

BLESSED BE EGYPT.

January.
1920.

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, 1920.

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A. VAN SOMMER.

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"Blessed be Egypt."

VOL. XX.

JANUARY, 1920.

No. 81.

Editorial.

"God is my King of old, working salvation in the midst of the earth."—PSALM 74, 12.

"Say ye to the daughter of Zion, Behold thy salvation cometh."—ISAIAH 62, 11.

"Turn us again O Lord God of hosts, cause thy face to shine; and we shall be saved."—PSALM 80, 19.

It is good to know that we can never believe too much, we can never hope too much, we can never rely on our God too much—so let us believe with all our hearts that though the outlook is so dark in England, in Egypt, in all the world, yet still He is working salvation in the midst of the earth. Let us hope, with a sure and certain hope, that He will yet cause His face to shine, that He will turn us again as a whole people, and we shall be saved. Is this too much to hope? May God kindle new faith in all our hearts that we may rely on Him to do this great thing for us.

Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knewest not.

The New Year opens before us with fresh ventures for the Kingdom of God, for which we render to Him our humble and hearty thanksgiving.

It may be, one of the most important of these is the taking over of the Printing Works of the London Jews' Society at Jerusalem, for a time. Our head printer has come here from Cairo to take charge, and we purpose that one of the first things that are printed will be a series of Hebrew Portionettes or single chapters of Scripture. The Press is well-equipped with machinery and type, both English and Hebrew, and we look forward to wide new opportunities of usefulness.

A second branch of fresh work is also opening out before us in the beginning of colporteurs for this part of the world. Our Bookshop is mainly frequented by English people, and we feel that in order to reach the Jews and Moslems we must take our books to them. We ask for the prayers of our friends for these two undertakings, and for those who are helping us to do them.

In Cairo, the women's and children's branch of the work of the Nile Mission Press is strengthened by the establishment of a home for our lady workers. One of the top flats of the building has been placed at the disposal of Miss Padwick, Miss Parmiter, and Miss Wood. It is being furnished and fitted for the headquarters of this department of the work. We hope that from here the Moslem children of many lands will hear the news of the Lord Jesus, and may be drawn to Him. The little family group has an adventurous spirit, and we expect great things from them.

An epoch-making step has been taken in Cairo by the formation of an Inter-Mission Committee for the purpose of unity of

action among the different Missions. Another united effort is being made in the editorship of "Orient and Occident." This magazine was started by Rev. Douglas Thornton and Canon W. H. T. Gairdner, C.M.S., in 1905, and has been carried on ever since.

D. M. Thornton wrote in "Blessed be Egypt" for 1906 the following words upon "Orient and Occident":—

"'Orient and Occident' is forbidden entrance into the Turkish Empire, but it is taken in by missionaries in many parts of the world, and read by the adherents in their Missions. It finds its way to the borders of Abyssinia and up to the water-partings of the Nile. It is read in British possessions in the Persian Gulf, Aden and Zanzibar. In the latter place, Canon Dale, of the U.M.C.A., is engaged in translating some of its message into Swahili. It is read in India by Indian Mussulman editors, who exchange their papers for our own; and one of the Hindu professors in Calcutta Presidency College is making it known to his friends. That is enough to show that a Christian weekly in English and Arabic has a wide sphere of usefulness."

Dr. Zwemer has now become joint editor with Canon Gairdner, and it is purposed to widely extend its circulation. We wish it well, and believe the magazine has a great future before it.

The magazine, "Beshair-es-Salaam," issued by Mr. George Swan, of the Egypt General Mission, is also being enlarged. It is impossible to estimate the widespread influence of these magazines. They find their way into distant regions, and carry the message of the Gospel to Moslems far beyond our reach. We would pray that they may be mighty instruments of the Holy Ghost.

The Nile Mission Press.

IT may be well for us as we enter another year to set before our friends the various Departments by which the Nile Mission Press is at work.

Our Senior Publication work is in the hands of our Local Publication Committee, consisting of members of the various Missions in Egypt, with Mr. Upson as Superintendent of that Department.

Mr. Upson has also the superintending of the Joint Colportage System in the Nile Valley, and supervises the Colporteurs' Training Home in Rod-el-Farag.

The Junior Department is, as you know, under Miss Padwick's supervision, with a local British, American and Egyptian Committee. With her is associated Miss Elsie Wood as artist. Miss Parmiter is keeping their home for them at the N.M.P. premises.

We are needing about another £30 to furnish their rooms properly. Will someone help in this?

The whole of the Business Management is under Mr. Weaver, who has under him Mr. Alan Bruton, of New Zealand, who runs the Printing Works. In these works numbers of natives, both Moslem and Christian, Greek and Jew, work together. A very fruitful ground for sowing the Seed of Eternal Life is this Printing Department. Whilst with us the employees

never get away from the sound of the Gospel, and we believe many have secretly, if not openly as yet, accepted Christ as Saviour. One of the best of these men has recently been sent to start the Printing Press at Jerusalem.

At the present time Mr. Weaver writes asking co-operation in a New Scheme to distribute free to everyone in Egypt, Moslem and Christian, our "Portionettes," containing, in the very words of Scripture, without comment, the Message of Salvation. For this he will need, as this is to be done gratis, about £1,000. It is a truly great scheme, and when we remember, as Mr. Weaver points out, the results of great revivals that have followed such methodical distribution in other countries, it should set us praying that this scheme may indeed be brought to fruition.

The Jerusalem work is, as yet, small in comparison with our other work, but when Mr. Forder joins us to superintend the Colportage work in Palestine, we are sure we shall see a great advance in the Holy Land also. Miss Van Sommer has been in Jerusalem for some months, and it is mainly through her untiring efforts that the work has reached its present dimensions and possibilities.

Mr. Forder, as many of you know, was a prisoner for some long time under the Turks, and had terrible experiences, through which God has delivered him most mercifully and miraculously. We welcome our brother all the more warmly, when we remember all through which he has passed.

Mr. Forder and I are hoping to do some deputation work together during March and April, and if any of our friends would arrange meetings for us, will they kindly write me at once.

May we say just a word about the financial side of the work as we face 1920.

It has become necessary to increase the cost of our Magazine. We have held on during the War at the old price, but the time has come to alter the amount charged. We are therefore asking our friends to pay 2s. 6d. per annum, post free, instead of 1s. 8d., and we trust that they will still continue their support.

Subscriptions for the magazine are now due and should be sent on the pink form enclosed with this copy.

The Committee have also had to raise all the salaries of their workers owing to the great rise in prices, and this, for a small society, means a great deal. Very urgent appeals are being circulated by the larger societies on account of the same difficulties, but we trust that, this year, by God's good hand upon us, we shall still advance as heretofore. It will need much believing prayer and sacrifice, but God has never failed us yet, and never will. The only case of possible failure is with ourselves, as workers. Given truly yielded wills, God will take us into His Own Council Chambers and carry out His plans through us.

If we are truly waiting for our Lord from Heaven, we shall indeed be a people unto Himself and zealous of all good works.

The revised version of Luke viii. 40 serves to show us how to wait: "And as Jesus returned the multitude welcomed Him; *for they were all waiting for Him.*" May this be our attitude.

22, Culverden Park Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

*

The Colporteurs' Home.



HE location and general plan of this institution have already been described in the pages of "Blessed be Egypt," also some idea has been given of the difficulties under which the work has been carried on, especially the tram-strike. This was a serious hindrance, indeed, for Sheikh Iskander had to walk each day over three miles to the office before starting to walk the next three miles, which happen to be exactly in the opposite direction. Twelve miles a day is *very* hard in this hot climate. Unfortunately, I have been tied to the office here during Mr. Weaver's absence, and so have entirely given up my own class at the Home. My place has been taken by Daif Effendy, so that difficulty had been foreseen and provided for.

New Term. During the summer term we had, originally, three students, one of these being a Muslim convert baptized by C.M.S. a good many years ago, another an earnest Evangelical (American Mission), and the third a Copt. This last one proved to have less knowledge of the Scriptures than the other two, and eventually he found that the work was too hard for him. The other two men stuck to it manfully, and the convert, Ibrahim, who had once—some eight or ten years ago—been a colporteur for a short time, demonstrated once more to my complete satisfaction that a colporteur who receives supervision and is taught to plan out his time can quite easily sell as much in half a day (after his hard morning of study) as others do in a whole day!

The examination was held on the 7th and 8th October, and was followed by a fortnight's holiday before the two men went off to their fields, one to Menufiya province, the other to Mansura. They are both fairly simple men, and only just secured the 60 per cent. of marks necessary for a pass.

On Monday, 28th October, we commenced a new term with four fresh men—two of these were sent by pastors of the Evangelical Church, while the other two were new converts from Islam; in fact they were only baptized the day before.

So the "Home" is a real home to them; I mean that they are most grateful for *shelter*, in addition to being taught a useful profession. For that they need thus to be taught no one who knows mission work in the East can doubt for a single moment; without such teaching almost all convert-colporteurs have proved failures. "How shall they preach except they be sent?" And *how shall they preach without being taught?*

Evangelists' School. I was asked to serve as a member of a Committee for planning out a "United Inter-Mission Bible School," and have cheerfully accepted to give six lectures to all the students.

For such *special* subjects as I am to speak upon ("Spiritual Power," etc.) one would be only too glad of the privilege of bringing up one's own men to hear the addresses, and, but for the prohibitive railway fares, we would have brought all our colporteurs to Cairo for a week. But, for general subjects, the curriculum for colporteurs differs very widely from that necessary for evangelists.

To mention just a point or two, our colporteurs can do no afternoon study, for they are tramping with their packs every day from 2 to 6 p.m. in the winter, and from 3 to 7 in the summer. After that they are very tired. But most important of all, the education of the "villagers" (and they are the only ones who can stand the physical strain and the monotony, and are therefore the only ones who stick to it) is so very rudimentary that their own teachers can hardly read their handwriting, while spelling is an unknown art. It would be quite impossible for them to keep pace with the evangelists and school-teachers, particularly the latter.

Of course, that need not hinder a "United Colportage School" some day in the future, for the American Bible Society has some twenty men, and the B. and F. a good few in the Delta, while we have fifteen: and then there is always the need to specially train men for Palestine. However, these things may be far ahead, and meanwhile funds are short and staff still shorter. (It is a question how we get through our work at all, and one ought not to wonder that the *quality* suffers from the rush).

Examination Papers. Do not laugh, gentle reader, remember that our colporteurs are not theologians. The following are the written subjects, the oral examination consisted of a tramp by Sheikh Iskander with each colporteur in turn, letting him do the work, Iskander merely listening to hear how he managed to reply to the Mohammedan's objections and curses. (N.B.—Curses are thick these days; it is not uncommon for a colporteur to have two or three of his books thrown at his head with the words, "English Press, indeed, we in Egypt want neither the English nor the books of the English.")

I.—SOUL-WINNING.

- (a) Say what you know about Personal Work, and its advantages. Mention the names of some whom the Lord Jesus won by individual dealing.
- (b) What chief points of advice would you give to an evangelist wishing to work among Muslims?
- (c) What do you mean by "Intercessory" Prayer?

II.—ROOTS AND BRANCHES (Simple Doctrine).

- (a) How did God reconcile Justice and Mercy?
- (b) Tell about each of the persons of the Holy Trinity and the special work of each.
- (c) What do you know about the two Sacraments (Baptism and the Lord's Supper)? Are there any others?

III.—MEMORY-WORK.

- (a) Write the Apostles' Creed.
- (b) Write out the Fourth Commandment.
- (c) Complete these verses :
 - His only begotten Son
 - once offered
 - Shall He appear
- (d) Quote two verses proving the Deity of Christ.
- (e) Give two verses about repentance and the forgiveness of sins.

IV.—MUSLIM OBJECTIONS.

- (a) Prove the authenticity of the Bible from External Evidence (*i.e.*, not from the Bible itself).
- (b) Quote one or more verses from the Quran, and also one or more from the New Testament to show that Holy Scripture has not been corrupted.
- (c) How would you answer a Muslim who asks you—"If Christ be God, how could He be crucified?"

V.—GOSPEL OF ST. MATTHEW.

- (a) Are there *four* Gospels, really, or, would you say, one Gospel? Explain how Matthew differs from Mark and the others.
- (b) Give a short account of the life of John the Baptist.
- (c) Isaiah calls the Lord Jesus "Prince of Peace": then what did He mean when He said that one result of His coming would be not Peace but a sword?

N.B.—It would be most unfair to compare the *sales* of men who have had a few months' training this year with those who worked on the old plan last year, for the Nationalists have made it most difficult to sell our books; what we can do is to thankfully report that "trained" men do better *evangelistic* work.

7/11/19.

A. T. U.

A New Nile Mission Press Household.

MISS CONSTANCE E. PADWICK.



NEW household has come into being in Cairo for the winter's work, a household of three, and friends of the Nile Mission Press should be told how it has come to be.

Last spring, before I started home for the summer, friends here prayed with me that God would give us an artist to draw pictures for the children of Egypt. Conditions here have so changed that in spite of the old religious ban on pictures in Moslem countries, Cairo has become greedy of anything in picture form.

This change is largely the work of cinemas, for Cairo goes regularly to the picture theatre, and special harem matinées are given for veiled ladies. Under the shadow of the most revered mosques of the Moslem city we find lurid posters advertising film plays. Great commercial firms, too, such as sell condensed milk or cigarettes, now find it worth while to placard Cairo (and not only the European quarters) with picture advertisements.

Within the last few days I have bought cheap literature in the streets in which pictures were used in the following ways:—

(1) On a Moslem charm were pictures of all the simple worldly possessions left by the Arab prophet at his death; (2) on a Nationalist broad sheet were pictures of the Nationalist deputation in Paris, together with the flag of Egypt and a symbolic lady in the head-dress of a Pharaoh, representing the nation; (3) on a leaflet with some of the comic songs and recitations of a much-beloved comedian were pictures of quite extraordinary ugliness.

This last is a type of literature of real importance to those who care for Egyptian children. Such comic rhymes of a music-hall character, and, alas, full of unclean innuendo, are sold by the hundred at the big tram terminus here, and form the chief out-of-school reading of many schoolboys. On our last walk in the public gardens we found two schoolboys sitting on the grass crooning over these recitations with their enticing lilt.

I have shown you that the propagandists of trade, superstition, politics, popular amusements are all appealing to Cairo by picture. It is intolerable then that Christian literature for children should go pictureless. Apart from the rivalry of pictures used in baser service, there is real need for the teaching, refining, purifying influence of Christian pictures to help us in presenting the message.

It was open to me to buy pictures for our books in England, and this to some extent I am doing, for Scripture pictures carefully drawn in Eastern lands and true to the East are now to be found at home. We are hoping to have a picture show of good wall Bible pictures during the spring, and ask all Cairo workers to come and study them. But when we come to stories of child-life in Egypt, and all the general Christian literature, cards, leaflets, etc., Western pictures have a strange and foreign look among the Arabic lettering; and I came to the conclusion that the same sum of money would do better work for our Lord if spent in bringing an artist here than if spent in buying blocks from home.

The Nile Mission Press Committee in London, eager to help us with a forward policy, granted my request to make the experiment for one winter of keeping an artist at work, and much of furlough was spent in the search for the right person. It was an experiment in every direction that the Committee courageously allowed us to make. First there is financial risk, for, much as we want pictures, we do *not* want to run up the price of literature. It will be anxious work to meet the expenses of the venture without doing this, but provided we have a good backing in the way of sales and circulation from all missionary friends this difficulty may be overcome. Then there is the greater risk that in one winter's work our artist might not have time to get right into the atmosphere of an Eastern land, and so her picture message might fail of its appeal.

I think this last danger is not to be feared, for our Lord, in His love, had prepared one of His disciples for just such a task. Miss Elsie Anna Wood is an accomplished illustrator of children's books, who had already heard the call of Christ to mission work, and had herself, by the earnings of her brush, paid the expenses of a course of training for foreign service at Carey Hall, Birmingham. It came as good news to her that a winter's work was wanted from a missionary artist, and she gladly made a financial sacrifice to come and serve Moslem children. With our artist in such deep accord with the aims of the work, and of so sympathetic a nature as Miss Wood, I think we may look forward to pictures that will speak their message winningly.

Miss Wood lost no time in getting to work. Her first afternoon in Cairo was spent in sketching typical peasant faces and forms among the patients at Old Cairo hospital. Such a warm welcome has been given by Egyptian friends to the idea of their own children's artist, that I am beginning to hope this one

winter's experiment may lead to an artist becoming a regular member of our staff.

Miss Wood and I, then, are colleagues for this winter's work and make our home together. But I do not find that my struggles with Arabic and the work in the Mission Press leave me any spare strength, and housework does not take care of itself in the East any more than in other places. I looked forward with dread to coming in after the day's work to find that the meat or the milk had gone bad, no oil for cooking was available, Cairo dust was thick-coated over everything, and the washerman was spreading out all our clean underlinen in the hall against our arrival.

My faithless dreads were unnecessary, for a generous offer came from one of the most unselfish people I have ever met. Miss Parmiter, a trained nurse and ex-matron of a children's hospital, volunteered to come out for the winter, live at her own charges, and take on her all those household cares, leaving us free to put our whole strength into the work for the children.

Now you know the trio, and we want you to pray that this household, establishing itself for the winter in one of the flats over the Mission Press offices, may be absolutely at the disposal of our Lord, and may have grace cheerfully to accomplish those things that He would have done by them in this city.

Starting the New Household.

By MISS ELSIE ANNA WOOD.

THE "Ladies' House" is at last really in being, and not only a phrase neatly marked upon stored house linen. What a joy it was to come upon that stock of carefully-chosen china and cutlery and linen and blankets bought by Miss Van Sommer three years ago. These were unpacked at a period when hardly anything else had been prepared than a cupboard to put them into, and they were a gladsome promise of the home that is to be.

For even yet, although we are living in the flat, and although one or two rooms are presentable, there is hardly a homelike atmosphere. The sound of a rasping tool upon a wall, whence red distemper is grudgingly giving place to the cream colour that is to supersede it, and the tramp of many feet and the sound of many voices as furniture is carried in or out (for matters are complicated by the fact that the incoming tide has had to meet the outgoing one!)—all this, with the small additional disturbance of a carpenter setting right windows and putting up corner cupboards, means that this is hardly an abode of peace—yet. The cooking stove finds a temporary home in the hall, lurking coily behind a huge roll of linoleum, and Miss Parmiter's washing basin is in honourable service as a collector of oil drippings from the petroleum tin. We have frequent solemn councils about the position of this cupboard and that divan. (Shall we put these where they will be most useful or where they would look best?) And the colour scheme for the sitting-room is a matter for anxious thought. Our after-dinner relaxation is taken in the useful form of painting chairs and enamelling tables. Miss Padwick's emergence from

committees is breathlessly awaited, that she may give a decision about the shade of colour-wash. How she continues to edit through all the disturbance, she alone knows. As the only Arabic-speaking member of our party, she is very much in demand, for even Miss Parmiter's resources in the way of gesture give out sometimes.

In these days of terrible prices for even second-hand furniture, it has been no light matter to collect enough things for three people to sit and lie upon and eat from and store things in. The fact that we have no immense sum to enable us to buy at the ordinary shops has proved to be no great disadvantage, for it has meant that we could go to C.M.S. and Y.M.C.A. friends and beg them to look in their attics and their cellars and find out what could be spared us, and Miss Parmiter has haunted the second-hand shops in the Mouski. From these sources we have raised treasures—shabby, and of an exciting range of colours—but all of simple make. This means a lot in a country where it is difficult to buy anything that is not carved and gilded, and where people like to have looking-glasses let into their armchairs.

The next stage will be an energetic staining, painting and enamelling of this collection, and after that the making of a few cushion-covers and curtains of bright colourings. Our rooms will be beautifully airy and uncrowded with things, and, we modestly think, very pretty. Now, there is still dirt and muddle and noise, but these are growing gradually less, and we are adding surely, though slowly, to the comfort and beauty of the Ladies' House, which we hope will be the scene of long years of usefulness and peacefulness for us and for our successors.

Letter from Mr. H. J. Weaver.

Jerusalem,

December 13th, 1919.

DEAR FELLOW-WORKERS FOR CHRIST'S KINGDOM,

IT is only five weeks since we arrived back in Egypt from our furlough, and I will excuse myself from attempting to write the usual "report," but an issue must not pass without a record of our thanksgiving to God for the way that He has once again led us through.

