the multitude. We cannot send them away. And yet, quite recently, from South India comes such a tale as this. After a baptismal service, says one of the missionaries, a native came up to me and said, "Sahib, we would see Jesus. My village is over yonder, three miles away. We have given up idolatry, and we would embrace the Jesus religion. Come with me. The entire village is waiting for your coming."

Before he could reply another stepped forward, then a third and fourth. "Listen," he says, "to the cry of the fourth. 'Sahib, this is the fourth year that I have come to you, and every time you have sent me away sorrowing. Oh, Sahib, give me a message of hope.' 'With a breaking heart,' the writer adds, 'I had to say, 'Your village is eight miles away, and I dare not encourage you until I have a teacher to send. Be patient another year.'"

A similar statement comes from N.W. India, in a report which has just been issued of the mass movement in the United Provinces. It says that in the Northernmost district of that area invitations to send teachers have been refused to at least seventeen villages, representing not less than 2,000 enquirers. A native from one such village has been again and again to the missionary's camp, asking that his village community might be made Christian. His constant cry was, "The crop is spoiling." And that is the cry all over India. Other Societies have felt the same, and so critical did the American Methodist Episcopal Church feel the situation to have become, that two years ago they appointed an "All India Mass Movement Commission" to enquire into the facts, that they might be fully stated to the Church at home. Bishop Warne quotes from their statistics for the year from the middle of 1914 to the middle of 1915.

|                                                        |           |
|--------------------------------------------------------|-----------|
| Baptised by our Church in India (in the year) ...      | 35,000    |
| Turned away from our Church in India (in the year) ... | 40,000    |
| Waiting enquiries who have waited in vain ...          | 150,000   |
| People who are beginning now to turn toward Christ ... | 1,000,000 |

An All India Mass Movement Commission is also being formed, or has been formed, by the C.M.S., but in the meantime, Dr. Whitehead says, we are doing much the same as the A.M.L.C., keeping out some 150,000 people a year.

For a few moments, may we leave India and cross to Africa, where a similar movement is taking place throughout the Yomba, Niger, and Uganda districts. Again, similar numbers, similar conditions, similar needs, similar possibilities prevail. A missionary from the Niger writes, hardly a week passes in the Southern district of the Niger Mission without some village asking for a teacher. To this end they give land, clear it, build a schoolhouse, and collect enough money to pay a teacher for a year; then some of the leading people come and ask us to open work by sending them a native teacher. Another missionary writes from Central Africa: "If ever the Voice of God was heard calling labourers to His vineyard, that Voice was certainly never more insistent than now. The Lord Himself, in answer to our feeble prayers, is turning the hearts of these people to seek the wisdom which we bring to them in His Word, not by hundreds merely, but by thousands." In the Yomba and lower Niger districts the facts which stand out most prominently in the missionaries letters are, first the rapid advance which the congregations are making in self-support, and second, the remarkable readiness, even keenness, of the non-Christians to be instructed and prepared for baptism. Four district Councils derive no financial help from the parent Society. All their agents, clerical and lay, are supported from the funds contributed by their

members. One of them, since it became independent of the Society, has raised £4,000 for religious objects. Church building is going on at a rapid rate. What would be thought at home if, within the sphere of one clergyman's charge, four new churches were put up in one year and a fifth commenced, as was the case in one district? And yet that is not singular, for the same report comes from two other districts. Near Onitsha, a new church, 80 feet long, was opened in January, 1913. Within a few months it proved too small, and the people set to work at once to enlarge it, so that by November it was ready for dedication, the nave extended by 20 feet, and a chancel of 14 feet having been added. At one centre, within six months, 188 adults were baptised, of whom 150 were young men of ages between 18 and 38. In that immediate neighbourhood 140 were admitted as catechumens in one day. A district, nominally one of the spheres of the Lagos Church, has advanced so rapidly that the Christians are now four times as numerous as those at Lagos itself, and the work is nearly self-supporting. Almost every village in this district has its church, some of which are large enough to hold the entire population. In another district, first occupied by a European missionary in 1911, though African agents had been previously at work, there are now sixty churches. In another part nearly 5,000 people are said to have given up idolatry, and are turned to seek the living God. In this neighbourhood professional poisoners were sent to church by the chiefs to "learn to love other people, and not to poison them." They attend the services now of their own accord, and have given up their profession. In yet another district, it is said, the people are "crying out for teachers everywhere." They are renouncing their idols and heathen worship, and putting up temporary huts for schools and for the worship of the true God, in spite of severe persecution and obstacles. In large tracts of Uganda an equally great eagerness for Christian teaching prevails. But again the missionaries are faced with the impossibility of supplying teachers. In one district, only six out of twenty-five congregations possess a resident teacher; in another, fifty-five congregations, representing seventy towns and villages, have only seventeen agents working amongst them; in a third there are congregations of over 300 people who receive only two visits a month from a teacher living fifteen miles away. And so one might go on with detail, but surely this is enough from India and Africa to show us the problem which is confronting Christ's Church to-day. It is threefold. The constant necessity of refusing teachers to large numbers of people. The difficulty of properly shepherding the communities added to the Church in recent years, and the absolute necessity of educating the rapidly growing Christian communities. Christ is asking His Church afresh to-day to make the multitude sit down: so to arrange them that it may be possible to feed them. That is what our missionaries are trying to do, and that is what they, sent out to represent us in the mission fields, are asking us to help them in the doing. The All India Mass Movement Commission has been appointed to co-ordinate all the mass movement work, to find a basis of co-operation, to make enquiry carefully into all conditions and facts, and to present a statement to the Church at home.

That statement will reach us in due course. Already a Report has come from the United Provinces, where the movement has suddenly sprung into life and is very vigorous, and from that paper we have a forceful presentation and a strong appeal. That, and "The Outcastes' Hope" (1/- book published by the C.M.S.), Dr. Whitehead's "Work among Indian Outcastes," "The Aspect of Urgency," by the Rev. E. F. E. Wigram, two pamphlets called "A Day of Salvation," and "The Problem Mass Movement," with articles in recent magazines, will give to all of us who are sufficiently interested incentive to pray and work now, before the fuller appeal reaches us. Those abroad are doing their utmost, in some instances to breaking point. Of one of the workers it is said: He is a man of untirable energy, traversing the district in all weathers, neither the sun of June, nor the rains of July, deterring him from visiting and ministering to the scattered congregations, but the task is beyond any one man, however vigorous, and he must have further assistance. Of another it is said: Under him the work has greatly expanded, and slowly but surely a stream of converts is coming in. Before his coming the district had hardly been touched. But he saw his opportunity. The teaching told. Two years ago the first congregation was baptised, now there are seven communities, of at least 100 each, under definite instruction for baptism, while many more villages welcome Christian teaching. Up to this time not half the district has been visited. This is most unfortunate, as it is a field of great promise, and as a result of the appeal which is going out, this mission ought to be strongly reinforced. Then there is the women's side of the work. Death and the war have deprived the C.M.S. Mission in the United Provinces of four workers, none of whom have as yet been replaced. Moreover, some of the workers have been in the field for a large number of years, but age and the Indian climate are rendering it extremely improbable that they will much longer continue fit for the strenuous life entailed by the demands of the village work. Then there arises the question of furloughs. "Continuity in this work," says the Report, "is all-important, men's ideals and policy vary, and under our present system a furlough usually involves a district in a destructive change of methods. If the Superintendent of Aligarh or Meerut were to break down, the result would be too disastrous to contemplate. There are no reserves and no new men in training. In addition to this need of reinforcements, there is the need of a native pastorate, of a great number of teacher-evangelists, of training centres, churches, schools, prayer-houses, bungalows for missionaries, and the question at once arises, 'What are the Christians doing to help themselves?' Is the church of the village ever likely to be self-supporting? Tinnevely, Uganda, the Yomba and Niger Missions give us a partial answer. Even the infant churches in these districts have begun by paying their own teacher, giving the land and building their own schools and prayer-houses, but of the Outcaste it is said that he is poorer than it is possible for an English public to imagine. Twopence a day is a fair average wage all the year round for millions of them, and for months of every year they get only one meal a day, and that none too

generous. When they become Christians they forego one-seventh of their income by ceasing to work on Sunday. It is only close contact with them which can show how poverty is pressing with a deadly weight upon every kind of higher impulse which they conceive. No one would send round a collection plate to such a people and expect to receive thereby a teacher's salary. Their labour they can, and do, freely give. Many a humble prayer-room has been built by the hands of the Christians, and as the congregations grow in self-respect they will more and more give of their poverty for the support of their pastors and teachers. With the utmost that they do they stand in need of our united help. At the close of the pamphlet, 'The Problem of the Mass Movement,' which touches the work in the United Provinces alone, there are practical suggestions. The first, of course, is Prayer. There is no need to emphasise that in regard to Mass Movements. As we think of that vast harvest ready for the reaping the word of our Lord Jesus Christ springs instinctively to our thought: Pray ye therefore the Lord of the Harvest to send forth labourers into His harvest. I am not a Greek scholar, but I believe I am right in saying that the word 'send forth,' in Greek, is the same word as is used in the record of our Lord's temptation, 'The Spirit driveth Him.' That is our liberty of prayer for the Outcaste, remembering always that we cannot pray for others beyond our own willingness to fulfil the will of God.

Then there is the giving. Five possible ways are suggested.

There are gifts which we all can make individually or collectively, and who can estimate the result of such a gift, or the loss in the withholding of a gift? Years ago I heard a story from a worker in India. A little Hindu girl in a Christian Boarding School was puzzled by being told of the love of God and His watchfulness over her. To her God was a long way off. He could not see her. He could not know her. How could he love her? In writing to England the missionary told the child's perplexity to a friend, who read the letter to her own little daughter, and asked, 'Would you like to dress her a doll and send it out for Christmas?' The doll arrived in time for Christmas, and the little Hindu girl was overjoyed with her new possession. 'But how did the little English girl know about me?' 'I told her,' said the missionary. Later in the day the child, with new light in her face, burst into the missionary's room. 'Mem-Sahib, Mem-Sahib,' she said, 'I know now how God loves me and watches over me. You told Him about me.' Light and faith and joy came in that gift of a doll, and when the missionary told the story, she said, that girl is the brightest, happiest witness for the Faith that we have in the school to-day. Christ does not ask great things from the majority of us, but He does ask the thoughtful consideration and consecration of that which we have, and also our influence with others. The disciples found what they needed in the hand of a lad.

I cannot close this paper without reminding us of one other fact. If the Church of Christ fails in this opportunity to-day there are others in the field with us. In both Africa and India the Mohammedan is an aggressive missionary. In India the Arya-

Samaj, a partly political sect, is watching jealously the work of the Christian, and trying to gather in the Outcaste for political reasons. Are they or we to be the most swift?

F. B.

## Egyptian Branch, P.C.C.A.

### ANNUAL REPORT.



OW good for the members of the Postal and Telegraph Christian Association to be able to congratulate themselves (or, much rather, to thank God) that the War is over at last. This does not mean, however, that things are much cheaper yet. Certainly the paper crisis seems still very acute, and likely to be so for some time to come.

The chief feature of this year has been my husband's inability to take colportage journeys, the last of the kind being the week or so spent in Upper Egypt in February, 1918, when a series of Bible talks was given on the American Mission Houseboat at Girga, to some six evangelists and two colporteurs. As I have pointed out in my previous reports, one of our great difficulties is the lack of forethought of most of our Egyptian members, who do not remember (?) to pay their subscription unless someone goes to their village to collect it. But, inasmuch as the amount ranges from one to two shillings, and some of our members live some six hundred miles away from Cairo, that would hardly pay!

One member, apparently an earnest young fellow, has made the suggestion that, if he could get the tracts at half-rate he would like to send, on his own account, one copy of a tract called "Incontrovertible Truths" to every one of the 320 railway stations in Egypt. Perhaps someone will follow suit and send to every post-office in Egypt!

Then, what about Palestine? It remains to be seen, when the Peace Conference is over, just how close will be the links connecting that interesting land with our own land (Egypt), but both are "Bible Lands," you know, and it may be found possible to send our magazine, "Al-Bareed al-Misry," to the Oriental Christian Postmasters of Syria and Palestine. Why not? Are our home helpers praying for such a development?

The magazine has been dispatched regularly, as usual—it is a bi-monthly, you know. A copy has been sent to each of my husband's colporteurs, and much appreciated by them. In 1915 we rose to 185 members; in 1916, 220; in 1917 we had 245; and this last year 255; so we are more than holding our own. There is a good sphere here for some earnest (honorary) worker with the time to give to it. So, in common with all other branches of mission work, we close our report with the cry of "Open doors," "Fields White to the Harvest"; but as labourers are few, will you not pray to the Lord of the Harvest that he may send forth labourers into His harvest?

MRS. ARTHUR UPSON.

37, Sharia-al-Manakh,  
Cairo.

## The Nile Mission Press.

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# BLESSED BE EGYPT.

July,  
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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, 1919.

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REPORT ON LITERARY WORK. A. T. UPSON.

THE JUNIOR DEPARTMENT. CONSTANCE E. PADWICK

BUSINESS MANAGER'S REPORT. HOWARD J. WEAVER.

JERUSALEM. ANNIE VAN SOMMER.

THE NILE MISSION PRESS. ANNUAL MEETING.

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# "Blessed be Egypt."

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## The Nile Mission Press.



**D**URING the past year there have been one or two changes and additions in the personnel of the Nile Mission Press at Home and Abroad.

The Executive has been glad to welcome the Rev. E. L. Langston, late Secretary of the London Jews Society, on to their own Committee. Mr. Langston needs no introduction to the Christian public in this country.

In Cairo, Mr. J. W. Acheson has been nominated to the Publication Committee by the American Mission in place of Dr. Alexander.

The Committee wish to thank the Doctor for the services he has rendered them in the past.

The Rev. P. Nyland of the London Jews Society, has also become a Member of the Publication Committee, and the Executive are sure that this will make for close co-operation between the two Societies.

Mr. Alan H. Bruton, of New Zealand, also hopes to join the Printing Department as one of our workers, and this will free Mr. Weaver to prosecute the work in new directions.

At the end of last year the Junior Department started its work under Miss Padwick's supervision, and a new Committee, consisting of six men and women, Egyptian, American and English, are planning the beginnings of an Arabic Christian literature for the children of the East.

This Department will cater for boys and girls up to the school-leaving age of seventeen.

Since the Armistice was signed, two new projects have been started. Firstly, a Colporteurs' Rest and Training Home, and secondly, a Book Dépôt has been opened at Jerusalem.

