

BLESSED BE EGYPT.

January,
1921.

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, 1921.

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PUBLICATION A CENTURY AGO.

SHERWOOD EDDY IN CAIRO. REV. JAMES K. QUAY.

SPEEDING UP ISHMAEL. A. FORDER.

"OVERCOME EVIL WITH GOOD." A. T. UPSON.

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COLPORTEURS' CONFERENCE, DECEMBER, 1920.

Top row, left of picture.—Garas, Ameen, Zaky (Moslem convert), Mattyas, Girgis, Claudius, Yusus, Matta, Abdallah (new Moslem convert).

2nd row from left.—Daif Gayid (colporteurs' home), Bulus Malaty (best colporteur), Dr. Philips (American Mission—spoke to the men), Abdul-Fady (A. T. Upson), Sheikh Iskander (Moslem convert), Butrus (colportage clerk), Yaqub (Moslem convert, baptised 37 years ago).

Front row from left.—Ibrahim (Moslem convert), Adeeb.

"Blessed be Egypt."

VOL. XXI.

JANUARY, 1921.

No. 84.

Editorial.

"What advantage then hath the Jew? Chiefly, because that unto them were committed the oracles of God."—ROM. III. 1, 2.

"O Timothy, keep that which is committed to thy trust."

—I TIM. V. 20.

"It is required in stewards that a man be found faithful."

—I COR. III. 3.

We enter the New Year, 1921, with the prayer in our hearts that we may all be found faithful in that which is least, and faithful also in much.

We rely absolutely on the faithfulness of God, and He, wonderful to say, relies on us to be faithful to Him, notwithstanding all our weakness and failures.

The last vision of our Saviour shows Him as being called by two names—"Faithful and True," and "The Word of God." He lived on earth fulfilling to the last moment of life the Scriptures which had been written of Him. He identified Himself with the written words. "The armies which were in heaven followed Him." He calls us still to follow Him, that we too may be faithful and true, and united by faith to the living Word of God.

The sad news has reached us of the passing away of Dr. Hoskins, of Beyrout. He has been a most valuable and valued worker in connection with the Beyrout Mission Press for many years. We shall all feel his loss both in Egypt and Syria.

In this number we have the story of the early days of a work that has grown to such large dimensions as part of the many undertakings of Americans in the near East. The Beyrout Mission Press stands in the forefront of their enterprise.

The great help that was promised us from America has now reached the Nile Mission Press. It is a wonderful gift of £2,890 from a lady in Chicago. We send her our heartfelt thanks, and take it reverently as a trust from God. She desires us to spend it mainly on new machinery, which is greatly needed. A Boys' Magazine is also being considered. As our work increases, the need of more workers becomes ever more urgent. Will not some of God's servants offer their lives to Him freely for this work? Those who have literary capacity, and business capacity, able also to meet their own expenses, and to join us as fellow-workers in a missionary venture.

The news from Palestine is encouraging. Mr. Forder has five colporteurs at work in different parts of the country. We should be glad of voluntary workers for Palestine. We greatly need one with a good command of Arabic to help us at the Jerusalem Book-shop. The difficulty of finding a dwelling is great here; and we would ask that those who are interested in this work would join us in prayer that God may give us a place of our own in Jerusalem. It is a quiet, unnoticed sort of work, and yet it has many possibilities, and we trust that the One Who helped us begin will sustain, and bless the undertaking.

When Sir Herbert Samuel first arrived in Jerusalem, we are told he attended the Synagogue on the following Sabbath, and read the lesson for the day. The words were the 40th chapter of Isaiah, beginning, "Comfort ye, comfort ye My people."

We are grieved to hear of the death of Mr. D. T. Reed, of Pittsburgh, U.S.A. He has been the Secretary for the Nile Mission Press Committee there for many years. Indeed, he was the first one to become Secretary for us when first the Mission Press was started. We send our sympathy to his friends, and remember him with grateful affection.

The Nile Mission Press.



As we enter a new year it is increasingly borne in upon us that we shall need to seek God's face in quiet dependence and humble waiting upon Him more than ever we have done in the past.

As some of us believe, the end of the dispensation is certainly with us, we shall find, nay, the Word of God leads us to expect, that new forces will be at work seeking to hinder the work of God in every possible way. Evidence is not wanting to show that really earnest souls are being side-tracked in many directions. Only one remedy will avail. The wise man gave it us when he said, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." We pray that this may be true of the work of the Nile Mission Press in 1921.

We are printing below a list of questions which have been sent in by the Nile Mission Press employees, in order that they may be answered at their weekly meeting, and we print them exactly as they were sent in by the natives themselves.

1. How can we attain happiness in married life?
2. How can man be saved when every individual says that his religion is truer than his neighbour's and even the wise are in disagreement about this?
3. Where will be the life of the Spirit after death, will there be a place for the righteous and another place for the wicked until the day of resurrection? Or how will it be?

4. Which faith is truer and has life in it, the faith of Mohammed or of Jesus?
5. We have seen and known and believed that the Lord Christ (to Him be glory) is all in all and Son of God, which is and was and is for to come. And how comes it then that we always see Him call Himself Son of Man only, and He does not say "Son of God Incarnate" for instance. And His connection with mankind must be a connection with sin (and God forbid that it should be so), for all that is born of a woman is sinful, as David says, "And in sin did my mother conceive me." Why did He not come (at first) after the manner of His second coming, in great glory?
6. The books teach us that Mohammed was a prophet and Jesus a prophet, and I say which of the two was more excellent?
7. How can a man reach moral courage when the apostle Paul himself said, "When I wish to do good I see evil ever before me"?
8. What has God ordained as to the falling of calamities which often overwhelm the good person while the bad person passes his whole life in comfort and happiness and prosperity? Is it true that the poor of this world will be the rich of the next? If these conditions will all be reversed in the next world are not some people in hell now instead of after death?
9. Which is really best for justification, faith or works?
10. "Fast and pray." "And after He had fasted and prayed forty days. . . ." Why did not the Lord Christ mark out days of fasting that we might observe them? Why do some denominations fast and others not? Jesus said, "Fast and pray that ye enter not into temptation." He also said, "That which entereth into a man defileth him not." How do these texts agree?

- It will be seen from the above questions how much our workers need the Unction of the Holy Ghost to reply to them, and what possibilities there are as the outcome of Christian Evidences which will be given in reply.

Since our last number of "Blessed be Egypt" we are glad to be able to report that Miss Monro has joined Mr. Upson, and is making good progress with her Arabic studies, whilst Miss Collingwood has also joined the Mission, and is helping both Mr. Upson and Miss Padwick with secretarial work.

We were glad to have a very interesting letter from Mr. Rhodes, of Chefoo, who is at present on furlough. Mr. Rhodes has been the principal friend through whom our literature has been scattered far and wide in China. He sent us a sum of £3 5s. od. which the boys of the C.I.M. School at Chefoo had collected amongst themselves from their pocket-money in order to send Christian literature to Moslems. This is not the first time these boys have helped our work, and as God is laying this burden of

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Christian literature upon the young hearts of the children of missionaries in China, we shall pray that He will raise up from amongst them men and women who shall specially be set aside and endowed with a gift for literary work for the Moslem World. Mr. Rhodes, in his letter, suggests very prayerful consideration of literature for China for 1921. He tells us that all correspondence confirms the need for more vowelled tracts, not too heavy in style. Characters like Adam, Cain and Abel, Noah, Abraham, Jonah, etc., as well as separate pamphlets on our Lord Himself, dealing with—

His Wonderful Birth.

His startling Miracles.

His peerless Teaching.

His Death, Resurrection, and Ascension, etc.

The above China needs alone should drive us to our knees, and yet China is a very small portion of the Moslem World. Our hearts go out to Mr. Upson in all his new and revision work, to our Publication Committees, Junior and Senior, who have so carefully to go through these booklets before they are ready for printing, and especially to Miss Padwick in the Child's Life of Christ upon which she is engaged at the present time. She reports that she has arrived at the Transfiguration, but feels that the hardest work is yet to come. Let us pray much for God's Spirit to be given her in such a holy work as she is attempting for Moslem child-life.

Mr. Weaver is still without a technical manager for the Printing Department, and up to the present every effort which we have put forward to obtain such a man here has been marked by failure. We got as far as accepting a man who was suitable on all counts; but, alas, the medical report was unfavourable, and we could not accept him. Will some of our friends take up this need before God in prayer?

As the Government commandeered the boat in which my passage had been taken, I have been unable to go to Egypt as I had hoped. There is still a hope I may be able to go out, but it depends upon whether I can obtain a passage or not, in the near future.

A letter has just been received in which much gratitude for prayer has been expressed on behalf of the Sherwood Eddy Council for Egypt. This we append below, and are sure it will call forth further prayer for those who have received help from Dr. Eddy's recent Missions.

JOHN L. OLIVER,

22, Culverden Park Road,
Tunbridge Wells.

Secretary.

November 30, 1920.