We had a very happy holiday at home, but were anxious, as the time passed, to return to the work of the N.M.P. It seemed, however, that we could not obtain accommodation on any boat. I did not wish to leave Mrs. Weaver and the boys behind, and yet the order had gone out that no berths were to be given to women or children (except through Italy, a journey I felt they could not undertake) until all the Government officials had returned to duty. We did not exactly worry about it, but trusted in God to open the way: He knew the urgency of the work awaiting. We arranged that, unless passages were obtained by October 27th, we would take what seemed the great risk of going to Marseilles and waiting there for berths. The day came, and we started. Arriving in Paris, we heard that the "Assaye," a P. and O. boat under Government control, would leave Marseilles thirty-six hours later.

That did not sound very hopeful, but we felt our part was to travel on as quickly as possible; so we stayed in Paris only an hour and a half. At the Gare de Lyons it was quite impossible to register our luggage, but we managed to push it past an expostulating official, and to dump it in the corridor of the train, with three minutes to spare.

In Marseilles the authorities were discouraging. The regulation as to women and children was repeated, and "the ship was already over-full." The third visit to the office, however, produced the necessary tickets, and within eighteen hours of our arrival at Marseilles we were on the boat.

(Have you experienced the same feeling as that the children of Israel must have had as their feet touched the waters of Jordan and the path opened as they trod? That has so often been our experience in the work of the N.M.P.).

On board we found not a few Cairo acquaintances who had been compelled to leave wives and children in England; and, moreover, nearly all the passengers had lost their luggage which had been "registered" from Paris. I began to understand the half-hour's struggle at Gare de Lyons.

Via Malta, we reached Alexandria on November 5th, and Mrs. Weaver and the children had an enjoyable rest at "Fairhaven," while I went on to Cairo to arrange for their coming.

* * * * *

I was fortunate to be back in Cairo in time to meet Dr. Zwemer before his return to America; and so to be able to discuss with him new plans for the free distribution of Scripture "Portionettes" (Arabic) in every village and town in Egypt. We hope to organize bands of Christian young men in every district who will systematically and regularly cover the whole ground. £1,000 to £1,500 a year can be used for the printing of literature to supply them ("Free Distribution Fund").

* * * * *

An experimental advertisement of our Arabic Wall Texts in one of the daily papers brought a first order from a Muslim Superintendent of Police in Upper Egypt.

* * * * *

As one writes again, in Jerusalem, one looks back at the beginning of our work here in November, 1918, when the contract for our Bookshop was signed, on Armistice Day. Owing to the difficulty of getting up supplies it was not possible to open until the Spring, and I was prevented from coming again then, but Miss Van Sommer bore the burden of the many early difficulties, and the sign, "Nile Mission Press Bookshop," now to be clearly seen on the summit of the incline from Jaffa Gate, is an invitation to all who desire to seek, through the printed page, the way of truth and life.

* * * * *

I have been sitting in the Bookshop to-day, at work on stock lists and accounts, and there has been quite a stream of visitors. In the course of a few minutes at least three of our customers were Jewish school teachers requiring educational books. With each

I had a minute's chat. Who knows but that God may use just the friendly word in business to lead them into closer contact?

* * * * *

Three little children have been standing outside, gazing at a colour print representing our Lord gathering round Him the children of Jerusalem 1900 years ago, and a rather grubby finger has just pointed out to the others the figure of the Master Himself.

* * * * *

Our Printing Foreman, Yaqub Issa, came up from Cairo a fortnight ago, and had already put the Printing Press (we have taken over the working of the London Jews' Society's press for three years) into running order. The first little card printed will go with my souvenirs.

December 15th.

The other day a little chap entered the bookshop here and asked for a Bible. He was so slightly clad that Paul Gani could scarcely think that he wished to buy one, but he promptly produced the money. Wondering at this, Paul accompanied him to a very poor dwelling. There he found the mother, and heard from her that he had been anxiously waiting the day when she received a weekly allowance of 10/- from the American Relief Commission. She had promised him the Bible then. Of course, Paul left both the Bible and the money.

* * * * *

The Bookshop and Press at Jerusalem mean a considerable addition to our need—need of wisdom and strength as well as of financial aid.

Jaffa, December 18th.

Three days ago I did not expect to be here (the Joppa of St. Paul's day), but when Yaqub (returning to Cairo for his wife and children) and I reached Ludd (Lydda) on one journey, we found that there was a break in the line, which would mean no train service to Egypt for some time. The first night I spent walking up and down the platform, in pouring rain, there being only a very small shelter sufficient for the women-folk. At 3-30 a.m., however, a few passenger coaches were backed in, and even on a bare wood seat I was soon asleep. It is surprising that no ill-effects have followed. Yesterday we came on to Jaffa by the branch light railway, and, after another soaking, found an hotel of sorts (!)

We hear to-day that there will be no trains for seven days at least, but we are hoping for a boat to Alexandria in a day or two, or else two Father Christmases will be missing.

* * * * *

During the wait yesterday I walked up to picturesque Ramleh, two miles from Ludd, and succeeded in getting hotel accommodation for ten of the Jews—from about as many different countries—who were stranded with our party. It was a typical Jewish inn, such as one finds in Palestine (the ten beds were in two not over-large rooms), and a Christian visitor would not be very welcome or much "at home." However, the relieved travellers were very

grateful and a little surprised that a Christian should walk four miles through the mud for their sakes, without an ulterior motive. I had interesting conversations with those who could speak English.

* * * * *

On the tramp to Ramleh I wandered off the right road, but a small, bright-eyed Arab boy conducted me the last mile. To my delight, I discovered that I could carry on quite a conversation with him—on the three-word sentence system! (my Arabic did not progress during the rush of war-work), and we managed to distinguish to him the essential difference between *Jeudis* and *Nazarias* (Christians). He had mistaken me for a Jew in the first place. He had heard something, somewhere, from someone, about *Issa Messih* (Jesus Christ). At the end of the walk I offered him the usual piastre or two for his help, but he handed it back. Some of the little Arabs are still unspoiled by the "bakhsheesh" habit!

* * * * *

Two things are evident in the present atmosphere of the country. Most of the Jewish colonists are very over-bearing, regarding even an Englishman as an intruder, and determined that the Christian and Muslim population shall have no part at all in the future government; and, in the second place, the non-Jewish people look upon the Jews as real and potential taskmasters. Between the two interests Britain will have to act as a fair arbitrator, and we need to pray much that wisdom may be given to her: we, as Christian missionaries, must seek so to manifest the love of Christ—the love "which never faileth"—to Muslim and Jew and Syrian Christian, that we may bring them all to know Him Who is the "one Shepherd" of the "one fold" that is to be.

* * * * *

I have more than filled my allotted space, so that I must close this rambling letter, only asking you to continue to help us by your prayers and effort to interest others in the work of the Nile Mission Press in Egypt and Palestine.

Yours in His service,

HOWARD J. WEAVER.

"Orient and Occident."

FIRST PUBLISHED, JANUARY, 1905.

NEW SERIES UNDER INTER-MISSION MANAGEMENT, JANUARY, 1920.

"Orient and Occident" Office,
35, Sharia El-Falaky, Cairo.

IN 1904, fifteen years ago, two Cairo members of the Church Missionary Society saw that there was a call to publish a magazine which should appeal to educated eastern readers, and, more especially, be such as to reach educated Moham-medans. "Orient and Occident," a weekly illustrated bi-lingual magazine, was the result. It immediately secured a very considerable measure of acceptance, and from that time its circulation

has remained constantly at about 1,500, including some hundreds of Mohammedans. The green cover of the magazine is known from Assuan to Alexandria, and in not a few places beyond the borders of Egypt.

Rev. D. M. Thornton, the true founder of the magazine, died in 1907, and the enterprise has been carried on since then by his colleague. In 1912 the shape of the magazine was altered, and the English section and illustrations were dropped. The number of pages in the individual number was increased, and the magazine was made bi-monthly,—during the war, monthly.

It has been, however, increasingly felt, and most of all by the editor himself, that a magazine with the aim of this one must be able to draw on the support of the *whole* missionary body; in fact, it must become an inter-mission magazine. Only a united effort will be able to produce a magazine which shall worthily reflect the Christian attitude, and voice the Christian message, to the peoples of these eastern lands. It was felt that as soon as possible after the termination of the war a new effort along this line must be made; and "Orient and Occident" undergo a new birth and take a new lease of life, and life more abundant.

Hence the proposed change. The magazine will in future be conducted by a board of editors, in close partnership, behind whom stands an inter-mission committee sitting in Cairo. The original editor, the Rev. W. H. T. Gairdner, is joined by a new editor, the Rev. Dr. S. M. Zwemer, so well known in Orient and in Occident; and with them will be associated a member of the great American Mission working in Egypt. The magazine will thus be inter-mission, inter-church, inter-national.

Its line remains the same—an appeal to the educated Oriental, specially the Mohammedan; to present to him the Christian message in its length and breadth, as touching all life,—the life of the mind as well as the soul.

The following will be some of its main features :—

THE BIBLE :—Explained, expounded, defended.

BIBLE LIVES :—Narrative; story; drama.

MISSIONARY ARTICLES :—To open the eyes of Orientals to the world-wide progress of the Kingdom of Christ.

THE MESSAGE AND THE MOHAMMEDANS.

ETHICAL : SOCIAL.

LITERARY : POESY.

BOOKS.—The Nile Mission Press will be responsible for a page giving a conspectus of the most recent Christian literature published in the Arabic tongue.

THE YOUNG will not be forgotten. Representatives of the Sunday School Association will conduct a young people's page.

There will, further, be an ENGLISH SECTION, for translated or original articles.

Price.

During 1920 the magazine will appear *monthly*, and each number will consist of 32 royal half-4to pages. At this size its

price will be in Egypt 20 P.T.; abroad 25 P.T. (five shillings, or one dollar and a quarter).

It is probable that in 1921 the size will be considerably increased.

Circulation.

Though we publish in Egypt, it is not for Egypt and Egyptians only that we write. Our *aim* is to reach the Arabic-reading public wherever it may be found. We want to make the magazine as useful for Palestinians, Syrians, etc., as it will be for Egyptians, and therefore to make missionaries and others in those lands feel that the paper is theirs and that they must support it. Let it be a united Christian effort for Christ in Arabistan.

Finally, we in these days of dark ill-will, suspicions, national and social hatreds, let it be a message of universal good-will: from the God Who created all men—in "Orient and Occident"—of one blood on the face of the whole earth, to seek after Him; and, finding Him, to find themselves and one another.

Book Reviews.

From "News and Notes."



THE Nile Mission Press continues to send out a never-ending stream of literature for Arabic-speaking peoples, both Christian and Muslim. This literature is not restricted to small tracts, but not unoften takes the form of substantial volumes which make a very real contribution to Arabic Christian literature.

Two recently-issued books are typical, and illustrate very forcibly the splendid work being done at the Nile Mission Press.

The first is a substantial volume of nearly 250 pages, entitled "A Handbook to the Bible." The book is all that, but it is more; for it contains much that is usually found only in the pages of a text-book on Christian evidences. In its eight chapters it leads from a review of the insufficiency of natural religion to a consideration of the necessity and fact of Divine revelation. The claims of the Bible to be a revelation from God are enforced, and various objections urged by Muslims and unbelievers in a revealed religion are met and answered.

Other important sections deal with the argument from prophecy and miracles. The evidential results of modern archaeological discovery are touched upon, and then follow valuable chapters on the effects of the Bible in the world, the history of its compilation, its present divisions, and its inspiration. The book closes with an excellent discussion of the main purpose of the revelation of God as given to us in the Bible.

This excellent volume should have a wide circulation, and might well be used as a text-book in the theological colleges of Egypt.

The second book to which we would call attention is one on Soul-Winning. This is essentially a book for Christians. The

author has modestly omitted his name from the title-page, but the writer of these notes happens to know something of the earnest prayer and hard work which the talented Superintendent of the Nile Mission Press—himself an earnest soul-winner—has put into this splendid book.

The book consists of eleven chapters dealing with various aspects of the greatest work entrusted by God to man. Thus, we have chapters on the call to soul-winning, the need and opportunity, needed qualifications of the worker, methods of work, personal work, and a fruitful study of the methods employed by our Lord Himself. Then follow illuminating sections on the special difficulties which confront the worker who takes his message to Muslim or Jew. Other chapters enforce the need for wisdom and tact, or point out special methods which may be employed as auxiliaries in this divine service, such as personal correspondence through the post, or the Sunday School and the Y.M.C.A.

This splendid book fittingly closes with an earnest plea for intercessory prayer. It deserves the widest circulation in those countries where Arabic is spoken, for who can say how much its study by Christian people might mean for the spread of the Kingdom of God, not only amongst Jews and Muslims, but amongst nominal Christians.

W. GOLDSACK.

The prices are as follow :—" Handbook to the Bible," Boards 10 piastres, Paper 8 piastres. " Soul-Winning," Boards 6 piastres, Paper 5 piastres.

THANKS.

Mr. Upson asks us to thank the kind friends who have just begun to respond to his appeal for books to assist in his literary work. This morning (6/12/19) he has received 6 vols. " Decline and Fall of Roman Empire " (quite new) from Truslove and Hanson, but as no name was found inside, he cannot personally thank the kind donor.

He had also previously received Ullmann's " Sinlessness of Jesus," and Prof. Orr's " Problem of O.T." May others follow.

"Our feet shall stand within thy gates, O Jerusalem."



THE last three months have gone by very quickly, and we are glad to report a little progress. The sale of books and stationery has increased somewhat at the Bookshop. Supplies of books have reached us from the Student Movement, and Messrs. Oliphants, Blackwoods, Marshalls, R.T.S., and others. We are hoping soon to receive a good number of French books including a welcome gift of a hundred copies of " Jèsu Revient," from Mr. Blackstone. Jews are beginning

to come in to ask for educational books, and we must get in a supply of these. Early in the summer we took a room two doors off for a storeroom, and fitted it up with cupboards. We also made a contract with our landlords for the shop between us and the storeroom, so as to have a thoroughfare to our stores and to have more room to show our books. But the occupant was unwilling to vacate the shop without receiving exorbitant compensation. He has just come round to more reasonable terms, and we hope to take possession in a day or two. It is important to us to have it before the rains set in, so that we can have all our rooms adjoining one another, and under one roof. We shall have to open the doorways through, and then whitewash and paint and furnish the new rooms. It may be that some distant friends will like to have a share in this. I want the space for displaying our Pictures and Scroll Texts and Maps, when they are ready with the new frontiers; and then to use our Store Room for a Reading Room. By the time that visitors begin to pour into Palestine we shall hope to have an attractive little place in which to welcome them, and that gradually our Jewish and Moslem friends will lose their fears, and come in at the new door from the side street. A friend pointed out to me the other day how many of our neighbours have begun to clean and brighten up their shop fronts since our Bookshop was opened. The squalid street will be quite changed in a year or two. There is a wonderful accumulation of interesting things in these low dark shops. The main trade of Jerusalem consists of "*objets de piété*," antiques, olive wood, and mother of pearl from Bethlehem. But in addition to these, you may find single specimens of almost everything you want, and it is quite an interesting search to go from shop to shop when hunting for some necessary article of everyday use, such as a waste-paper basket. We had to content ourselves with a market basket. There is still a very small stock of ordinary goods to be had. Flannel is not to be found. The Syrians do not shear their sheep. The wool drops off and catches in thickets, and then it is collected and woven into some kind of cloth, but the sheepskins are kept intact, so that they may serve as rough undressed coats for cold weather. The holes where the forelegs were are used as arm-holes. It seems a pity they do not know that a sheepskin will be all the better for having been sheared first. But the great event of the month has been the taking over of the London Jews Society's Printing Works for a few years, at their desire. These are situated right in the heart of the old city, within the gates of Jerusalem. We go through narrow winding paths, hardly to be called streets, down many steps, all paved with cobble stones, and find ourselves in a well-equipped little Press, close to the carpenter's shops of the London Jews' Society, which are carried on under the supervision of Mr. Wright. Here they employ Jewish enquirers and converts, and do most beautiful work in olive wood as well as more substantial carpentering. Abdullah is the foreman. He served them well during the war by hiding their large stocks of wood under the floors and above the rafters, and still turns out well-executed work. They have recently made all the doors and windows for the C.M.S. Mission House at Bethlehem, which was bereft of everything by the Turks.

There has lately been a campaign in the Jewish newspapers

to draw attention to the work of English missionaries, with the intention of trying to get their own authorities to show more love and kindness to their poor. It is interesting to read what they say. The following is rather a poor translation. Our readers must remember that the information given is in many cases quite incorrect :—

COPY OF ARTICLE PUBLISHED IN A HEBREW PAPER, "HA YOM,"
IN JERUSALEM, NOV. 25, 1919.

The Mission and its work in Jerusalem.

After Balfour had given his declaration about Palestine, a question arose—"Will the Jew go to the Mission or not?" But we see that the Missions have done more since Balfour's declaration than before.

After Balfour's declaration, some have asked in the English papers, in the very moment when the Jews have received their rights in Palestine, whether the Missions would be able to carry on their work in the land. The answer was that they can work privately. But the answer was not sufficiently satisfactory for the Missions, and they have begun to work with all their might and main.

In the beginning of the summer the missionaries came here, and have taken up their home, and now we see what has happened in only a few months. That which we, as Jews, hoped from Balfour's declaration would be good for us, to quicken the life of our people, the leaders of the Missions have taken advantage of and done what they could. For the whole time, for a year and a half, the Missions did nothing, and no enquirers came, but now that emigrants arrive the Mission goes on with its work. They begin to open schools and to provide cheap doctors.

The Work.

How does it come about that the people go to the Mission? Those that have bad nerves and come from Russia and Poland and from other places have nothing to do. On these the Mission has worked. And, secondly, there were those who want to learn English, not only young people, but old, all have begun to learn English. And while food is dear, and there is no work, the men are sick, have no gold, and the Mission has got a good doctor at this particular moment. All this has given the Mission power to begin their work.

1. The first point. The first is the Workshop, under Mr. Wright. Up to the present, four Russian Jews and two French Jews (Spanish) work there, one for twenty years, and one man is from Safed, the second is from Warsaw, Poland (Hartman). The price of the work is from three to six shillings per day. The money comes from others, and they need not worry about eating or drinking or clothes. The workers must go a number of times a week to the Church and hear what the Pastor says. On Saturday they work half a day.

2. The second point. After this they opened a Hospital of the Mission, under the leadership of Dr. Wheeler. Three times a week there is a ticket clinique, and it costs half a piastre, and

for calling on a sick person in a house, two shillings. The medicine is one piastre only for Jews, because it belongs to the London Jews' Society, and the purpose is to spread Christianity among the Jews, and if the patient is not a Jew he has not the same opportunity. At Dr. Wheeler's house one can see the Ten Commandments in Hebrew and different texts about Jesus Christ.

3. Third point. And now they have opened a room where the Mission gives lessons in English in the evening. Sixteen young people who learn the English language also learn the truth of Christianity from their books, and receive clothes and help and all they want. The leader of this is Dr. Payne, a doctor of Philosophy, of America, and a leader of music.

4. The fourth point. They have also opened a house for sewing for girls, under the leadership of the wife of the Rev. Neill. Twenty Jewish girls work there, and receive from eight to ten piastres per day. The thing is quite new, but Christianity is floating in the air. Very quickly the girls will be driven on in another direction.

There is also a tea shop started in a side street. Whoever wishes to come in can get a cup of tea free. This is not connected with the Mission, but is the property of an English merchant. When people drink tea they begin to talk about Christianity, and there are different books about the Bible there.

The leader of the Jewish Mission is Dr. Neill, and his helper is Mr. Martin, the late leader of the Syria and Palestine Relief Fund. The whole purpose is that Christianity should be started in Jewry. They speak in such a way that men must be influenced, and the Church is near, and they go there. Soon they are baptized. I have on this account visited the American Church on the thirteenth day of the month. I found eleven Jews and an old man. These were all naked and barefooted and hungry. The founder of them is the London Jews' Society.

There is still another Mission which belongs to another Society. The School is called Talitha Cumi, under the English Bishop, and connected with the school at St. George's. The whole purpose is to win the Jews for Christianity and the Faith.

The Fight against the Mission.

Now we have seen what the Mission does with the School and Hospital and workshop. What belongs to the school, we must fight with all our might against the men who go to the school in our Holy City of Jerusalem, and have no sympathy with these people. We shall openly declare their names everywhere. And everyone must know who allows their children to be given to idolatry. We shall altogether separate ourselves from these people, in the street, school, and in business. There is no sin so great as these people do.

What belongs to the hospital question we must fight on two sides. We must openly say that it is forbidden by our religion to be healed by a missionary doctor. We must also urge the Jewish doctors to handle their patients with more love, and if they want more doctors we will provide them, so that they need not go to the Mission doctor.

To work in this matter we must receive every new emigrant

that comes with an openly friendly manner, so that we welcome them with love; for all the emigrants, when they find they are not well received, go under, and then they must of necessity go to the Mission.