The former is housed at Rod-el-Farag, under Mr. Upson's supervision. This is an excellent place for such a purpose. There are still a couple of hundred grain boats moored on the river bank at one time in the season, offering plenty of scope for personal work. This position also gives the Colporteurs practice in running a simple village meeting on Sunday evenings, in addition to the strict curriculum through which they are taken.

The Jerusalem Dépôt is, of course, in its infancy, but already quite a number of requests for books have been proffered.

The Executive realised that a new advance had been made in the Arabic literary world, when their Publication Committee gave

a dinner to authors and translators at the Continental Hotel, Cairo, with the express purpose of obtaining promises of literary help in their future work from these native gentlemen.

The 14th Anniversary of the Mission's start in Cairo was held there on the 4th February, 1919. There were Meetings morning and afternoon. That in the morning might be called a family reunion, at which the Rev. Samuel Wilkinson, Director of the Mildmay Mission to the Jews, gave a helpful address. In the afternoon, by the kind hospitality of the Y.W.C.A., a large gathering, attended by friends of many nations and degrees, from the G.O.C. in Egypt to our youngest Colporteur, took place. The Bishop in Jerusalem took the chair, and there were several speakers.

After the Armistice, our workers were favoured by a visit from Mr. Dana, of the Beyrout Press. The Executive are sure that this Conference has done much to avert overlapping and to make for co-operation in the future.

The Publication Department, under Mr. Upson's supervision, has continued its useful work, and the Committee is thankful to know that in the midst of his busy life, Mr. Upson has yet found time to start and carry forward a Purity Campaign, which God has specially blessed. His Report is appended.

Mr. Weaver, as Business Manager, has again forged ahead with the work of the Printing Department.

A special fund was raised for the entertainment of our troops, and sent to Mr. Weaver, and this special effort God has also abundantly blessed. Mr. Weaver tells his own story, however, in his Report.

**Free Grants.**—In his Report of last year Mr. Weaver made an appeal for free grants. This year, amongst many smaller gifts, three stand out pre-eminently. A lady in England sold jewellery enabling us to make grants up to 100,000 Portionettes of Scripture and small Tracts, and Dr. Zwemer donated £25 from America for distribution work among the 800,000 people of Cairo. 5,000 of Miss Trotter's Story Parables for Moslems, and about 30,000 selected portions from Holy Scripture were given to individuals in that city. Thirdly, an Egyptian friend gave half the cost of one of our books to be sent to each of the 320 Railway Stations in Egypt.

The Committee wish to record their deep thankfulness to God for all advances made both at Home and Abroad. 1918-1919 stands out as a record year in many ways.

In presenting this Report, the Executive wishes to set before their subscribers the different Departments of the work for which they are responsible :—

**The Publication Department** is that which produces Literature for the general population of Egypt and other Moslem lands. With a Dépôt at Jerusalem the probability is that, in the future, this Department will need to cater for the Jewish people more than it has done in the past. Its work also consists in producing a helpful literature for the Native Church.

**The Junior Department** exists to produce books for the child-life of Egypt and other Arabic-speaking lands.

**The Printing Department** carries out the actual printing and binding of the books of these Departments, as well as that for other Societies, and most of the Societies in Egypt are now using our Presses. About seventy native workers are employed in this Department, and it has been a most fruitful field in the past for evangelisation.

**The Colporteurs' Rest and Training Home** was established for the purpose of giving the men a short time for much-needed rest and the study of God's Word in order to make them Colporteur-Evangelists of a much higher type than formerly.

**The Book Depot, Jerusalem**, has great possibilities before it as a centre of usefulness. The Committee's hope and desire is that it may be a place where many may be brought into the Life and Liberty of the children of God.

As regards the future, the Committee realises that the Near East is quickly becoming the scene of the greatest and newest Missionary problems. It would seem that Moslem and Jewish questions will be more intermingled than previously, and they would earnestly commend these activities to the prayers of the readers of this Report. Recent news points to a serious condition of affairs in Cairo itself, and our Government needs our prayers.

With reference to finance. As everyone is aware, the cost of living in these days has fallen very heavily on the Missionary, and extra allowances have had to be made, and these may have to be continued, unless prices drop very considerably.

The cost of bringing Missionaries home on furlough has now greatly increased.

This added financial strain needs to be borne by the many rather than by the few, and the Executive would commend these burdens anew to their friends.

As formerly, so once again, the Executive has found the work of the Society one with which other Societies are willing to co-operate, both through their Missionaries and by making grants towards specific objects.

The Executive wishes to take this opportunity therefore to gratefully acknowledge 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, and to the Missionaries representing these bodies, for the help they have rendered. They also thank the American Christian Literature Society for Moslems, who represent them in the United States, for their work and gifts in the past year.

Their thanks are also due to the Milton Stewart Trust Fund, from whom came one of their first donations towards the Jerusalem Depôt, as well as gifts for Publication work.

A new feature in the year has been the kind co-operation of the Mildmay Mission to the Jews, who have been paying half Mr. Paul Gani's salary, besides giving £100 towards the equipment of the Jerusalem Depôt.

In connection also with this Depôt, the Executive are indebted to the Religious Tract Society, the Children's Special Service Mission, and Messrs. Morgan and Scott, for grants of books.

The C.L.S. for India has again most kindly allowed the Executive to meet in their Offices in London, and their gratitude is hereby expressed to that kindred Society.

In closing, the Committee does not forget that apart from the prayers and the gifts received from the friends in the Homeland, Australia, New Zealand, etc., the output of the Nile Mission Press would be indeed small, and "we thank God upon every remembrance of you."

### REPORT ON LITERARY WORK, 1918-1919.

What of our Staff during these days of riot in Cairo? Well, it has been "touch and go" at times, particularly when most of the 75 presses of Cairo closed down, out of sympathy with the men of the Government Press, who went on strike, and ordered others to follow them. That morning Mr. Weaver and I rang the bell at 11 a.m., and called all our men together for an hour's face-to-face talk. As a result we found that most of them really wished to work for us if we could find a way to protect them from attack. To meet this difficulty we agreed to close earlier, just for two or three days, so that they could get to their homes (a mile or more away) early in the afternoon. At that, they went back to work, and, with God's help, the notable result has been achieved that at the only English Press in Cairo there has been no strike!

But I am very sad now! While the excitement was on, one was full of enthusiasm; but now, with most of the danger past, one realises the immensity of the peril of Race-Hatred, which may greatly injure our work for many a year to come. Perhaps they do not realise how much we love them still.

**Beyrout Press.**—Lest we should unduly emphasize our difficulties—who have known hardly anything of physical perils in the past (thanks to firm British rule in the Nile Valley)—let me just mention the experiences of Mr. C. A. Dana, Manager of the American Mission Press at Beyrout, who was in Turkish captivity for at least a year, and suffered greatly during that time. After the Armistice he and his wife were allowed, I understand, to live at a Constantinople Hotel, being charged at the rate of eight pounds per person per day. Eventually they were brought across to Egypt by the Authorities, from whence he returned to try to pick up the threads of work again at Beyrout, but, in a short time, returned telling of the havoc that had been wrought. Whilst here he heard the demonstrators shouting their preference for Turkish rule, and told us that he wished our discontented Egyptian brethren could have a month or two of Turkish rule as they know it over there!

Let us thank God for his deliverance and pray for the re-opening of our sister Press, which has always been on most friendly terms of co-operation with us.

**Our Publication Committee** has put in a lot of work during the year, and Miss Padwick, the head of our new Junior Department, has given me highly valued assistance as secretary of the Publication Committee, thus meeting the difficulty of my deafness.

A Literary Dinner was planned and duly held in October. About twenty-four of us (Arabic editors, authors, poets, etc.) sat

down to dinner in a private room at the Continental Hotel, after which Canon Gairdner delivered a specially written address, explaining our objects and methods. Some offers of help were afterwards received. The reports which appeared in the "Egyptian Gazette" and other papers were of service in drawing attention to the missionary nature of our work, which has often not been grasped by critical customers of our Printing Department.

Our Fourteenth Anniversary was observed at the Y.W.C.A. Hall, very kindly lent for the occasion, and addresses were given by Miss Padwick, Rev. A. J. Toop, Ibrahim Eff. Luka (Coptic preacher), Mr. Weaver, and myself. The Right Rev. the Bishop in Jerusalem (an old and ever-cordial friend) presided as usual.

**Literary Production.**—Literary work may be divided into (a) Books and Tracts actually published during the year; (b) those written, or into which considerable work has been put. As to (a), the reader will find a classified list of publications at the end of this report.

But with regard to (b) a few remarks may be made. Firstly, we have not, by any means, lost sight of the large "constructive programme" referred to in previous reports. Under that head, Mrs. Margoliouth has kindly aided us in preparing material for "St. Athanasius' Life of St. Anthony" (the first was the great Coptic Patriarch, and the most prominent figure at the Nicene Council, though then only a deacon, while Anthony the Great was the first of the hermits of the Egyptian deserts). But other kind helpers have also been at work upon biographies.

A small fraction of time (out of the small part of my time which can be given directly to literary work) has been spent in collecting and classifying preliminary information for the project (passed by the Publication Committee in principle) of a large series of Arabic works upon Early Church History. An appeal for assistance is made farther on.

But the principal work of the year has been the translation of Colonel Turton's "Truth of Christianity." This great piece of work, now completed, has occupied some considerable time, partly due to the fact that our translator is only a half-time man, but also due to the need for every word to be carefully revised. Even now I have not yet completed the revision, but 200 large sheets of MS. are ready for press. The whole book makes about 600 pages in English, but the author has given permission to greatly condense the first three chapters, which set out to prove the existence of God, for that is very generally accepted in the East. The gallant Colonel is a man after our own heart, as he discomfits irreverent "critics" of the inspired Books of Moses.

**The Colporteurs' Home.**—This is not exactly literary work, but it takes a good share of the time of the one who is supposed to be a literary man. (One may say here that the interesting little scraps of conversation reported by our colporteurs, together with some account of how the rioting has affected them, will be found in the Sixth Annual Report of the Joint Colportage Committee).

Our new "Home" is situated on the northern (*i.e.*, the breezy) side of the city, within twenty minutes' tram-ride (when the Higher School students, officials, railwaymen and tramway-men are not out "on strike," as has been the case for three or

four weeks past). We have had four students for the first term, and had planned to have the whole of the fourteen colporteurs down here for a week's conference at Easter; but, alas! not only is the railway smashed up, but there is, at present, no postal communication, so we may have to put off that most interesting (and essentially missionary) function for a month or two.

In spite of the tramway strike, which made it difficult for Sheikh Iskander and myself to get out there every morning, and in spite of the students' fear of massacre of Christians (or of Europeans, according to another rumour), which made them beg to be excused from the daily (supervised) itineration practice, and in spite of sundry difficulties over drinking water, sanitary stoppage and the working of the pump to irrigate the garden, we have really had a very good session.

Even at this early stage one may say that one envies the kind donor of the first £50 as being the starter of a work so very much needed, and—provided some kind of helper be forthcoming to assist me with part of the routine work of the Home, and of colportage in general—one has no hesitation in recommending our Executive Committee to appeal for a small sum of money to purchase outright the house which we have hired for this year.

**A Students' Report.**—The following is the account of a student's afternoon practice with the books:—

While I was passing by a coffee shop in Daher, opposite to Husainia Gate, a Mohammedan began to look over all the books with another sheikh. After half-an-hour he took three books, "The Quranic Discussions," "Life of Dr. Pennell," and "The Fall of Constantinople," and asked me, "What do you want?" I replied, "The price." He said, "I think you offer books as bakhsheesh," but I answered, saying, that we sell books for money, and showed him the Price List. Then he said, "How much is the price?" I said 13½ piastres, but he refused to pay more than five piastres. After much talk they refused to take them at our price, and I refused to accept what they offered.

After a little, another man called me and asked, "What are these books?" I told him they were religious books. He then said, "No, no; I like tales of love, and I do not like to read religious books at all." I asked "Why?" He said, "I do not like to trouble myself with religion." I asked him, "What is your religion?" He answered, "A Jew"; then he said, "I think that you are a Protestant." I replied, "Yes." He said, "What was your first religion?" I told him "Coptic." He said, "Why did you become a Protestant?" I replied, "Because I was educated in the American School, and when I became of age I used to be present at both Churches (American and Coptic), but I found that I could not understand anything but the American Church," and explained to him the difference.

At last he said, "All the books you sell are about Jesus Christ, and I do not like to read anything of that sort, and do not wish to know Him." I told him "I was like you at first, and I pray you to take a book and read it." He said, "Alright," and laughed. After that he said, "I want a book like stories," and I showed him the books, and he took one called "The Lottery," and ten Stories. These two conversations took nearly one hour. Now what do you say to this—The Mahommedan called me back

and took "Dr. Pennell" and "Quranic Discussions," and paid the price, while I was praying for him, asking the Lord to be present with me; and He answered my prayer.—(MATTA).

**Some of our Helpers.**—We are most grateful to all who have helped and are still helping us. Among them are the donors, large and small, and we are specially grateful for a grant from the Milton Stewart Fund, which formed the nucleus of our Jerusalem account, for opening our new bookshop there as from last October, also for other money for work in China and among the Jews, etc. Miss Van Sommer has settled down in the Holy City to give personal supervision there.

Dr. Zwemer, the Chairman of our Publication Committee, has been absent practically the whole of the year, and much missed; we cannot say he is "having a furlough," for he is hard at work the whole time. As a result of his appeals the A.C.L.S.M. has recently sent L.E. 200 for the Y.W.C.A. magazine, which has been duly forwarded to the secretary, as requested, and also other money for the "Zwemer Series" of Tracts.

Then there are the good people who are so kindly working up material for biographies, etc., and the lady who has written volunteering to be my "prayer-helper."

And how many have been, and still are, helping by prayer for the Purity Movement, of which some account is given in my article in "Missionary Review of the World." There was great need of this at the time I started it, and I find (now) that the sudden recrudescence of trouble which worried us is being discussed even in medical papers. The Purity work (which is, after all, a matter of personal dealing with individuals) has had to be suspended during the last three weeks, partly because most of our troops have been sent up country to restore order, but also because all soldiers in town have to be back at camp (these days) by 8 p.m., and special precautions have been taken for their safety.

Some of **our prayer needs** are:—(1) More helpers, and funds to support them; (2) How far should we go in trying to associate Syrian and Egyptian Christians with us in the future development of this work? Could one such be found to take my place next year, or would that be premature? (3) For the protection of our colporteurs, and for help in commencing over again after these disturbances have quieted down. (4) For the British authorities and the Nationalists, that wiser counsels may prevail and mutual concessions be made. (5) That God may somehow cause even the wrath of man to praise Him.