DEAR MR. OLIVER,

This note is sent in token of much gratitude for all the prayer which was poured out upon Egypt by friends in the home countries in connection with the Sherwood Eddy Mission. Your prayers were abundantly answered, for never since the Moslem conquest

has the Gospel of Christ received such a hearing in Egypt. Dr. Sherwood Eddy's audiences numbered thousands, both in Cairo and the provincial towns.

But this note must be also an appeal for continued prayer. As you know, Dr. Sherwood Eddy's work is only introductory. The Church in Egypt is now left with thousands of enquirers whom she must lead into fuller contact with Christ. She is pitifully weak and pitifully ill-equipped and unprepared for such a task.

Will you then pray that the Egyptian Church, together with her foreign missionary helpers, may rise to this, her tremendous opportunity?

Believe me,

Yours sincerely,

(Signed) W. H. T. GAIRDNER,

On behalf of the Sherwood Eddy Council
for Egypt.

Facts and Fancies.

IF has been said that the personal element counts, and that a conversational chatty article would be read by many who would not trouble about a formal missionary report. I wonder whether this is so?

Many friends have enquired about our visit to England, and I am happy to tell them that a good deal was accomplished during March to July. For one thing the aged parent, who had been so dangerously ill, seemed to begin to pick up from the time he saw us, and the outlook would appear to be brighter for a few years to come, humanly speaking.

When we arrived in England after the exciting journey, which I described in the "Christian"—17 of the stokers on board dying of influenza epidemic in a few days, so that no one knew how to get the ship along, or who would be the next to succumb—after all this we arrived safely in the Old Country, and found a spell of mid-summer sun in March. Naturally, this did not last, and in April we had 28 days of rain out of 30! Let it not be thought that we are grumbling, for others who have returned from England have said very much more. Taking all things into consideration, it is very much a question of how much physical benefit is obtained by such a violent change from a dry climate to a very damp one.

* * * *

Many have been interested in making kind enquiries as to meetings. Those who were praying for me will be interested to know that a number of meetings were held in various directions for the space of about two months and a half. The only drawback was that these were—generally speaking—among Christian people who, however earnest they might be in regard to other work, would not have been supposed to be the most suited for

B

appreciating *literary* work. We had hoped to get openings in other centres, but the meetings in Scotland fell through; then the Bishop of Durham died; then again, for various reasons, all the plans fell through for Swanwick and for Cambridge, and for the moment we could not understand God's leading. Our cordial friend, Mrs. Paynter, of Stoke Hill, Guildford, wrote to say that she entirely believed it to be God's way of showing that the message was to be written and printed, that it might reach someone who could not have been present at any of these meetings. And there we leave it.

On the other hand, some of the meetings were very interesting ones, especially that of the Talbot Tabernacle Missionary Breakfast. It was a great privilege to be on the platform of such a meeting in company with such earnest men as David Baron and Webb-Peploe. Then again, the kind introductions which were given to me by friends in Egypt were the means of procuring an invitation to give a lecture at St. John's Hall, Highbury, which is known to some as the London College of Divinity. This was an interesting occasion, and we hope it may bear fruit.

Besides seeing friends and holding meetings, one was able to do quite a good bit of Arabic writing and also to get into touch with those able to advise as to further developments in Egypt. We sailed from England on July 23rd—the only passage—arriving here on August 5th, and doing at the coast the work which would have been difficult here owing to the great heat that month.

* * * *

And so Sherwood Eddy has come and gone! Splendidly faithful his words have been; those given at the theatre meetings have been appreciated, if one is to judge of the remarks made in local religious papers, while his words to the workers at the Y.M.C.A. were manifestly inspired of God. Of course the fact remains, and cannot be gainsaid, that it was a difficult year to invite the man to come; but once here he did all that one man could do to meet and overcome the difficulties. His first address on laying moral foundations for a stable state was printed in "Orient and Occident," then published as a booklet by us. There are other addresses to follow, as his words are likely to be in demand for some time to come.

By the way, our colporteurs have never got tired of John Mott, for his addresses have been reprinted I do not remember how many times, and a large edition is just now being got out at the very time that we are circulating Eddy's addresses. So you see, a preacher comes, gives his message, and passes on, but his words remain, and are published and circulated by the N.M.P. for many a year after.

* * * *

One interesting event this autumn has been the welcoming of new workers. Miss Margaret Monro has joined us to assist in literary work after a long course of classical Arabic, and since that time Miss W. M. Collingwood has joined us from Jerusalem for secretarial work. In addition to these there is at least one promising worker with whom we are keeping in touch in the Homeland. Meanwhile Miss Padwick is still praying for her

Arabic colleague, and I am needing one or two more yet, but so many of these plans are conditioned by the state of funds.

Dr. Zwemer's visit to U.S.A. resulted in very handsome donations for certain ear-marked purposes, but we are still hoping for special contributions to meet the salaries of more new workers. In the meantime let us thank God for His goodness, and let us ever, by our intercessions, help to maintain the spiritual "polish" of those already in the field.

* * * *

The Purity Movement—can such a thing be written about it in a public paper? The answer is in the affirmative, whatever may have been the case in years gone by; for few people nowadays think that any good is served by throwing a cloak over sin and hoping that by covering it up it will disappear. On the contrary, it is possible that some have gone rather far to the other extreme in these days in their efforts to drag sins into the light of day, and the light of God's truth!

If the Purity Movement—that I have done my best to keep alive for the past three years—has done anything at all, it has done this—it has emphasised tremendously the acceptance given to Arabic tracts in the streets of Cairo, always provided that the tracts are not too controversial. Sometimes one has had to take to *selling*, partly in order to keep the applicants for tracts within reasonable limits! On one such occasion the colporteur accompanied me, and we sold a small 8-page tract for 5 milliemes (1¼d.) to 226 different men in 2½ hours in a very bad street.

* * * *

Another most interesting outcome has been the demand from all parts of the country that more and more books on the subject should be brought out. Among the latest publications is "Chastity," by Jeremy Taylor (extracted from his "Holy Living," published in 1650).

Another translation, made by the young men of Assiut College, is "Dad's Letters," by kind permission of the Alliance of Honour. Among other things in hand is a booklet on the subject in story-form, written by an evangelist in an outlandish place on the outskirts of Assiut province. Then there is the series of half a dozen street leaflets, of which two or three have been written and published, meeting with a great demand. It should be understood that all these leaflets treat the subject from the religious point of view, urging that no Government can ever put down drink, gambling and vice in Egypt until the people repent of their sins and come to God for forgiveness.

Let it not be thought that the "arrow of conviction" no longer strikes home. In Alexandria three soldiers were met just at the entrance to a street near the Greek Hospital and given tracts. They halted under a lamp-post and read them, and I spoke a little. Without saying one word, each caught my hand in turn with a terrific grip, and then turned right-about and went back the way they came. Following them a little, I saw them right out to the main road.

Last week, in Cairo, an Egyptian lad of fifteen or so literally trembled at my words, then bolted off, running at a good speed,

but not before he had shaken my right hand as a mark of gratitude.

* * * *

"Are you busy?" said a visitor, the other day. "Not *speci-ally*," was the reply. Our programme—showing the order of attention which each item should receive—only contains the names of about 80 publications! To say nothing of 35 books and tracts waiting to be revised and re-edited before re-printing!

"But are not some of these Portionettes, and are they not extracts from Scripture?" True, they are extracts, but a great deal of work has been put in upon the due selection and arrangement; it is surprising how much work can be made even by Portionettes. For one thing they have to be vowelised, and five compositors out of six cannot vowel, while nineteen writers out of twenty cannot be depended upon to correct the vowelising. Then we are doing 20,000 copies of every one, and can only print four at a time on the machine; the result is that one "forme" of four Portionettes is set up and stands waiting before the other is printed. Now vowel-type is limited in quantity, so while eight are set up we can do no more for the time being. Therefore some of these have to be in larger type and some in smaller, or we could not set so many pages. Those in larger type have to be cut down, and that involves telephoning, writing and other work. Is not all this a justification for our recent appeal for more workers, more type, more machinery?

* * * *

Interesting things have been happening at the Colporteurs' Home. Zaky Abdul-Fady, a Moslem convert, was taken into the Home about a year ago, and on the whole has done fairly well as a colporteur, but he, like many others, has never quite settled down to monotonous routine. Many are like that, but Zaky has a special excuse in the fact that his wife is still a Mohammedan, and a bigoted one at that. From time to time there have been interesting developments, due to her love for her own religion and her scorn for that of her husband.

This summer the two little boys were brought up from Ismailia and the little girl from Suez; for all of these the E.G.M. have been responsible, and the eldest of the boys, Samuel, has proved to be quite a bright little convert, and Mr. King mentions the good influence that he has had over the other boys. At the end of the summer it was found that little Samuel had been sent to work in some factory in Cairo, and that the mother had no intention of allowing him to go back to school. Prolonged negotiations followed, and after a few weeks we completely succeeded in getting all these children back to the E.G.M., but only in the following way:—

The father, Zaky, has been moved to Ismailia, and given the Suez Canal as his district; the mother agrees to live with him at Ismailia and to see her children once a week, and so on this condition the two boys have gone back to school at Ismailia, and the little girl is now supposed to be diligently studying at Suez. Further, it is said that the mother is not altogether averse to Christian teaching, and that down there, under E.G.M. influence, it is hoped to report good things of her in days to come.