We don't complain especially because these men go to the Mission, but we ourselves must seek to do what we can and ought. Up to this time we find that the workmen's party who have gone to the city authorities for work for 100 workmen have not obtained work. As a result, the workmen must go to the Mission to be cut off as a coal in the fire.

(Signed) NAHUM FREIMAN.

These lines are valuable, as they show the impression that is made on the minds of the Jews by the love and pity they meet with from Christians. They are treated far otherwise by their own chief men. We are told that papers have been circulated among the Polish and Roumanian Jews in their own land by the Zionists, urging them to come to Palestine, and numbers of them have come, only to meet the question from the Zionists here—"What have you come for? there is no work here." And the unhappy immigrants in some cases turn to the Christians, and cast themselves on their mercy. It is very pitiful, and some Industrial Farm or Colony is badly needed to give work to these Jews.

We have spoken of two parts of our work—the Bookshop and the Printing Press—but there is another branch of the enterprise which we trust will make a beginning early in the New Year, and that is the Colportage work. We have received a kind promise of help, and are now looking for our first colporteur for Jerusalem, Bethlehem, Bethany, and Siloam. Does not the sound of the names warm our hearts? We ask that in the year we are beginning God's best blessing may rest upon every part of this His own work in Jerusalem. My sister and I have settled down for a few months at Hensman's Hotel, five minutes' walk from the Bookshop, and not far from the Missions. We have just had the great help of a visit from Mr. Weaver. He has looked over everything, and given directions and advice that will guide our staff and ourselves. We shall look forward to his coming again before very long. The ties between the Jerusalem Branch and the parent stem at Cairo are very close. We share in all the cares of the Nile Mission Press there, and they are mindful of our needs. The sympathy and remembrance of friends in England, America, and Australia is very precious. I have received four gifts for our work since we began it. One was from Australia, one from Mauritius, one from Arabia, and one from England. Previous gifts had come from America and England. We have had enough, and we thank our Father in Heaven and His children on earth for all the goodness and loving kindness which have been bestowed upon us. We need to pray the prayer of faith for all the future of this work in Palestine.

ANNIE VAN SOMMER.

P.O. Box 145, Jerusalem.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date 1919.	Receipt. No.	£	s.	d.
Sept. 16.	9348	5	0	0
"	9349	2	0	0
" 17.	9350	30	0	0
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" 20.	9358	5	0	0
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"	9362	5	0	0
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" 24.	9364	10	0	0
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"	9366	2	2	0
"	9367 {Special	74	0	0
"	9368 {Scotland	10	2	3
" 25.	9368	2	0	0
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"	9370	3	7	11
"	9371	10	0	0
"	9372	3	0	0
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" 30.	9374	4	0	0
Oct. 1.	9375 Special	4	12	3
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" 27.	9411	2	9	0
"	9412	2	6	0
"	9413	6	11	1
" 28.	9414	3	6	0

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Nov. 3.	9425	2	0	0
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General Purposes—				
Amounts already acknowledged ..				
As above ..				878 8 8
				525 18 6 1/2
				£1404 7 2 1/2

Special Purposes—				
Amounts already acknowledged ..				
As above ..				235 1 9
				669 12 0
				£904 13 9

BLESSED BE EGYPT.

April.
1920.

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, 1920.

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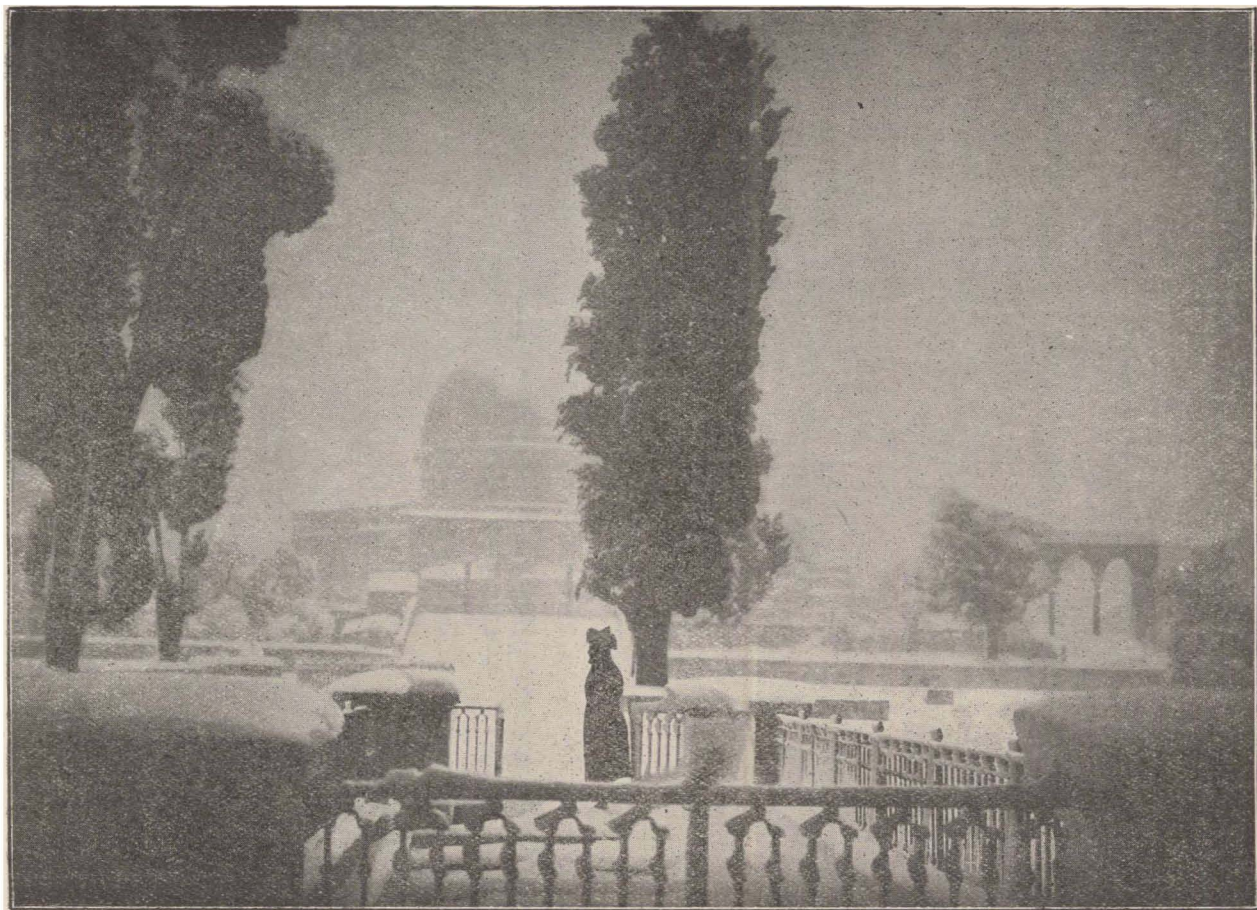
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Price 60 Cents per annum, post free.

THE FLEMING H. REVELL COMPANY,

New York,
Chicago,
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22, Culverden Park Road, Tunbridge Wells.



SNOW IN THE TEMPLE AREA, WITH THE DOME OF THE ROCK, FEBRUARY, 1920.

“Blessed be Egypt.”

Vol. XX.

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Editorial.

“Love patiently persists, is tender. Love is not envious, is not pompous, not ill-mannered, not irritable, makes no personal demands. Does not impute evil motives, has no taste for anything impure, but a responsive delight in all that is genuine.

Love shelters all things, is always trustful, always sanguine, always composed.

Love can never at any time lose its colour nor fade away.”

—St. Paul to the Corinthians, translated from the original Greek by William Pittsfield.

“Love patiently persists.” The thought of the heavenly love that has never failed us, keeps alight the flame in our own hearts towards the unloveable and the unlovely. It is contrary to human nature, but it belongs to God’s nature, and He can impart it to us.

In both Egypt and Palestine that love is needed now, and the power to express it in word and act. The warring elements around us with their unreasonable demands, and impatience of the claims of others awaken resentment; but patience and loving-kindness will win the day with the prayer of faith behind them.

One great feature of the present crisis is the coming together of Christian and Mohammedan on a friendly footing. And this may all tend to good in the end, even though for the time being they are united in opposition to others.

We need to pray for the government of these two countries, and have confidence in them, and in the home government, from whom they receive their guidance. God is able to give wisdom and counsel and might still, as He has ever done. We look hopefully to the future.

Very little news has reached us from Cairo for this number. The workers have been too busy to write. We hear of a good Annual Meeting for our fifteenth year. Bishop Gwynne presided, and the addresses were partly in English and partly in Arabic. Great efforts are being made to link in Egyptian Christians with the actual work of the Mission Press. Miss Padwick is most anxious to have an Egyptian woman worker, as her helper, one who has a gift for writing. We earnestly hope that some friends at home may join in adopting her, and that she may be added to our staff in Cairo.

Another urgent need of Miss Padwick is a shorthand typist. In these days, when so many English girls have done such work during the war, we should rejoice to welcome a volunteer for this missionary work, one whose heart was in the mission field and whose training fitted her to undertake such a post. Mr. Upson will be pleading his own need of helpers, and we trust he will have

good success. There is no time to lose, that we may meet the present opportunities.

A Picture Exhibition at the Nile Mission Press drew many new friends in to look, both English and Egyptian. We are hoping that this part of the work may be greatly developed in days to come. It would be a great help to the cause if Miss Elsie Wood could become a permanent member of the staff. We make these few suggestions in the hope that one and another of our friends at home may take them to heart, and enable them to come to pass.

In our news from Jerusalem the acute nature of the present crisis may be understood. On the one hand the joyful hope aroused in Jewish hearts throughout the world that the time long foretold had come to pass, and that they might return home to Palestine; and on the other hand, the fear, amounting to terror, of the inhabitants that they were to be turned out of their possessions, and still more terrified that they were to be governed by Jews.

We have printed some of the newspaper articles on this subject, believing that great interest is felt in England at the present time, and our newspapers at home do not make it very clear. The only possible solution is for the Home Government to keep the control in their own hands, and rule through English representatives. When this is assured, peace will prevail.

For ourselves the main importance lies in the spirit of liberty that should accompany British rule. Religious liberty, which is now unknown to the Jews themselves. Their only thought is to keep their people firmly under their own authority, and strongly anti-Christian. This will be seen in the articles we reprint; and we long for a new spirit to arise among them, a love of freedom. We would that writers would catch the flame, and put the desire into burning words. When Israel came out of Egypt they had the spirit of slavery among them, and it was long before they lifted their heads, and shook themselves free. The same downgrade is amongst them now, the result of centuries of submission. They have not yet a free spirit. May the Spirit of the Lord give liberty.

The Nile Mission Press.



AS we look back during the past year, which has certainly been one of the most difficult from many standpoints, one is struck with the wonderful way in which God has undertaken for the work in every department. We praise His Holy Name.

These are days of continuous strain. There is no doubt that the "powers of darkness" are making themselves felt in new ways. It all points to one thing. The followers of Christ must learn how to meet the advancing hosts. Be it far

from us to think of retreat or even a mere fight to "stand unshaken" in our present position. Even this will not avail. We must advance in the Victorious Risen Strength of the Lord Jesus Himself.

Such advance has been outlined for us recently in a long and carefully drawn up "Memorandum" from our Missionaries in the Field.

It will be well for our workers at home to know their thoughts also. We therefore give some of them herewith.

1. A Literary Colleague for Mr. Upson.
2. A travelling Superintendent of Colporteurs for Egypt.
3. A permanent Artist for the essential work of illustrating books and tracts.
4. A Boys' Magazine for the Near East. (£1,500 would be necessary for the first year's working of this).
5. Our printing plant is nearly worn out. Nearly £7,000 is necessary for renewal.
6. A Free Distribution Campaign to sow broadcast our Portionettes of Scripture.

And a few other schemes are also included in the above "Memorandum."

We cannot make the advance until we have funds in hand, for it is a principle of the N.M.P. that we never go into debt.

We commend the list to our friends that they may bear with us the burden of advance.

Mr. and Mrs. Upson have arrived safely after the somewhat trying experience of a serious outbreak of influenza on board, owing to which seventeen people died. God, however, graciously preserved our friends.

Mr. Upson hopes to do some deputation work as soon as possible, and try to find new workers.

Mr. and Mrs. Forder are hoping to sail for Haifa in June. Will our friends please earnestly pray that God will enable us to obtain passages for them by long sea route, as these are extremely hard to get. He has been on deputation work during March.

Owing to Mr. Forder having to leave early to enable Miss Van Sommer to return for a much needed rest, we have fixed our Annual Meeting for Friday, April 30th, at Sion College, at 2 p.m. We hope to meet at 2-15 for a short Intercessory Service first. Will all our friends do their best to be present to hear Mr. Upson and Mr. Forder, who will both address the meeting.

Mr. Forder was recently received in audience by His Majesty the King, after his terrible experiences as a Turkish prisoner of war, and we hope all who can will invite as many of their friends as possible, and thus help to make the meeting a success.

We have just heard of disturbances in Jerusalem between Moslems and Jews. We commend the matter to your notice. Let us "pray for the peace of Jerusalem."

JOHN L. OLIVER,
Secretary.

22, Culverden Park Road,
Tunbridge Wells.

"Wind Permitting."

An Address given at the 15th Anniversary, N.M. Press.

WIND permitting," said the invitation, and "wind permitting" it has been on the "Witness" most of the Autumn. (It may not be known to all my hearers that the American (U.P.) Mission in Egypt has a fleet of three Nile boats entirely for evangelistic work, the "Witness" being the latest of the three).

Nile breezes do not always blow in the direction you wish to go, and October is often difficult; this year the whole Autumn was characterised by belated heat and an almost complete absence of wind. It was so serious that I had to let Dr. Zwemer go off to U.S.A. without coming down, not being able to arrange to get to any railway station at a given time.

The Objects of My Journey.

The first object was to ascertain, at first hand, the actual state of the colporteurs, financially more than socially this time. They are naturally eager for us to visit them in their own homes, to take an interest in their wives and children. But, alas, I had not been out among them for nearly two years, this being due to pressure of work and shortness of staff.

The second was to distribute a number of our smaller publications, and thus to be able to report on that kind of work, as to whether it was possible, in view of the recent riots.

And the third was to repay my kind hosts a little, by assisting them in the matter of preaching in Arabic as the way opened. Rev. J. W. Acheson, my host, is a member of our Publication Committee, and thus an old friend.

I left Cairo on the morning of the 15th of November. My son saw me off, and rather wanted to accompany me, had funds permitted; but he was well occupied looking after his mother during my twenty days' absence, thus solving for me my problem of how to leave her these troublous days.

At Wasta, our first stop, Khalil, the Bible Society's colporteur, came into our carriage. It was good to see his zeal in pushing the Scriptures. May our own men follow his fine example. I was in the excellent company of an evangelical pastor and a missionary editor, and we discussed forward missionary movements for the Native Evangelical Church.

A Colporteur in Prison.

At Beni Suef I had to meet the pastor, for he had written to tell me of great trouble that had befallen our men there. Some time before he had been in the Cairo streets and had met two men, one of whom was an evangelical Church member, and this one begged the colporteur, Matta, to be so kind as to use his influence with a friend in the post-office to guarantee the signature of the second man, who had a money order to cash. Now this looked very innocent and quite all right; and, in addition, the using of an intermediary to effect the smallest object is the means invariably resorted to in the East. Therefore, depending upon

the other man, who said he knew the signatory, our colporteur signed as guarantee of the signature. But, alas, it was afterwards proved to be a forged order, and this man being the forger, and our man not only had to pay up the full amount, but was afterwards tried for having falsely witnessed a forged signature "with intent to defraud the Post-Office." Of course, he had no such intent whatsoever, but he could not prove that, and in any case he had fallen into a grievous error of judgment, as well as untruth, for which he is paying heavily, for he is serving six months' imprisonment.

At Minia I spent an hour or two with the colporteur and his family, squaring up debts incurred during the riots of the previous Spring, and trying to comfort them, and to encourage the man to trust on. They were in a desperately poor condition, and beyond doubt we have to look into the matter of salaries after returning to Cairo.

Going on from Minia to Assiut, "Al-Bareed Al-Misry" (1) was the means of opening a two hours' spiritual conversation, commencing with one of the subscribers, and continuing with others who looked into the carriage or stood along the corridor, listening. A great deal of truth was sent home this way, tiring though it was to shout the Gospel message above the noise of the slow country train.

At Assiut it was the same thing over again—piteous poverty, all the more eloquent because not talked about. However, the work is going on everywhere, and books are getting into the hands for whom they were intended.

First Sunday on the "Witness."

While in the home of Professor and Mrs. Russell at the college—(how hospitable these missionaries always are, and how much our work owes to them)—a telegram came to tell me where to find the boat, and I proceeded on the Saturday afternoon to Balyana. During the two hours' railway journey there was shut in with me one of the railway officials, and the time was well spent. The conversation began over the copy of "Al-Bareed Al-Misry," and led on to personal trust in Christ, and my friend showed every sign of having benefited, and thanked me most warmly when I left the train. In all such cases the magazine starts the conversation, and the tracts of the N.M.P. which are always at hand are carried away to fix the subject still further in the minds of those who have been listening.

As a loyal colleague, I "obeyed orders," and preached the Sunday morning service in the Evangelical Church. After the service they told me that they had inquired if the Coptic priest wished to invite me to speak to his people, but he refused. Under the circumstances it was thought that no harm would be done by a friendly visit. The usual Oriental forerunner went off to announce the intended visit, and on being informed that they were ready to receive us, we went off to visit the priest. He was very fairly friendly, but much too fully taken up with politics to talk about religious matters; in fact, he was engrossed in listening to the news from Cairo, as to whether the Milner Mission was going to dare to come after all. To watch him listening to the reader, one would never have guessed that he could read at all

himself. But the fact that he, a Qummu (Arch-priest), cannot read a word should make us a little better able to understand why he refused me permission to preach in his Church, for education and toleration go together, as we find in many Coptic Churches to-day. He warmed up later, and showed us the very ancient pictures preserved in the crypt of his Church, the crypt being really the remains of the Church before the present one, for it is quite common to build a new one upon the ruins of the old one.

In the afternoon I addressed the Sabbath School (these schools in Upper Egypt contain a large proportion of men and women, so that they are partly "Adult Schools," though upon entirely evangelical lines).

Then we started what proved to be an important visit of the day, to the Postmaster. One reason why such emphasis is placed, in missionary reports, upon Postmaster and Station-master of an up-country village is the fact that these two men are very often Copts (and therefore nominal Christians), also they are usually from some other town, and therefore less "parochial" in their views, and owing to their regret in missing the Sunday services—through being tied to official duties—they very often encourage us to try and help them.

The Postmaster of Balyana proved to be the one who first came to my wife, years ago, at Fairhaven, to point out to her that an *Arabic* magazine would reach far more men and be much better understood than an English one. However, like many another promising young Christian these days, his head was full of politics and of the downfall of the Prime Minister, just occurring, with echoes of the wild rumours as to what would happen to someone higher up than the Premier, if Milner actually landed. As there was no other opening we had to seize the available one, and so started a discussion upon "the necessary preliminary to self-government," i.e., self-control. How could that be obtained? What was the one thing needed to the Egyptian patriot? Answer,—Character. How could this be developed? This of course led up to Christ's Redemption of us and the "Character" which is developed in us through the Holy Spirit. Then we read a chapter, and closed with prayer.

Balyana is the station for Abydos, the famous ruins, and it was with regret that we all decided that we were too much occupied with the Modern Egyptians to have time for the dead Ancients. Had I known that the colporteur of that district was going to be too lazy to trouble to find the boat, perhaps we might have tried to find the time.

That man has since been dismissed—in fact he had been dispensed with several times before as an unsatisfactory character, but this time is really final.

Through Robber-Land.

At the next town visited, Naga Hamadi, where the railway bridge crosses the Nile from the west bank to the east, we found a Milton Stewart evangelist, who assisted us to gather together the officials and others for an evening service; in fact, they met twice a week in the Coptic Church, which gives one the impression of an Evangelical one. Perhaps they have not finished the

interior, but one likes it best as it is. Some sixty men gathered, all of them of the effendy type, therefore educated, more or less. In the meantime Acheson "biked" over to Bahjura, a large town a few miles away. He was, however, back again before my sermon was finished, and explained that the people there were regretfully obliged to send him back early and to dispense with the sermon they were longing to hear from him. But why? Oh, they were full of the attacks nightly made upon travellers by parties of armed men robbers, and assured the visitor that he could not pass the country roads (lanes?) after sunset without a strong guard. However, he promised to arrange for me to go next evening, properly protected, while he took the town service.