**Special Appeal for Books.**—The projects before our (Senior) Publication Committee, and now actually taking shape, include, among others:—

- (a) Several large series of Biographies.
- (b) "Cameos from the History of the Early Church" (perhaps 20 or more volumes from the Days of the Apostles to the Dawn of the Reformation).
- (c) An important and large book on "The Deity of Our Lord," possibly specialising upon the history of the doctrine, which was discussed at one Ecumenical Council after another, almost all of which were held in the Near East.

Now, what can our readers do to help us? At the moment we do not ask for money to publish, as these large schemes will occupy many a year to come, and we are not yet ready with the first volume. We do not ask you to find us the Arabic authors to assist us; but we *do* ask for books. I am quite sure it would be a good thing for you to turn out your library shelves and to send us, as a free grant, books likely to help.

Miss Padwick recently appealed for books suitable for the young, "in memory of some child of other days who will not again ask for his stories," and, while backing her appeal, I would also refer to the numbers of theological students amongst those who laid down their lives in the Great War, and would beg for some of their books on different aspects of the History of the Church, more particularly the first seven centuries, but also down to the Reformation. If two or three people should send the same book, it will be quite easy to make a present of the duplicate copy to some book-thirsty missionary.

Our idea is, more or less, to follow the method of Dr. Neale, Mrs. Rundell Charles, Dean Farrar, Gertrude Hollis, and Deborah Alcock in selecting a special period and writing a story to bring in the most outstanding events of that period, thus displaying a cameo of that period in that district. We do not propose to translate any book directly from the English, but to write the series of books, one by one, as God gives thoughts and strength, in Arabic. I am quite aware that this is a tremendously big scheme, and that I shall be told on all hands that we have not got workers with the requisite qualifications. That I most fully admit, but . . . well, you see, *God has*. Let us pray Him to call out, and train, suitable helpers.

Would you be so very kind as to send your contribution of books by Book Post direct here, enclosing a slip with the name and address of sender. Parcels Post is a little cheaper on large quantities, but takes three times as long, and we have to pay duty and to fetch every parcel half a mile, whereas Book Post is delivered to our door.

N.B.—The Church in the first seven centuries, also down to the Reformation, but with special reference to Constantinople, Egypt, Syria, Armenia, Georgia, Mesopotamia, etc., standard works on General History are also needed. Here are the names of some books which would be specially useful:—

"History of the Patriarchate of Alexandria," by Dr. J. M. Neale. 2 vols. (Expensive).

Gibbon's "Decline and Fall of Roman Empire." 7 vols. (Methuen).

Or same, in "Everyman's Library." 6 vols. (Dent).

Or, "Student's Gibbon." 2 vols. (Murray).

Dorner's "History of the Doctrine of the Person of Christ." (Clark?).

Hasting's "Dictionary of the Apostolic Church" (Clark).

N.B.—Such books are for reference only and for use by those who have been theologically trained; not that we endorse all the views of all the writers.

"The Story of the Church of Egypt," by Mrs. Butcher. (Smith, Elder). 2 vols.

"The Fathers," for English Readers. Any of them. (S.P.C.K.).

Mosheim, or Milman, or other Ecclesiastical History.

Any Standard Books upon the Crusades.

Any good ones on Deity of Christ. (I have Liddon's Bampton Lectures).

"The New Biblical Guide." (Urquhart). 7 vols. (Marshall Bros.).

Newest edition of "Encyclopædia Britannica" (not, of course, by Post).

But when you have sent the books, please do not fold your hands; we want your prayers for the literary work to be based upon them. God can bring spiritual power out of our books, but only if we pray it into them.

**In closing**, may I be forgiven a more or less personal meditation?

The word which, of all others, appeals to me so irresistibly these days is this, "And, having done all, to stand." When we are told on every hand that all preconceived opinions—whether theological views, ideas on the relation of employer to employee, or even thoughts on the sanctity of home life—all alike have to go into the melting-pot (so they say), then, in our distress, we take refuge in the Sanctuary, where we learn that there are some things which cannot be shaken, and one of these is faith in the Providence of God. And now that there are such distressing signs of race-hatred in Egypt, how we need to take refuge upon the Rock which cannot be shaken.

I have heard it said by the French that the Great War might, quite probably, have ended by the Germans breaking through to Amiens, and thence to a Channel port, but for the simple fact that the British soldiers at Arras, when defeated, "did not know they were defeated, but just kept on fighting!"

One of the possible applications of the illustration is this—There is danger of spiritual reaction succeeding the excitement of the riots, and, from a merely human standpoint, we may be able to foresee nothing but a distressing banging-to of doors, which until recently we had considered to be almost wide open. I have abundant evidence of this: as one example, Coptic priests are preaching in the mosques and Moslem Sheikhs in Orthodox Coptic Churches, but the topic is in both cases the same—political agitation, which breeds race-hatred, and so on. What is the Christian missionary to do? Though so far left physically unharmed by the rioters (while many of his compatriots have been murdered), may not his sorest test lie in the inevitable reaction of depression, as the Evil One exultingly says, "See, you've lost everything!" No, not everything, yet our progress towards inter-racial co-operation does seem arrested for the moment, and yet, "having done all, we stand," "with loins girded about, and lights burning, like unto men that wait for their Lord."

"Jesus triumphant, when in work for Thee,  
Sad and disheartened, few results we see;  
When gathered force of evil seems to win,  
And work for Christ seems lost in work of sin."  
"Having done all, we STAND."

3rd April, 1919.

ARTHUR T. UPSON,

**NEW PUBLICATIONS FOR THE YEAR (Classified).****(1) Books.**

"What the Bible Teaches." Vol. I.

This is the first volume of Dr. Torrey's famous work, containing Parts 1 and 2. Parts 2 to 6 are at Press, but not ready until May.

"Ghulam Jabbar's Renunciation."

An Indian story, by Rev. William Goldsack, specially written to show Muslims the way to Christ.

"Ancient Heathen Testimony."

This testimony to the authenticity of the Christian records, given (unwillingly) by Pagan writers, has been compiled from Rev. John Urquhart's "New Biblical Guide," and other books on the same subject.

"Soul-Winning."

An analysis of the contents of this book has already been published. 152 pp., covering every aspect of the subject.

**(2) Pamphlets and Tracts (for Moslems and Jews).**

"Our God and His Universe."

An interesting pamphlet, with astronomical diagram, by Mr. William Blackstone, on "The Heavens declare the Glory of God."

"The Messiah in Old Testament."

A compilation of Messianic passages, from a London Jews' Society Tract.

"The Name of God."

An original tract, by Khalil Eff. Rizq, against the prevalent Oriental habit of taking God's Name in vain.

"The Incarnation."

By the same. Reprinted from *Al-Sharq wal-Gharb*.

"The Atonement."

By Rev. William Goldsack. Specially for Muslims.

"The Old, Old Story."

A metrical translation of the poem to which the well-known hymn is an introduction. (Specially paid for).

"An Historical Fact and its Ethical Effect."

A lecture to Muslims by A. T. U.

"Fatima's Dream."

A small colloquial tract, by Mrs. Liggins. For women and girls.

"The Layman's Pulpit."

A series of lectures upon "The Printed Page," given by Dr. Zwemer to the American Mission theological students.

**(3) Deepening of Spiritual Life.**

"Spiritual Power for Spiritual Workers."

The first one of a series of five addresses to mission workers, by A. T. U.

"Be Filled with the Spirit."

By Dr. F. B. Meyer. Translated by Assiut Mission College students.

"A Spiritual Awakening."

A short account of the fiery addresses given by Chas. Finney, the noted revivalist.

- (4) **Purity Series.** (The following have been added to our list, and there are more to follow) :—  
 "Impurity Prohibited by the Three Religions."  
 A small 4-page leaflet which goes like wildfire in the streets of Cairo.  
 "Physical Consequences."  
 A fine, Scriptural pamphlet by Col. Pridmore, of Indian Medical Service.  
 "In Confidence—to Boys."  
 By H. Bisseker, Esq., M.A. Translated by the Young Men's Society at Assiut College.
- (5) **One More of the Haworth Series.**  
 "On the Mountains."  
 This is the concluding part of the set of three stories, kindly illustrated by Miss Trotter.
- (6) **Portionettes.**  
 No. 21. The Lord my Shepherd. Ps. 23 and St. John 10.  
 No. 22. (For the Jews). Hebrews 1 and 2.  
 No. 23. " " Hebrews 3 and 4.  
 No. 24. " " Hebrews 5, 6 and 7.  
 No. 25. " " Hebrews 11 and 12: 1-2.  
 No. 26. " " Hebrews 8 and 9.
- (7) **Bi-Lingual Series (For China).**  
 No. 4. "The Noble Victim." Possibly useful in other countries than China.

## THE JUNIOR DEPARTMENT.

In the past the Nile Mission Press has put out a selection of leaflets for children, most notably the beautiful work of Miss Trotter, of Algiers. The winter of 1918-19 has seen a further development in the birth of a Junior Department, to plan and take charge of children's literature.

The work before this department is nothing less than the planning of a new literature, for the literary Arabic has never yet been bent to children's needs. A survey of the Cairo bookshops revealed the fact that outside school books and the publications of our honoured sister Press in Beyrout, Syria, there are no children's books. The new department of the Mission Press is therefore doing pioneer work, and must hope to set a fashion of care for the needs of children, to be followed by other Arabic publishers.

To guide this new department a Committee was called together of those representing different types of Christian work for children. The members are of American, Egyptian and British nationality. It is with the deepest thankfulness to our Lord that we record that political difficulties have made no difference at all to the comradeship on this Committee in their work for the children.

Those who are familiar with the production of books will not be surprised that only one of the publications of the new department (a leaflet for boys and girls at school, with suggestions about prayer) has, as yet, been through the Press. It is a far cry from the first conception of a book to its appearance on our shelves.

When the Committee sees the need for a certain type of book it must search for the possible authors, inspire one of them to write, and possibly provide him with matter from which to put the book together. Then follows the work of a small group who edit the manuscript chapter by chapter, the search for an artist to make the pictures, and finally the actual seeing through the Press. It is hoped to have a handful of publications ready in the autumn of 1919, their publication being made possible by a generous grant of £500 from the American Christian Literature Society for Moslems, to be used as turn-over for the department's work.

The work in hand is very varied, as are the needs of the children, we have put our hand to an evangelistic story for villages, Kingsley's "Heroes," texts for painting, Bible maps, Ballantyne's "Coral Island," Bible picture books, a book for mothers and teachers on training little children in prayer, more of Miss Trotter's fascinating parables, and other ventures. The gifts which the Committee would now seek from God are the inspiration of Arabic writers for children, and of an artist accomplished in line illustrations, together with a spirit of absolute devotion to our Lord in all of us who touch this holy work.

CONSTANCE E. PADWICK.

### **BUSINESS MANAGER'S REPORT.**

*(For the twelve months ending March 31st, 1919).*

I am somewhat handicapped as I attempt to summarise the progress of another year at the Nile Mission Press, owing to the fact that on April 24th we first heard of the possibility of leaving for furlough on April 27th, and there remained still a considerable amount of work to be done on the Annual Accounts. My enthusiastic Egyptian clerk, Khalil Effendi Rizq, remained with me throughout those last nights, but still it was not possible for me to bring all the supplementary figures.

Reviewing three-and-a-half years' service at the Press with the perspective that comes after quiet meditation at a little English seaside place, one realises that, in any case, our work and progress during the years of war must be judged, not only by figures of books distributed or the output of the machines, but by the question as to how far they have been years of successful preparation for greater service in the future.

The period has been one of many distractions, of hurry and flurry, often of anxiety and weariness, in the attempt to keep pace with the special work which we were called upon to do for the Army authorities, for Chaplains, and for other agencies working for the welfare of the men.

We have great cause to praise God that the experience has left us stronger than before, and in a better position to take advantage of the opportunities for development which come with peace.

#### **Production.**

In the last Annual Report it was pointed out that the Printing Department could not further increase its output until more room

space is provided and additional machines. We are still faced with that problem.

Seven more men have been squeezed into various "small corners," but our machines were always incapable of "running off" all the formes ready for printing.

It is hoped that before another twelve months goes by we may be able to secure one or two new machines and to provide accommodation for them; but I am afraid that our treasurer has not at present in hand the £2,000 which will be required.

The value of work produced in the year was £7,290, compared with £6,263 for the 12 months preceding, but a considerable proportion of the difference is accounted for by the higher prices of materials.

The following figures are further cause for thanksgiving:—

|                                          | 1914.  | 1919.  |
|------------------------------------------|--------|--------|
| Number of men on Printing Staff, March   | 26     | 70     |
| Output of Printing Dept. (12 months) ... | £1,587 | £7,290 |

As there now will be a great reduction in the amount of special work for the troops we hope to increase the production of Arabic literature in proportion.

In addition to the work done for our own Publication Department, other missionary societies, and for workers amongst the troops, we have produced several publications which call for special record. Dr. Frank Cole Madden, who during the war was in sole surgical charge of the famous Egyptian Government Hospital of Kasr-el-Ainy, Cairo, entrusted to us the printing of *The Surgery of Egypt*, a Royal 8vo volume of over 400 pages, which has been adopted by the Government as the text-book for all medical students, and will undoubtedly be recognised as a standard work on Oriental Diseases. In his preface, Dr. Madden has most warmly commended the work of the Press.

Then we have produced another fascinating book by Mrs. A. A. Quibell, entitled *Notes on Egyptian History and Art*, and several volumes of Bible Studies by the late Rev. Oswald Chambers.

The usual impression of Oriental life is one of langour and dilatoriness, but I can assure our friends that a visit to the Press at any time during the year would have given such an impression a severe shock. My own business experience in England was certainly slow and peaceful in comparison.

But in the midst of all our hurrying we have had our Quiet Times with God and in fellowship one with each other. How often during the few moments of Morning Prayer, with all our men gathered round with bowed heads, has there come the strengthening of soul to bear another day's burden; and how often at our Wednesday evening fellowship meeting have misunderstandings between man and man, and manager and men, been dispersed in frank and open discussion and willingness to obey the biddings of love.

Truly we have reason to be proud of the men of our Printing Department, for during the recent demonstrations, and in spite of the fact that many of them undoubtedly were in sympathy with nationalist aspirations, every man remained loyally at work.

That could be said of no other native staff in the whole of Egypt.