After all said and done, to care for Moslem converts brings heart-aching responsibility. On the one hand, they are so grateful for help; on another, they are so awfully funny in the things they do or omit to do; and, in general, they are a very great worry.

Hanna Abdallah is a Moslem convert, and was baptized at the same time as Zaky, and was taken into the Colporteurs' Home on the same day. The pastor who got me to take him did not think it necessary to inform me that the man had only been a "farrâsh" (sweeper) to a Moslem school. Had I known all the facts I would not have taken him. He worked hard and did his best, and after I had left for England he was sent to Damanhur, and then to Alexandria. His sales, however, were so very small that the Joint Colportage Committee could not honestly be expected to keep him on. I sent for him, explained it all to him, and told him that he must come back to the Home for further practice in the way to reach men and in the way to push books. He flatly refused to do this, and at the moment of writing he has thrown up his work, thinking that he could get work outside. Perhaps the experience may do him good! In any case he is lost to us for the time being; but we wish him God-speed, and shall continue to pray for him.

Just as Hanna Abdallah went, one more Moslem convert was handed over to me to try and make a polished instrument out of poor metal. This one's name is Abdallah Abdul-Masih, and he is not so "feckless" as some of them. Certainly he seems to have begun to work hard, and is selling books as though he were full of fiery zeal for the glory of God. Such a thing sounds almost too good to last. Anyhow, long experience has taught us to act upon the following principle:—

Never get excited over a convert because he will worry you to-morrow;

Never despair of a trying convert because he may be a "saint" to-morrow.

* * * *

"Cast thy bread upon the waters! Thou shalt find it yet again;
When the floods have all subsided, see the bladed, sprouting
grain

Flushing with a pale, green mantle, all the warm, moist, steam-
ing plain.

That which seems thy toilsome efforts hopelessly to mar and
spoil,

And thy sanguine expectations frustrate utterly and foil,
Needed nourishment supplieth wherewith to enrich the soil.

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

ARTHUR T. UPSON.

Cairo, Nov., 1920.

*From "Via Crucis," by W. Hall, M.A.

Seventh Annual Report of the Joint Colportage Committee.

The Object.

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

Fourteen men were supported until January, 1920, in the following ratio:—Nile Mission Press, 6 men (of whom one is Daif Gayid, chief colporteur); American Mission, Egypt, 3; Church Missionary Society, Egypt, 3; Egypt General Mission, 1; and World's Sunday School Association, 1. From the New Year, the American Press, Beyrut, has undertaken the support of one man, and we heartily welcome our old friend, Mr. Dana, to this committee.

Sheikh As'ad.

In addition to our ordinary, full-time, salaried men, we reported last year that a highly respected elder of an Evangelical Church in the Delta had volunteered his services as part-time colporteur without salary, because he felt our books were the key to open doors to evangelistic work. Before that report was issued, the Riots were upon us, and no self-respecting Copt went farther from his threshold than he could possibly help; consequently our friend did scarcely any itinerating until after the summer. When the winter season came, he called one day and paid in two pounds as the net financial result of selling four pounds' worth of books, after deducting expenses, leaving this written note: "Thank God, the books you sent me were a blessing to many and a key to the evangelisation of outsiders. . . . Please send me more, so that I may continue in the work: may God preserve you to Egypt and the Egyptians and to the Mohammedan World.—As'ad Abdul-Massih."

The Effect of the Riots.

Probably itinerant colporteurs fared worse than anyone during the "Troubles" of last summer; not a few were entirely cut off from us by rail, post and telegraph—in fact, Bulus Mālaty, of the Luxor District, was isolated for over two months. As a matter of fact, the only news obtainable of people in that part of Upper Egypt was sent by wire to Assuan, Wady Halfa, and Khartoum, thence to Suakin and by the Red Sea cable to Suez. And even to this day we hear from the colporteurs to this effect: "Please omit the name of the Press from the title-pages of the books, for men throw them back at us saying that the Egyptians want neither the English nor the books of the English." (Hitherto the Arabic title of the N.M.P. has been "Anglo-American Press," but a proposal has been made that it should be changed to "Nile Chris-

tian Press"). However, in spite of all difficulties, it will be seen farther on that good work has been put in.

Two colporteurs have left us during the year—one discharged for untruthfulness, the other resigned as the result of political agitation, but we had found him scarcely strong enough for the work. So the "weeding" process goes on, and we sincerely and earnestly hope to raise the standard all round.

Colporteur Ibrahim.

This Moslem convert had been with the Nile Mission Press for a short period, about ten years before, but had not been found profitable. Then he spent some time at the E.G.M. hospital, and after that was with the army. Being a baptized member of C.M.S., a request was made that we would take him into the Colporteurs' Home and give him another trial. He spent four months there, and profited greatly. He would not, even now, be called exactly "a scholar," and he still indulges occasionally in "freaks," but, generally speaking, he is a greatly improved man—"Which in time past was to thee unprofitable, but now profitable to thee and to Me."

Some time in January, Ibrahim got into touch with a Moslem of the "fellah" (peasant) type, who could read a little, and was apparently interested in I——'s presentation of the Gospel to him. Before we had even heard of his existence, Ibrahim had paid his fare to Cairo, and sent a letter begging us to give him work, and then to baptize him. It needed a little tact to avoid discouraging the man, while assuring Ibrahim that we had no farms here upon which to employ his friend, neither was there a place to send him for instruction for baptism. It was ultimately arranged that he should go for instruction to Mr. Walker at Benha, as being, for him, within comparatively easy reach.

We were glad to hear from Mr. Walker as follows: "The man, M——, called with Colporteur Ibrahim, and I was pleased with his understanding of the Gospel truth: he has been here twice. He seems to be an earnest seeker—he asks for baptism—he says he is working in the country near by, and I told him to come when he had time to take a lesson."

Visits to the Men.

Mr. Upson has, during the past two years, been able to visit the men less often than formerly, owing to pressure of literary work, etc. However, in November, he had what he calls a "particularly enjoyable fifteen days upon the American boat 'The Witness.'" That trip, fully described elsewhere, enabled him fully to examine into the condition of the men and their families, and he brought back a strong report as to the serious crisis confronting all Christian workers, due to the threefold increase in the cost of food. This Committee met, and, having carefully considered the situation, felt bound to grant an increase in the amount of commission (temporarily) paid upon sales; plus a grant of dhura (corn) and a promise of one dollar increase of salary at the end of the year. And that assistance, in popular Arabic phrase, "wetted where it went," but soon the drinker was as thirsty as before. Truly the times are hard. We began by estimating £E. 36 as the cost per man, then it rose to £E. 40, and £E. 44,

now to £E. 48, and it is certain we shall have to ask for yet more. Yet, in spite of all difficulties, the work goes on vigorously, as will be seen from the following :—

EXTRACTS FROM COLPORTEURS' REPORTS.

YA'QUB (a Moslem convert, baptized well over thirty years ago) writes, each month, a short account of his work; this, for January, is a typical report—I gave a simple village address at Ashmounain, upon John iii. 16, to fifty people, counting men and women. At Badraman I spoke to about forty.

MATTIAS reports :—At a funeral I was asked to speak, and so I gave an address upon Ps. 27. Those present were Orthodox (Coptic Church), and all rose for prayer. At Mynyal (by Bahr Yusuf) I addressed a village group upon the words, "Thy sins be forgiven thee." At Hilwa a Bedouin Arab bought four tracts from me.

At B.A., I spoke on "What think ye of Christ?" Next day, I was thirsty, and finding a cottage door open, I asked the good woman for a drink; ; I then spoke to her of the Samaritan woman at the well, and asked her whether she knew anything of Christ. She replied, "I thank God." "What for?" "Because He has saved me." At this point her husband came home, and I had further conversation upon "Salvation in the Lord Jesus"; then we prayed and, when I left, they pressed me to come again.

CLAUDIUS reports thus, upon the very trying month of April, 1919 :—Before I speak of the work, I want to say that God is with us as He was with our father Abraham. I feel that He is with me, for I have had no fear of such Riots as have occurred this month; in fact, I have been able to go from village to village (the near-by ones) proclaiming the name of the Lord. Some tried to stop me, saying that as the Copts and Moslems were now one, there was no room for evangelistic work; but I replied to them that without a Guide they would lose the road. Also I visited many houses to quieten and encourage the inmates, reading a comforting chapter to them and offering prayer. This was my work for the month of April, 1919. (And in addition to all this, he sold 142 tracts and books, to the value of £2 10s. od. A good record, when one remembers the daily rumours of massacre of all Christians, etc., etc.).