Next afternoon we started off, the party consisting of two men from the boat—one of them carrying a naboot (huge cudgel), which he held high over his head, apparently to frighten the robbers away, the very timid evangelist, and myself. We had been specially advised to carry no light, because that would have made attack more easy.

Where do the robbers hide?—someone asks. They hide among the tall sugar-canes, and as the canes were about that time nine feet high, it was a most suitable place for them. The district round is very largely planted with sugar-canes, and so there was considerable excuse for the timidity of the people; in fact, the general political excitement at that time gave robber bands an excellent opportunity. (A colporteur in Northern Assiut Province reported at that time that for three weeks or so there had been no one to keep order, and the highwaymen had attacked with great impunity).

Our service was interesting and well attended, but a wee bit hurried, as we were warned to start back at 6-30, and succeeded in doing so. But that poor evangelist held my hand all the way and was very frightened till all the groves of cane were passed. Incidentally, we saved one another from nasty falls, for the path (in the dark) beggars all description.

Held up by Sheikh Salim (?)

When the wind permitted, we started off once more, being now over 400 miles South of Cairo, and first managed to get along fairly well, until, at a sudden bend a smaller river-boat came to take toll of us. What is the idea of paying toll here? we asked. The reply ran, "As you like, but a very powerful saint, called Salim, used to hold control of the river at this curve, and now that he is dead and lies buried in yonder tomb by the river bank, he can do all sorts of things to you if you do not wish to pay toll to his brothers; just as you like, you know, but you had better be wise."

We paid, but perhaps it was not enough (?); anyhow, they had hardly cast off from us when we tried to make the second curve, and completely failed. Now why was this? Probably the old man, with long experience of the river, had known that this particular corner, round which the Nile flows South for a short distance, instead of North, is specially hard to navigate with the wind the wrong way, and therefore it was easy to prophesy that some harm would happen somewhere, and as these light breezes

are so very variable, it is quite usual to get a little more breeze a few hours after paying up! ! Cunning old chap.

But is there no Providence to shape our course, breeze or no breeze? Assuredly there is. Listen to the sequel. We were bound for Qena, where we hoped to spend the week-end, but, having to come to a dead stop, we decided to row to the bank and tie up, knowing no one there. Going ashore, we found a village, with another near by, and walked into the village square, followed by the usual crowd of ragamuffins. A kindly Copt took us into a "kuttab" (usually called "mosque-school," but this one was mostly attended by Copts). It was entirely in the open-air, with the most primitive furniture ever heard of. One of us took first turn in preaching the Gospel message (hurriedly, for sunset was almost upon us), then the other followed with a simple colloquial talk upon John iii. 16: "He so loved the world that He gave . . . that whosoever . . ."

Sunset having fallen, we were going back to the boat, but men came forward and suggested that there were many more who would have liked to see us, but they were away at the mourning (or wailing) ceremony at a Coptic Deir * a mile away. We decided to go and speak to them there, and on arriving found the Church crowded with people, all wailing upon the floor. They were all bewailing their dead who had passed away during the past year. I would have tried to speak, but the guide pointed out that the noise was so distressing that no one could hear a word. Then they took us to a sort of side-chapel where others were praying by the aid of lighted wax-tapers. They lit more for us, and held them so that we could read the Word to them, and both Acheson and myself had a fine opportunity of preaching on the hope in Christ (1 Cor. xv.). Most of these opportunities in the East are sprung upon one so suddenly that prepared sermons are discarded, and something red-hot, suitable to the moment, has to be improvised. So in this case. Lots were passing through, and all were mourning their dead, and broken hearts are readily reachable.

Making Friends Quickly.

We had not, even then, finished with the results of being "held up by the wind." Getting off early next morning, a light breeze served for a time, but it became apparent that our progress was too slow to reach Qena by Sunday. In fact, as we crawled along, being towed by three men on the bank, with the assistance of a light breeze, we had to make the decision to pull up at Dishna, if we could get so far after sunset. We did reach that town, but only by 8 p.m., *i.e.*, about three hours after sunset. We lost no time in tying up and walking to the village, thence to the railway station, to inform the next post-office to forward our letters here. The assistant station-master being on duty, at once chummed up to us and said, as though it was a matter of course, "Please be at the Coptic Church to-morrow morning at eight o'clock." We took this as guidance, for neither of us had been there before, nor knew the speaker. Apparently he had seen the house-boat before, or heard of it.

* Monastery.

On Sunday morning we went to the post-office to inquire about the Church, and found that the postmaster was one of the members of the Evangelical Church, of which there was no branch in Dishna. By the time we got to the Church the Coptic service was nearly over (they begin, usually, soon after daybreak), and when he saw us, the friend of the evening before stepped up to the priest and whispered to him that we had come to preach. The result was that not only did I preach a Gospel sermon in the morning, but Acheson was invited to preach another at a specially-arranged service in the afternoon.

Demand for our Tracts

After the service we displayed our free tracts for a few moments, but had to withdraw the offer, for the people surged around us too thickly, and were ready to pull us off our feet in order to get these booklets. (That is why only missionaries are available to distribute tracts in quantity—they can withdraw the offer without offending, and even order people away when they surge round too much for public order, resuming again, of course, as soon as things are quiet again. Evangelists would not always be listened to. The demand is extreme, but much tact is needed).

In order to give pause, as well as feed the lambs, I got the people to throw down matting or cloaks on the stones of the Church court, and collected the children in front of me, with all the parents standing round the outer fringe, and gave them yet one more address, this one upon "Sunday-School" lines. The text was memorised and the chief points learned over and over again. At last we let them go and resumed our distribution of tracts.

During the afternoon, Miss Walker, who was travelling with us in order to work among the women, held a special meeting for women and girls, with a large and appreciative audience.

Then came the fifth and best meeting. As the postmaster was a Communicant of the Evangelical Church, but with no means of help in that town, I was asked to arrange a special address upon the Spiritual Life from the first chapter of Colossians. The P.O. clerk came with his chief and several others, also a well-dressed Muslim Effendy, whom we did not know. After the service was over we had the rather unusual experience of a Muslim saying that he had been touched by a subject admittedly special to Communicants, and asking for more teaching by means of books to read after we had left. Mr. Acheson supplied him with a nice copy of the New Testament, and with a copy of what is perhaps the best book for Muslim inquirers—Dr. Tisdall's "Key of Mysteries."

And after the day was over—just one of many similar—we sat around and reviewed the course of events, and how God had so over-ruled the matter of "the wind not permitting," and had given us a splendid time in a strange place.

With the Luxor Colporteur.

When we reached Dendera we found, standing on the shore waiting for us, our old helper, Bulus Malaty, whose colportage district is twice the size of the districts of other men, merely

because he does practically twice the amount of work. At Dendera he had conducted the service in the Evangelical Church the day before, in the unavoidable absence of the pastor. When we went on to Qena, he went round the town with me to gather our congregation, and we succeeded in getting together sixty young men to hear what was practically an hour's lecture upon "Causes of Failure" (a bit rough on them, coming from an Englishman, just now).

At Qus, where Bulus resides, I visited his wife, and found much the same state of things as elsewhere. The result was that the Joint Colportage Committee met, after my return, and decided that the men *must* have more financial help. As a matter of fact, it was about five years since I visited Bulus' home, as it has been so difficult to get so far during the war (about 450 miles away).

We also had a good time at Luxor (the "Mecca" of Egyptologists), where the pastor invited me to speak to the Sunday morning congregation. Bulus, our colporteur, also took me visiting, as he has not only friends, but actual relatives, in all the country round. And he, and his wife, were very hurt at my not being able to stay with them in their house as their guest: the main reason for my refusal being that they had used up all the corn given to them in the spring, and were only with great difficulty buying village bread, and to have to cook me a meal (with meat or chicken, one being as dear and as hard to get as the other) would have been a hardship indeed; so for once I preferred to be a Christian rather than an Oriental in etiquette, specially as the wife's health was quite unequal to cooking a meal at all.

How I appreciated the kind hospitality shown by Miss White-side, on the occasion of the national (American) celebration of "Thanksgiving Day." Just one happy day off.

What do the Muslims Want?

Some may be interested to hear of a conversation I had with an educated effendy on this journey. Things got rather critical on the Fall of the Ministry, and I thought it well to telegraph to my wife that, though perfectly at peace up there, yet if she in any way needed me, I could catch the all-day train down, if I heard from her while the boat was near a railway station. The clerk took the message, and another effendy, with several newspapers, got into conversation about the political crisis.

We talked for over half-an-hour, and I cannot reproduce all we said, but the gist of his remarks was to the effect that even if I could produce for him a "Policy" that would give the Egyptians practically "Home Rule," *that* would not meet the case. Nor even the complete withdrawal of the British troops. "Complete Independence" meant to him (perhaps personally) merely the "Independence of *Islam*," not the independence of Egypt. He said, very bitterly, that the Muslims were "masakeen" (poor miserables), and when I asked what they had to complain about, he referred to the probable expulsion of the Turk from Constantinople, finally hinting that even that was not the great thing. What was the thing he feared? It was the loss of the Caliphate (vice-regency of the Prophet Mohammed). He wanted the Caliphate reserved for *Turks*, merely, I think, because he felt that it

was vanishing away. "Pan-Islam" was to him the only possible hope, and even then, he felt that Islam was on the down-grade, and that any other Caliph (Khalifa) would be a puppet of some great power, and he felt the prestige of Islam to be in jeopardy. And to the sincere Muslim it is a paradox and an impossible position to receive patronising "protection." His position is—Rule the world, or die fighting for it.

Relations with the Coptic Bishops.

There is never any need to discuss relations with *Evangelical* Churches, for are they not all the product of the missions working in the land, and are they not one with us in praying, "Egypt for Christ"? (Not that they have all got faith to evangelise the Muslim population, which is 90 per cent. of the whole country—that by the way). But as to the Coptic Orthodox Bishops (or Archbishops, as most of them are, literally, though without the influence of Archbishops, as we understand the word), their attitude has been a difficult one, in many instances in days gone by, and even now one of them shows little sign of change. But I can only speak as I find, and certainly I have had some interesting talks with those in Upper Egypt. At Qena the Bishop was outside his house when we arrived, and waved salutations to us, and was quite cordial. Of course, he could not resist the "dig" at us: "Now did I not tell you last time you came that you would get larger results if you confined the energies of your mission press to the Christians and let the Muslims alone?" Ultimately he promised that some day, when in Cairo, he would follow the example of his brother of Abu Tig, and visit the N.M.P.

The one newly-appointed to the Fayoum is "Bishop," not Metrân, his diocese being poorer, and having a fewer number of Copts in it. Here I had a pleasant visit, with the curious result referred to below.

On my way up to the boat I had some time at Minia with the colporteur, and went with him to visit the Metrân, and as a direct result, even without being able to see the Bishop, the colporteur sold six shillings' worth of our books in fifteen minutes. Of course, as he was very careful to explain, he could not do the same without me.

At Dendera, the Coptic priest, who has regularly bought our books from the colporteur, took us over his Church, and then suggested that we all pray with him there, in a simple extempore prayer for God's blessing. He showed us more sympathy than this, but I have said enough.

All this is interesting to me, in light of the appointment of the committees by the Archbishop of Canterbury and the Primate of Athens at Constantinople, Jerusalem and Alexandria, to study the problem of closer relations with the *Greek* Orthodox Church, of which the Coptic Orthodox Church is an off-shoot.

Lord Radstock in the Fayoum.

On my way Northwards I visited the rest of the colporteurs, among them the one who works in the oasis of Fayum, a province containing over 200 towns and villages, small and great. Unfortunately, the riots of last spring had a weakening effect on the Fayum colporteur, and he has got tired and discouraged.

I stayed with the pastor of the Evangelical Church, as the Calloways had with them as guest for a few nights our great, warm-hearted friend and evangelical preacher, Lord Radstock. He was at that time touring the country, holding meetings in selected centres in connection with the special evangelistic campaign promoted by the Laymen's Movement, of which our friend, Sheikh Mitry, is the energetic secretary.

Remarkable meetings were being held, and in spite of the political situation, the Governor, Sub-Governor, Commandant of Police, and other provincial officials all attended the service and listened to "The Lord's Message." (In olden time, Lord Cromer used to be called "Al-Lord," but it seems as though Lord Radstock will soon be as well known). But what a remarkable good opportunity to reach a class never touched by colporteurs, and very rarely indeed by missionaries and pastors.

The only fly in the ointment was the refusal of the Coptic priest to invite Lord Radstock to speak in his Church; that being due to fear of the Bishop. That is one reason why I decided to pay the visit next morning. When I offered, as a special gift, a copy of Menassa's "Bible Handbook" (full of most excellent teaching), the Bishop was quite interested, not only in the book, but in the fact that a young preacher of his own Church was co-operating in this way. Within three weeks of my return to Cairo, Menassa Effendy received and accepted an invitation to hold a week or more of special services in the Coptic Church, Fayum. So, after all, though the people of that Church were not allowed to hear the message from the lips of Lord Radstock, they got an equally earnest Gospel appeal from another voice (if I am not mistaken in my young friend's readiness to redeem the opportunity). He afterwards wrote me that he had had a refreshing time there, and had taken our colporteur and introduced him to the Copts.

* * *

May I take the opportunity of thanking the Ladies' Missionary Society of Omaha Presbytery, U.S.A., for their kind donation to our work, which paid the expenses of my twenty days' trip, with something over. LAUS DEO.

A. T. U.

Nile Mission Press, Cairo.

15th Anniversary of Nile Mission Press.

FROM AL-HUDA.

(Translated from an Arabic Paper).

WHILST in Sharia Suleiman Pasha, Cairo, on Tuesday, 3rd February, at half-past four, I saw a number of ladies and gentlemen making their way to the Y.W.C.A. Hall. I entered with them, and found the chief missionaries of Egypt and others of various nationalities. They gave me a hearty welcome, handing me tea and cake. Soon we adjourned to the meeting room.

The Right Reverend the Bishop of Khartoum, who occupied the chair, announced as the opening hymn, "O God, our Help in

ages past," after which the Rev. Col. Walkey, A.P.F., read Psalm lxxviii. 7-11 and 28-35, and Khalil Eff. Rizq, representing the Egyptian Staff, offered prayer.

Mr. H. J. Weaver, Business Manager, was the first speaker. He showed by statistics how the work had developed from 22,158 tracts and books distributed in 1905 to 188,032 Arabic and 331,907 English—in all 519,939—during the past year. During the first year 2,291,600 pages of Evangelical Arabic literature were printed, but during the last one 15,110,270 pages.

Mr. A. T. Upson, Literary Superintendent, spoke next, upon the translations made to other languages, such as Chinese, Urdu (Hindustani), Pushtu, Turkish, and described the circumstances under which such work had been done. He also showed how, by the Providence of God, the N.M.P. was the link between generous America and needy China.

The Rev. Canon Gairdner, Chairman of Publication Committee, then offered prayer.

"Crown Him with many crowns" was then sung.

Miss Padwick, Secretary of the Junior Department, compared the beginnings of Arabic Christian literature to the beginnings of Christian arts in the catacombs of Rome, work crude maybe and inexperienced, but with something vital to say about the new life in Christ, and therefore with the germs in it of the great art of the Christian centuries. She challenged the audience to take their part in the enterprise of the N.M.P. workers (even though their efforts might seem as crude as those of the artists of the catacombs) to give the great Arabic language a still greater future by using it to express the unconquerable life of Christ.

Sheikh Mitry, of the Junior Committee, then spoke. After giving his reasons for speaking in Arabic, he took for his topic, "How can Egyptian Christians co-operate in the work of the N.M.P.?" He likened the Press to a factory, producing food and clothing, the need being to supply it with raw material; then to an educational institution, teaching true independence and self-respect, but this needs our help in the publicity department; and, finally, he likened it to a campaign against ignorance and evil, but an army needs munitions, and these are prayer and gifts.

The Chairman then spoke on the importance of this work as affected by some of the results of the war. He then closed the meeting with prayer and gave the Benediction.

"A VISITOR."

News from Jerusalem.



HEY tell us this year will be remembered as "the Year of the Great Snow." For many days Jerusalem lay buried under a great white sheet of snow. Before we knew, it was upon us thick and deep for miles round. Many had never seen snow before, and this was their first experience of it. Canon Waddy, of the Cathedral staff, organized relief parties, and many wanderers who were lost were brought back into safety. Soup kitchens were opened, and all was done that could be done to relieve the distress, which was very great. Shops were shut, ours amongst them, and it

was some time before we were all at work again. Then the sun came out, and a thaw set in, and the snow was over. Just before the snow, we had been given possession of the little adjoining shop which we had taken some months ago. The old tenant gladly accepted compensation and handed it over to us. This has been a great comfort, as we now have the three rooms together. The front shop facing the main road, the back shop facing a side road, and the store, which we hope also to make into a Reading room. The first thing was to whitewash and paint and repair our premises, and we are gradually getting all into good order. Meanwhile we have a beautiful supply of pictures and books—English, Arabic, and Hebrew; also wall texts in English and French—and many small coloured texts in different languages sent us by the Illuminated Text Mission. From the first we have received kind help from the Mildmay Mission to the Jews, who gave us half the rent of our shop for the first year, and have promised it for the second year. They have also given part of our Manager's salary. For this help we are very grateful. It has aided us in our first days, which were bound to be difficult ones. Our hope is that both Jews and Moslems may be more ready to come in at our side entrance, where they will not be in full view. Our colporteur, Samuel, reports that he is welcomed by the Moslems, and sells to them, but not yet to the Jews. These will, however, accept Hebrew and English tracts and Gospels. We received a number of tracts from Mr. Blackstone, of Los Angeles, and 2,000 marked Gospels of Saint Matthew from the Chicago Hebrew Christian Mission. Samuel gives these away freely to the Jews, and they take them. We shall probably have chiefly to give to them, as they are slow to spend money on books.

We have also received large help from the Milton Stewart Committee for the support of colporteurs. For this we are deeply grateful. Mr. Forder is shortly coming out to take charge of this part of the work. We hear from the British and Foreign Bible Society of the great welcome they get wherever they sell Bibles and portions in different parts of the country, and we believe we also shall find an open door and a welcome. The Moslems far out-number all the rest of the inhabitants put together, and they are more responsive now than they have ever been. They are drawing to the Christians in a remarkable way, caused by their joint dread of the Jews. A demonstration took place a few weeks ago for the purpose of protesting against Jewish occupation and the feared Jewish rule. Thousands of Moslems and Christians (Roman Catholics and Greek Church) joined together to say they would not have the Jews here. It was a real deep-seated terror of losing their land and their homes, and of being placed under the rule of the Jews.

We give an extract from the "Jerusalem News" relating to the way the Chief Administrator dealt with the matter:—

Jerusalem, Friday, March 5th, 1920.

GENERAL BOLS ON BRITISH POLICY WITH REFERENCE TO PALESTINE.

(From the Arabic paper "Meraat-Al-Shark," Jerusalem.)

"The Zionist question now being the topic of the hour, and General Bols in his recent speech at Shechem (Nablus) having

removed the veil from this subject, we thought it desirable to secure a true version of his declarations, and therefore sought an interview with him, which he gladly gave us, authorising us to publish the following :

1. The Entente Powers, with America and France at their head, have already endorsed the giving to the Jews of certain rights on Palestine and have also approved the Balfour Declaration, which states that Palestine shall be a National Home for the Jews, providing this will not affect the religious, civil or political rights of the inhabitants in any respect.

2. England will organise the Zionist immigration within limits and certain conditions and with effective supervision, in order that this immigration shall not injure the economic situation of the country.

Gen. Bols added that Dr. Weizmann had informed him that the Zionists would not send any Jewish immigrants into the country unless they were workmen, professional men or wealthy people, in order that they should not be a burden on the inhabitants of the country. The people will benefit from their knowledge and agricultural, business and economic experiences, but this immigration will not begin until the land is fit for it.

3. The Government will protect to the utmost the ground of the fellahin, and not allow any man to sell his ground unless this is necessary.

4. A strong Government will control the country in accord with justice and guard the rights of the inhabitants, so that the strong will not oppress the weak.

5. The Entente Powers have no intention of founding a Jewish Government in the country—the inhabitants of the country will rule themselves. Laws will be fixed according to the statutes, which will be drawn up by the assembly chosen by a majority vote of the people. The Government is at present dealing with the guarantees for the rights of the inhabitants, and henceforth will prepare the inhabitants to be fit for self-government, will endeavour to appoint a large number of them to high posts, and make them familiar with affairs of the Authorities and with government by righteous, progressive and well-intentioned rulers.