As we were leaving for England, deputations of compositors, machinemen, and binders came in Eastern fashion to wish us a safe journey, and I was particularly impressed by the fact that one message of goodwill containing a verse of the Gospel, speaking of Christ's power to still the waves and the wind, was signed by a majority of nominal Moslems. We praise God that even by their daily work at the Press so many are being led into the Kingdom.

### **Circulation of Literature.**

From Mr. Upson's report of the Colporteurs' activities will be gained an idea of the splendid work which these native Christians continued to do. We pray that the present difficulties which they have to face may speedily be removed, and that before long it may be possible to increase the number of men and to greatly extend the sphere of their labours. We shall not be satisfied until throughout the whole Mohammedan world there are stationed Colporteurs in every district.

Quite a number of friends at home made special donations for "Free Grants" of literature, in response to our appeal. One gift of £50, for instance, enabled us to send 50 separate parcels (each containing about 1,500 leaflets) to workers who could not otherwise afford them. Some were given to the Native Bible-women of the American Mission, who have access to many women in homes closed to all other workers; others were taken by students of the Theological Seminary and Evangelists' School as they went on vacation to their many villages; others went to C.M.S. Hospitals for distribution to In and Out Patients; and yet other grants to missionaries working in isolated stations.

We trust that this "Free Grants" Fund will continue to grow.

Altogether 165,000 Arabic books and leaflets were sold or distributed during the twelve months, an increase of 16,000 over 1917-8.

### **Our Message to the Troops.**

Continuing to meet the demand of workers amongst the troops for Christian tracts and booklets we produced and sent out 250,000 copies.

One of the finest experiences was the privilege of joining 25 men in khaki one Saturday evening as they distributed to their own comrades in one of the "bad" quarters of Cairo. This work went on regularly, and hundreds of men were turned back from certain degradation.

Under the guidance of Mr. William Bradley, at Alexandria a similar distribution was carried out, and on one evening in particular, in every room of his house there were men seeking the way of Salvation. The printed messages were the munitions for the fight.

### **Total Distribution.**

Without reckoning over 6,000,000 copies of books and leaflets printed for other Missionary Societies, we have ourselves sent out

1,504,000 copies in 14 years, and over one million of these since 1914. It will thus be seen that, notwithstanding war conditions, unprecedented progress has been made.

### **Our New Printing Manager.**

Ever since 1914 we had been praying that God would send us, from amongst the men who were coming to Egypt on military service, one of His own choosing to undertake the technical oversight of the Printing Department. We had many applications for the position, but none seemed to combine the two qualifications—a thoroughly practical experience with keen missionary zeal—until Mr. Alan Bruton, of the New Zealanders, called one day to look over the premises. In an hour he had discovered the sphere of service for which he had been longing, and for which we believe all his past training has fitted him.

Mr. Bruton has taken up the work since we left for furlough, but his letters tell of his enjoyment in it and of many plans for extension.

The appointment of Mr. Bruton will relieve me of a great deal of technical work of which I had no practical knowledge, and I hope now to carry into effect wide plans for the opening of new bookshops and the distribution of literature.

### **The Nile Mission Press at Jerusalem.**

Miss Van Sommer has told of the progress being made at Jerusalem. We were undoubtedly led in all the details of opening there. Following the taking of the shop, there was long delay in the granting of permission to send goods, but at last all difficulties were overcome. Will our prayer-helpers especially plead for guidance in the opening of similar dépôts in Khartoum, Port Said, and other towns. Perhaps some day we may also have an agent on every important railway station.

### **The Entertainment of Soldiers.**

The N.M.P. building is the centre of many activities, and the meeting place for all who are planning fresh work for the Master. During the War there were many Christian men in the army who were glad to gather with us, and it was a privilege to throw open our flats for any who cared to look in, just whenever they had leave in the town. Many were the times of happy fellowship together, and we received about 1,200 visits in the twelve months. As many as 25 would often "drop in" on a Sunday! We are greatly indebted to those who helped to make this entertainment possible.

\* \* \* \* \*

How great an honour it is to have no other bonds than those of His service; what a joy will be ours to see Him crowned King of all.

"The tired waves, vainly breaking,  
Seem here no painful inch to gain;  
Far back, through creeks and inlets making,  
Comes silently—flooding in—the main."

HOWARD J. WEAVER.

## Jerusalem.

June 1st, 1919.

**I**T is our hope that by the time these words appear in print a Protectorate of Palestine by Great Britain will have been proclaimed. There is an ardent desire for this among the inhabitants of the land, provided that she remains the controlling power. There is a terror of the Jews becoming their rulers.

Our little Bookshop was opened on the 7th of March. The room has been taken as long ago as the 11th of November, the day the Armistice was signed, but it was long before permits were granted for our workers to come from Cairo to Jerusalem. Meanwhile bookshelves were made, and the shop was whitewashed and painted. We covered the walls with pictures and one or two texts, and gradually increased our small supply of stock by parcels arriving through the post. After a very few days customers began to arrive, and we have had fairly brisk sales nearly every day so far.

Very little stationery has come yet, and only English books, so that we have had chiefly English buyers, except for a good supply of Hebrew booklets sent from America, which found Jewish readers. The first week we opened a notice appeared in the local Jewish paper forbidding all Jews to enter the Nile Mission Press Bookshop. The immediate result of this was the arrival of several young Jews to ask why they were not to come. They asked for our Hebrew booklets, and showed them to others, and we had several applications for them.

The news reached us that the whole of the block of buildings where our shop was situated was to be bought by the Jews. For the time being no transfer of land is legal, but contracts are being entered into for short terms, to be completed after Peace is signed and there is a declared Protectorate. Our landlord offered to arrange for us to remain for two or three years, and I therefore signed a contract for two years for our shop and for the two adjoining rooms. We needed space to display our books, and space in which to keep our reserve stock. I also wanted to have a Reading Room, and a little place where we might have prayer together. This involved some considerable expense, and I have gone forward with it in the sure confidence that all our need would be met.

About a month before coming to Jerusalem an unknown friend in England sent me the sum of £41 9s. od. (equivalent to forty Egyptian pounds), which she wished me to use in starting the work at Jerusalem. I sent it on to the Bank here, as she had expressed the wish that it was not to be paid to the Mission Account, but to myself personally. I felt God must have some special purpose for it, and waited to see what this was. We had expected Mr. Weaver to come to Jerusalem with me to organise the work and set it going, but his permit was withheld. We still hoped it would be granted immediately, but the troubles broke out in Egypt, and he never came. Not only so, but all communication was stopped, both by letter and telegram. The Bookshop Bank account was still in Mr. Weaver's name, and we could not

draw money. Then I found why God had sent me that sum of £40 a month before. He knew what was coming, and I tell it to His praise. I would also send a word of grateful thanks to the one who supplied our need, whom I have never met.

The British and Foreign Bible Society asked us to undertake their department for olive-wood bound Bibles. It was giving them too much work, and they told me it was a choice between closing it down and asking us to do it. We gladly took it over, and were rejoiced to find how many people wanted to buy Bibles. We have to be continually sending up to the Bible Society depôt for more books. They are then entrusted to a Syrian carpenter, and he puts on the olive-wood binding and the word "Jerusalem." As may well be imagined, these are chiefly bought by British soldiers. They are allowed three or four days' visit to the Holy City, and many of them like to send an olive-wood Bible home to their friends as a memento. The parcels are duly packed, directed, posted, and registered from the Nile Mission Press depôt. I paid our first account of £64 to the Bible Society for one month's sales.

The thought has come to me that people in England might like olive-wood bound "Daily Lights," and I have sent to Messrs. Bagster's for a supply of good-sized "Morning and Evening" ones. If friends far away like to give us an order, will they enclose an English Postal Order for 12/6, and we will send them one bound in olive wood, with the word "Jerusalem" and a carved Jerusalem cross on the cover. They will make a very attractive birthday present. Many friends may like to have one in remembrance of our taking Jerusalem.

My plan is to have a good supply of olive-wood bound Bibles always ready in our Bookshop. Here also we have our English books and stationery. In the room adjoining the shop (once a gambling den, I am told) we shall hope to have all our Arabic books, and on the walls some beautiful hand-painted scroll texts. In this room I also hope to have a Relief Map of Jerusalem, which will interest those who are visiting the city. Our third room must be surrounded by cupboards and shelves, where we can keep our reserve stock; and in the middle of the room a table with papers and books, so that it may be used as a Reading Room. Here, too, I hope little groups can gather for prayer. All our floors are of very hard stone, so that I hope to find two good, thick Eastern carpets fit to kneel on. My next plan is to get maps depicting all the new frontiers, and hang the walls of our third room with these. They are being prepared by the Beyrout Press.

What can we say of the joy of being here! It is better than all our hopes. We walk the countryside that Jesus walked; we see the hills around Jerusalem that Jesus saw; we look up to the Mount of Olives where Jesus' feet shall stand. We are here for Jesus' sake, to make a little centre that shall be full of His Name. We ask a blessing, that we may bless the needy ones around us.

To-day the Lord Jesus is as much rejected in Jerusalem as when He was on earth. The Jews are beginning to flock here: soon they will come from all parts of the earth in ever-increasing numbers; but no Jew may join the Zionists if he is known to be a Christian. There needs to be a stronger band of Christian English people who will care for Hebrew Christians. There needs to

be a place in which to welcome them. God may use these few words to call out some of His children to do this.

Our work is to make Jesus known through the printed page throughout the land. Some day they will look on Him Whom they have pierced, and they will know Him. They need to learn about Him now, in order to know Him then.

The Christians in Jerusalem need to know Jesus. There is a great statue dominating the city from the roof of the Dominican Convent. It is a gigantic figure of the Virgin Mary with the Child in her arms. Alike to Jews and Moslems an idol is an abomination, and yet the nominal Christians put this stumbling block in their way.

The thing that meets you at every turn in Jerusalem is a hard stone. There are stones in all the roads. The walls are of loosely piled stones. Stones everywhere, often nothing but stones.

It makes us think of the promise in the Book of Ezekiel: "A new heart also 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, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be My people, and I will be your God."

"Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

Will many at a distance join us in this prayer of faith, knowing that the answer will come?

ANNIE VAN SOMMER.

P.O. Box 159,  
Nile Mission Press Depôt,  
Jerusalem.

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## The Nile Mission Press.

(INCORPORATED 1905.)



HE Annual Meeting of the Nile Mission Press was held on Wednesday, June 4th, at Sion College, London, at 3 o'clock.

There was a short time of prayer for the work at 2.15 p.m.

A nice number of friends of the Mission gathered to hear Miss Constance Padwick, who is in charge of the Junior Department (*i.e.*, the Department responsible for literature for Moslem youth to the age of seventeen), and Mr. Howard Weaver, Business Manager in Cairo.

Mr. Weaver, speaking first, told of his personal call. "There is no doubt," said Mr. Weaver, "that we have reached a critical place in the history of Missionary work amongst Moslems." He pointed out how wonderfully God had supplied the needs in Egypt during the War, and that, never once, during the whole of wartime, had the N.M.P. been compelled to hold back a book for lack of material, and the output had increased by

fifteen million pages from 1914 to 1918. He suggested that the Nationalistic cry of "Egypt for the Egyptians" possibly had its source in religious disappointment, and pointed out the extraordinary change in the attitude of the common people during the last few years, and how the purity, simplicity, and beauty of the Gospel is making a strange appeal to them, as contrasted with the wearisomeness and hollowness of Moslem tradition. He further mentioned cases of blessing and conversion among the actual employees of the Press.

Miss Padwick next spoke of the crying need for children's literature. In telling of the start of the Junior Department, she instanced the joy it had been to get together a united Committee of Egyptian, American and English Christians, and told of the splendid effect this had had upon the Egyptians serving on it, even during the recent riots. One of them had said that, "Now you have begun working for children, you have found the way to our hearts."

Miss Padwick spoke of the problems that Committee had in front of it.

First, the Problem of Personnel. Who will write and edit the books, and see them safely through?

"You cannot imagine," Miss Padwick told her audience, "how strange it feels to find how little children are accounted of yonder when we have almost worshipped them at home." No one seems to know what is wanted for children.

Secondly, almost more baffling, because so much fought over, is the Problem of Language and Style.

An instance of this difficulty was given. After sitting for two whole hours with a party of people whom Miss Padwick had gathered to help her to produce a simple prayer in Arabic for Moslem children, they were quite disheartened, saying, "Arabic is not made for children!"

Problem three consists of the Matter for the books. Taking fifty replies from Missionaries amongst Moslems, to the question, "What six books for those under eighteen would you like to see first translated into Arabic?" Miss Padwick had been surprised at receiving from these Missionaries forty-one requests for girlish and domestic fiction. "One would have thought," she continued, "that Scripture Lessons would have been asked for by Missionaries." The reason evidently lies in the fact that, these are already published and told in the schools.

After further explanation, Miss Padwick said, "I do not want you people to be puzzled when you hear we are working on a book of children's games; that you will not say, 'We have not sent you out for this, and, that you are not thus bringing Christ before the children.'" The reason for the demand for such literature is that the Mission Schools are eager for something that will purify the games of the children, and surely this is the work of Christ, and therefore of the Nile Mission Press.

Problem four was speedily disposed of as belonging to the audience, viz., that of finance, and "I really think," said Miss Padwick, "that it is your business to see that the Committee does not have to worry over that."

The final Problem is the Spiritual one. "That," said the speaker, "is both yours and ours. Whilst we have no hardships in Egypt, yet our life must necessarily be a limited one. We are limited in our friendships, thrown with a set of friends whom we have not made for ourselves, but have to work with. Limited as to power of language. The best of us Europeans will never have the power of appealing in Arabic that the Egyptian has, but whilst we are limited God is untouched by any of these difficulties. He can make Himself understood. We throw ourselves on you that you may make the spiritual life of our Mission very high. I cannot tell you what a comfortable thing it is to be prayed for. Make it your chief prayer that the Spirit of Jesus may get through the limitations both in us and in our Egyptian friends."

The Chairman, the Rev. C. H. Gill, of the London Jews' Society, gave the closing message.

He pointed out that the difficulty before the N.M.P. workers of bending the Arabic language to serve Christ was similar to that faced by the Greek writers of the New Testament. They had gone on our Lord's own lines, "To the poor the Gospel is preached," and they had used the language of the common people and picked up common Greek for them. He alluded to the opening of the 'new Depôt in Jerusalem, and to the unity existing between his own Society and that of the Press, and looked for great things from it.

The Rev. F. S. Laurence closed with prayer, after which tea was provided.