BULUS reports on the month of May (part of the ten weeks during which he was shut off from us and was far away from all missionaries) :—Concerning the evangelistic work, that is highly satisfactory. I went to Gh—— and other villages thinking more of the Lord's work than of actual sales. (But he sold, that month, 310 books and tracts to the value of £7 sterling. He is our best salesman).

YUSUF writes :—(1) I have arranged for a room in the house of one of my neighbours in which to hold a nightly meeting, the only object being to get the sinner to return to God. When in Assiut, I lead the singing, and pray and preach, but when I am out in my district someone else speaks.

(2) When at A. F. I went to one of the Orthodox Coptic Churches, and one of the priests said to me, "Can you preach?"

I replied, "By the grace of God I can." "But I am afraid you will speak on the difference between the Coptic and the Evangelical beliefs?" "Not so, this does not greatly concern me; what I seek is for the sinner to return to his Lord and Master Who died for him." I then spoke to the little company, who numbered twenty men and seven women.

(3) After a long discussion with a Mohammedan lawyer about the death of the Lord Jesus Christ, whether it was a real actual death, or whether He only feigned death, I quoted to him verses from his own book to show that Christ really did die. He then bought some books to read more about the subject, and then afterwards took more, once 30, then 25, then 20 piastres, and finally 85. At last he commissioned me to supply him with each new publication as soon as it appeared from the press—a thing the Christians have never asked me to do. May our God enlighten him.

IBRAHIM, the Moslem convert, witnesses boldly. He does not always see good results, but he holds on fairly tactfully. He says: (1) While I was distributing in Cairo, I offered the Life of Christ to a Moslem, but he began to curse the name of Christ, and others told me that he was originally a Copt who had apostatized to Islam. I told him that I was a Moslem who had become a Christian, and then challenged him to prove the truth of Islam to me, and I would show him the truth of Christianity. I went on speaking, and felt devoid of all feeling or sentiment, for there was a great silence, God holding the men. Finally, they asked me to go away, and I went.

(2) Once, while I was distributing, I came across a man called S. M., who was curious to know why I left Islam, so I seized the opportunity and told him of Salvation in Christ; he accepted the good news joyfully, and I left with him several of our N.M.P. books that he might investigate farther. Whenever I see him now, he asks for more help on certain points. Please pray for him.

(3) In Melig I stayed two days at a funeral, preaching to the people morning, noon, and evening. I sold out all my books (next time). You have not given me space enough to tell of all God's work there. Please offer much prayer for it.

GARAS told a long story about a Moslem neighbour, which covered the "evangelistic" space of three monthly reports.

I have a Mohammedan neighbour who likes to sit with me and others at sunset every day: one evening he asked me to tell him a story, so I related "The weaving of Said the Weaver" (the first one in the collection of 10 of Miss Trotter's series) and gave the application. That led the way to a discussion, and they asked what I believed about 'Isa (Jesus). I told them that all Christians believed in His deity, and read St. John i. 1, "In the beginning was the Word . . . and the Word was God," and compared it with the Quranic verse, "Christ Jesus is the Apostle of God and His word." My friend then pretended that the Gospel had been corrupted, and we finally adjourned the matter to another sitting.

A week later I was sitting with my landlord reading with him in "Abhath ul Mujtahideen" (a book for Moslems) with others

looking on, some of whom were Christians and some Moslems, when up came the man I had talked with before, this time bringing a copy of the Quran. He led off upon the compilation of the Quran; was it written (by the finger of God) during the lifetime of Mohammed, or was it (as I said it was) compiled from scraps of sayings, after the prophet's death?

He then went back to the original question, "Was Jesus Divine?" and asked me to give proof from the Quran. I turned to p. 52 of "Abhath," and showed him the quotation which says that Jesus created a bird: now if He could create was He not Divine? What prophet, before Him, or after Him, was able to create? That evening my friend came to Church with me, and Rev. Eed Tadoros' text was, "To know nothing among you save Jesus Christ and Him crucified."

ARTHUR T. UPSON, *Superintendent.*
W. H. T. GAIRDNER, *Chairman.*

Extracts from Mr. Forder's letters from Jerusalem.

September 3rd.

On landing at Jaffa I saw Samuel. He was in good spirits and seemed to be keenly interested in his work.

September 18th.

You will be glad to hear that the second colporteur is at work. He began at the half of this month. He is a middle-aged man, Protestant, has for years been in evangelistic work, and well-known to me as a steady and quiet worker. His name is Ibrahim Aboody.. His district will be between the many villages of Ephraim between Ramullah and Nablous, and his work is largely among Moslems. He is a man who has suffered much for Christ's sake, and is much respected by the villagers with whom he has to do. I feel that we have in this man one who will do steady work. He may not sell large numbers of books, for the people are illiterate, but he will have ample opportunity of holding evangelistic services among the natives of many villages. . . . Under present conditions it is impossible to work cheaply, and my object will be to get men to work who are married, and who have their homes in the district in which they are working, and who are well known to some of us who have been in the land for several years, for a tried man is better than one unknown and not used to Christian work. I am in touch with a man for the Nazareth district, and for Hebron too. These, I think, will all mature, and I am hoping to have a small dépôt at Beersheba.

If these can all be got on the move before Christmas we shall have much to be thankful for, and it will keep me fully occupied looking after the different branches, and we shall be glad of the motor car, for transport is very difficult to get and very expensive.

October 2nd.

It has been possible to engage the services of a good man resident in Haifa. His name is Paul Dawanee, an independent

evangelist, full of the spirit, and keenly in earnest about souls. I have known him for many years, and know he is all right, and I feel sure will do good service for us. He has a small reading room, in which will be displayed our literature, and twice weekly he will go to villages selling books. He is well known in all the country around, and is a fearless worker. He is a Syrian, and married. I have also secured for Jerusalem and district a good experienced man, who will commence work in a few days. His name is Ibrahim Jernil, has for years been doing evangelistic work among the villages of Hebron, and in Hebron itself. He is very keen and interested in his work, and is giving up work in the Government in order to resume Christian work for us. He will put in part of his time in Jerusalem and the rest visiting around, going as far as Hebron, south. He is married and has a family. Married men are the best, as they are settled, and have an object to work for, whereas single men are restless and unstable. . . . I am also glad to report that I have made arrangements with the missionaries of Beersheba for them to have a small depôt for our literature there. They will be responsible for the sale of books, and we feel sure this is in answer to prayer, for this depôt will reach Gaza and Bedouin from the south country. Thus God is blessing and answering prayer, and although we must not look for great things at first, it is well that a beginning has been made, and I feel sure that with such men as we have blessing will result.

November 5th.

We have now five men at work, and I think this should suffice till spring comes round, and it is possible to get about more easily, for transport even now is difficult, and in winter quite impossible. As things now stand they are as follows, and all goes well.

In Jerusalem and district one man, Ibrahim Jemil.

In hill country of Ephraim villages, one man, Ibrahim Aboody.

In Haifa one man and bookshop, Paul Dawanee.

In Nazareth and district one man, Shukry Musa.

In Jaffa one man, Samuel.

At Beersheba a small depôt for books, under charge of local missionaries.

The above is much to be thankful for, and I ask the prayers of friends for these men, for they have no easy task going from place to place with their books, and holding meetings as opportunity offers. So far sales have been good. I have the report of the first month's work of the man in the hill country of Ephraim. He sold 520 piastres' worth of books. Haifa I have good accounts from. I shall hope to visit Haifa and Nazareth next week, and take their reports.

Visiting the colporteurs is hard work at present, for transportation is difficult. Last week I went to Jaffa, forty miles distant from here. The train took nine hours to make the journey, and all fares have been doubled this week, an intolerable burden added to the people. It meant three days to go to Jaffa and to return, in an uncertain train without any comfort or convenience. It will be good when we have the car, and although it will cost

something to keep going, it will pay us, for we shall save in energy, time, expense and worry, and shall not be at the mercy of trains, carriages or porters, as we are now. The car will probably be here in February.

Jaffa Colporteur's report for November, 1920.

December 10th.

The month just finished was the best for a long time, for Samuel was able to get out into the country, and visit some Moslem villages as well as Jewish colonies. Besides selling over a hundred books, he sold quantities of the coloured Scripture pictures, and a small quantity of stationery. This latter gives an opening for other things, and oftentimes leads to the sale of books.

Returns are as follows:—Places visited, five. Books sold, one hundred and two. Money received, 535½ piastres.

Many days were wet, thus impossible to be out.

Extracts from Haifa Colporteur's report for November.

In B. S. all are Mohammedans. They asked me what those books were. I told them they are to open your eyes and awake you from your sleep and other things what God guided me. May He bless.

In Shefa Amr lodged in a house, and there they had a wedding. I read and spoke to them from the New Testament, it was all about loving one another, and wake up and show themselves as lights and salt of the earth, that people may praise God when they see them. God may bless.

In Ibillin they had also a wedding. I spoke there about repentance. I also had chance to speak in some shops.