In reply to a question as to the important matter for which Mr. Herbert Samuel had come here, Gen. Bols replied :

Mr. Herbert Samuel is an English official, who has come to help me to organise financial matters and the future administration; there is no connection between his coming and matters affecting the Zionists.

We enquired about state lands, pointing out that the Government must not forget that most of these lands were robbed from their owners, being sold by compulsion, and Gen. Bols replied :

The question of the sale of these lands will not be settled until a new land survey has been made. The Government has already appointed a Committee to which it will give this work. All claims which the fellaheen may make regarding these lands will be placed before the Government, which will judge them justly and uprightly, and no injustice will be done to any one. On the contrary, every one oppressed will receive back his rights. The

inhabitants may be assured that the Government is well-intentioned towards them and holds only the scales of justice in its hands. It will smite the hand of the oppressor with an iron staff, and the inhabitants will live in happiness and comfort without sorrow or anxiety."

It was hoped that this reply would relieve the people from their fears, and that quietness would result. Far from this, another demonstration was organized to protest against General Bol's speech. They now claimed the rule for the Arabs, and there was a good deal of unwise talking. We hear that no further demonstrations will be allowed. One incident which was seen and heard by one of our workers was a striking change to former times. A Moslem put his arm round a Christian and said that henceforth they would be friends. "We will surround the Cross with texts from the Koran." Although this is far from our thoughts, yet the kindly feelings which have arisen between Moslem and Christian may lead to better things. As a contrast to this we turn to the Jews, and seek to know what they are feeling towards us, and how far a friendly spirit will prevail.

At once we are up against a stone wall. We ventured to plead with one of the leaders, and explained to him why we could not agree to their desire that missionaries should cease their work. "We believe we have the way of eternal life, and we want the Jews to have it." "Yes," he said, "I understand; you are like a mother who is very desirous her son should walk in the right way, and she continually speaks to him about it, but the son wishes to think for himself, and does not want his mother to interfere with him." He added, "My Bible ends with the Old Testament. I have the New Testament, and I know it, but it is nothing to me; and with regard to Jesus Christ, He never comes into our minds at all. We never think of Him." He then said that their Rabbis had forbidden the butchers to supply meat to Dr. Wheeler's Hospital. We told him how contrary this was to our belief in liberty.

In an article which has appeared in the Jewish Magazine, "The Palestine Weekly," they urge a friendly relationship between Jew and Christian, on the understanding that each leaves the other alone. The Jew will not interfere with the Christian's religion, and the Christian will not interfere with the Jew. This is what they are aiming at now, and they want the Government to support them. On the other hand, we hear that the Bible Society is quite sold out of Hebrew Bibles; and if we had a supply ourselves we should quickly sell them. It looks as if this is the way to take, to have a good supply of Hebrew Bibles and Testaments, and sell them throughout the country.

When you see the carriages loaded with Jews newly arrived, with a sort of ecstasy on their faces at having actually reached Jerusalem, your heart goes out to them, and you long to say to them in the words of Isaiah, "Behold your God." We cannot say, "Comfort ye, comfort ye," until they have by faith looked on Him Whom they have pierced, and have yielded themselves to Him. May that day come soon!

A. VAN SOMMER.



Annual Report—Postal, C. & C. Christian Association, Egypt Branch, 1919.

IN spite of all the difficulties of this most troublous of years (far worse than any of the war years), our little magazine has been well appreciated; in fact, we have heard more commendation than before. An evangelical pastor, on seeing it for the first time, wrote to ask that he might receive it regularly on account of its spiritual tone.

A young Coptic (Orthodox) preacher has lately written to say that whilst holding special evangelistic services in a country Church he came into contact with one of our members, and they discussed the magazine, eulogising the religious zeal of those who came to work for the uplift of the Egyptians (even though they came from "perfidious Albion," so hated these days), and wound up by asking why the Egyptian could not run such a paper themselves? Why not, indeed—my husband has more than once adverted to this in his articles, and appealed for help.

The financial aspect is becoming increasingly difficult, for, on the one hand, how awkward it is to ask *Egyptians* these days to pay up back subscriptions to a magazine run by the *English*; and, on the other, the estimate for printing the magazine for the next year (1920) is forty per cent. higher than in 1919. That is not the only difficulty: Habib Eff., the N.M.P. translator, used to act, in an honorary capacity, as magazine clerk, and without such clerical help we could not have gone on. He has, however, just left us for a less exacting post, one in which he will not be bound to fixed hours in the afternoons (he is a Government official in the mornings).

Mr. Upson finds it much more difficult to get out itinerating among his colporteurs, as his own literary work has greatly increased. He has, however, managed to get some of the colporteurs to collect subscriptions for us, giving them a small commission for doing so. There is a special reason why they are glad to do this—that it introduces them to new friends, and gives them a sort of right to make themselves and their books known to strange postmasters and clerks. Each of our colporteurs has received a copy of "Al-Bareed," issue by issue, as a help to his own life.

The amount hitherto received from England has been £4 per year only, but if we are to go on it must be increased, everything being nearly treble the price in Egypt. Even then it provides nothing for advance in Palestine, where the Nile Mission Press has a bookshop and a printing-press.

One subscriber, a converted Mohammedan, now a baptized Evangelical, does good work by his influence over the officials of the State Railway, in which he has risen to the responsible post of Ticket Inspector—responsible in a country in which so much cheating goes on. When my husband was travelling down from Luxor a month ago, he was delighted to see him board the train for official inspection, and they were soon engaged in spiritual conversation. Said the convert: "Sometimes I am at M, sometimes I sleep at A, but, wherever I am, I am delighted when I can get to a religious service, and sometimes we get up an

evangelistic service of our own. In any case, please excuse me from paying anything as a member of the P.T.C.A., for I do not have time to read the magazine; I wish to continue to receive it, entirely in order to give it to others as the way opens." What could one say?

I close with one typical extract from my husband's report of his last colportage inspection, showing how our magazine, "Al-Bareed," and his friendship with the post-office officials might dovetail in with the other work.

"The postmaster of Balyana proved to be the one who first came to my wife, years ago at Fairhaven, to point out to her that an Arabic magazine would reach far more men and be much better understood than an English one. However, like many another promising young Christian these days, his head was full of politics, and of the downfall of the Prime Minister, just occurring, with echoes of the wild rumours as to what would happen to someone higher up than the Premier, if Milner actually landed. As there was no other opening, we had to seize the available one, and so started a discussion upon 'the necessary preliminary to self-government,' *i.e.*, self-control. How could that be obtained? What was the one thing needful to the Egyptian patriot? Answer,—Character. How could this be developed? This of course led up to Christ's Redemption of us and the 'Character' which is developed in us through the Holy Spirit. Then we read a chapter, and closed with prayer."

MRS. ARTHUR UPSON.

C/o Nile Mission Press,
37, Sharia Manakh, Cairo.

Books for Syrian Girls.

THE spread of Western Education in the East has borne much fruit, not all of it wholesome. The particular crop that concerns us is the creation of a reading public among the young—not a bad thing in itself, but, as experience has shown, full of evil possibilities if the right kind of reading matter be not forthcoming.

To cope with this state of things in Moslem lands, the Nile Mission Press Junior Department has come into being, and at this present time is labouring to provide healthy literature for Arabic-reading boys. It is right that the boys should come first; education has been theirs for longer, and therefore the situation is more critical among them than among girls. But we cannot help hoping that the turn of the girls will come soon, and feel in the meantime that a few words regarding their needs and tastes will not be entirely *mal-à-propos*.

One of the minor results of the war has been a greatly increased demand for girls' education in the Near East. Demand creates supply, and increased efforts are being made to supply education for girls. The present writer is working in a new school in Jerusalem, the British High School—the "Talitha Cumi" of the Jewish article quoted in the January issue of

"Blessed be Egypt" (p. 18)—where we have a few Jewesses, still fewer Moslems, and a large number of Christians of the Eastern Churches. These last stand in almost as great need of simple Gospel teaching as the others. The school affords a fine opportunity for studying the requirements of the girls of Palestine in regard to books, and the following remarks are based on the writer's own observations and on conversations with those who know far more of girl life in this country than she does.

Suitable Arabic books for girls are chiefly conspicuous by their absence. And one wonders sometimes what will be the result of training these children's minds, and giving them a taste for pursuits other than those that satisfied their mothers, when we have to turn them out in surroundings where these tastes cannot possibly be gratified. True, we teach them English and French, and introduce them to some of the masterpieces of our western literatures. But we must remember that comparatively few English people turn to the literary artists of their own language for entertainment and relaxation. How can we expect our classics to hold the place in the lives of Syrian girls, which in our own case is filled by healthy books of a less lofty order?

Their reading while still school-children is as much a matter for anxiety as their after-school requirements. For, as already said, Arabic books for girls are not. But the craving for stories is there. "Tell us a story," is an oft-repeated plea, put forward by big and little girls alike. Anything will do, but after the story has been told, in the simplest English possible, comes a further petition, "Now tell us an Arabic story!" There is a good deal of malice in the request this time, for the storyteller's Arabic is limited to the names of a few household articles, as the children know right well. But there is a serious intention too. It is as if they would say, "You are very kind, no doubt, and we are grateful enough to you. But all your stories are in a foreign tongue. Why are there no stories in our own language?"

It is a matter of continual surprise that these story-loving children should know so few stories. We have been taught to regard the East as the home of stories; many of our oldest friends, such as "Bluebeard" and "Ali Baba," are Eastern tales. Yet our boarders never heard of Bluebeard till last Christmas holidays, and their gasp of horrified delight at the contents of the forbidden room was sufficient evidence of their interest and appreciation.

Certainly when we come to consider the type of story that appeals to these girls, fairy tales must be given a place in the front rank, provided they are not too fanciful. For we have to do with rather matter-of-fact young people, who, while they have no objections to the marvellous, do not take kindly to the dainty, butterfly type of fairy. Indeed, it is difficult to make them understand that a fairy is ever anything but a malevolent sprite, in league with the powers of darkness. Still, the welcome accorded to "Red Riding Hood," "The Three Bears," and "The Three Little Pigs," testifies to the appeal of the old-fashioned fairy story.

Another class of tale that finds a ready hearing is the fable, for our girls do not at all resent a story with distinct moral teaching. They are readily interested in ethical questions—surely an encouraging trait for those who hope to mould their ideals and

direct their aspirations by means of literature. This interest in moral questions appears also in a liking for allegory, provided it keep fairly close to everyday life. Taking the two great English allegories as types, the type of the "Pilgrim's Progress" appeals to our children far more than that of the more imaginative "Faerie Queen," simply because Bunyan draws more directly on ordinary human experience than does Spenser. In fact, literature addressed too much to the imagination appeals little to these girls. For this very reason it might be well to try and develop the imaginative faculty in them by means of stories of a more fanciful type, but such would not receive as immediate a welcome as those with a direct human interest.

Leaving the domain of obvious fiction we come to that of the true story and the story that might be true. The first question asked about a tale of ordinary life is always, "Is it true?" True stories, whether of adventure, heroism or history, are eagerly listened to. And certainly it seems that in the large number of true tales of lasting worth we have the raw material for literature of absorbing interest to the girls of the East. The writer once gave some account of Wallace and Bruce and the Scottish Wars of Independence to some of her Syrian colleagues, and the comment on it was that it was as good as a novel. But besides the interest of such stories, they would be of real value to these Eastern girls, not only by setting before them the example of noble lives, but by giving them a true conception of heroism. How necessary this is may be gathered from an essay by one of our girls, in which she stated that Roland did not die a hero's death, because he died defeated. May it also be suggested that stories of the intelligence and faithfulness of animals might serve a good purpose in inculcating kindness to animals in a land where the services of the R.S.P.C.A. are badly needed?

One of our greatest problems arises when we turn to the story that might be true. These should of course be drawn from the child life of the East; but then comes the question, Who is to write them? Will a foreigner ever penetrate far enough into the home-life of these girls to write about it with sufficient *vraisemblance*, or must we await the rise of native writers? Perhaps the easiest type for a foreigner to handle would be the school story, where the scene would be laid in a mission school; but we do not want to be satisfied with that.

The greatest difficulty is not that of the kind of poetry required, but of the language in which it is to be presented to the girls. Some of the older ones may be able to understand the classical Arabic to some extent; but, as far as the younger children are concerned, their books might as well be written in Greek. And the mere idea of writing the colloquial is greeted with derision. Times and again, on asking our Syrian teachers how to write some Arabic word, we have been told, "Oh, we never write that, it is a common word; when we write we say (something quite different)." One little incident may serve to illustrate our difficulty. Our Scripture Union members, even those who are backward in English, nearly all preferred to have their cards in English, because they find it easier to understand the Bible in English than in Arabic.

One final word, concerning the goal to be kept in view when

the time comes for girls' literature to be taken seriously in hand. While it is important to fill the minds of these Eastern girls with every thought that is true and pure and of good report, yet unless their reading will help them to a knowledge of Him Who is altogether lovely, all efforts on their behalf will have failed. Pray for these girls of ours, who often have an inheritance of undisciplined character to contend with as well as an unhelpful environment; pray too that the weapon of a truly Christian literature may ere long be brought into action in the struggle to win them for God.

MARGARET MONRO.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date 1920.	Receipt No.	£	s.	d.	Date. 1920.	Receipt No.	£	s.	d.	Date.	Receipt No.	£	s.	d.		
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"BLESSED BE EGYPT."

Date. 1920.	Receipt No.	£	s.	d.	Date. 1920.	Receipt No.	£	s.	d.	Date. 1920.	Receipt No.	£	s.	d.
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" "	9693	..	10	0	" "	9738	..	1	2	" "	9784	..	5	0
" "	9694	..	1	3	" "	9739	..	2	2	" "	9785	..	2	6
" "	9695	..	1	8	" "	9740	..	1	8	" 20.	9786	..	10	0
" 17.	9696	..	2	6	" "	9741	..	10	0	" 22.	9787	..	5	0
" "	9697	..	2	6	" "	9742	..	8	4	" "	9788	..	2	7
" "	9698	..	2	2	" "	9743	..	8	0	" "	9789	..	11	9
" "	9699	..	1	2	" 3.	9744	..	10	0	" "	9790	..	3	6
" 18.	9700	..	2	6	" "	9745	..	1	0	" 23.	9791	..	5	0
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" 19.	9702 Special	80	0	0	" "	9747	..	4	0	" "	9793	{Special	100	0
" 20.	9703	..	5	0	" "	9748	..	8	4	" "	9794	{Scotland	8	18
" "	9704	..	2	6	" "	9749	..	9	2	" "	9795	{Scotland	6	11
" "	9705	..	1	10	" 4.	9750	..	8	4	" 25.	9796	..	10	0
" "	9706	..	1	0	" "	9751	..	5	0	" "	9797	..	1	0
" 21.	9707	..	100	0	" "	9752 Special	5	0	0	" "	9798	..	1	0
" 23.	9708 Special	10	0	0	" "	9753	..	10	0	" "	9799	..	18	4
" "	9709	..	5	0	" "	9754	..	10	0	" 30.	9800	..	5	0
" "	9710	..	4	8½	" 5.	9755	..	2	6	" 31.	9801	..	2	6
" 25.	9711	..	4	2	" "	9756	..	7	6	" "	9802 Special	4	12	3
" "	9712	..	1	8	" 6.	9757	..	10	0	" "	9803	..	12	6
" "	9713	..	8	4	" "	9758	..	5	0	" "	9804	..	1	6
" 26.	9714	..	2	6	" 8.	9759	..	2	0	" "	9805 {Special	74	7	9
" "	9715	..	8	4	" "	9760	..	3	4	" "	9806	..	71	6
" "	9716	..	5	0	" "	9761	..	10	0					
" "	9717	..	2	6	" 9.	9762	..	1	0					
" "	Bank Interest	15	11	0	" "	9763	..	1	0					
" 27.	9718	..	15	15	" 10.	9764	..	4	0					
" "	9719	..	1	1	" "	9765	..	2	6					
" "	9720	..	10	0	" "	9766	..	1	0					
" "	9721 {Special	5	0	0	" 11.	9767	..	2	6					
" "	9722 {Scotland	19	2	6	" 12.	9768	..	2	0					
" 28.	9723 Special	1	0	0	" "	9769	..	10	0					
" "	9724	..	4	12	" "	9770	..	1	17					
" "	9725	..	3	6	" 13.	9771	..	2	6					
" "	9726	..	5	0	" "	9772	..	8	4					
" "	9727	..	10	0	" "	9773	..	10	0					
" "	9728	..	8	6	" "	9774	..	10	0					
" "	9729	..	10	0	" "	9775	..	2	6					
" "	9730	..	2	6	" 15.	9776	..	1	0					
" "	9731 Special	1	0	0	" 16.	9777	..	2	2					
" "	9732	..	10	0	" 17.	9778	..	6						
" "	9733	..	3	4	" 19.	9779	..	8	0					
" "	9734	..	12	6	" "	9780	..	2	0					
" "	9734	..	10	6										

General Purposes—

Amounts already acknowledged ..	1404	6	5½
As above ..	500	9	5½
	<u>£1904</u>	<u>15</u>	<u>11</u>

Special Purposes—

Amounts already acknowledged ..	904	13	9
As above ..	1793	15	0
	<u>£2698</u>	<u>8</u>	<u>9</u>



BLESSED BE EGYPT.

October,
1920.

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, 1920.

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A. VAN SOMMER.

PICTURES. C. E. PADWICK.

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"Blessed be Egypt."

VOL. XX.

OCTOBER, 1920.

No. 83.

Editorial.

"I will do better unto you than at your beginnings, and ye shall know that I am the Lord."—EZEKIEL XXXVI. 11.

"Ye know that your labour is not in vain in the Lord."

—I COR. xv. 58.

As we look back over fifteen years of work at the Nile Mission Press, we are full of thankfulness for God's good hand upon us, and we would earnestly seek His face that He may do better for us than at our beginnings.

May He fill every part of the work with His abounding life, that it may be a well-spring for the Moslem world.

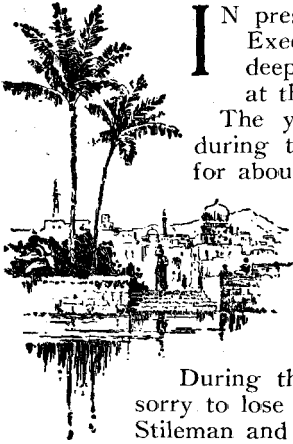
A special gift of £1,500 from America, for new machinery, is a veritable God-send. We thank Him and we thank the Donor from our hearts. Our old machinery is so worn out, that it has made work very difficult for a long time past. A further gift of £500 to help to bring out the magazine for boys is also a great encouragement.

We trust that with the re-opening of the winter season the Publication Department, and the Junior Department, as well as the Printing Works and Bookselling Department will every one begin again with renewed vigour and hopefulness.

We greatly feel the need of prayer for the continual power of the Spirit of God in our midst—prayer for all the Committees, all the workers, all the books to be published, all those who are reading. Those at home can do their part in the undertaking by *continuing* instant in prayer: by patient *continuance* in well-doing. We need more help at home in the secretarial work. Will not some unknown friends volunteer for this? We would pray in faith, in very truth, that God our Father will do better for us than at our beginnings, knowing that He has promised our labour shall not be in vain.

The Nile Mission Press.

FIFTEENTH ANNUAL REPORT.



IN presenting their 15th Annual Report, the Executive Committee wish to record their deep thankfulness to God as they look back at the work of the past year.

The year commenced in a series of riots, during the larger of which Cairo was cut off for about twelve days. The railway was up in some places for nearly two months. No communication could therefore be made with certain Colporteurs, but God's protection of both European and native workers was very manifest, and the work continued without cessation.

During the year the Executive Committee was sorry to lose the services of the Right Rev. Bishop Stileman and the Rev. E. L. Langston, but lack of time prevented their continuing to serve. The Committee will miss their valued assistance.

They have also to record the death of the President of their Australian Committee, the Rev. W. S. Rolland. He has ever shown a deep interest in the work, and his loss will be greatly felt.

The Publication Committee in Cairo remained as previously, and a Junior Committee was formed consisting of the following members :—

Rev. Stephen Trowbridge, Chairman.

Rev. A. Toop.

Mr. Arthur Steel.

Miss H. Martin.

Miss Lisa Hanna.

Sheikh Mitry Dewairy.

Ibrahim Eff. Luqa.

With Miss Padwick as Secretary.

During the year nineteen new publications were issued, as well as various Portionettes of Scripture. A full account of the literary work for the year will be found at the end of the Committee's Report, together with a classified list of these publications, and an article on the Colporteurs' Home.

Mr. Upson has thus accomplished his fifteenth year of strenuous labour for these Departments.

The Committee are glad to report that since the opening of this Training Home for Colporteurs a marked difference has been noticed in spiritual results and increased sale of books.