**Statement of Accounts for the Year ended 31st March, 1919.**

|                                       | RECEIPTS. | £  | s. | d.                     |
|---------------------------------------|-----------|----|----|------------------------|
| To Balance at Bank, 1st April, 1918—  |           |    |    |                        |
| Current Account ... ..                | 251       | 18 | 0  |                        |
| Building Account ... ..               |           | 5  | 0  |                        |
| „ Cash in hand ... ..                 | 10        | 1  | 1  |                        |
| „ Amount on Deposit—Borden Legacy ... | 3771      | 10 | 4  |                        |
|                                       |           |    |    | <hr/> 4033 14 5        |
| To Home Receipts :—                   |           |    |    |                        |
| Donations and Subscriptions—          |           |    |    |                        |
| Received by Hon. Treasurer ...        | 1286      | 17 | 7  |                        |
| Scotland ... ..                       | 279       | 14 | 6  |                        |
| U. S. America ... ..                  | 169       | 18 | 9  |                        |
| „ „ 8th payment—Borden                |           |    |    |                        |
| Legacy ... ..                         | 17        | 9  | 4  |                        |
| Australia—Victoria ... ..             | 40        | 2  | 6  |                        |
| „ New South Wales ... ..              | 15        | 15 | 0  |                        |
| New Zealand ... ..                    | 7         | 13 | 4  |                        |
| For Colportage ... ..                 | 85        | 16 | 8  |                        |
| „ Colporteurs' Training Home ...      | 3         | 3  | 4  |                        |
|                                       |           |    |    | <hr/> 1906 11 0        |
| „ Building Account ... ..             | 2         | 12 | 0  |                        |
| „ Jerusalem Depot Account ... ..      | 386       | 11 | 10 |                        |
|                                       |           |    |    | <hr/> 389 3 10         |
| „ Sale of Magazines ... ..            | 44        | 11 | 5  |                        |
| „ „ Literature ... ..                 | 2         | 3  | 9  |                        |
|                                       |           |    |    | <hr/> 46 15 2          |
| „ Bank Interest ... ..                |           |    |    | 178 5 2                |
| To Foreign Receipts :—                |           |    |    |                        |
| Printing Department ... ..            | 7997      | 9  | 9  |                        |
| Publication „ ... ..                  | 1721      | 4  | 11 |                        |
| Bookselling „ ... ..                  | 1175      | 7  | 0  |                        |
| Property Account ... ..               | 166       | 15 | 11 |                        |
| Jerusalem „ ... ..                    | 104       | 10 | 0  |                        |
| Junior Department ... ..              |           | 10 | 3  |                        |
|                                       |           |    |    | <hr/> 11165 17 10      |
|                                       |           |    |    | <hr/> <hr/> £17720 7 5 |

|                                                                              |                                                                             | PAYMENTS. |  |  | £ s. d. |    |    | £ s. d. |    |    |
|------------------------------------------------------------------------------|-----------------------------------------------------------------------------|-----------|--|--|---------|----|----|---------|----|----|
| By <i>Home Expenditure</i> :—                                                |                                                                             |           |  |  |         |    |    |         |    |    |
| „                                                                            | Office Rent, Taxes and Salaries, etc. ...                                   |           |  |  |         |    |    | 474     | 10 | 8  |
| „                                                                            | Fire Insurance—Premises, Plant, etc.,<br>Cairo ... ..                       |           |  |  | 20      | 15 | 6  |         |    |    |
| „                                                                            | Printing—including Magazine “Blessed<br>be Egypt,” Advertising and Postages |           |  |  | 173     | 0  | 2  |         |    |    |
| „                                                                            | Deputation, Travelling and Office Ex-<br>penses ... ..                      |           |  |  | 71      | 11 | 10 |         |    |    |
| „                                                                            | Purchase of Books—Jerusalem ... ..                                          |           |  |  | 19      | 6  | 2  |         |    |    |
| „                                                                            | Bank Charges ... ..                                                         |           |  |  | 9       | 11 | 2  |         |    |    |
|                                                                              |                                                                             |           |  |  | <hr/>   |    |    | 294     | 4  | 10 |
| By <i>Cash transferred to Cairo and Expendi-<br/>ture incurred abroad</i> :— |                                                                             |           |  |  |         |    |    |         |    |    |
|                                                                              | Publication Account ... ..                                                  |           |  |  | 2826    | 19 | 11 |         |    |    |
|                                                                              | Printing Account—£1,000 from Borden<br>Legacy ... ..                        |           |  |  | 9077    | 9  | 9  |         |    |    |
|                                                                              | Book-selling Account—£200 from Borden<br>Legacy .. ...                      |           |  |  | 1435    | 7  | 0  |         |    |    |
|                                                                              | Property Account ... ..                                                     |           |  |  | 166     | 15 | 11 |         |    |    |
|                                                                              | Jerusalem Account ... ..                                                    |           |  |  | 630     | 10 | 0  |         |    |    |
|                                                                              | Junior Dept. Account—£100 from Borden<br>Legacy ... ..                      |           |  |  | 125     | 10 | 3  |         |    |    |
|                                                                              |                                                                             |           |  |  | <hr/>   |    |    | 14262   | 12 | 10 |
| By Balance at Bank, 31st March, 1919—                                        |                                                                             |           |  |  |         |    |    |         |    |    |
|                                                                              | Current Account ... ..                                                      |           |  |  | 203     | 2  | 2  |         |    |    |
|                                                                              | Building Account ... ..                                                     |           |  |  | 2       | 17 | 0  |         |    |    |
| „                                                                            | Cash in hand ... ..                                                         |           |  |  | 11      | 9  | 7  |         |    |    |
| „                                                                            | Amount on Deposit—Borden Legacy ...                                         |           |  |  | 2471    | 10 | 4  |         |    |    |
|                                                                              |                                                                             |           |  |  | <hr/>   |    |    | 2688    | 19 | 1  |
|                                                                              |                                                                             |           |  |  | <hr/>   |    |    |         |    |    |
|                                                                              |                                                                             |           |  |  | <hr/>   |    |    | £17720  | 7  | 5  |

I have audited the above Accounts with the books and vouchers of the Nile Mission Press and find same correct, the Cairo figures having been extracted from statements signed by Messrs. Price, Waterhouse, and W. B. Peat, Chartered Accountants, Cairo.

PERCY K. ALLEN, *Hon. Treasurer.*

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

"BLESSED BE EGYPT."

## The Nile Mission Press.

### DONATIONS & SUBSCRIPTIONS RECEIVED.

| Date.<br>1919.           | Receipt<br>No. | £  | s. | d.               |
|--------------------------|----------------|----|----|------------------|
| Mar. 7.                  | 8911           | 1  | 8  |                  |
| " "                      | 8912           | 5  | 0  |                  |
| " "                      | 8913           | 10 | 6  |                  |
| " "                      | 8914           | 8  | 0  |                  |
| " "                      | 8915           | 5  | 0  |                  |
| " 8.                     | 8916           | 2  | 0  |                  |
| " "                      | 8917           | 3  | 10 | 0                |
| " "                      | 8918           | 1  | 8  |                  |
| " 10.                    | 8919 {Special  | 1  | 0  | 0                |
| " "                      | 8920           | 1  | 9  |                  |
| " "                      | 8921           | 7  | 0  |                  |
| " "                      | 8922           | 1  | 8  |                  |
| " "                      | 8923           | 5  | 0  |                  |
| " "                      | 8924           | 1  | 8  |                  |
| " 11.                    | 8925           | 10 | 0  |                  |
| " "                      | 8926           | 5  | 0  |                  |
| " "                      | 8927           | 15 | 15 | 0                |
| " 12.                    | 8928           | 2  | 0  | 0                |
| " 13.                    | 8929           | 5  | 6  |                  |
| " 15.                    | 8930 {Special  | 3  | 4  |                  |
| " "                      | 8931           | 1  | 0  | 8                |
| " "                      | 8932           | 5  | 3  |                  |
| " 18.                    | 8933           | 2  | 0  |                  |
| " "                      | 8934           | 1  | 8  |                  |
| " "                      | 8935           | 5  | 0  |                  |
| " "                      | 8936           | 1  | 0  | 0                |
| " 19.                    | 8937           | 2  | 0  |                  |
| " "                      | 8938           | 2  | 0  |                  |
| " "                      | 8939           | 17 | 0  |                  |
| " "                      | 8940 {Special  | 10 | 0  |                  |
| " 20.                    | 8941           | 10 | 0  |                  |
| " "                      | 8942           | 1  | 0  | 8                |
| " "                      | 8943           | 5  | 0  | 0                |
| " "                      | 8944           | 1  | 0  | 0                |
| " 21.                    | 8945           | 8  | 12 | 0                |
| " "                      | 8946           | 13 | 12 | 0                |
| " 24.                    | 8947           | 3  | 6  |                  |
| " "                      | 8948           | 5  | 0  |                  |
| " 25.                    | 8949           | 1  | 8  |                  |
| " 26.                    | 8950           | 6  | 0  |                  |
| " 27.                    | 8951           | 12 | 6  |                  |
| " "                      | 8952           | 10 | 0  |                  |
| " "                      | 8953 {Special  | 3  | 0  |                  |
| " 28.                    | 8954           | 5  | 15 | 6                |
| " "                      | 8955           | 2  | 0  |                  |
| " 31.                    | 8956           | 1  | 0  | 0                |
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# BLESSED BE EGYPT.

October,  
1919.

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, 1919.

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JERUSALEM. A. VAN SOMMER.

WHY NOT ISHMAEL? A. FORDER.

LIST OF DONATIONS.

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Toronto.

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22, Culverden Park Road, Tunbridge Wells.

# "Blessed be Egypt."

VOL. XIX.

OCTOBER, 1919.

No. 80.

## Editorial.

*"And Asa built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.*

*Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side. So they built and prospered."*—2 CHRON. XIV. 6, 7.

*"Be strong all ye people of the land and work, for I am with you saith the Lord of hosts."*—HAGGAI II. 4.

*"David encouraged himself in the Lord his God."*

—I SAM. XXX. 6.

It is a time to encourage ourselves in God, and to hear His words of cheer. He has given us rest from war, and has set before us the work of building His house not made with hands—His temple of living stones—the city of the living God. We are His builders. The manner of the building and the supplies for the work occupy many hearts at the present time. The strongest encouragement the Lord can give us is in His assurance, "My Spirit remaineth among you, fear ye not."

We would have our ears intent to hear His instructions, our eyes anointed to see His plan: our faith strengthened to rely on Him only.

We cannot give much news of missionary work in this number, for work has been rather at a standstill of late. It would be a help if some of our readers in Egypt would send us tidings of themselves and their stations to print for our New Year issue. May we receive them by the middle of November? We should be glad to hear of new ventures, and of progress in the midst of difficulties. Might it be possible to draw together some who have become separated through recent events, for days of united prayer for Egypt?

The new departure in our own work at the Nile Mission Press is linked with the beginning of the Children's Department; to be followed, we hope, by a Women's Department. This necessitates the renting of a small flat in Cairo for three or four women workers. Three years ago we prepared for this in collecting a small fund for furnishing. We have supplies of household linen and blankets, crockery, and spoons and forks and knives. We have also some £40 in hand towards the furnishing, but it will need about £30 more than this, and we venture to tell of this need, in the hope that it may be quickly supplied. All gifts for this purpose may be sent to Mr. Oliver. The preparation, printing, and circulation of Christian literature for Moslem children

\*

may bring a harvest in days to come far exceeding anything we have had yet; and we ask that Miss Padwick may have the comfort of feeling she has the sympathy and support of friends at home, and their prayer for good success.

We earnestly ask that all friends of the Nile Mission Press will join us in intercession that we may go forward fearlessly and trustfully in whatever work of building God may give us.

### The Nile Mission Press.

**I**T is with hearts full of praise to God that we are once again able to report that the work has still continued during the summer months. Although Miss Padwick and Mr. and Mrs. Weaver, with their children, are on furlough, Mr. Upson and Mr. Bruton have been carrying on amidst many difficulties. Strikes are just now world-wide. It is good to remember that the Lord reigneth. Above the tumult and unrest of men, God's purposes are being carried out. It needs, however, anointed eyes to see God in everything, but let us ever remember that it is the "pure in heart" that see God.

There has been considerable difficulty in obtaining passages for Miss Padwick and the two other ladies whom she is taking back to Cairo with her. Miss Parmiter has very kindly offered her services to superintend the flat we are taking for our two lady workers and to look after their bodily comforts. Miss Padwick's colleague, Miss Elsie Wood, is going out for six months to illustrate the books, more particularly for the Junior Department. These three ladies hope to travel with Mr. Upson's son, Philip, via Italy, leaving London about October 18th. Will our friends uphold them during what must be of necessity, these days, a tedious journey. We thank God for the funds He has sent in for their passages, etc. Pray that all their work for the Kingdom of Christ may be richly blessed.

I had hoped to visit both the work in Cairo and Jerusalem myself this Autumn. The Committee, however, have decided that my visit will need to be postponed until next Autumn. I shall therefore be available for meetings right through the Winter.

Our friends will read with much interest an article on Jerusalem by Miss Van Sommer. We hope soon to have some Colporteurs in connection with that work.

Some of us spent a day in conference with Dr. Zwemer, on his way from the United States to Cairo. As usual, the Doctor was full of enthusiasm. The discussion and prayer ranged round two topics.

1. The Enhanced Significance and Urgency of the Foreign Missionary Enterprise in the Light of the War, and its results. Foreign Missions as a preparation in the past century for the new internationalism in the Near East.
2. The Effect of the War on the Missionary Outlook. A Survey of New Opportunities or Difficulties.

We all felt it was a new call to service.

Will our praying friends remember my itinerary to Lancashire and Cheshire early in November for about three weeks. God has granted new opportunities there, and one wishes to use them to the uttermost.

As we face the winter's work, we here in the Homeland, equally with those in Cairo and Jerusalem, let us stay our hearts in real living faith upon our God Who is enough for all our needs, even in these trying days.

What God is looking for, I believe, is for men and women who in the face of difficulties which are impossible with men, will yet look through and over them all to God Himself, and really trust Him to carry them to the place of triumph. The Cross is a place of Victory indeed, but how much more should there be victory when we realise that He lives and shares with us His Resurrection Life, which can never be overcome.

JOHN L. OLIVER,

22, Culverden Park Road,  
Tunbridge Wells.

Secretary.

## Optimistic—and Otherwise.



OUR Editor asks for "something different" this time: let us try to find the time—very difficult—and the quiet—more difficult—to jot down a few "Musings without Method." And let it be frankly said, once for all, that we are optimistic—for "Jesus shall reign,"—and otherwise, for this post-bellum world of ours is far from being ready to welcome our Lord and Master. Yet, "unto them that look for Him shall He appear."