In Tiry I went alone in one way which I never knew, so I lost my way. Praise God, it was good. In that wrong way I met a shepherd, and spoke to him the story of David. He was pleased, and I gave him from those tracts, and he took it to let his son read it for him. I went in a very bad way between many trees at the back of Carmel, and I found a ploughman, and spoke to him about making fruits, as God expects fruits from us, and the same to the olive gatherers, that they must be fruitful and find out their salvation in Jesus Christ. May God bless those words. Amen.

The Haifa work proceeds well, the colporteur is full of zeal and very interested in his work. The month of November was a fairly good one, in face of many rainy days, when it is impossible to go out selling books.

Returns were as follows:—Outside villages visited, five. Books sold, 370. Money received for books sold, 875 piastres, equal £9. As the colporteur becomes known sales will be larger, as already some have ordered books for the next round.

One old Moslem resident in Haifa called the colporteur and asked him, "What books are you selling, let me see?" He examined several books and finished up by buying several. Some days after the colporteur was passing his house, when he called him and asked for more books, telling the colporteur, "If all Protestant books are like yours, I want to read them, for they are good; I never thought that Christian books were like the

ones you sell." He bought several booklets and has become a good customer. In Haifa several Hebrew Bibles and booklets have been sold to the Hebrews, and several ask for more. Especially are Scripture pictures sought after, and the director of the principal Jewish school there has bought a set of Old Testament pictures, and ordered a full set of New Testament ones to hang on the walls of the school-rooms. The Jerusalem colporteur did well the first month he was at work, and reports for November visits to Bethlehem, Beit Jalen, Beit Sanoor, Artas Ain Karim, and Tur. He sold 321 books, and received cash for same 501 piastres, equal £5 3s. od. He sold several books and Bibles to Jews, and it seems as if a Gentile colporteur has a better chance with the Jews than one of their own kind. Rain has hindered the work, as on wet days it is impossible to be out selling books.

The colporteurs report opposition not from the Jews or Moslems, but from the Roman Catholics, who try their best to poison the minds of the people against the books, and where they have the power they prohibit their people from buying literature. Opportunities for preaching and witnessing are many, and the prayers of all readers are asked for the colporteurs as they take up their daily rounds.

Publication a Century ago.*



MORE than one hundred years ago, Messrs. Fisk and Parsons came to this country as the first American missionaries. One thing that impressed them was the utter dearth of books or literature of any kind, and the rarity both of Bibles and of people who could read. We are not apt to think of our forefathers of a century ago as especially rich in books, but they were glad to share what they had; and in response to the eager call of Fisk and Parsons, the first mission press was sent out in 1822. It will soon be time to celebrate in some fitting way that historic beginning of publication work.

The good brig "Cyprus" sailed out of Boston harbour Jan. 2, 1822, carrying Rev. David Temple and the printing press to Malta. There, under the British flag, he would have more freedom for the work he was to undertake; and also found facilities for studying both Italian and "Romaic," or modern Greek. The London Missionary Society had also a representative in the island, Rev. S. S. Wilson, who had already prepared, with the help of Greek, several tracts translated from the English, that were waiting for a press. Mr. Temple's instructions had been to print Bible portions,—the British and Foreign Bible Society had issued the entire Bible—and short tracts, and school books. He began with the tract, and before he had been there a year, four had been issued in Italian and six in Greek. A Greek boy from the ill-fated island of Scio, whose father had been killed by the Turks, was taken on trial, to learn the printer's art, but the work grew and the opportunities for distribution multiplied so that Mr. Temple

* From *The Orient*, Constantinople.

by 1824 was calling for "a pious and skilful printer" for the Malta Press. Another press was soon on its way to Palestine, the forerunner of the American Press at Beirût; for the Mission to the Eastern Mediterranean had many languages to deal with, and the Arabic world called for a press of its own.

Some idea of the activity of Mr. Temple may be had from the fact that during 1824, fourteen books were printed in Greek, in editions of from 1,000 to 2,500, seven in Italian, and one in Greco-Turkish, of 450 copies; and by the end of the year "Pilgrim's Progress" was issued, a book of 348 pages, in Greek.

The advantages of Malta as a printing centre were recognized also by the Church Missionary Society, whose representative, Mr. Jowett, began in January, 1825, printing in Arabic as well as in Greek and Italian. The great call for Arabic literature appealed to Rev. Charles Cook, a Wesleyan missionary passing through there, who on his own initiative raised quite a sum among friends in France towards an Arabic "fount." This, however, was not purchased till 1827, along with another "fount" for Armenian.

Young Pliny Fisk was not destined to live long, but just before his last illness, in 1825, he had completed an English-Arabic dictionary for the press. His death called forth an urgent appeal from Rev. William Goodell, then entering on his literary career, for more help for the publication work, urging that Malta be made another Wittenberg to start another Reformation, but that there were then at work only Messrs. Temple in the Greek, Bird in the Arabic, and Goodell in the Turkish.

Another step forward was taken when, in the fall of 1826, Mr. Homan Hallock went out, a skilled printer, to take charge of the Malta Press, and for many years did yeoman service in this line. Rev. Eli Smith also came out, and went to Egypt and Syria to prepare himself to take charge of Arabic publication; and in the hope of starting the printing of literature in Armenian, Mr. Wortabet, an Armenian from Syria who was deeply interested, came to Malta. Rev. Jonas King was also doing what he could to help with the Greek. During the following year a second press was forwarded from America to Malta, the gift of a benevolent friend, to be used for Armenian printing.

The original printing press, sent out in 1822, had been furnished by some friends in Boston and vicinity, who agreed to give also \$3,000 per year for five years to keep it running. How well this fund was used is indicated by the following table showing the results of the five years from 1822 to 1827:—

	Greek.	Italian.	Gr. Turkish.	Total.
Books	62	43	1	106
Editions	78	51	2	130
Pages	3,504	1,430	24	4,958
Copies	71,050	55,500	1,500	128,050
Total pages	3,732,000	1,706,000	360,000	5,474,000

Thus began the publication work which later was transferred to Smyrna and Beirût, the Smyrna portion afterwards moved to Constantinople.

Sherwood Eddy in Cairo.

BY REV. JAMES K. QUAY.



UT I am an usher, sir." These were the words that greeted me as I peered through the partly opened door of the theatre at a crowd of thirty or forty young Egyptians standing on the street. I gave him the "once over," as they say in America, and I said, "I don't think I ever saw you before. Are you sure you are one of our ushers? Let me see your badge."

In answer he pulled from his pocket a yellow arm band worn by all the ushers, in proof of his claim to the right to enter the building before regular time for the doors to open. I was just on the point of letting him pass when I noticed that the colour of his badge was not exactly the same shade of yellow as the colour of the one I was wearing. I felt like letting him in as a reward for his cleverness, but I only laughed at him and, in spite of his protests, pushed him out to fight his way for position with the rest of the crowd who were there a whole hour before time for the doors to open, and almost two hours before time for the meeting to begin.

"What sort of a show was this?" you ask. It wasn't a show at all; it was a religious meeting—a *Christian* meeting in old Mahommedan Cairo. They came by the thousands. By the time the hour arrived to open the doors the street was packed. We had to put two policemen and five ushers at the main entrance to prevent a stampede. We had rented one of the largest theatres in Cairo, with a capacity of almost 2,000, and when the first meeting began every seat was filled, the doors were locked, and the policemen were trying to get rid of the crowd in the street who couldn't get in. This was God's answer to our faltering faith. We had been afraid the crowd wouldn't come. To quiet our fears we had issued more admission tickets than there were seats, in the hope that we might get a crowd. Now it seemed as though every ticket had turned up, and the street was filled with men and women holding up their tickets and wanting to know why, since they held tickets, they couldn't get in.

It was too late for regrets. We rented a nearby theatre and held an overflow meeting, and sent the strongest missionary speaker we had to give them his best. But the crowd wasn't satisfied. They wanted to hear Eddy, the man from America.

Then we changed our plan. We sent all the women to the smaller theatre—six or eight hundred of them—Coptic women, Moslem women, members of our Evangelical Church; Bible women, poor women, and rich women from some of the secluded harems of the city. Dr. Eddy spoke to them first for a half hour. Then another speaker addressed them while Dr. Eddy hurried across to the big theatre, where 2,000 young men of Egypt, of all faiths and of no faith, were waiting eagerly to hear him. He talked to them for an hour, telling them in the plainest language of sin and its consequences. We had been forbidden by the Government to make a direct appeal for the conversion of Moslems in the theatre, so at the close of his talk Dr. Eddy announced an after meeting in the American Mission building, two blocks away, for all who desired power to live a life of honesty and purity.

Once more our weak faith faltered. "Surely now," we said, "after a long wait outside the doors, after sitting crowded for over an hour in the big theatre, these men will not go two blocks to a Church to hear a straight-from-the-shoulder challenge to follow Christ." But they came. In fifteen minutes the big auditorium, seating over 600, was full, the choir loft was full, and those who had no seats lined up at the back of the room. There they sat for another hour and listened to the Gospel message in plainer language yet. Like a skilful fisherman, Dr. Eddy portrayed the attractiveness of the overcoming life, and then, in all frankness, without argument, without saying anything derogatory to Mohammedanism, he told them that he had found the way to victory through Christ.