The Junior Department has continued its work. Miss Padwick has increased her knowledge of Arabic and passed her examinations with considerable distinction, and the Committee looks forward to a future of great usefulness for this Department. They have also approved the policy of starting a Boys' Magazine, though at the time of writing it has not yet been accomplished.

Two distinct needs were met during the past Autumn and Winter. The first when the Committee sent out Miss E. A. Wood as a Short Service Artist, and the second was the generous offer of Miss Parmiter to act in the capacity of honorary housekeeper and head of Ladies' House. It is much hoped that the Committee may have a permanent artist worker in the future.

The Jerusalem work has gone forward under the guidance of Miss Van Sommer, and the Committee agreed to recommence the work of the London Jews' Society Printing Press in Jerusalem for a minimum period of three years. An account of this work is given by Miss Van Sommer later in the Report.

During the year it was thought advisable to seek to open up Colportage work in connection with the Jerusalem work, and the Committee have accepted the offer of the Rev. Archibald Forder to supervise their work of Colportage in the Holy Land.

All the above, however, could not have been accomplished without the hum-drum work of the Printing Department. Mr. Weaver, on his return after furlough, did not find the industrial side of the work had become easier during his absence. Nevertheless, the Committee are hoping that under his continued good fellowship with the men matters will quiet down.

It was a cause of deep thankfulness to God that last March, when almost all other work in Cairo was suspended, the whole of the N.M.P. staff, numbering some 72 men and boys, attended as usual. Some of the men have now been with us since the inception of the work.

The last edition of the Nile Mission Press Guide contains over 300 distinct publications, but the Publication Committee is ever seeking to keep pace with the growing demand of the people.

It can now confidently be said that the literature has gone to every part of the world where Arabic is read and understood; to Egypt, China, India, Persia, the Persian Gulf, Palestine, Syria, Turkestan, Russia, Algiers, Morocco, Nigeria, Uganda, East Africa, Cape Colony, West Australia, Java, and even to South and Central America. The fringe has only yet, however, been touched, and it is necessary to redouble all our production.

This was known to be impossible with the present plant. When Dr. Zwemer went to America the Executive forwarded to him an estimate for new machinery and for replacing some of the old which has become almost useless after fifteen years' constant wear. The Committee hope his appeal will have success, as the matter is one of the greatest importance.

A carefully thought-out scheme is before the Cairo Committee for the free distribution of four-page "Portionettes" (Scripture Portions without comment, but so arranged that each leaflet emphasises a particular aspect of the Message of Life). Those that have already been scattered have met with a ready reception, and the Committee are hoping great things from these silent messengers. Some of the Egyptian pastors and other Evangelical leaders will help in the distribution. The Committee ask for much prayer for the sowing of the Seed of Eternal Life.

The Committee are sorry to have to record a loss of £E.622 on the Printing Department. This has largely been due to the fact that a large stock of paper had been acquired to provide for our own needs and those of the Missionary Societies. Whilst

Mr. Weaver was on furlough the price of paper fell from £2 10s. to 10/- per ream. At once our customers began to ask for reduced prices, the result being that the N.M.P. had to bear the loss.

The industrial unrest has spread to Egypt, and all Government Departments gave a 60 % bonus in addition to 20 % permanent increase in wages, and it is really a triumph of God's grace that we have been enabled to keep so many of our men.

On the other hand, the Committee place on record their thanks to God for the increase of gifts sent in at the Home Base, and also their great indebtedness to their representatives in America—the American Christian Literature Society for Moslems—for several and generous gifts to the work during the past year.

Also to the Mildmay Mission to the Jews for continued financial help towards the Jerusalem Book Depôt.

Their thanks are also due to the Committee of the Methodist Episcopal Church, South, for the support of Colporteurs in Palestine; and to the Trustees of the Milton Stewart Trust Fund for very generous support of the work in Jerusalem.

The Christian Literature Society for India still continues their kind permission for the Executive to meet in their Offices in London.

In the face of much that is trying in national life at present, when the incomes of so many are considerably reduced, it is a cause for great thankfulness that the usual subscribers to the work have still sent in their gifts, and the large number of small amounts received testify to the growing interest in prayer and effort of many. "This is the Lord's doing, and it is marvellous in our eyes."

Head Office,

Nile House, Tunbridge Wells.

LITERARY WORK, 1919-20.



OUR fifteenth year is ending; it has been one of the very difficult years from a political and social point of view, with "men's hearts failing them for fear"; yet to those of us who stayed and worked through the riots and strikes (with not even a half-day's pause) it has been a year of "perfect peace." "Lacked ye anything?" our Lord asked His disciples, and they replied, "Nothing." With food three times the cost we have been well nourished, and with clothing at impossible prices we have quite fairly well managed with what we had. While as to the Riots, one would (for choice) have rather been there than anywhere else in the world.* And more than once we have audibly praised God for the Business Manager, who relieves us of one of the most difficult of all our problems, that of the more than tenfold cost of paper.

We have done our best to cut expenses and to hold the fort, but, alas, there is such a thing as an irreducible minimum, and

* It was good to feel we were with the people during the crisis, even when threats of murder were heard around.

just as the cloth-merchant's practised eye detects the wearing-off of the "nap," so we know the sore places where we have been cutting too finely, and must stand out for more "responsible" workers, if we wish to maintain the quality of our existing work.

For we stand for great principles, certainly not inferior to those referred to in the inscriptions carved upon the Detroit Press Building: "Bearer of Intelligence. Dispeller of Ignorance and Prejudice. A Light Shining in Dark Places. A Minister of the Truth that makes men free."

Some of our Books.

The outstanding feature of this year's work has been the issue of several books of a more "important" type. Of course every pamphlet which sets forth the Way of Salvation through faith in a Crucified Saviour is important, but not all soldiers spend their time "sniping" (picking out individuals); there are often strategic forts to be captured by special raids, which demand exceptional organisation and equipment.

One such raid has been made upon the oft-quoted Muslim Objection, "We want *adilla 'aqliya* (intellectual proofs) for Christianity," and it has been difficult for the isolated worker (whether American or Oriental) to draft any such series at short notice. Dr. Zwemer came to the rescue some seven years ago, suggesting that Lt.-Col. Turton's "Truth of Christianity" might very well serve our purpose. There was a slight difficulty over the matter of adaptation—as the book is professedly written for Westerns, many of whom stumble at the very existence of a Supreme Being—and by the time that was overcome the Great War had broken out, and thus the project stood over for a time. It has now been taken up and carried through, by the consent and with the co-operation (and even financial assistance) of the original author, who has trusted me to adapt it to the needs of the East.

An important question may be raised here: Is there sufficient demand for such a book, since it sets out to address itself to *thinkers*? Now, instead of giving a mere categorical affirmation I prefer to quote two actual incidents which will emphasize the demand, more than a mere statement.

1. The publication of this book at one dollar a copy (twice as much as we had ever charged for a single book) involved us in hot controversy with one or two of our older colporteurs. One of them wrote to me a letter marked "PRIVATE," in which he levelled against Butrus, the colportage clerk, the indignant charge that he had only sent him £2 worth of Turton at a time (ten copies): "and what's the use of a paltry ten copies to me? Please issue orders to Butrus to send me at a time at least twenty copies."

2. During November I had a delightful twenty days' trip up country, and profited by the spiritual fellowship I enjoyed with Rev. J. Willard and Mrs. Acheson on the American Mission boat "Witness." At a certain fellaheen village, the old Coptic (Orthodox) priest took us into his Church and prayed extempore, asking God's blessing upon the N.M.P. work, and afterwards (wonderful to relate) attended the Evangelical Church service and listened to Acheson's message. Now why was this? It was in gratitude for the publication of Turton's "Truth of Christianity," for he had recently bought a four shilling copy from our colporteur. If

*

you, gentle reader, could project yourself into the brain-box of an Egyptian Christian you would understand why he is so grateful (yes, really grateful) for a modern book of Christian Evidences. At the very least, it provides him with a demonstration that Christianity has more arguments for it than Islam has, and that (to his way of thinking) is a great thing, for it gives him fresh zest in trying to stop the drift of his relations and neighbours from Christianity to Islam. The American Christian Literature Society for Moslems are to be congratulated upon the privilege of financing so fine a book for Moslems.

But I must pass on. One of the most acceptable books for Christians (and others) is the newly completed second volume of "What the Bible Teaches," by Dr. Torrey, the great American evangelist. The first volume has been out about twelve months, as the translation had already appeared in "Beshair-es-Salaam" (E.G.M.), but the second was delayed by the fact that the translator had so little spare time to complete his translation. However, the book was well worth waiting for, and the E.G.M. are to be congratulated upon the readiness of the people to receive it. Parts I. and II. form the first volume, and Parts III. to VI. volume two. A few copies of the whole have been bound up in blue cloth with gilt lettering (making a book of 638 pages), and are on sale at 25 piastres each (about five shillings).

Among other interesting publications is "The Life of Chalmers" ("Among the Cannibals"), which is a reprint from Canon Gairdner's magazine, "Orient and Occident." The pictures and the recorded incidents are alike thrilling, and the book is designed to give a spiritual lift-up to many a youth or maiden. It is also interesting as one of our "Biography" series, of which more anon.

"Al-Sirât al-Mustaqîm" ("The Straight Path"), by Rev. J. Takle, of New Zealand Baptist Mission, Bengal, is one of those books, originally written on the mission-field in "oriental English"—by which we mean English full of Eastern thought—which appeal to Eastern peoples and are readily translatable to Muslim languages. This is an altogether admirable book, approaching the follower of Mohammed by the gentlest and most sympathetic way.

It may interest you to know that I recently classified two years' publications as follows:—

Translated from existing European books	-	19	publications.
Specially written in <i>Oriental</i> English	-	22	„
Specially written in <i>Arabic</i>	- - -	13	„
			—
			54
			—

So that only 19 out of 54 have been translated from existing English publications, and even these have been "adapted" to our special need. All this shows that we are upon right lines. From the very beginning we have specialised in original native writers.

Work for China, etc.

We have had the privilege of working for many lands, but the one to which we have given most thought is that of China.

And this has been of Divine leading, for God uses our "Sanctified commonsense"—if sense is ever common, which is much to be queried. You see, the Moslems of India mostly use Urdu for their *Lingua franca*, whereas those of China, wishing to dissociate themselves from the Confucian neighbours, largely take refuge in Arabic, which used to be to the missionaries a "*terra incognita*." But signs indicate that some of the China Inland workers are hoping, some day, to reach the Moslems of Kansu directly through Arabic. Some have commenced trying to find time to study that "Tongue of the Angels," while others (especially Mr. F. H. Rhodes, of Chefoo), without knowing Arabic, have acted as our honorary agents, distributing, in the seventeen provinces, grants of Arabic books for Moslems.

Many of these books have been paid for by Mr. Blackstone, of the Milton Stewart Fund. His position is very simple, and acceptable to many, these awful days; it stands something like this:—"There is no post-war Millennium to-day, because the reign of Christ on earth will commence when He comes to bring it, and since we do not know how soon He may come, let us put forth redoubled energy to take the Good News to as many as possible in as short a time as possible."

But we have also been working for China in two other ways: directly by the issue of bi-lingual tracts, the English of which is suitable for translation to Chinese, while the original Arabic can be reproduced if desired; and indirectly by freely and cordially giving the use of our publications, and the advantage of our experience. The following extract from "The China Bookman," December, 1919, shows what use is being made of the N.M.P. publications for translation to Chinese:—

Booklets ready for the press are "Jesus Christ," "Death and Resurrection of Jesus Christ," "Who will Intercede?" Also three Parable Tracts "The Rejected Coin," "The Gold and Silver Caskets," and "The Redeemed Inheritance." There is also a series of selected scripture portions chosen by workers amongst Moslems in Cairo and known as "The Cairo Portionettes." There are ten of these in the press now but their production in large quantities for free distribution, though earnestly desired by workers on the field, awaits the time when funds are available, which the committee trusts will be soon.

In process of translation are "Sweet First Fruits," "Riches that fail not," and a "Catechism for Moslems" prepared by Miss Trotter of Algiers for Moslem women. These tracts have been translated for the committee by Professor Tong Ching-en under the superintendence of the China Christian Literature Council. Each issue has been sent to Moslem converts in places widely separated as Shanghai, Kansu, and Szechwan, and has been criticised and improved by the suggestions of men who are themselves familiar with every phase of Moslem life and thought.

Every Christian term is given its Moslem equivalent. In the selections from scripture the Christian term comes first and the Moslem term is put in small characters immediately following it. In the booklets the Moslem term has first place and the Christian term is put underneath it. Every issue has an Arabic text or Moslem ejaculation put prominently on the cover as is the Moslem custom. In fact everything seems to have been done to make the literature attractive to Moslems. There is nothing polemical contained in these tracts but a constructive policy is followed in the hope that by any means these Moslem brethren may be won for Christ.

To resume. Among many benefiting by our literature is Anwâr-ul-Haqq, of North India, who was trained at Cairo Study Centre. In February we sent him \$25 worth of our literature, paid for by Dr. Zwemer's Fund, as he was telling of proposed work among Moslem University students.

Death of Sheikh Abdallah.

As many of our readers know, our old friend, Sheikh Abdallah Helmy, had a second apoplectic stroke some while back, and this confined him to the house, for he lost the power of his limbs. For some two years or so he was in receipt of a small pension, which was rather hard on us, for he had only worked for us (half-time at first) from 1911 to 1917. However, there was nothing else to be done, as he was quite without any means of support, other than gifts, and month by month the war dragged on, and Syria (his home) was still out of the question. I often visited him and prayed with him; he could hear me, and his lips tried to join in "Our Father."

One night, during the worst of the riots, the old gentleman had a third stroke and died very quickly. Dr. Giffen came in on the Sunday afternoon (April 13th) to tell me that Abdallah had died very late that night, and that the body had been seized and buried in a Moslem grave so early that they had to rouse up the officials at the Sanitary Department. It was rather a shock that the widow should, after all we had done for her and for him, consent to this. Some three months later a plan was made for her to travel back to Syria; I have never heard of her safe arrival.

What is the lesson for me (and for all desk-workers) from the life and death of my late literary assistant? Simply this—if his home life had been as straight and powerful as his writings, might he not have won his own wife for Christ? She is not beyond the reach of God's arm yet, but what joy would it have been to him to have won her himself.

Recruiting.

Our enthusiastic helper, Dr. Zwemer, asked for a definite appeal for funds for specific objects to be sent to him in U.S.A. One of the chief results of drawing up that appeal has been to emphasise the need of helpers in my own department. But now, suppose Dr. Zwemer is able to raise funds for salaries, as we believe he will be Divinely aided to do, where are the *men* to help us? Would it not be well for our prayer-helpers (whom we so cordially thank) with the A.C.L.S.M. and all other donors (to whom also we tender our gratitude) to concentrate—for the moment—upon appealing for special prayer for Spirit-filled men, those able to combine intellectual equipment with spiritual experience, even though we may not see our way, for the present, to their support.

One read in the February number of "China's Millions," of the sad falling off of the number of medical missionaries in the whole foreign field, and the still sadder deduction that—in the writer's opinion—this state of things is due to the prevailing unsettlement of moral and religious thought. A little farther on, one read that Canon Burroughs—himself one of the younger "intelligentsia"—had appealed for "consecrated certainties," and one's thoughts ran on. "Those things which are most surely believed among us," said St. Luke, not nebular theories, but *certainties* most surely believed. When an earnest man faces—in indescribable places—groups of a dozen or twenty lustful, drink-madden soldiers, and manages to turn some from the error of their ways,

what is it that works the miracle? You say that it is the Holy Spirit in and with the speaker. Yes, but these men have no knowledge of what we mean by the Holy Spirit, then what is it that appeals to *them*? It is the over-powering force of the *strength of conviction* displayed by the speaker! May our N.M.P. staff ever display an overwhelming strength of theological conviction.

To use a war simile in an arithmetical formula—

AS SHRAPNEL	:	HIGH EXPLOSIVE	••	UNSETTLED	•	CONSECRATED
			••	IDEAS	•	CERTAINTIES

Give us the right men ("over-the-top" volunteers), and, Caleb-like, we will say (as in Joshua xiv. 11), "As yet I am as strong this day as I was in the day that Moses sent me . . . Now, therefore, give me this mountain." Excelsior. Let us go forward to "possess our possessions."

Are we to personate Eli or Caleb?

To cry ICHABOD, or EXCELSIOR?

ARTHUR T. UPSON.

NEW PUBLICATIONS FOR THE YEAR (Classified).

(1) Books.

"What the Bible Teaches." Vol. II. By Dr. Torrey (see above).

"The Truth of Christianity." By Col. Turton. Part I., Evidence for Natural Religion; II., for the Old Testament; III., for the New Testament.

"Jesus, the Boys' Hero."

This is the Arabic of Forbush's "The Boys' Life of Christ." Reprinted from "Orient and Occident." Very well received.

"A Handbook to the Bible." By Menassa Eff. Qummus. See the review published in a previous issue of "Blessed be Egypt."

(2) Biographical Series, and Stories.

"Life of Chalmers" (Among the Cannibals). From O. & O.

"Life of Anthony the Great." Translated by Gabriel Bey from Athanasius' famous work.

"Hind al-Ghassaniya." A reprint of the story of a godly family in the East, at the expense of R.T.S.

(3) Pamphlets and Tracts for Moslems, Jews, Copts and Evangelical Christians.

"As-Sirât ul-Mustaqîm." By Rev. J. Takle, on the relationship between God and the believer.

"Spiritual Rhymes." By Daif Gayid.

"Ta'lim Durûri." A leaflet of most elementary instructions for "mass revivals."

"Spiritual Power for Spiritual Workers." Lectures 2-6. By A. T. U.

"Christ's Invitation to Sinners." By Amin Girgis.

"The Way to Heaven." Translated by a Student of the Theological Seminary.

"A Message from God to you." Translated by the same.

- (4) **Portionettes.** No. 27—Hebrews, ch. 10.
 No. 28—St. Matthew 5.
 No. 29—St. Matthew 6.
 No. 30—St. Matthew 7.
- (5) **Zwemer Series.**
 "Peter's Gospel." A picture tract, dealing with the *message* which Peter preached. Readily accepted by Moslems.
- (6) **Trotter Series.** "The River that Overflowed."
 "Little Book of Psalms."
- (7) **Bi-Lingual Series** (for China—to be translated to Chinese, etc.).
 Tract No. 5 on "Purity," or the Outer and the Inner Purification.
 Tract No. 6 on "Al-'Akika." (Sacrifice in honour of a child).

THE COLPORTEURS' HOME.

This interesting branch of work has made considerable progress this year, in spite of riots, strikes, and various political interludes. Daif Effendi Gayid, chief-colporteur, lives in the building and has charge of the men, while such lessons as bear upon the answering of Muslim objections are given by Sheikh Iskander, himself a convert, baptised by C.M.S. about twenty years ago.

At the time of writing I have four students, all belonging to the Evangelical Church, but two of them are baptised Muslim converts, while the other two are Evangelical Copts. I have recently published in "Blessed be Egypt" some details of the kind of studies they are pursuing.

Of the two converts, the elder, Zaky, is married, and has two children, under the care of Mr. and Mrs. King, at the E.G.M. Boarding School, Ismailia. One of them is about to be baptised into the Faith of Christ. When Zaky's wife divorced him (or he, her) he brought his baby girl to the Colporteurs' Home for a week or so whilst he wrote to the ladies at Suez, asking them to receive her. They saw me about it, and gladly accepted, and on a certain Saturday they were to receive the child. Zaky, in the meantime, had become reconciled to his wife and had taken her into the Home where the two Coptic lads were, she being still a Moslem. All this, of course, without my previous permission. I soon found it all out, and had her removed to a room at Rod-el-Farag. A great deal will now depend upon the husband; if the wife sees him to be *real*, she may venture to follow; on the other hand, she may elect to stay outside the fold, like Abdallah's wife.

Let it not be thought that the work of the Colporteurs' Home will be finished when we have trained these men: not at all. There is always a possibility of some old man dropping out, then we want to get ready for training a *larger* staff, quite apart from plans for the Canal and for Palestine. And what of the perpetual need of a refuge for persecuted converts, or a home for a tired and weary colporteur? One longs to be able to report that money has come in to purchase the building from C.M.S., to lay on water, and to improve the drainage. Will you help us by your prayers?

"How shall they hear without a preacher?" And how shall they preach except they are (taught)?

ARTHUR T. UPSON.

JUNIOR DEPARTMENT.

ANNUAL REPORT, 1919-20.

Where do we stand at the end of the second year of the Junior Committee's existence?