Let Mr. Otherwise speak first!

\* \* \* \* \*

What a time we have had in Egypt since Armistice Day! Listen to the sequence of events: Heavy loss of life, for months, from Spanish Influenza; next Typhus appeared; and our house-servant, Othman, was sent away to the Fever Hospital; then came the Semi-Rebellion, as some Europeans call it (native writers always speak of it as a *thaura*, i.e., Rebellion); Strikes followed, or accompanied it, and continued for many weeks; Small-pox and Typhus then raged, much worse than before, and during June there were, at one time, 1,000 cases of the one and 900 of the other isolated at the Hospital, while no one knows how many may have escaped discovery. During this epidemic Mr. Weaver's personal servant died of Typhus (the poor boy had fled from us, whilst ill, lest we should send him to a Christian doctor); and now, throughout this month of August, the *Strike Fever* has been very infectious, while for the early part of next month further political trouble is expected. This last is not mere hearsay, but is based upon certain measures of precaution being taken by the Authorities in order to be ready to meet eventualities.

\* \* \* \* \*

In my Annual Report I made reference to the "Rebellion" a little too plainly perhaps, for a whole quarto sheet of MS. failed

to pass "Mr. Censor." It is a pity this gentleman could not have the privilege of reading the thrilling (yet sober and quite accurate) details written to some of the American papers. *The Literary Digest* contained a very graphic account of a race for life, while the *United Presbyterian* gave large space in two of its June issues to a splendid narrative of the defence of the (improvised) Assiut Fort (a large Government College), which just (but only just) held out against the large body attacking by night and day, until relief arrived. But what a time of strain for the defenders.

Some half-dozen colporteurs were cut off for four or five weeks (and one for eight and one for ten weeks). When communications were restored, it took no end of time to square up accounts, paying off the debts incurred by the men whilst cut off!

\* \* \* \* \*

It is no great exaggeration to say that Father Nile is about the only institution in this land that has not yet gone, or is shortly to go, on strike. The yearly rise of the Nile is taking place as usual, and without any increase of price! Joking apart, the people have practically "gone mad." *Al-Lataif*, a weekly illustrated paper, published a laugh-provoking cartoon two days ago. In it representatives of the new trades unions, now on strike, are seen to be standing upon one another's arms and shoulders, like trapeze-performers in a circus, the whole being balanced upon a board carried by a weary man who is labelled, "The Egyptian People," and who pants out, "Enough, enough, come down!" Those who have already climbed to their place are labelled—Lawyers, Tramwaymen, Cigarette-wrappers, Printers, Government Officials, Journalists, Schoolmasters, etc.; but at the foot are those who "come out" to-morrow—Barmen, Waiters, Boot-cleaners, Cabbies, Cooks, Carpenters, Bakers, and so forth.

\* \* \* \* \*

Most people believe this "Universal Strike" Movement to have been planned as a deliberate preparation for what the European residents call the "Coming Trouble," in fact, many mention the outside source from which the movement is said to be financed. *The Egyptian Mail* of yesterday specially commented upon the admission made by the lawyer employed by the Alexandrian strikers that the men would do the Nationalist cause harm if they let their strike be broken down.

\* \* \* \* \*

Our own men have been very restless this month, having been deliberately stirred up by others who had left us, and representatives from the Committee of the Cairo Printers' Union—a body 1,500 strong, for it includes every man in the 75 Cairo presses, who have been enrolled by what amounts to sheer force—have ordered them to strike *en bloc* on 31st August unless we give them 30 or 35 per cent. addition to full *present* wage, *i.e.*, on top of war bonus and everything. This would be a crushing burden, and it would also make it most unfair for other people, *e.g.*, should we treat our translators, bookshop-keepers, etc. (*i.e.*, "mission-workers" who do not strike), any less well than the printing-works men, who fight? Surely we must treat them equally well, or even better. Let us hope that the native artist

of *Al-Lataif* may prove to be a true prophet, and that the long-suffering public may cry, "Enough! Come down quick!"

\* \* \* \* \*

Later—Let Mr. Optimist have a word.

I once read a choice American book called "Pollyanna," about a little girl who always played her "Glad Game." She was one who could always find something to be glad about. Can we not emulate her? By way of example, my wife's health, which had been unsatisfactory since 1915, is better this year, and that has enabled us to enjoy our time at hospitable "Fairhaven" much more than usual. Then again, while our late friend, Sheikh Abdallah, was assisting me in literary work, I was never able to leave the proofs of any important book, whereas this year Sheikh Iskander did his work so thoroughly that not a single proof had to be sent on to me, and the work which I did do was of a nature to be picked up for an hour and laid down again.

\* \* \* \* \*

Several small incidents show that the tide has nearly reached the full, even if it has not already begun to turn. Among them—an important "fetwa" (legal opinion) has been pronounced by the Grand Mufti of Egypt that no good Muslim can be a Bolshevik, and *vice versa*. Also, the ringleader of the strike agitators has been interned. Further, a proclamation has been issued prohibiting the collection of funds for disorderly movements.

\* \* \* \* \*

Our foreman came yesterday to ask me not to delay to hear from England, as our men were getting out of hand through the threats against them and through the closing down of one of the Christian presses "by order of the Printers' Union." In consequence, I got out a hasty proclamation, or notice, to explain our position, and what we stand for, and to define our past (and future) treatment of workers. This was read to our men, and an hour's talk followed. They sat all around me like a family of children, with only one dissentient voice. This one man may leave, as others have done before him, but all the rest rose and signed the roll to stay quietly at work until Mr. Weaver returns, when he will consider each printer's wages (paternally, *not* "by order of the Union").

\* \* \* \* \*

Our principles, as laid down in my proclamation, which has been posted on our front gate, are as follows:—

- (1) "The labourer is worthy of his hire" (*i.e.*, a living wage).
- (2) "One is your Master, even Christ, and all ye are brethren" (Amicable settlement of trade disputes).
- (3) "God is not the author of Confusion" (*i.e.*, lawlessness).

\* \* \* \* \*

It is a matter for praise that the colporteurs are sticking to their work. The troubles of the spring sifted out the strong from the weak, and one man had to be dismissed for telling lies. Another has just left, largely on account of the difficulty of making

ends meet. But with these exceptions it is remarkable that the men have stuck to their work so well. Railway fares are still double what they were but the work goes on. We are still needing two or three more prayer-helpers for *colporteurs*: Who will volunteer?

\* \* \* \* \*

Two books just issued ought to aid us to open a wider door into the Coptic Church, in other words, to *appeal* to the bishops and priests, on the ground that they were written or translated by "Orthodox Copts."

"A Bible Handbook" is by Menassa Effendy, son of a Coptic priest, who is at present a student of the Coptic Clerical School, but an occasional correspondent of *Al-Huda*, the church newspaper of the American Mission. His book is full of information about the Books of the Bible, etc., and is of spiritual tone.

"The Life of Anthony the Great" was written by the great Patriarch, Athanasius, in the fourth century, so we are resurrecting a famous work, over fifteen centuries old. The translator to Arabic, Gabriel Bey, a retired Government official, undertook this task to help forward our work, as a result of the movement which culminated in our "Literary Dinner" of a year ago.

\* \* \* \* \*

As one muses upon these and kindred topics one is reminded of the very kind gifts of books received by us, during Miss Padwick's absence, for the Junior Department. Our friends at Cambridge were particularly active. And now the first present of "Theological Books" has reached me from the North of Ireland. "For what we have received—and for what we are about to receive—may the Lord make us truly thankful!"

\* \* \* \* \*

One of my friends, once upon a time, asked me why I planned extensive publishing schemes if I knew not when the Lord should come again? My answer ran something like this: (1) These are plans for work in series, and if only two or three links of the series be completed, each is complete in itself; they are not like some huge building scheme which may never be completed, for lack of funds, etc.; (2) Our "Cameos from the History of Christian Martyrs," etc., are greatly needed to counteract the materialism of to-day; while (3) the proposed book upon "The Deity of our Lord" is the very subject one would like to concentrate upon.

In general, cannot our Lord use N.M.P. literature when He comes? Are we *sure*, from the analogy of His first life on earth, that He will not use such simple "means" as this? One loves to imagine oneself *at work* during the Millennium spreading the "Everlasting Gospel," but with the *irresistible* power of the Presence!

\* \* \* \* \*

Apropos of the foregoing, one remembers an anecdote heard long, long ago:—

A minister of religion had occasion to visit a member of his flock, whom he found hard at work tanning leather. The man exclaimed, "Sir, I am very ashamed that you should see me

here." Said the minister, "May the Lord, when He cometh, find me so doing!" "What! Find you at work in a dirty tan-pit?" "Yes," said the old minister; "May He, when He comes, find me faithfully performing the duties of my calling!"

A. T. U.

Cairo, 27/8/19.

---

**From Mr. Alan Bruton.**

The Nile Mission Press,  
37, Sharia Al-Manakh, Cairo.

DEAR MISS VAN SOMMER,

It would be too bad for me to refuse your request to write a little article of my experience during the first three months.

After waiting for six months to be returned to New Zealand, word came that my application for discharge in Egypt was approved and that I was to proceed to Cairo. The worldly-wise-men of my unit advised me, for numerous reasons, that such conduct was inadvisable. My decision to take my discharge, which was still optional, was not approved by the "old hands," who had been on the desert for over four years. With mingled feelings of adventure and abandonment, I packed up and visited the orderly room for my papers.

After reaching Cairo I visited the Nile Mission Press before proceeding to the New Zealand Headquarters, but found that Mr. and Mrs. Upson were the only staff members there. Before tea I called at Headquarters, and received my twenty-eight days' holidays preparatory to final discharge. What are holidays, though, after holiday-making for over two years in Egypt, Sinai, and Palestine! A trip to the Colporteurs' Home at Rod-el-Farag with Mr. Upson opened up the way for commencing work. It was decided I should commence in two days' time. When the prayer-bell rang at eight o'clock on that eventful Monday morning, I rallied with the others for morning prayers. Listening to Arabic reminded me of some Chinese addresses I had heard in New Zealand; I understood none of it. Under Mr. Upson's fatherly supervision, I was taken around the premises and introduced to the worthy staff. The chief clerk had everything ready for me, and in a few days' time I felt quite at home. The office upstairs, though, was not the place for me, so for the month of July I had my desk removed downstairs. The front office has been a very convenient place for printing management. Customers can be seen, estimates given, samples of work shown, orders taken and printing receipts given. The printing departments are all on the same floor, and enquiries about the work in hand are easily attended to. One is needed for a hundred and one things on the first floor, but for a thousand and one on the bottom floor. Three months have now passed since I commenced, and although we have had experiences to try our faith and goodwill, we are as united to-day as ever.

Yours in the Victory of Calvary,

ALAN H. BRUTON.

## Nile Valley Colporteurs.

### Sixth Annual Report of the Joint Colportage Committee to 31st March, 1919.

#### *Societies Co-operating :*

American Mission. Church Missionary Society. Nile Mission Press.  
Egypt General Mission. World's Sunday School Association.

#### *Members of the Committee :*

Canon Gairdner (Chairman). Dr. J. Kruidenier. Mr. H. J. Weaver.  
Mr. C. S. Bell. Mr. George Swan. Rev. Stephen Trowbridge.  
Mr. A. West. Mr. A. T. Upson.

**I**T may be well to begin this our sixth report (as we did our fifth) by informing new readers and subscribers that the Joint Colportage Committee is a co-operative Missionary Committee for organising the distribution of Christian books and tracts in all parts of Egypt by means of colporteurs. The Missions at present represented on it are the Nile Mission Press, the American Mission, the Church Missionary Society, the Egypt General Mission, and the World's Sunday School Association. Our store, offices, and headquarters are at 37, Sharia al-Manakh, Cairo, kindly lent free of charge by the Nile Mission Press, which also lends part of the time of its Missionary, Mr. A. T. Upson, to superintend this joint scheme of Colportage.

The object of the missions in co-operating, instead of each mission running its own colporteurs, was to ensure more efficiency and better superintendence, and to avoid waste and overlapping : and the experience of these years has showed that the step was a wise and fruitful one. The work of Colportage is so important—the circulation of the Gospel message, not wholesale but in detail, not en masse but individually—that it was and is worth any pains to put that work on the best possible footing.

#### **The Riots.**

Naturally, the first question will be as to the welfare of our men during the trying days we have been—and still are—passing through. Those who are with us as students at the Colporteurs' Home at Rod-el-Farag are well and studying, though fearful of going much beyond their garden gate ; one at Zagazig is sticking to his work and doing what he can ; one has resigned through fear ; one has fled to Upper Egypt (or part of the way, as far as he can get) ; and six men in Upper Egypt have been completely cut off from us for about four weeks. We are doing our best to get into communication with them, and hope this may be an accomplished fact in a few days.

It is, we suppose, needless to say that most of the book-distribution has had to cease since the outbreak of disturbances on 6th March. Among the diverse elements composing the mobs, there is a considerable contingent from what are called the " Theological Institutions," *i.e.*, Al-Azhar, the Ahmadi Mosque at Tanta, the Ibrahimite one at Dissuq, and those at Alexandria and Assiut. As a direct consequence, the lives of converts have been threatened more than once, and we are told that the names of our colporteurs have been written down for attention later on. Certainly the colporteurs have had a rough time with the few books they have

offered for sale, these have in some cases been thrown down, or even spat upon; though in one case, at least, Moslem Sheikhs have bought two or three books to get the Christian colporteur to join their political demonstration next day. So far as we know, he kept out of their way.

The total number of books and tracts distributed came to 27,196, as compared with 31,525 for 1917-18, and the number of distinct visits to villages and towns paid this year was 2,380, as compared with 1,883 last year.

Thirteen men were supported until September, but from October we have welcomed the World's Sunday School Association, which supports one colporteur. The others are supported as follows: six by the Nile Mission Press, three by C.M.S., three by American Mission, and one by Egypt General Mission. The cost has been L.E. 40 per year per man thus far, but that amount will not suffice for the coming year.

### **Spanish Fever.**

Influenza, or Spanish Fever, as this form of it is called here, has been responsible for some of our troubles. Sus, our Fayoum colporteur, had it badly, and was off duty for some six weeks or so, while others had the more usual short attacks. But the worst attacks were not upon the sellers but upon the buyers, with equally disastrous financial results to us. Mattyas reported as follows:—

How can I sell the books these days? I went to one village and found everybody too much upset about the Spanish Fever to attend to me. In most houses at least two or three people had it, and in some two or three lay dead at once. It is impossible to distribute there, for their only idea is to get their dead buried, and to get medicine for those still living.