In the after meetings, on the last three evenings, cards were distributed in both the men's and women's meetings. It had been announced at the men's meeting that helpful literature would be sent to any man who was living a defeated life. The men were also asked to state any problem, doubts or difficulties. Of course we expected a great many cards requesting free literature; not because men were wanting to admit sin in their lives, but just because it was an opportunity to get something for nothing. Imagine our amazement when over a thousand cards were turned in, and almost half of them were not mere requests for free literature, but expressions of the deepest longings of sin-sick souls for healing and light. They were signed by Moslem, Copt, and evangelical Christian alike. Most of them read like this: "Where is God? Tell me how I can find Him." "How can I get victory over sins of impurity?" "Who is Jesus Christ, and what do you mean when you say He is Divine?" "Tell me how I can get peace in my heart." "How can I overcome sin in my life?" Almost 200 cards were signed at the women's meetings.

It all reminded me vividly of the days in Camp Seguin at the New Wilmington Conference, or of experiences during the war with young men of the army and navy. For, after all, the young men of Egypt are very little different from the young men of America or of any other country. They have the same temptations and the same sins, and they respond to the same kind of an appeal as young men do at home. A delightfully human incident happened at last night's after meeting. Dr. Eddy held up his clenched fist and said, "I have one pound (five dollars) in my hand. I am going to give it away to anyone who will come up front and get it. How many believe I have a pound in my hand?"

Two or three young men got to their feet. To one, a boy of about sixteen, standing in front, he said, "Do you believe I have a pound in my hand?"

The boy said, "Yes."

"Do you believe I am going to give it to you?"

"Yes."

"All right, come up and get it."

A round of applause was given as the boy took the money.

"Now," said Dr. Eddy, addressing the crowd, "why didn't you get that money? There are three reasons: Some of you didn't believe I had any money in my hand. Some of you believed, but you were ashamed to come forward in front of all this crowd

to get it. The rest of you were just ready to come for the money, but you hesitated."

Then with terrific directness he applied the illustration to the men who were failing to take God's free gift of salvation. And the lesson went home to these Egyptian young men with the same force as it does to you Americans who are reading this. The Egyptian sins just as an American. It takes preaching just as resourceful, as tactful and as sympathetic to bring him to repentance as it requires for the American. And the same Christ brings the same satisfaction to him as He does to us.

Did space permit, I would tell you of the morning meetings for Christian workers. Suffice it to say that missionaries and Egyptian Christians, old and young, found methods of work and an inspiration for soul-winning such as they never found before. The touchstone of all his teaching on soul-winning was the method and spirit of Christ. Two points I must repeat to you: "Always be master of the interview; keep it in the realm of the heart rather than of the head, and don't allow yourself to be drawn away from Christ. Don't argue; every time you win your argument you lose your man."

To-day Dr. Eddy is in Tanta. Then in rapid succession he visits Assiut, Luxor, Minia and Alexandria, in each place holding meetings for Christian workers in the mornings and general evangelistic meetings every night for all classes.

All this has not been written to convince you of the success of the Eddy meetings. Their success or failure lies yet in the future. The present outlook reminds one of a great tract of prairie sod freshly ploughed. It will never be the same again. It will either bear a harvest or go to weeds. Which it will be depends on our faithfulness and on your prayers. Will you pray that not one of these 1,200 contacts which God has given us with heart-hungry and defeated souls may be lost? Will you pray that the hundreds of women who have signed cards asking for help in finding the freedom of Christ may not be disappointed? Will you give your life, if God asks it of you, to come out and strengthen the thin line of workers upon whom He has thrust such an overwhelming opportunity?

Speeding up Ishmael.



HE time has come in the history of the world when nations, peoples and communities long overlooked and hidden, are forcing themselves into notice and claiming for themselves the things to which they are entitled.

Among others brought into prominence from a long obscurity by the upheaval of the nations caused by the late war, are the Arabs, or, as they should be called nationally, the Ishmaelites, the blood relations of the Hebrews and the seed of Abraham through the bondwoman. For centuries these people have lived a secluded, little known and quiet life hidden away in the recesses of their country, hardly ever coming in touch with each other because of the sandy stretches that separated them from each other, and it took the great struggle of the nations to reveal

the existence, as a force to be considered, of the Ishmaelites, and our statesmen thought it worth while to make political and military allies of them, so invited them, through their leaders at Mecca, to join us in the task we had set ourselves to.

Thus, in the closing years of the dispensation, the seed of Abraham forces itself to the front, and together with the Hebrews claims a goodly share of public recognition, both religiously and nationally. But what of the Ishmaelite? and why is he in the world?

The Ishmaelite has his place in the world to-day for two reasons. First, to substantiate the truth of the Scriptures in all that it says regarding the seed of Abraham through the bond-woman. Secondly, as the answer to the first prayer in the Bible, recorded in Genesis xvii. 18, which, rendered literally, should read thus, "Oh, that Ishmael might suffice for Thee and me," and to fulfil the promises made to Abraham concerning his firstborn, the Ishmaelites have their place among the nations of the world.

That they are "a great nation," "as a wild ass among men," "his hand against every man," and "dwelling in the presence of all his brethren," cannot be denied when viewed as a people, and it is not to be wondered at when it is remembered for how many centuries they have been isolated and overlooked, but their time has come, and the speeding time for Ishmael has surely arrived.

If the recent upheavals in the Orient mean nothing else, it means at least this one thing, that God's time has come when the seed of Abraham are about to enter into their own, for the lands promised to "thy seed" in Genesis xv. 18-21, are again to be inhabited by the "nations" that were to come from the Patriarch, and soon both Jew and Arab will have as their own the lands that have for so long been dominated by others.

Hence the need to "speed up Ishmael."

To many the speeding up of Ishmael means more than the re-occupying of lost territory or long-withheld privileges, these in God's near future will all come right, but it means their entering into the spiritual blessings provided through Christ to all who will own Him as Lord and Saviour, a thing not yet acknowledged by Ishmael, partly through ignorance, and mainly because the Church of Christ has so sadly failed in its duty to those in the bondage and superstition of Islam, by not sending them the Truth and Light of the Gospel. In the early centuries of Christianity the Gospel was faintly known among the Ishmaelites, but for more than thirteen centuries it has been darkened by the blight of Mohammedanism, and falsely represented by a corrupt and decaying Christianity, which has done more to retard its progress than to forward it.

The need of the Ishmaelite to-day is not teaching about the One True God, in Him he has an unshakeable faith, but about Jesus Christ, and His Atonement made for all men, the Arab included.

Instead of the Arab's creed, "There is no God but God, and Mohammed is His Messenger," he needs this creed, "There is no God but God, and Jesus Christ, His Son, is the Saviour of men, even the Arab," and to this end it is necessary to "speed up"

the message to Ishmael. If Genesis xvii. 20, Psalm lxxii. 8-10, Isaiah xlii. 11, 12, and lx. 6 and 7, Zechariah ix. 10, John iii. 16, all mean anything, then it is not too much to expect that Ishmael can be saved. But the task is a difficult one for many reasons.

First, the nature of the Ishmaelite's country, desert, scattered population, distances between cities and towns, lack of transport, and the ignorance, superstition, and fanaticism of the people. Second, the lack of suitable and willing workers.

These, however, can be overcome, and by prayer and faith made largely subservient to the "speeding up" of the work.

In many districts the Ishmaelite, in many phases of his life, can be reached and evangelized, and many thousands reached with the Gospel. Where the spoken word cannot be used, the printed messenger can go, but in many places both messenger and message can go together, and be welcomed.

What then can be done by the reader of these lines to help "speed up Ishmael?" Much, if you will do it.

Of late years God has laid upon the hearts of those comprising the Committee and friends of the Nile Mission Press to work for the salvation of the Mohammedan through the circulation of printed matter and evangelistic meetings wherever possible. Now, through the opening up of Palestine and the regions East of Jordan, they have extended their work into those parts, with Jerusalem as headquarters. From there will go forth colporteurs bearing the seed of the Gospel in printed form, who will also witness by word of mouth to the power of Jesus to save. Thus will Ishmael have the opportunity of being saved, and you, dear reader, are asked to help in the work of "speeding up Ishmael." You can help in the following ways, and thus show your loyalty to Him Who said, "If ye love Me, keep My Commandments."

First, "Pray ye" (Matthew ix. 38).

Second, "Freely give, freely ye have received" (Matt. x. 8).

Third, "Go ye" (Matthew xxviii. 19).

If doing either of the above be a cross to you, remember that Jesus said, "He that taketh not His cross, and followeth Me, is not worthy of Me."

Friend, reader, what will you do towards "speeding up Ishmael?" If you are willing to help, write for suggestions and particulars to the Secretary of the Nile Mission Press, 22, Culverdon Park Road, Tunbridge Wells, who will gladly help you to take a share in "speeding up Ishmael."