I hope we cannot be accused of standing, for there is movement in the air. To-day there flutters from the Press a little pink-covered story, with pictures and large type, the first of its kind, a Gospel story for little girls who have only just learned to read. It is followed, in a heavier, more lumbering way, by a book for their big brothers, none other than Ballantyne's "Coral Island" in Arabic dress; and on the heels of this comes a N.M.P. edition of "The Life of Dr. Pennell," medical missionary on the Afghan frontier.

The junior committee have a collection of some half-dozen larger books and some dozen leaflets for boys and girls, all waiting their turn upon the printing machines.

For this we must thank God, since each of these represents a considerable amount of generous voluntary service from Egyptian writers and editorial helpers; and each of these, thanks largely to the generosity of American friends, has the money behind it to guarantee its appearance; and each of these comes into the world *with pictures*—for God has sent us both gifts of illustrations from Societies in England, and also the services of an artist, Miss Elsie Anna Wood, who came out to serve Moslem children in the Name of Christ.

For all this, then, we must thank God. There *is* movement. But I would not have you think we have taken more than the first two or three steps. I search my heart and wonder whether, if your junior department were to be removed, the Christians of this country would show themselves sufficiently convinced of the children's need to "carry on" and provide real children's literature without the spur of a department that exists to urge them to the task. I know that God has spoken to some of them, and from some we have had touching recognition that their conscience has been touched by the children's need. Still, these thoughts are new in the Church here, and although the first steps have been taken we have very far to go in the work of gathering together a band of men and women who will give themselves to God for this task.

The next step must be the finding and financing of an Egyptian colleague to edit children's books, for how can such work in Arabic be left entirely in foreign hands? And how can it rouse the strongest enthusiasm of the Egyptian Church while it is so?

Your infant department has so far commanded the services of a nursemaid-cum-maid-of-all-work, who is in fact, besides a learner in Arabic, the department's secretary, clerk, office-boy, accountant, editor, and general bottle-washer. There is no time or energy left for being a children's author.

A baby-department *must* have a nurse who lives for it, but now that it is started on its career we will hope for more division of labour, and if it is God's will for the leisure of mind to do some original writing.

We ask him now for an Egyptian colleague as co-editor, and for a clerk who can take some of the office routine. It is rare

to read a missionary's annual report which is *not* an appeal for recruits, and this is just one more of them. Only when you read it will you make the appeal *yours*. Will you ask the Lord, Whose will it surely is that we should feed His lambs, to succour your work by sending these two comrades in the task.

CONSTANCE E. PADWICK.

STATISTICS.

Distribution of Books and Tracts (during the fifteen years to March, 1920):—

Year.		Copies.
1905-6	...	22,158
1906-7	...	17,333
1907-8	...	17,535
1908-9	...	21,826
1909-10	...	19,313
1910-11	...	57,213
1911-12	...	52,683
1912-13	...	84,075
1913-14	...	123,243
1914-15	...	103,262
1915-16	...	133,106
1916-17	Arabic	132,941
	English (for troops)	14,000
		146,941
1917-18	Arabic	148,860
	English (for troops)	152,337
		301,197
1918-19	Arabic	188,032
	English (for troops)	331,907
		519,939
1919-20	Arabic	156,251
	English (for troops)	48,000
		204,251
TOTAL		1,824,075

Printing Statistics.—Christian Books, etc., printed at the Nile Mission Press, during the first fifteen years. These figures only include evangelical literature.

Year.	OWN PUBLISHING (Books and Tracts).		FOR OTHER MISSIONS (Magazines, Books and Tracts).	
	Copies.	Pages.	Copies.	Pages.
1905-6	47,500	483,200	173,850	2,291,600
1906-7	32,000	380,000	357,860	4,933,720
1907-8	34,500	1,442,000	384,325	5,886,820
1908-9	23,000	848,000	397,992	6,431,134
1909-10	15,900	1,310,000	756,465	7,051,540
1910-11	77,550	1,762,400	781,760	7,344,825
1911-12	98,250	3,146,000	780,485	6,850,480
1912-13	307,336	5,626,400	767,270	6,375,250
1913-14	127,750	5,902,000	146,023	5,011,672
1914-15	241,500	5,986,000	157,411	6,759,070
1915-16	140,500	5,969,054	115,600	7,139,154
1916-17	157,000	4,899,614	189,370	9,959,600
1917-18	236,250	4,240,008	544,515	13,979,308
1918-19	171,000	4,410,112	572,123	15,110,270
1919-20	160,200	4,782,664	584,250	15,249,866
	1,870,236	51,187,452	6,709,299	120,374,309

Classification of Printing (in Pages):—

	1913-14, (Pre-War)	1916-17.	1917-18.	1918-19.	1919-20.
1. N.M.P. Publications ...	5,902,000	4,899,614	4,240,008	4,410,112	4,782,664
2. Evangelical Periodicals ...	2,318,752	1,414,080	1,647,112	1,842,374	2,463,084
3. Religious Books for others ...	2,692,920	8,545,520	10,845,996	11,321,800	11,862,462
4. Religious Tracts for the Troops	—	—	1,486,200	1,946,096	924,320
5. For Y.M.C.A. Chaplains and Troops ...	—	4,605,534	6,710,492	4,224,214	2,420,812
6. Commercial ...	825,866	2,314,643	1,283,717	1,824,212	2,042,166
Total pages	11,739,538	21,779,391	26,213,525	25,568,808	24,495,508

BUSINESS MANAGER'S NOTES ON THE YEAR'S WORK.

Distribution and Sale of Literature.

Notwithstanding the disturbances in Egypt in the Spring and Summer of 1919, and the prejudice resulting therefrom, the 15 Colporteurs sold nearly 27,000 books in the twelve months.

The total sales of Arabic Literature in the year (156,251 copies) were less than in 1918-1919 (due to absence of many missionaries on furlough), but higher than those for any previous year.

A large increase in our Bookshop *retail* sales. Many native visitors in our dépôt every day—sometimes causing quite a crush, owing to the customary time spent in making their purchases!

As a result of our "Picture Exhibitions" in Cairo and Assiut, a demand created for Bible Pictures.

We have passed the 1,800,000 mark in the number of books sold and distributed (fifteen years).

With the departure of troops from Egypt the need for English tracts diminished, but we must still provide for the Regular Garrison Battalions.

Printing Statistics.

Increases in production (reckoned in pages) over 1918-19, under headings "N.M.P. Publications," "Evangelical Periodicals," ("Orient and Occident"—C.M.S. Arabic Monthly; "Beshair-es-Salaam"—E.G.M. Monthly; "Bareed al Masri"—Arabic bi-monthly; Postal and Telegraph Christian Association, etc.), and "Arabic Books for other Missions."

24,495,508 pages printed in the twelve months.

Our present equipment has reached the limit of possible production. We are anxiously, yet confidently, awaiting the news that provision has been made for new machinery, etc. (£6,500 required).

HOWARD J. WEAVER.

"The God of heaven, He will prosper us; therefore we His servants will arise and build" (Neh. ii. 20). "In what place therefore ye hear the sound of the trumpet resort ye thither unto us: our God shall fight for us" (Neh. iv. 20).

The Nile Mission Press Annual Meeting.

THE Fifteenth Anniversary of the Nile Mission Press was held at Sion College on April 30th, at 3 o'clock, when a good company of friends attended. Major-General Sir G. K. Scott Moncrieff was in the Chair. Taking the twelfth chapter of St. John, the Chairman spoke shortly on those Moslems who, like the Greeks of old, "would see Jesus." With prophetic eye the Master saw that through the Cross He would draw all men unto Him. The N.M.P. was helping to fulfil this in an increasing degree. In 1905 the publications disseminated numbered but a few thousand, they are now numbered by hundreds of thousands, scattered all over the Moslem world. The N.M.P. is not the emissary of any particular Christian Church, but wishes to spread the knowledge of Him Who is above all.

The Secretary (Mr. Oliver) made a short statement regarding finance, which showed a considerable increase over the previous year.

Mr. Arthur T. Upson, Literary Superintendent, gave the first address. Taking for his subject "*Looking ahead; or our work in the year 1920 plus x*," he referred to (1) Looking ahead EDUCATIONALLY, *i.e.*, the probable need to publish *Christian* educational primers to keep pace with the new Cairo Christian University, and to the proposed "Boys' Own Paper."

(2) Professionally. The development of the Jerusalem bookshop and to the opening of others, preferably in Syria and Mesopotamia.

(3) Financially. "He has sounded forth the trumpet that shall never call retreat."

(4) Spiritually. "The morning cometh, and also the night."

(5) Theologically. The main features of the work for some years to come will be (a) Replies to the new form of Moslem propaganda by means of (Islamic) Bible-study pamphlets (b) Commentaries for Moslems and Jews; (c) Biographies of outstanding characters in the history of Christ's Church; (d) A special new effort to meet the(imminent) attack upon the "*Deity of our Lord*," the title of our proposed book being "The Lord of Glory"; (e) Special pamphlets for China.

Rev. A. Forder (Jerusalem), whose wonderful deliverance from the Damascus prison is now so well known, then spoke.

Mr. Forder's appeal for Moslems was based upon the definite promise made to Abraham by Jehovah, in answer to Abraham's cry, "Oh that Ishmael might suffice for Thee and me."

In words full of pathos, and based upon many Scripture passages, Mr. Forder pointed out the blessing that is yet in store for the Ishmaelites. "Do you think," cried the speaker, "that a few horses, a few dozen beautiful camels, large oases of date palms were all Jehovah meant when He said, 'In blessing I will bless Ishmael'? No! Ps. lxxii. 8, 9 shows there is hope for these people. If Isa. xlii. means anything, it means that God has a purpose for these people, and the Nile Mission Press is on the right track." Showing how the Church of Christ has failed to send the Gospel to the Ishmaelites, Mr. Forder announced that "one organisation that says Ishmael shall know Him is the

N.M.P. Having lived for twenty-five years among them, Mr. Forder has had a full experience of their willingness to buy and read the printed page, and a very fair proportion are able to read in their own language. A great wide open door is there, and with the co-operation of friends we are going to attempt to give the Word to Palestine, etc.," and thus the time may have come when the things predicted of Ishmael are going to be fulfilled before our eyes.

Mr. Forder spoke of having joined the Nile Mission Press to supervise the work of Colportage in Palestine, etc. Speaking of his prison experience, he further showed the wonderful things God had done, through the Word of God, in the Damascus prison. By sending out messages by the friends of prisoners he eventually obtained copies of the Scriptures in eight different languages, and held a Bible Class each morning. Arabs, Greek priests, a Jewish Rabbi, and many others, read and learned during his trying experiences, with the result that the Bible became to them a real living message and Jesus Christ the Son of God.

Mr. Forder finished a stirring address with a quotation—

"Wherever in the world I am,
In whatso'er estate,
I have a fellowship of hearts
To keep and cultivate,
And a work of lowly love to do
For the Lord on whom I wait."

He pleaded for such a "fellowship of hearts" for the N.M.P. work.

At the close of the meeting many friends stayed for tea and conversation.

The First Year of the Jerusalem Book Depot.

IN the early days of the War, great use was made of the Nile Mission Press in Cairo, both by General Headquarters and by the manifold agencies which sprang into existence for the good of the soldiers. When the crisis was passed, and the English had not only freed the borders of Egypt, but had advanced and taken possession of Palestine, new possibilities for the future came to life. We asked leave to follow our flag and establish ourselves in Jerusalem. The petition was sent in that fateful week in September when the country was taken, and within a few weeks the answer came, giving us leave to go to Jerusalem. Early in November Mr. Weaver went there and searched for quarters. He found a suitable place for our Book Depot, and took possession at the hour that far away the Armistice was being signed, on November 11th, 1918. We could not at first get leave to send workers up, on account of the overcrowded trains, but early in March, 1919, our passes were granted to us, and in a few days the Bookshop was open. Again there was some delay in getting our books there, but by degrees, little by little, we have stocked and furnished it, and had open doors for all who would enter. The place now consists of three rooms, and we hope soon to have a fourth as garage for our motor van. We have English, Arabic, and

Hebrew books, and hope to add others. There are a few French books. The British and Foreign Bible Society asked us to undertake their olive-wood bound Bibles. Sales have varied from £40 to £80 a month. We have some stationery, and many pictures.

It was a difficulty at first to get either Jews or Arabs to enter our doors, and we felt the only way was to go to them. We had one young colporteur, Samuel, a Hebrew Christian, but after four months' trial we found the feeling between Jews and Arabs so acute that we sent him to Jaffa to do his colportage work there, under the superintendence of Rev. A. C. Martin, of the London Jews' Society. There are thirteen Jewish colonies near Jaffa, and these are visited with Bibles and books. One of the most hopeful signs among the Jews is their eagerness to possess the Bible.

Mr. Paul Gani, himself a Hebrew Christian, was the manager of our Book Dépôt at Jerusalem. We have also had the help of Mr. Kenneth Hornstein, whose father has for many years been a member of the London Jews' Society. He may shortly be leaving us to take up a post under the Administration, and we shall be needing a trained salesman. It is possible this will meet the eyes of some young man who is now in the bookselling business and would like to give himself to work for Christ in Jerusalem. Possibly a young Hebrew Christian will see it and offer himself. He should write to the Business Manager, Mr. Howard Weaver, Nile Mission Press, 37 Sharia Manakh, Cairo.

We have had the great help of welcoming Mr. Archibald Forder as a member of our staff. He and Mrs. Forder have their home in Jerusalem, and he will oversee the Bookshop, and superintend the colporteurs and their work. Mr. Forder has collected the money for the purchase of a motor van, in which he can go to all parts of the country and take books, and see the colporteurs.

The London Jews' Society asked us to undertake their Printing Works for three years, and this department is also being carried on, with Yakoob Effendi as foreman.

Mr. Weaver, our Business Manager, has made three visits to Jerusalem, but if the work develops, and we are able to open branch bookshops in other parts of the country, he will require the help of one able to undertake the organisation and management of these, and we would earnestly bring this need before our readers. Both the right man and his support will be needed. Again, this may meet the eyes of some Hebrew Christian who is longing for such work.

The latest news of the tribes beyond the Jordan asking for British protection is full of hope. Not only do they themselves need to be cared for, but there lies the entrance to North-West Arabia, and if use can be made of it, the Word of God can enter Arabia through this opening.

I foresee these few needs—a little group of workers, men and women, whose hearts are set towards the land and its people for Jesus' sake. One or two who know Hebrew and can write. One or two who know Arabic and can speak. Those with means of their own, who can offer themselves freely. A little company at home in England, and perhaps Canada, who will help to support the undertaking.

For the first twelve months I stayed at Jerusalem to keep guard over our dépôt, seeking to fit it up attractively, and getting

in supplies of books and pictures, watching for the best plans for its future development. Then, with my sister, I went farther afield, to find out the possibilities of extension. We went down a long day's journey to the Jordan Valley and the Dead Sea, finding very few people, and no prospect of usefulness, beyond an occasional visit by a colporteur. The blue wall of the Hills of Moab was nearer to us here, and we could see distant mountain villages beyond the river, while all around us was a carpet of wild flowers. The long hot road back to Jerusalem brought vividly to our remembrance the One Who steadfastly set His face to go to the Cross, and Who must have trodden this same road.

Another day's journey took us through the stony Judean hills, and across the plain of Sharon to the seaport of Jaffa, beyond gardens of orange trees. Here was a busy hive of industry and many opportunities for service. The Jews were strongly in possession, which was evidenced by the many closed shops on Saturday, their Sabbath Day. Here we left our young colporteur, Samuel, who will work under the direction of the Rev. A. C. Martin, with the L.J.S. Book Dépôt as a base of operations.

Another day's journey took us to Haifa, the coming port for Palestine. Situated at the foot of Mount Carmel, with a wonderful natural harbour on the north side, it is thronged with crowds of Jews arriving from afar, and many old time Arabs and Syrians, who look with unwelcoming eyes on the incoming tide of human life. Here are great possibilities of reaching all three peoples with a message from the Book of books. There has been a book dépôt here, and we may be able to co-operate with those who inherited it from the late Mr. Joseph, and from here may reach the not far distant villages of Northern Palestine.

A few hours' drive across the Plain of Esdraelon and up the hills of Galilee, and we found ourselves in sacred Nazareth, one of the holiest spots in the land. It is mainly a Christian city. For hundreds of years the Greek Church and the Roman Catholics have gathered there in remembrance of the days of Christ's childhood in His mother's home. For the last fifty years there has been a Mission Orphanage, in which hundreds of young girls have been brought up as Christians, and are now to be found as wives and mothers in every part of Nazareth. This C.M.S. Orphanage is on the hills behind the city, and a little way off is the Hospital built by Dr. Vartan, of the Edinburgh Medical Mission. A new Hospital is awaiting completion. This Mission has worked side by side with C.M.S. for many years. Sunday is kept as a holy day in Nazareth. The people go to Church, and one is conscious of an all-pervading Christian influence. It may be that some day we may be allowed to open a little branch in Nazareth.

Still onward, and we passed Cana of Galilee on our way to the blue waters of the sea. It lay stretched out before us, lying peacefully in the midst of the hills. Tiberias was mainly a Jewish town. We went through the market, giving away our little books, and after a few moments of hesitation they were received gladly. We were asked for the New Testament as well as the Old. I should like to have a little book dépôt here, if it were approved by the United Free Church of Scotland Mission, which has worked here for many years. They had one themselves before the war, but since that time it has been closed, and possibly they would

be glad for us to undertake it. Dr. Torrance is the veteran missionary here. My thought is that as we are able to plant out colporteurs in different parts of the country, they will all need a base of operations. It is possible that different friends will like to adopt one of these little bookshops in different places, and take a special interest in it. We should have liked to have made our way back to Jerusalem through Nablous, and to have seen the work of the C.M.S. there, but the Raid had just taken place. The day we reached Nazareth, the Arabs from beyond the Jordan had come across to loot cattle, and incidentally to kill some of our soldiers, and it was thought unsafe for us to be going about alone, so Nablous had to wait for better days. After returning to Jerusalem we turned southwards and went to view Hebron. A few hours' drive through treeless hills brought us to this ancient city. Here is a long straggling street leading to the mosque over the cave of Machpelah, and we lingered in the midst of tombs bearing the names of Abraham, Sarah, Isaac, Rebecca, Jacob, Leah, and Joseph. For they say Joseph's body was brought here from Shechem, where he was first buried. A well leading down to the depths, and a light to be seen burning below, are the nearest that one can get to the real graves. There is a solemnity about this place, a silence, and a feeling that it is holy ground. Outside there are busy swarms of Moslems, a handful of Jews, and a little church of Protestant Christians, the fruit of the labour of English missionaries. Many years ago the Mildmay Deaconesses worked here, later they handed over their Hospital to the United Free Church of Scotland, and it is still being carried on by them. A partly finished large new building on the hill-side tells of what might have been if there had been no war, and it awaits completion. As we stood in the present Hospital we looked down on the plains of Mamre, where Abraham pitched his tent. Dr. Patterson is well known and loved in Hebron. I should like some day, if God would enable us, to plant a little book dépôt here. I must not run ahead of our Committee, and will wait till the possibility has come of laying plans before them, and asking for their blessing; but in the beginning of a new work our thoughts are apt to fly forward, and we see visions in the future that may one day become a reality. On our homeward way we visited Solomon's pools, whence the water was brought to Jerusalem, and we passed through that little town of Bethlehem, with a people all of its own, different from the other peoples of Palestine. They are mainly Roman Catholics, and drive a great trade in mother of pearl articles of religion—crucifixes, rosaries, etc. I would like, by God's good hand upon us, to establish a little book dépôt here. We may, if we will, pray through these thoughts that have come. We may see them come to pass in answer to prayer. The present time is so unsuitable for beginning any fresh work, that if God's will is that we should do it, we can confidently look to Him to accomplish the impossible—for with God all things are possible.

All power is given to the Lord Jesus in heaven and on earth. He can bring us into touch with those whom He is calling to this work. He can guide us to the books that He will bless. He loves Palestine and its people. We were so conscious as we walked the hills of Galilee and looked down upon Nazareth that

He greatly cared; and He would show us what to do. We are still waiting to follow as He leads, we ask others to join us.

We gratefully thank the Trustees of the Milton Stewart fund for the help they continue to give us. Also the Mildmay Mission to the Jews for their undertaking to share our expenses of management and rent. Also the friends in Melbourne who have sent once and again for our necessities. Also the many unknown ones who remember us.

May the Holy Spirit give us all a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord, and may He make us of quick understanding to know and do His will.

A. VAN SOMMER.

Pictures.

By C. E. PADWICK.



READERS of "Blessed be Egypt" have heard before how the question of pictures weighs on our minds—on the one side the rather dingy walls of the mission schools calling for more bright children's pictures—on the other side the too gaudy and dreadful pictures hawked in the streets and finding their ways into the homes.