In one of the daily papers we read:

The village of A. K. (Delta) has had the "Spanish" very badly. Last week there were dead in every house, with hardly anyone strong enough to bury them; for all had it, and were very weak after it.

### **New Home.**

In the Annual Report of the Nile Mission Press is given some account of the starting of this new branch of work under their auspices and at their own expense. Daif Gayid, who had been a colporteur with the N.M.P. before this joint arrangement was entered into, was moved to Cairo, and has been given the rank of bash-muwazzi (chief colporteur), in order that he may have the oversight of the students whilst they get the necessary practice in itineration.

Daif has listened to all the lectures and taken full notes, which possibly he may be able to reproduce in the future. Then, every afternoon and all Saturday morning he directs the journeys and evangelistic work of the students, himself accompanying one of them, whichever most needs him.

There have been three students, in addition to Daif, for this first session, and we had hoped to have a larger number for the summer session, but these grave political disturbances have completely frightened our candidates from being connected with colportage work, especially under an Englishman.

We had also been hopefully planning a conference of all our men at the New Home during Easter week, but alas! that appears to be "off," the people being much too unsettled. It is to be hoped that such a conference may be held a little later on, before the greatest of the summer heat sets in.

### **A New Plan.**

Some two months or so ago a highly respected elder of an Evangelical Church in the Delta wrote and offered his services as half-time colporteur without salary, because he felt our books were the key to open doors to evangelistic work. His suggested arrangement was a somewhat peculiar one; he is a small farmer, and, being very zealous for the Master's Kingdom, proposed to give us about three days a week, the J.C.C. allowing him (for travelling expenses) one-half of the cost of the books, for which he would pay us in advance. It was so impossible to decide off-hand upon the merits of such an arrangement (which might be a splendid example for other native Christians to follow), that it seemed best to give it an experimental trial; our friend, Sheikh As'ad (who is thoroughly trusted and beloved by the American missionaries) was therefore allotted the two districts nearest his own house, a portion of Daif's large province of Gharbia. All went well for a few weeks, but of course he is now cut off from us, the post-office officials being on strike at the time of writing.

### **Extracts from Colporteurs' Reports.**

Garas Luza reports :—

One day when I was at S., a Mohammedan asked me, "What are those books?" I showed him some, and one by Dr. Tisdall, called "The Key of Mysteries," caught his eye. Looking into the contents page, he stuck at the title of a chapter, "Proof of His Deity," and cried out, "Do you claim Christ to be God?" I replied, "Buy this book, and read it carefully, and you will see how Christ is God." He did not, however, wish to buy the book, so I said to him, "Friend, do you believe in the authenticity of the Gospel?" He said that he did; but I put the question to him again, asking him not to forget the importance of what he had just admitted, and then took out my pocket Testament and read to him St. John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God"; and compared that with the Quranic verse, "Isa, the son of Mary, is the apostle of God and His Word which He cast into Mary, and a Spirit from Him."

Some other Moslems then came up, among them a blind fiki (schoolmaster), and quoted to me the other Quranic verse which tells that Christ said, "Peace be upon Me the day I was born and the day I die, and the day I shall be raised alive"; and then asked, "Can God die?" I explained that He (the Incarnate One) died according to the flesh only, and then quoted other passages to prove His death.

Amin reports :—

(1) At M.K. four Moslems asked me to sell them books of songs and poetry, but I asked them what was the use of books of songs; then, I sold them the story called "Ahmad Shah's

Decision," and other books specially for Moslems, and also had a good talk with them on the necessity of inquiring the way of salvation.

(2) At G. I had a talk about the sins of the prophets, and proved to them that all sinned except our Lord Jesus Christ. Then I showed from the Quran itself that Mohammed was a sinner; finally, I urged them to accept Christ. It is entirely a Moslem village, the only man in it who is not a Moslem is the Sarraf (the sarraf, or tax-collector, is usually a Copt). At first, three Moslems were listening to my talk, but gradually the number increased until, with men, women and children, there were nineteen in all. Some of them accepted my words, while some others abused me, but I preach and talk to all, for He has promised that His word shall not return unto Him void.

Daif reports:—

(1) At M. I had a talk with a Bedouin Arab, and was able, by the grace of God, to show the iniquity of human nature, and how it was fitting that Christ should be the Mediator to make atonement for our sins in His own blood upon the Cross.

(2) One of the Milton Stewart evangelists asked permission to travel with me on my journey, so I took him to a Moslem friend who had previously bought from me the tract called "Christ in Islam," and to whom I had given my card and promised to come again. When we went this time it was Sunday evening, and he took us across to a tea-drinking café, where we found nearly fifteen Mohammedan men sitting quite silent, as though they were at a funeral. God encouraged me and gave me strength to ask if they would like me to read part of the sermon preached by our Lord. They agreed to listen, so I read St. Matthew, chapters v. and vi., explaining it to them. They were quite pleased, and one of them exclaimed, "This is nothing but the Divine Law."

However, I was sad afterwards that I had not had courage to give them more than this, viz., a message upon the Saviour crucified as an atonement for the world.

(3) At Kafr Khair I was able to read a short portion and explain it to seven Coptic women, and then I held a meeting, at which eight Christians and five Moslems were present.

Claudius reports:—

One day I was distributing my books at M. Q. when a man named B. M. came up and said to me, "Are you a Nasrany?" (lit. Nazarene, i.e., Christian). I replied that I was, and he then asked me why I carried books containing verses quoted from the Quran. I replied that the Quran itself contained much that was quoted from the Bible: did he believe the Bible to have been revealed by God? He acknowledged that it was so. I then asked, "Why do you put Mohammed before Christ?" He said, "Because M. is greater than Christ." I said, "Which is the greater, a dead or a living prophet?" "A living one." "Well, is Christ dead or living?" "He is living."

At that moment a policeman called for my friend, who had to go, but the policeman (who had heard the conversation) bought the tract called "The Testimony of the Quran and the Injil" (Gospel).

I then got a talk with a third man, this one being an Al-Azhar sheikh, who asked me, "Why do you say that Christ is God?" I replied, "Christ had two natures, the human and the divine; according to the first He was human, but according to the second He was God Himself." "How is that?" "He became incarnate in order to bear the sins of the world and to save the sinners."

*Daif's Advice to his Fellow Colporteurs.*—(The following circular was drawn up by Daif on his own initiative, printed on a gelatine duplicator, and copies submitted to us, which were accepted and sent out to the men):—

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke xviii. 1). How is that? True prayer is a formidable force and a key to all doors; it opens the heavens for rain and makes its way through stony rocks. Therefore, my brother and colleague, if you want to succeed in your service, you should observe the following rules:—

(1) Before you put your hands on your stock of books to take what you want, kneel before the Throne of Grace and ask God's guidance, as the servant of Abraham knelt by the well of water asking His guidance in choosing the damsel whom he had appointed for Isaac (Gen. xxiv. 14).

(2) After you have filled up your bag, and as you go out, bend your head before Him, commending your family to His care and asking Him to guide your path, saying, with Moses, "If Thy presence go not with me, carry me not up hence" (Ex. xxxiii. 15).

(3) When you arrive at the station, pray that God may lead you to the place He wants, saying, with Isaiah, "Here am I, send me" (Isaiah vi. 8).

(4) When you come down the town, bend your head before God; that He may drive the devil, your enemy, far away, as the men of Ai were chased before Israel (cf. Joshua viii. 22).

(5) When you arrive at the street, call to God for blessing upon your service. "Except the Lord build the house, they labour in vain that build it" (Ps. cxxvii. 1).

(6) Before you enter a shop or an office or a coffee-house, pray that thirsty souls for salvation may draw near you. "As the hart panteth after the waterbrooks, so panteth my soul, after Thee, O God" (Ps. xlii. 1).

(7) After greeting those who are present, show them your books, and lift up your heart to God that they meet with their approval and find favour in their sight, as Nehemiah prayed when requesting a heathen king to send him away to build the city of his father's sepulchres (Neh. ii.); and when you go out from the place, thank God and ask His blessing upon what you have already distributed and the words you have said. So let it be in every place you visit.

(8) At the end of the day go out into the country and recreate your soul and body and have a private audience with God, thanking Him for all that He has done to you during the day. At the end of the week offer Him a thanksgiving for accompanying you during the week; and so at the end of every month.

At the end of the year have a special day for rejoicing because God has used you in His service during the whole year, saying with joy, "The Lord hath done great things for us: whereof we are glad" (Ps. cxxvi. 3).

Lastly, remember that service is seed and prayer is the water, and no farmer is foolish enough to sow his seeds without watering them. Think it over: May God bless your labours to be the means of glorifying His Name and saving perishing souls.

Your brother and colleague in the Master's service,

DAIF GAYID.

On behalf of the Joint Colportage Committee,

(Canon) W. H. T. GAIRDNER,

Chairman.

ARTHUR T. UPSON,

Superintendent.

9/4/19.

P.S.—Since writing the above we have heard of the success of Mr. Upson's attempt to get into touch with the Upper Egypt colporteurs (who had been cut off). The Military had very kindly promised to make enquiries for us, and great was the pleasure of one colporteur who wrote to tell us how he had been sent for by the Ma'mur, who told him he had been instructed by the Government to make inquiries as to his welfare, and whether he had been left unmolested during the disturbances. The same colporteur had actually been out on Bahr Yusuf, which is a wilder district, and had succeeded in selling books to the value of one pound that week. For all of which Laus Deo.

## Jerusalem.



ALL the Bells in Jerusalem rang for Peace at 9 o'clock in the evening on the 28th of June; and then it was remembered that we were not yet at peace with Turkey, so that was the beginning and the end of our Peace Celebrations—save that we all gave thanks in the churches with full hearts. And now we still await the proclamation that England is to be the Mandatory Power for Palestine. It does not seem possible that any other arrangement can be made, and yet we all crave for certainty.

Meantime events cast their shadows before—Tourist Agents, and Commission Agents make their appearance. Rumours of numbers of visitors arriving from America in the spring; Rumours of hundreds of thousands of Jews coming back to their ancient home: Rumours of grave objections to this on the part of the Moslems: Rumours of activity on the part of the Vatican with reference to the guardianship of the Holy Places. All combine to awaken expectancy, not unmixed with anxiety. "The Lord on high is mightier than the noise of many waters." "We rest on Thee, and in Thy Name we go."

Missionaries are beginning to gather back to their work. The Orphans are safely housed and provided for, and the little band of Relief workers is closing down. We look forward to the days to come, with their altered conditions, their great needs, and their great opportunities.

Our Bookshop has now had six months existence. We have taken about £300 for sales, of which £137 was due to the British and Foreign Bible Society for Bibles supplied to us. It is only a little beginning, but we thank God for His gracious help thus far, and look for much greater things in days to come.

The first book we sold was the "Pilgrim's Progress." Several small books on Prophecy were quickly sold, especially "Rome, Turkey and Jerusalem." A book by Sir Andrew Wingate, on "Egypt, Palestine, and Mesopotamia," was in demand; also "The Riddle of the Nearer East," by Basil Matthews. All the copies of Dr. Zwemer's books were taken, and every volume of "Hudson Taylor's Life." Dr. Andrew Murray's writings were soon sold: "Mary Slessor" and Dr. Guinness's "Light for the Last Days," and "The Approaching End of the Age." "With Christ in Palestine" is a lovely little book. Several copies of "Someone is Coming," by John MacNeill, of Australia, were bought.

One or two friends very kindly gave us books for sale. A beautiful consignment of Wall Texts from Mrs. Beresford Baker, and small ones from the Illuminated Text Mission; others painted by Miss Barclay, the words being most carefully chosen; a supply of most attractive pictures from Messrs. Nelson and R.T.S. All will combine to make our Bookshop quite a tempting place in days to come. We need to be continually ordering fresh supplies, and are now awaiting a plentiful addition from America, and another from France and Switzerland. It is a great help to us to receive the titles and publishers of new books. Stories with a wholesome tone, and helpful influence are wanted. We have some already, but should be glad of recommendations. Travels, Biographies, Devotional, Historical works: all will be wanted, and we should like to have the best. I want a simple book on Salvation. Already we look forward to growth and extension. I realise that the Moslems and the Jews will not come to us, and we must go to them. I have asked Mr. Oliver to send us out some colporteurs' packs, and greatly wish to begin our colportage work by having a colporteur for Jerusalem and the surrounding villages: Bethlehem, Bethany, and others. I fear the cost of this cannot be less than £52 a year, owing to the high price of food and rent. Perhaps two friends could undertake each half of the salary. It would be a blessed beginning to this branch of our work.

One of the most beautiful scenes before us are the blue walls of the mountains of Moab, which form a natural bulwark to Palestine all down the east of the Jordan. The sun rises beyond them in a flood of glory, and the evening sunset lights them up with glowing colours. The ancient city of Jerusalem lies grey in the hollow of the hills, just hidden from the sun-rise, but "The morning cometh," and we look for the day when the Sun of Righteousness will rise with healing in his wings." We know there are dark days to come first, but now is the time to tell of the Lord Jesus. We would fain devote the few years that may remain to us before He comes, to seeking to prepare the way of the Lord, and make ready a people for Him.

The present crisis is a serious one. The land is not yet able

to support its inhabitants; and if it is true that thousands of Jews are coming back to the land of their fathers, there is bound to be a time of distress and want. Christians should face the situation and prepare such wise plans for agriculture and industries, that they may be ready to provide the needed help. A Hebrew Christian Colony might be founded, with a Dairy and Fruit Farm. It is possible that Christian men with capital will take this matter up, and carry it out successfully.

There should be Christian centres to which those Jews can resort who wish to become Christians, as it involves their being cast out without food or work. The Zionist community will not acknowledge them now, but we hope that many of the Zionists themselves may yet be won by kindness and sympathy.

A. VAN SOMMER,

P.O. Box 145, Jerusalem.

### Why not Ishmael?



THIS is the question that forces itself on the observer of Christian effort in Eastern lands, and one that calls for an answer.

Whilst every other nation and people are being catered for as regards missionary effort and the circulation of the Scriptures and Christian literature, the descendants of Abraham through the bond-woman still wait their turn, and whilst in these days of upheaval the Jews are pushing themselves to the front, and Christian agencies urging a forward movement among them, little or nothing is heard about effort on behalf of Ishmael, the blood relative of the Jews.