A. F.

"Overcome Evil with Good."



COMPARATIVELY unfurnished house in a garden, green fields stretching away on the one side, a mill and a small village on the other, fresh air, quiet, and a minimum of household goods—such is the Colporteurs' Home at Rod el-Farag. To a casual visitor the comparative absence of chairs and other things and the absolute non-existence of beds and bedsteads may be at first a little surprising. It is soon realised, however, that there is a reason

for this : that as the colporteur goes from place to place, he is thankful to get a "divan" or wooden sofa with a cotton bed upon which to rest; and it has been found best as a matter of practical experience to give them at the Home the kind of accommodation that they would get in the country. Even then we have only had enough for three at a time; when the fourteen men came down for the Conference we put them to sleep in a bed of rice straw. Sheikh Iskander undertook the catering, while Ibrahim, one of the colporteurs, did the cooking. How interested the reader would have been to see Ibrahim sitting on the floor with the meat on the floor beside him, and Sheikh Iskander squatting on his heels, helping and superintending. Kipling would have said—

"For East is East, and West is West.
And never the twain shall meet."

Heresy, rank heresy! we were meeting all the time, and had a very happy Conference on the whole, for at last evil was overcome with good.

* * * *

Some of the men travelled long distances to this Conference, which occupied a week, Monday, December 4th, being given to travelling here, and Saturday, the 11th, to travelling back again. Bulus Malaty, the Luxor colporteur, had a distance of 450 miles to come, and the same to go back, so no wonder he was tired. Not a few came full of sadness and gloom, and one flatly refused to eat with us on the ground that his children could not have the same. It is true that we were trying to give them a little better than their ordinary food, for Iskander felt, in his own way of putting it, that it was good for them to "fill themselves just once, even if never again, and go home happy." Poor chaps, how hard it is for them to travel about and do such difficult work with nothing to eat but bread and onions, the reader may imagine. Unfortunately, cheese is nearly as expensive as meat, and therefore equally out of the question for them in the ordinary way.

One of them broke into the subject on Tuesday afternoon by a demand for more pay, and we were sorry to have to tell them that the financial situation of the Joint Colportage Committee would hardly permit of it. They were very touchy on this point, and at night, after I had gone away, there was a big difficulty, so big that we were very disheartened next day, and it looked as though the Conference would prove a failure so far as practical results were concerned. There was nothing for it but to pray through and to trust God. Next day a great change occurred, as we will show later.

* * * *

Each day began with an early morning prayer meeting, conducted by the men themselves. At 8-30 was Breakfast; from 9-0 to 10-30 the first meeting, then a second meeting, and in the afternoon a third one.

The general subject studied at this short Bible School was the Three Missionary Journeys of Paul the Apostle, and the practical hints for a colporteur from St. Paul's method of work. I spoke several times, but was ably supported by others, among

them Dr. Zwemer, Canon Gairdner, Dr. Philips, Rev. W. L. McClenahan, and Mr. Weaver, and of our native brethren, Rev. Gabra, and Sheikh Iskander (who are on our staff), and Khalil Eff. Rizq, our chief clerk. In addition to the main subjects there were one or two special topics, one on our experience in days gone by in the way of temptation to the colporteur; on Friday evening Mr. S. A. Morrison, M.A., of C.M.S., Old Cairo, gave an address to the N.M.P. workmen and the colporteurs, all being gathered together to keep in touch one with another.

On the Thursday night, after my lecture upon "The Sins of the Fathers," at Printania Theatre, the colporteurs were given a practical demonstration in quick selling. The audience poured out tumultuously, and the colporteurs had the task of selling the very lecture to which the men had just listened. There were fourteen men at work; I do not know how many the least successful sold, but one of the best said the next day that he had sold 44 during the ten or fifteen minutes after the lecture. Altogether some hundreds were sold, and the men have gone back up country fully persuaded that N.M.P. tracts are in great demand in Cairo, and can be made to "go like the wind."

* * * *

I said just now that much prayer was being offered during the Conference that God might overcome evil with good, to the glory of His Name—let us record the sequence. The men were greatly helped, so much so that they signed a letter to me to say that all their demands for salary, etc., even to combining together like trade unionists, had gone from them—and they wanted now to leave their earthly needs to the consideration of the Committee and to the providence of God. Those who had been responsible for the trouble on the Tuesday night, made it up, shook hands in public, and the petition went on to say, "There is now one thing we desire before we depart to our spheres of service, and that is, that you will arrange for a celebration of the Lord's Supper that we may all (as brethren) partake together."

It was not very difficult to arrange, for we have a pastor on the staff, and Mrs. Harvey, of the American Mission, kindly lent the Communion vessels. Miss Padwick and my wife joined us, and Lord Radstock, who happened to be visiting at the time, was entirely delighted to be with us, on account of his connection with the colporteurs at home, even though the Arabic service occupied an hour and a half, including a sermon by the pastor!

Thus ended our Colporteurs' Conference, 1920. One must not linger to tell of the spiritual joys of the occasion, for one's desk is piled up with work which accumulated during one's absence at fifteen meetings last week. The accompanying photograph was taken on the Friday morning, just after Dr. Philips' address. Several *grateful* letters have been received from the men.

"Be not dismayed." "God is with us."

A. T. U.



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.			
Sept. 17.	10122	..	10	0	Nov. 3.	10184	..	1	0	0	Nov. 24.	10246	..	2	6		
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"Blessed be Egypt."

VOL. XXI.

APRIL, 1921.

No. 85.

Editorial.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God."—I CORINTHIANS II. 4, 5.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I CORINTHIANS II. 12.

How greatly we need at this time to seek that mighty power of the Spirit of God which alone can make the writings and books which we print true messages of life to the readers.

There is a spirit abroad in the world whose sole aim is to undermine and destroy faith in the Word of God. How ought we to meet it? How did Christ meet the enemy of souls? By resting absolutely on God's truth. "It is written. It is written. It is written." "Then the devil leaveth Him." We have no other way. And we know beyond all doubting that the Living Word will stand for ever.

The following are a few lines from Adolph Saphir:—

"The Bible not merely was inspired, but is so still. The Holy Ghost not merely inspired the men as they wrote, but He is still connected with the Scripture. It was originally Spirit-breathed, but the Spirit is still breathing on it. When the soul, thirsting after God, reads the words, 'Ho, every one that thirsteth, come ye to the waters, buy wine and milk without money and without price'; when the burdened heart and oppressed conscience reads the words, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' the words are breathed again by the Spirit. It seems as if the ink was not yet dry, and as if the warm breath of eternal love, from which these promises flowed, was even now quickening and consoling the troubled soul. The Spirit makes the Scripture a living word. The Spirit breathes here as in no other book. He makes the writing spirit and life, and man lives by it, because it is word proceeding *even now* out of the mouth of God. He who has experienced this can have no doubt about the origin of Scripture; for in his measure he receives it from God Himself, as David, Isaiah, Paul, and John received it. It is to him a Divine word. He knows not merely it is written, but that it is the living word and voice of the Lord. In obeying its precepts, he knows he acts in obedience to his Heavenly Father; in resting on the promises and assurances which he reads in Scripture, he is convinced he is trusting in the Lord his God and Redeemer; and when, in the hour of his departure, his soul

clings to the consolations of strong hope, set before us in the Word, it is the voice of the Saviour Himself Who says to him, 'Be of good cheer, it is I.' "

We give some account in this number of our sixteenth Annual Meeting in Cairo. We look back with great thankfulness to our Lord's sustaining grace. He has never let us be in debt. He has kept the work going through troublous times. He has caused it to grow and spread and take root elsewhere. We do thank Him from our hearts, and we ask that far more may be accomplished—that we may have the joy of knowing that through the work of the Mission Press many have been won to Christ. This is our hope and confidence. We also need reinforcements. Men with literary power and strong for God to write for the Moslems. Fellow-workers in England to share the burden of the secretarial department. Men of experience and power to join our Home Committee.

It is a great sorrow to us to record the resignation of our Chairman, Rev. George Patterson, of the Christian Literature Society for India. He is one of our oldest friends, and has given unstintingly his time and sympathetic interest to the Nile Mission Press. We owe him more than we can tell. Many a time in the first dark days and struggle for existence Mr. Patterson's voice has alone spoken unshaken hope. He tells us that he has only strength sufficient now for his own work, and we can only let him go with deep and heartfelt gratitude for the past eighteen years' faithful kindness. We began our Committee in 1903, and he has rarely missed attendance. He became chairman in 1904, and has remained so ever since.

We would ask all our supporters to join us in prayer at this time that God will give us a Chairman of His own choice, one who is well acquainted with the work of publishing for missionary enterprise. It is difficult to find anyone with time to spare, but God can lead us to the right one.

Mr. Oliver is paying a visit to the work in Egypt and in Palestine, and we give some news from him and from Mr. Upson and Mr. Forder. All speaks hope to us.