Our bookselling department made a venture, and ordered from home complete sets of some of the series of coloured wall pictures (Bible and nature pictures) published for schools and home. The junior department felt it must have its share in the venture, and offered to show these as an exhibit for four days while the missionaries of the great American Mission were in Cairo for their half-yearly council.

The first step was to send a letter to every missionary in the city, enclosing an Arabic invitation card, and begging that the plan might be made known among Egyptian friends. That being done, and feeling very amateurish, we proceeded to strip the hall, living room and office of the "Ladies' House," and to hang 200 pictures round the walls.

Miss Parmiter, surely the most accommodating of house-mothers, continued to smile when cruel hooks were driven into our new plaster, and continued to keep house in the bedrooms and kitchen, open house too, for she had always a cup of tea ready for helpers.

The 200 pictures having been arranged in Biblical order, an Arabic catalogue, by which friends could order them, had to be constructed, and Arabic title cards written. This was not without its humours. We had, for instance, a picture of Moses viewing the promised land from the top of Pisgah (or as the Arabic Bible has it, from the head of Pisgah). The word Pisgah being unfamiliar to the compositor, he thought it was just a piece of bad spelling on my part, and corrected it for me to what he imagined I must have tried to write. When the proof came up,

I found that Moses viewed the promised land from the head of a she-goat!

Not until the show was opened was it pointed out to me that we were exhibiting Sosthenes as beaten, not before Gallio (Ghalyūn) but before William (Ghalyūm) late Emperor of Germany. This was an effort on the part of a convert boy, not yet very familiar with Bible history, to correct, as he thought, the weak spelling of the Englishwoman.

We had four great days at it. Five hundred people passed through our house, and a very varied crowd it was. The first visitor, who came before the show was open, was a padre wanting pictures for a church hut for English tommies in the Delta. After him came school children, missionaries, irrigation engineers, officers in the Egyptian army, Biblewomen, Egyptian education officials, post office clerks, students, Copts, Protestants, Roman Catholics, Jews, and, greatly to my surprise, even Sheikhs from El Azhar in their robes.

All day long we, and the junior committee friends who helped us, had chances to tell the Bible story in Arabic, French, or English, and by bed-time the languages were fairly well mixed and came out in a salad. Five hundred pictures were ordered during the four days, and it rejoices us to think of these going into the homes and schools of Cairo. They are not great or first-class pictures, but they are many stages ahead of what are already found on the walls, and they carry a message.

The picture show is now at Assiut. Our friend, Khalil Effendi Risq, of the Mission Press, has taken it up to that great educational centre of the South, timing the visit for the days when all the pastors of the Egyptian Presbyterian Church are there in Synod. He writes that he has already sold more than 500 pictures.

You will wonder what we learnt, in these four days, of the tastes and desires of our Egyptian friends with regard to pictures.

I was expecting to meet a certain amount of opposition to pictures in a Moslem land, but I think the spread of education has done much to change this in our city. When I asked an Azhar Sheikh whether it was or was not "haram" to have pictures of prophets, he said they were most desirable for teaching the young and making the stories real to them. He seemed to find them not without interest for his own instructed mind.

I wondered how far we should meet the same objection from Presbyterian Christians who, having recently swung away from the picture adoration of the more ignorant Copts, might be expected still to have a certain dread of pictures of sacred subjects. I only met this once during the exhibition, and then a boy, after spending nearly an hour in gazing at the show, asked me with regretful severity whether I did not know that *all* pictures were wrong in view of the second commandment? We had an interesting talk, and I think in the end he was comforted, though inclined to have doubts of my exposition of the commandment, because, as he said, I "spoke as an Episcopalian"! I was very glad to be able to tell him that Miss Wood, who was out here to make pictures for Christ's service, was *not* Episcopalian. That seemed to set his mind at rest wonderfully. It did not occur to me till after he was gone that probably the most comforting thought for a mind like his would be the remembrance that the

very book that gives us the second commandment, traces also to the same Source another command to Moses to make cherubim of gold upon the mercy seat.

One would gather from the voting for the best picture in the exhibit, as well as from the very practical test of numbers of copies ordered, that our Egyptian friends like best a picture of strong emotion or strong movement. By the test of voting and sales together the favourite picture was one (refined in colouring, but to our thinking quite unworthy, as what picture would not seem so) of our Lord in the Garden of Gethsemane. Many different people stood before it reverently, from little schoolboys to educated officials. It made one long for the best pictures the world can give. Such as it is, it has gone to twenty different homes in Cairo. One young Coptic gentleman told me, with real feeling in his voice, that often during the day's work he forgot our Lord, but such a picture facing him when he came back to his home would recall him to his true allegiance.

Next in popularity were two pictures that we should not ourselves have expected to be favourites. One of the cleansing of the Temple, and one of the entry into Jerusalem. It is true that there was plenty of colour and movement in both, but who would have supposed that the cleansing of the Temple would be a more favourite subject than, say, the Nativity, or the raising of Jairus' daughter? I tried to get at the reason; I am sure it was partly the action in the picture; but several times I was told, in a tone that showed I was very stupid to need telling:—"Because Christ is *Kingly* in that picture," or "His face is glorious, He looks a King." "He shows His Majesty to the people."

Mr. Byam Shaw's "Prodigal Son," in all conscience a sad enough prodigal, with his rags and wounds, met with one piercing criticism from a poor man who scrutinised it, and then said dubiously, "But if he was really so poor he would not have had a comb." Sure enough, the prodigal's blue-black hair was neatly parted, a thing which does not happen in Cairo unless one has some pretensions to be a somebody.

We hung some of Miss Wood's illustrations (drawn, but not yet printed) in a corner of the living room, to get Egyptian opinion on them. When I had fifteen little scallywags, the smallest boys in the employment of the Press, marshalled in front of these, and said, tentatively, "Is that boy in the picture an Egyptian or not?" I was delighted to hear the answer come back quick as a flash, "Ten times in ten he is Egyptian."

We shut our doors at the end of four days with exhausted throats and backs, but feeling that we saw many possibilities in picture evangelism.

The Nile Mission Press must henceforth never be without a good stock of Bible pictures (send a postcard to Mr. Weaver for a picture catalogue). We dream dreams of a room in the city with a permanent picture exhibit, not of 200 pictures, but of some 30 that change every week, and talks at intervals by a Christian worker, who tells the story from the pictures before him. We dream other dreams too, and who knows but that God shall bring them to pass, as He brought the first picture exhibit which had been a favourite dream for two years before.

C. E. PADWICK.

THE NILE MISSION PRESS. Statement of Accounts for Year ended 31st March, 1920.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance at Bank—Home Current Account	...	203	2	2			
" Building Account	...		2	17	0		
" On Deposit	...	2471	10	4			
Cairo and Jerusalem	...	2128	4	9	4805	14	3
" Cash in hand—Home...	...		11	9	7		
Cairo ...	...		80	4	0		
" Home Receipts—							91 13 7
Donations and Subscriptions—							
Per Hon. Treasurer	...	2194	19	10			
Scotland	...	287	18	7			
U.S. America	...	608	7	10			
Australia—Victoria	...	44	16	0			
New South Wales	...	17	17	6			
New Zealand	...	16	10	0			
For Special Objects—Colportage, Egypt	...	213	3	4			
Palestine	...	800	0	0			
Jerusalem Book Depot	...	281	17	2	4465	10	3
Sale of Magazine ("Blessed be Egypt")	...	57	9	11			
" Literature	...	3	9	5			
Bank Interest	...				60	19	4
" Foreign Receipts—					78	6	6
CAIRO—Printing Department	...	3905	9	2			
Joint Colportage—Sales	...	513	13	7			
Junior Department Sales	...	44	6	7			
Publication	...	373	14	3			
Bookselling	...	1798	17	11			
Rents from Property	...	340	8	3	6976	9	9
Contributions—Joint Colportage Dept.	...	511	11	2			
Junior Department	...	587	4	8			
Publication	...	121	19	10	1220	15	8
Interest and Sundries	...				263	1	9
JERUSALEM—Printing Department	...	154	10	4			
Bookshop Sales	...	652	1	8			
Loans from Cairo	...	396	5	9			
Contributions...	...	146	0	0	1348	17	9
					£19311	8	10

EXPENDITURE.—HOME.		£	s.	d.	£	s.	d.
By Office Rent, Taxes and Salaries	...						547 18 4
" Fire Insurance, Cairo Premises	...	20	15	6			
" Printing (including "Blessed be Egypt") and Advertising	...	188	11	5			
" Deputation, Travelling and Office Expenses	...	148	0	5			
" Passage Money for Missionaries on furlough	...	292	15	7			
" Purchase of Books for Jerusalem Depot	...	27	17	10			
" Bank Charges	...	8	11	5			
							686 12 2
EXPENDITURE INCURRED ABROAD.							
" CAIRO—Printing Department, Salaries & Wages	...	2555	13	2			
Rent and General Expenses	...	1353	15	6			
Joint Colportage Department, Salaries	...	756	13	9			
" Purchases and Expenses	...	517	14	6			
Junior Department Salaries	...	129	0	7			
" Printing, &c.	...	83	16	3			
Palestine Dept.—Purchases and Expenses	...	373	11	3			
Publication Department—Salaries	...	498	1	10			
General Expenses	...	1598	12	9			
Bookselling Department—Salaries	...	335	9	3			
" Purchases and Expenses	...	1470	5	5			
Property Dept.—Repairs and Expenses	...	291	7	10			
							9964 2 1
" JERUSALEM—Printing Dept.—Salaries & Wages	...	206	10	6			
" Materials and Expenses	...	128	2	7			
Bookshop—Salaries	...	226	1	8			
" Purchases and Expenses	...	1050	2	7			
" Repayment of Loan	...	106	8	3			
Colportage—Colporteur's Salary & Expenses	...	18	4	4			
							1735 9 11
" Balance at Bank—Home Current Account	...	876	2	9			
" Building Account	...	2	17	0			
" On Deposit	...	2121	10	4			
Cairo and Jerusalem	...	3365	5	5			
							6365 15 6
" Cash in hand—Home...	...	6	5	5			
Cairo and Jerusalem	...	5	5	5			
							11 10 10
					£19311	8	10

I have audited the above Account with the Books and Vouchers of the Nile Mission Press (Incorporated 1905), and the Cairo and Jerusalem figures having been extracted from Audited Accounts sent from abroad, the above Account is, in my opinion, properly drawn up, and exhibits a correct statement.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date 1920.	Receipt. No.	£	s.	d.	Date 1920.	Receipt No.	£	s.	d.	Date 1920.	Receipt No.	£	s.	d.
April 1.	9306 Special	360	0	0	May 8.	9881 Special	10	0	0	June 19.	9958	1	1	0
" 6.	9307	2	6		" 9.	9882	1	0	0	" 21.	9959	5	0	0
" "	9308	2	6		" 10.	9883	1	0	0	" "	9960	1	0	0
" "	9309 Special	5	5	0	" "	9884	5	0	0	" "	9961	10	6	
" "	9310	10	0	0	" "	9885	2	6		" "	9962	5	0	
" "	9311	2	2	0	" 11.	9886	2	10	6	" "	9963	5	4	
" 7.	9312	10	0	0	" "	9387 Special	1	0	0	" "	9964	2	1	8
" "	9313	1	1	0	" "	9888	10	0		" 22.	9965	7	0	0
" 8.	9314 Special	5	5	0	" "	9889	2	6		" "	9966	1	1	0
" "	9315	2	2	0	" "	9890 Special	1	0	0	" "	9967	1	12	1
" 9.	9316	3	3	0	" 13.	9891	10	0	0	" "	9968 (Special	5	0	0
" "	9317	4	4	0	" "	9892	1	1	8	" "	9969	5	0	0
" "	9318	5	5	0	" "	9893	5	0	0	" "	9970	10	0	
" 10.	9319	2	1		" "	9894	5	0	0	" "	9971	2	6	
" 12.	9320	10	0		" 14.	9895	10	0		" 23.	9972	2	0	0
" "	9321	2	6		" 15.	9896	1	8		" "	9973 Scotland	25	0	0
" 13.	9322	15	0		" 18.	9897	1	0	0	" 24.	9974	10	0	
" "	9323	10	6		" 19.	9898	5	2	6	" "	9975	5	2	0
" 14.	9324	1	0	6	" "	9899	5	2	2	" 25.	9976	10	0	
" "	9325	9	7	2	" "	9900	2	6		" "	9977	1	0	0
" 16.	9326	1	10	0	" "	9901	4	16	5	" 28.	9978	1	1	0
" "	9327	10	0	0	" "	9902	13	3	7	" "	9979	1	0	0
" 17.	9328	2	2	0	" "	9903	2	6		" "	9980	5	0	0
" 20.	9329 Special	1	0	0	" "	9904	4	3		" 30.	9981 Special	4	12	3
" 21.	9330	9	2	0	" "	9905	3	3	6	" "	9982	1	0	0
" "	9331	2	6		" "	9906	2	10	0	" "	9983	7	0	
" "	9332	13	0		" "	9907	10	0		" "	9984	1	0	0
" "	9333	3	10		" "	9908	6	9		" 2.	9985	1	0	0
" "	9334	6	0	0	" "	9909	3	3	6	" "	9986	2	2	0
" 22.	9335	90	0	0	" 20.	9910	10	17	0	" "	9987	10	0	
" "	9336	10	0	0	" "	9911	1	11	6	" "	9988	1	10	0
" "	9337 Special	100	0	0	" 21.	9912	3	10	0	" "	9989	5	0	
" "	9338	1	1	0	" "	9913	1	0	0	" 5.	9990	8	0	
" "	9339	2	10	0	" 22.	9914	9	3	5	" "	9991	5	0	
" 24.	9340	2	6		" "	9915	10	0		" "	9992	12	9	
" "	9341	3	6		" "	9916	2	6		" "	9993 Special	34	3	4
" "	9342	3	7		" "	9917	6	0		" "	9994	1	0	0
" "	9343	2	6		" 25.	9918	12	9		" 6.	9995	2	0	0
" "	9344	5	5	0	" "	9919	10	0		" "	9996	1	3	
" 27.	9345	2	2	0	" 29.	9920	10	0		" "	9997	5	0	
" "	9346	4	6		" "	9921 Scotland	6	3	10	" "	9998	10	0	
" "	9347	1	17	5	" 31.	9922	1	0	0	" "	9999	1	1	0
" 28.	9348	1	8		" "	9923	1	0	0	" 7.	10000	2	0	
" 29.	9349	5	0	0	June 1.	9924	3	4		" "	10001	11	6	
" "	9350	1	6	8	" "	9925	10	0		" 8.	10002	1	5	0
" "	9351	5	5	0	" "	9926	2	6		" 9.	10003	2	2	0
" "	9352	4	6		" "	9927 Special	10	0	0	" "	10004	10	3	
May 1.	9353 Special	4	12	3	" "	9928	1	8		" 12.	10005	5	0	
" "	9354	1	5	0	" 2.	9929 Special	75	0	0	" 13.	10006	10	0	
" "	9355	1	5	0	" "	9930	4	12	3	" "	10007	10	0	
" "	9356 {Special	73	13	0	" "	9931	11	12	6	" "	10008	10	0	
" "	9357	94	0	6	" "	9932	3	4		" "	10009	3	6	
" 3.	9358	1	12	0	" "	9933	1	1	0	" 14.	10010	10	0	
" "	9359	2	0	0	" "	9934	2	2	0	" "	10011	2	0	
" 5.	9360	7	8	3	" 3.	9935 Special	71	13	11	" 15.	10012	2	0	0
" "	9361 {Special	10	0		" 4.	9936	10	0		" 19	10013	4	0	
" "	9362	5	17	3	" "	9937	10	0		" 20.	10014	15	0	
" "	9363	10	8	11	" "	9938 Special	1	0	0	" "	10015	10	0	
" "	9364 {Special	10	11	6	" 7.	9939	8	7	9	" 22.	10016	10	0	
" "	9365	2	2	0	" "	9940 Special	10	0		" "	10017	5	0	
" "	9366	2	14	6	" 8.	9941	2	6		" "	10018	1	1	8
" "	9367	1	8		" "	9942	2	0		" 23.	10019	1	0	0
" "	9368 Special	2	13	0	" 9.	9943	1	13	0	" 26.	10020	3	16	6
" "	9369	2	0	0	" 10.	9944	2	7	0	" "	10021	10	0	
" "	9370	10	0		" "	9945	10	0		" "	10022	1	6	
" "	9371	2	0	0	" 11.	9946	5	0		" "	10023	5	0	
" "	9372	2	0	0	" "	9947	7	12	6	" "	10024	1	0	0
" 7.	9373	1	0	0	" "	9948	5	2	6	" "	10025	2	6	
" "	9374	10	0		" "	9949	2	2	6	" "	10026 Special	35	0	0
" "	9375	12	6		" 15.	9950	1	1	0	" 28.	10027	4	12	3
" "	9376 Special	10	0		" "	9951	2	0	0	" "	10028	5	0	
" "	9377	5	0		" "	9952	6	0	6	" 29.	10029	1	0	
" "	9378	2	6		" 17.	9953	1	0	0	" "	10030	10	0	
" "	9379	3	0	0	" "	9954 Special	2	0	0	" 31.	10031	6	0	
" 8.	9380	1	0	0	" "	9955	1	12	6	" "	10032	7	10	0
					" "	9956 {U.S.A.	3	11	6	Aug. 3.	10033	2	8	
					" "	9957 {Special	321	13	9	" "	10034	12	6	

“BLESSED BE EGYPT.”

Date. 1920.	Receipt No.	£	s.	d.	Date. 1920.	Receipt No.	£	s.	d.	Date. 1920.	Receipt No.	£	s.	d.	
Aug. 3.	10035	..	1	0	Aug. 13.	10068	..	3	6	Aug. 30.	10101	Australia	52	10	0
" 4.	10036	..	5	0	" 14.	10069	..	16	8	" "	10102	Special	10	0	0
" "	10037	..	7	10	" "	10070	..	1	0	" "	10103	"	4	12	3
" "	10038	..	1	0	" "	10071	..	10	0	Sept. 1.	10104	"	37	2	8
" "	10039	..	2	0	" 16.	10072	..	1	0	" "	10105	"	10	0	0
" "	10040	..	1	0	" "	10073	..	5	0	" 2.	10106	"	1	0	0
" "	10041	..	5	0	" "	10074	..	2	2	" "	10107	"	10	0	0
" "	10042	..	2	6	" "	10075	..	1	0	" "	10108	"	11	11	5
" 5.	10043	..	1	0	" "	10076	..	1	0	" "	10109	"	1	0	0
" "	10044	..	12	0	" "	10077	..	5	0	" 3.	10110	"	1	13	6
" 6.	10045	..	10	0	" "	10078	..	2	0	" "	10111	"	2	17	9
" "	10046	..	1	4	" 17.	10079	..	10	0	" "	10112	"	2	0	0
" 7.	10047	..	2	0	" "	10080	..	10	6	" "	10113	"	5	0	0
" "	10048	{Special	10	6	" "	10081	..	1	3	" 6.	10114	"	1	0	0
" "	10049	Special	4	10	" 18.	10082	..	1	0	" "	10115	"	11	0	0
" "	10050	..	16	3	" "	10083	..	1	0	" "	10116	"	5	0	0
" "	10051	..	12	0	" "	10084	..	2	6	" 8.	10117	"	10	0	0
" "	10052	..	2	10	" "	10085	..	5	0	" 13.	10118	"	1	0	0
" 9.	10053	..	10	0	" 20.	10086	..	1	10	" "	10119	"	2	0	0
" "	10054	..	6	6	" "	10087	..	2	2	" "	10120	"	1	16	0
" "	10055	..	2	2	" 21.	10088	..	1	0	" 15.	10120	"	4	0	0
" "	10056	..	11	8	" 23.	10089	..	5	0	" 16.	10121	{Special	1	10	0
" "	10057	..	6	15	" "	10090	{Special	2	6						
" "	10058	..	7	0	" "	10091	..	1	0						
" 11.	10059	Special	15	10	" "	10092	..	10	0						
" "	10060	..	2	6	" 24.	10093	..	7	4						
" "	10061	..	3	6	" 25.	10094	..	1	0						
" 12.	10062	..	1	0	" "	10095	..	1	2						
" "	10063	..	2	0	" 26.	10096	..	6	0						
" "	10064	..	8	8	" 30.	10097	..	10	0						
" 13.	10065	..	1	3	" "	10098	..	3	0						
" "	10066	..	10		" "	10099	..	1	2						
" "	10067	..	5	0	" "	10100	..	2	2						

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