A cloudy sort of an idea exists in the minds of most people that the descendants of Ishmael either no longer exist, or that, if they do, they are outside the pale of salvation, having been made to suffer isolation from God's mercy because of the sin of their ancestor, Abraham, to whose folly and impatience they owe their existence.

The promises made to Abraham of blessing to his seed were as good for Ishmael as for Isaac, and were of a twofold nature, spiritual and temporal. Into the fulfilment of the latter Ishmael has entered long, long ago; but until the Church, as the representative of Christ on earth, sees its duty to Ishmael, the latter cannot enter into the blessings, all of a spiritual nature, until the Gospel, in spoken and printed form, has been brought and given to them.

Another interesting fact in connection with Ishmael is, that he had born to him twelve sons, in accordance with the promise made to Abraham in Genesis xvii. 20. The names of these twelve sons are given in Genesis xxv. 13, 14, 15, and some of them are still perpetuated by tribes and clans found in the deserts and towns of Arabia.

Recently in Damascus I made the acquaintance of a man from Nejd, and was interested to learn from him that he claimed descent from the son of Ishmael named Mibsam, which name his family still bears, and by which they are known.

Thus to Abraham, through Ishmael, was born twelve sons, and came twelve tribes, as well as to the son of promise, from whom also came the tribes of Israel, showing that Jehovah had respect to His promise to Abraham concerning his seed, and treated both alike.

In fulfilment of Jehovah's promise that Ishmael should become a great nation (see Genesis xvi. 10, xvii. 20, xxi. 13, xxi. 18), they have increased and multiplied until they now outnumber the Jews by several millions; and in fulfilment of the prediction in Genesis xvi. 12, that "he shall dwell over against all his brethren," Ishmael exists to-day as a nation with an unbroken history, living before all the nations of the earth, as he has for over four millenniums.

In Genesis xvii. 20, Abraham received from Jehovah the promise of blessing for Ishmael, for whom we plead. Like the Jews, the Ishmaelites still await the fulness of blessing in the shape of the preached Gospel, so that Psalm lxxii. 9 and 10 may become true in their history. For how shall blessing come to these neglected people except through the preached and printed Word? or how shall they acknowledge Him, of Whom they know nothing, except they learn of Him through books or hearing?

The great upheaval of the last few years, caused by the war, has brought Ishmael as a force before the civilised world, for he has been an ally with Christian nations, and helped in a large measure to oust the Turk from his southern possessions, for the Sheriff of Mecca, with his forces, represented Ishmael, and his appearance on the scene of modern history seems almost to say to us, "I am still here as a nation of many millions, although I have been so long isolated and overlooked by the nations of the West." With the alliance of Ishmael with Christian nations comes many queries, such as—

Now that the war is over, are we to shake off the Ishmaelite and allow him to retire to his own land?

Now that his country is open, as never before, are Christian agencies to delay sending the missionary and colporteur into the cities and towns of Palestine and Arabia?

Shall Ishmael still wait for the preached and printed Word, and for the uplifting and converting literature provided for Arabic-speaking people by such agencies as the Nile Mission Press and the American Press at Beirut?

Shall Ishmael wait a time longer until Christian agencies have agitated on behalf of his half-brother the Jew?

Or will Christians decide that Ishmael's time has come, and by every means possible he must receive the tidings of Salvation, so that the coming of our Lord may not long be delayed. These and such like questions force themselves on thoughtful people as one result of the war, and our connection with our Moslem ally the Arab.

These strange and long neglected people have made their existence known, and their towns, villages and encampments are no longer hidden, for both Palestine and Arabia are open to Christian effort as never before, and there is no reason why both the evangelist and the colporteur should not go ahead to bring light and knowledge to the dwellers in the desert and settlements of the Arabs.

The need of the present is twofold, first that of missionaries who will go forth to preach the Gospel, and secondly that of col-porteurs who will be given districts through which they will go, selling Scriptures and Christian literature. Everywhere are found people that can read, and as good reading matter is scarce among the Ishmaelites there is every prospect of encouraging results for such an undertaking, if prayerfully and wisely carried out.

A limited experience in the past has proved that wherever an Arab is found that can read, be he nominal Christian or Moslem, he will always purchase, read and digest some tract, book or leaflet that hitherto he has not seen, and God only knows what results come from such effort. The lands both West and East of Jordan are now practically under the protection and jurisdiction of the British, with whom the Ishmaelite co-operated so well during the war, and now is the time for advance along Christian effort. Shall Ishmael wait? Shall he remain ignorant of Salvation yet longer? Shall he still lack something helpful to read and ponder? Will Christian agencies yet hold back the light a time longer, or will they grasp the opportunity and send forth the needed messengers to preach and sell the Message?

These and such like questions have to be faced, and in answer to prayer they can be, and more, for the work can be commenced and thus Ishmael enter into his spiritual blessings.

It seems probable in these latter days that both the stocks of Abraham are to enter into their possessions, for the promises were "to thee and thy seed for ever," Ishmael not excluded.

Will not the reader of these lines take upon themselves afresh the duty of intercession for the children of the bond-woman, so that not much longer shall the question be asked—

WHY NOT ISHMAEL?

A. FORDER.

Jerusalem.

## The Nile Mission Press.

### DONATIONS & SUBSCRIPTIONS RECEIVED.

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## "BLESSED BE EGYPT."

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| "              | 9146           | 5  | 6  | 0  | "              | 9222           | 15 | 10 | 0  | "              | 9299           | 5           | 0  | 0  |
| " 16.          | 9147           | 8  | 11 | 0  | " 6.           | 9223           | 1  | 8  |    | "              | 9300           | 3           | 12 | 6  |
| "              | 9148           | 1  | 2  | 0  | "              | 9224           | 5  | 0  | 0  | "              | 9301           | 50          | 0  | 0  |
| "              | 9149           | 1  | 0  | 0  | "              | 9225           | 3  | 4  | 0  | " 25.          | 9302           | 10          | 0  | 0  |
| "              | 9150           | 1  | 0  | 0  | "              | 9226           | 1  | 8  |    | "              | 9303           | 12          | 2  | 0  |
| " 17.          | 9151           | 7  | 0  | 0  | "              | 9227           | 2  | 0  | 0  | "              | 9304           | 5           | 0  | 0  |
| "              | 9152           | 10 | 0  | 0  | "              | 9228           | 1  | 8  |    | "              | 9305           | 2           | 0  | 0  |
| "              | 9153           | 1  | 6  | 0  | "              | 9229           | 6  | 0  | 0  | "              | 9306           | 1           | 8  | 0  |
| " 21.          | 9154           | 10 | 0  | 0  | "              | 9230           | 5  | 0  | 0  | " 26.          | 9307           | 5           | 0  | 0  |
| "              | 9155           | 1  | 0  | 0  | "              | 9231           | 2  | 0  | 0  | "              | 9308           | 1           | 1  | 8  |
| "              | 9156           | 6  | 10 | 0  | " 7.           | 9232           | 1  | 8  |    | " 27.          | 9309           | 10          | 0  | 0  |
| " 22.          | 9157           | 10 | 0  | 0  | "              | 9233           | 1  | 8  |    | "              | 9310           | 10          | 0  | 0  |
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| "              | 9159           | 1  | 0  | 0  | "              | 9235           | 2  | 6  | 0  | "              | 9312           | 1           | 18 | 10 |
| "              | 9160           | 1  | 13 | 11 | "              | 9236           | 11 | 8  |    | " 30.          | 9313           | 5           | 5  | 0  |
| " 24.          | 9161           | 1  | 0  | 0  | " 8.           | 9237           | 10 | 0  | 0  | "              | 9314           | 50          | 0  | 0  |
| " 25.          | 9162           | 1  | 0  | 0  | "              | 9238           | 1  | 8  |    | "              | 9315           | 1           | 8  | 0  |
| "              | 9163           | 5  | 0  | 0  | "              | 9239           | 1  | 8  |    | Sept. 1.       | 9316           | 3           | 6  | 0  |
| "              | 9164           | 4  | 0  | 0  | " 9.           | 9240           | 1  | 10 | 0  | "              | 9317           | 1           | 0  | 0  |
| "              | 9165           | 10 | 0  | 0  | "              | 9241           | 1  | 0  | 0  | "              | 9318           | 3           | 4  | 0  |
| "              | 9166           | 10 | 0  | 0  | "              | 9242           | 1  | 8  |    | "              | 9319           | 9           | 4  | 6  |
| "              | 9167           | 10 | 0  | 0  | "              | 9243           | 5  | 0  | 0  | "              | 9320           | 14          | 19 | 3  |
| " 26.          | 9168           | 4  | 0  | 0  | " 11.          | 9244           | 1  | 8  |    | "              | 9321           | 5           | 0  | 0  |
| "              | 9169           | 24 | 17 | 2  | "              | 9245           | 3  | 6  | 0  | " 3.           | 9322           | 1           | 12 | 10 |
| "              | 9170           | 1  | 0  | 0  | " 12.          | 9246           | 1  | 10 | 0  | "              | 9323           | 5           | 2  | 0  |
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| "              | 9172           | 1  | 5  | 0  | "              | 9248           | 1  | 8  |    | "              | 9325           | 1           | 0  | 0  |
| " 28.          | 9173           | 1  | 0  | 0  | "              | 9249           | 20 | 0  | 0  | "              | 9326           | 1           | 0  | 0  |
| "              | 9174           | 10 | 0  | 0  | "              | 9250           | 7  | 0  | 0  | "              | 9327           | 2           | 6  | 0  |
| "              | 9175           | 10 | 0  | 0  | " 13.          | 9251           | 1  | 8  |    | "              | 9328           | 3           | 4  | 0  |
| " 29.          | 9176           | 1  | 5  | 0  | "              | 9252           | 5  | 0  | 0  | "              | 9329           | 4           | 7  | 0  |
| "              | 9177           | 3  | 0  | 0  | "              | 9253           | 10 | 6  | 0  | " 6.           | 9330           | 5           | 0  | 0  |
| " 30.          | 9178           | 11 | 8  | 0  | " 14.          | 9254           | 1  | 8  |    | "              | 9331           | Cancelled   |    |    |
| "              | 9179           | 6  | 1  | 0  | "              | 9255           | 1  | 8  |    | "              | 9332           | 11          | 8  | 0  |
| "              | 9180           | 4  | 16 | 0  | "              | 9256           | 1  | 0  | 0  | "              | 9333           | 1           | 0  | 0  |
| "              | 9181           | 1  | 8  | 0  | "              | 9257           | 1  | 0  | 8  | "              | 9334           | 2           | 0  | 0  |
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| "              | 9183           | 1  | 8  | 0  | "              | 9259           | 1  | 0  | 0  | " 9.           | 9336           | 5           | 0  | 0  |
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| " 31.          | 9186           | 5  | 0  | 0  | "              | 9262           | 1  | 2  | 6  | "              | 9339           | 10          | 0  | 0  |
| "              | 9187           | 1  | 8  | 0  | "              | 9263           | 1  | 0  | 0  | "              | 9340           | 9th Payment |    |    |
| "              | 9188           | 2  | 8  | 0  | "              | 9264           | 3  | 4  | 0  | "              | Borden         |             |    |    |
| "              | 9189           | 3  | 2  | 6  | "              | 9265           | 2  | 6  | 0  | "              | Legacy         | 32          | 12 | 6  |
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| "              | 9191           | 1  | 0  | 0  | "              | 9267           | 1  | 1  | 0  | " 13.          | 9341           | 2           | 0  | 0  |
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| "              | 9193           | 10 | 0  | 0  | "              | 9269           | 2  | 0  | 0  | "              | 9343           | 5           | 0  | 0  |
| "              | 9194           | 1  | 8  | 0  | "              | 9270           | 3  | 1  | 8  | " 15.          | 9344           | 1           | 0  | 0  |
| "              | 9195           | 2  | 6  | 0  | "              | 9271           | 1  | 1  | 8  | "              | 9345           | 1           | 0  | 0  |
| Aug. 1.        | 9196           | 1  | 8  | 0  | "              | 9272           | 7  | 0  | 0  | "              | 9346           | 12          | 6  | 0  |
| "              | 9197           | 5  | 0  | 0  | "              | 9273           | 1  | 0  | 0  | "              | 9347           | 5           | 0  | 0  |
| "              | 9198           | 14 | 6  | 0  | " 16.          | 9274           | 1  | 0  | 0  |                |                |             |    |    |
| "              | 9199           | 5  | 15 | 2  | " 18.          | 9275           | 5  | 0  | 0  |                |                |             |    |    |
| "              | 9200           | 1  | 1  | 0  | "              | 9276           | 1  | 1  | 8  |                |                |             |    |    |
| "              | 9201           | 7  | 8  | 0  | "              | 9277           | 8  | 6  | 0  |                |                |             |    |    |
| "              | 9202           | 13 | 4  | 0  | "              | 9278           | 2  | 2  | 0  |                |                |             |    |    |
| "              | 9203           | 1  | 9  | 6  | "              | 9279           | 2  | 2  | 0  |                |                |             |    |    |
| "              | 9204           | 5  | 1  | 8  | "              | 9280           | 5  | 0  | 0  |                |                |             |    |    |
| " 5.           | 9205           | 4  | 0  | 0  | "              | 9281           | 11 | 8  |    |                |                |             |    |    |
| "              | 9206           | 5  | 0  | 0  | "              | 9282           | 6  | 8  |    |                |                |             |    |    |
| "              | 9207           | 20 | 0  | 0  | " 19.          | 9283           | 10 | 0  | 0  |                |                |             |    |    |
| "              | 9208           | 2  | 10 | 0  | "              | 9284           | 1  | 0  | 0  |                |                |             |    |    |
| "              | 9209           | 6  | 8  | 0  | "              | 9285           | 1  | 8  |    |                |                |             |    |    |
| "              | 9210           | 4  | 1  | 8  | "              | 9286           | 5  | 0  | 0  |                |                |             |    |    |
| "              | 9211           | 1  | 1  | 8  | " 20.          | 9287           | 5  | 0  | 0  |                |                |             |    |    |
| "              | 9212           | 2  | 0  | 0  | "              | 9288           | 5  | 0  | 0  |                |                |             |    |    |
| "              | 9213           | 6  | 0  | 0  | " 21.          | 9289           | 2  | 0  | 0  |                |                |             |    |    |
|                |                |    |    |    | "              | 9290           | 1  | 0  | 0  |                |                |             |    |    |

## General Purposes—

Amounts already  
acknowledged... 279 18 2  
As above .. 598 10 6

£878 8 8

## Special Purposes—

Amounts already  
acknowledged... 188 11 6  
As above .. 96 10 3

£285 1 9