We have again received strong support from the Milton Stewart Fund for Colportage work in Palestine. The Trustees share with us in undertaking this effort, and we greatly value their co-operation. We trust the way may open to carry it into Arabia and to the tribes in Moab and Gilead. Mr. Forder's report of the beginning of this Colportage work is very interesting, and we ask that it may be constantly remembered in prayer.

Help is promised towards the opening of little Bookshops in different parts of Palestine, beginning with Hebron. It may be some of our readers will like to adopt one of these.

A Prayer Cycle for Egypt and the Sudan has been brought out by Mr. Upson. It may be obtained, price 6d., from the Office of the Mission Press, 22, Culverden Park Road, Tunbridge Wells.

The Nile Mission Press.

LETTER FROM THE SECRETARY.



WHEN the Agent wired me from Liverpool that at last they had been able to obtain a berth for me, there was the usual rush in such cases, even when one expects to be leaving home for two or three months only.

It had become imperative for the Committee to send me both to Egypt and Palestine for many reasons, not the least among them being that I might see the conditions obtaining in these countries and thus be able to portray at least something first-hand when I return for deputation work again.

I was so grateful for the prayers of many friends with reference to the passage out. If there was a slight chop the first day-and-a-half, the rest of the trip was wonderfully smooth, the Gulf of Lyons excepted, and even then it was only for a short time.

Landing at Port Said on Wednesday, February 2nd, I was met by Mr. Neve, of the British and Foreign Bible Society, with their boat, and taken ashore. Taking tea by the kind invitation of Mr. and Mrs. Hooper, of that Society, I was privileged to meet Dr. Young, of Aden, with whom we had an interesting talk. It was remarkable that both he and another Missionary from India urged strongly once more the wonderful power of Christian literature for the Near East at the present time, and thus the need of development of our own Society was pressed upon us anew.

Leaving by the six p.m. train, I arrived at Cairo late that night, finding Mr. Weaver awaiting me, and went with him to his house at Zeitoun, where he and his wife very kindly entertained me until I went up country with Mr. Upson to visit the Colporteurs.

The first week was taken up with many interviews, and by attempting to get to know people better.

Dr. Zwemer introduced me one morning to a large number of American Missionaries, who had gathered in Cairo for their half-yearly Association Meetings. I had the privilege of thanking them as a Mission for all their help in the past, and expressing the hope that our co-operation would continue.

Thursday, February 3rd, had been fixed for the usual Nile Mission Press Annual Meeting in Cairo. About two hundred Missionaries and friends gathered at the Y.W.C.A. Rooms. Dr. Zwemer was in the Chair, and Mr. Forder, Mr. Upson and myself were the speakers.

Next day a visit was paid to the Colporteurs' Home, where I saw some of the men being instructed with reference to questions which are constantly asked them about the Apocryphal books.

Next morning saw us at the great Azhar College, where we spent nearly an hour visiting the various sections—Turkish, Algerian, and so on. Several interesting conversations took place, and then the Sheikhs showed us their library, which is presumably unique. Mr. and Mrs. Upson had requested me to be one of their son Philip's godfathers when I came out, and on Sunday, February 6th, we gathered at All Saints' Church, Cairo, and he was baptised by Canon Horan. We pray much that the young life thus dedicated may be used of God in the near future.

Both Senior and Junior Committees were attended during the week, and on Monday, the 14th, Mr. Upson and I started on a visit to the Colporteurs. We visited Beni Suef first, where we were welcomed by the native Evangelical Pastor, by Matta the Colporteur, and other friends.

The whole morning and afternoon were taken up by visiting Government officials and Coptic Schools, as well as distributing tracts and notices for an evening meeting to be held in the Evangelical Church.

Such a crowd as we had there—the younger boys squatting in rows on the platform, whilst rows upon rows of Egyptians of all classes, as well as several creeds, crowded the benches.

I had the privilege of saying a few words by interpretation, informing them why we had come, and showing them our Colporteur, so that they might know him for the future. We had a bookstall at the door, and after Mr. Upson had spoken to them for nearly an hour, the Colporteur had a great time selling his books.

After the meeting a young Moslem student came and begged us to return on our way home, to which we agreed, and the following Saturday was fixed, at 4 p.m.

Our Colporteur here has good opportunities, not only for selling, but for regularly visiting three different villages on Sundays to preach Christ and His love for sinners.

One great result from the meeting was that the Effendis and others were very much struck with the earnestness of Englishmen who were wanting to save young men from sin.

Next day we went on to Minia. Here we met Colporteur Garas, and also old Yaqûb (a Muslim convert of 36 years standing), another of our men who came in from the country to welcome the "Khawâga" (gentleman) from England.

We visited the Colporteur's house and saw his wife and children. Oh the poverty of that home and the filth of the other rooms of the house we passed through, for several families always live in one house! Yet how can they afford a better place when times are so hard. It is a terrible problem, and one wonders that they do as well as they do sometimes. Yet this man is a good average salesman, and endures much hardness for Jesus Christ. Dear friends, pray for these men, I beseech you, more than ever before.

Next day we moved on to Assiût, where we arrived at four o'clock, and just had time to snatch a cup of tea at the American Mission Hospital, where we were kindly entertained before going straight to the American Church for a meeting.

Here about 450-500 students were gathered for a lecture on Purity by Mr. Upson, and again I had the joy of speaking a little by interpretation. After the meeting, several stayed for further talk, and asked for prayer.

Colporteur Yusuf sold 77 books at this meeting, for which we thanked God and took courage.

In the evening I spoke at the American Mission Prayer Meeting on the need for "abiding in Christ"—as the secret of power for prayer.

Next day I spoke at the Primary School of the American Mission, by interpretation, at 8.15 a.m. After which we visited

the Colporteur's wife and child. Although they have no bed, the place was quite clean, and they had arranged a little lunch of oranges, sweets and coffee in honour of my visit. I then asked if I might take a photograph of them all, and permission being granted, I got ready and looked round for my friends to be seated. A quick transformation was, however, going on in one corner, and soon the wife, slipping off her outer garment, under which all sorts of contortions had been going on, appeared in all the glory of her wedding garment, and the picture was taken. Alas, poor bride, for the negative did not come out, and I have no picture to send the waiting pair. However, the little gift I left may help to soothe the disappointment!

Of course, the neighbours came in and watched—the landlady and an old man were much interested while we prayed for blessing on the little home.

It was at Assiût I had the privilege of visiting the Coptic Archbishop (a really powerful man in his Church). Mr. Upson had a long and earnest talk with him on a book we hope to publish on the life of Chrysostom. He was most interested to hear that the Church of England concludes its morning prayers with a prayer of his, and I had to say it for him in English, which he could follow slowly. Pray for these Coptic Churchmen—oh *how* they need your prayers. We tried to interest him in the Purity Movement among the men of Egypt, and I think he will help where he can. He did me the honour of giving me a photograph of himself signed both in Arabic and Coptic.

After lunching with a Mathematical Lecturer in his rooms in the great American College, I again spoke for half-an-hour to boys from 7 to 19 at another school, the boys standing all the time. How one longs after their souls for our blessed Lord Jesus. One could only pray that some soul might be saved through the message given.

One point pressed home to our hearts and minds at Assiût. If the young students there have to put in about nine years strenuous work to graduate and become pastors, what about books to meet the difficulties they have to face when they have graduated.

These problems are increasing in Egypt as well as at home, and we must be ready to meet them.

Next morning I was early at yet another school—this time a Girls' School, and our friend Nasif Effendi again interpreted for me. Leaving by the 10.5 train, we started back for Mellowi, where we arrived two hours later.

I wish you could have seen us nearly being torn to pieces in the bazaars for our Portionettes of Scripture and some picture tracts. It was also stipulated that every one who had one could read, for it is quite easy to present the tract upside down, knowing that if the man does not at once invert it, he cannot read, and in that case he does not get it. Here again we met Yaqûb, who had come in on his donkey for the evening meeting.

Oh that Meeting! My first experience of a mixed meeting.

The Church was packed, and the whole time Mr. Upson spoke fresh benches had to be brought. But the noise—it seemed impossible to be heard. Women talking and children (for, of course, the babies had to come, too) crying—men walking

in and out at will, and at the beginning, to add to the confusion, two native curs got in the women's side and started fighting. But one advantage of Mr. Upson's deafness came in here; he sailed along quite calmly, and very soon had men and women straining forward to catch every word. I wish you could have seen the kindly native elder leading home Mr. Upson to supper by the hand in the bright moonlight, whilst I came alongside holding the hand of his little grandson. And what a supper we had that night before going to our train for Minia, where we slept for the night!

On again next morning for Beni Suef in time for lunch and the meeting at four o'clock. This was a crowning meeting indeed. Well over one hundred men, Muslims, Copts and Evangelical Christians, gathered whilst a simple and straight appeal was made as to the necessity of the cleansing from sin in the precious Blood of Christ. How earnest and eager to hear, and the plea "Stay over the week-end, we want to know more."

A visit to the native pastor, who was ill, concluded our stay however, with the exception of a very short time we spent at another young Christian's house. Picture a young Effendi, something like one can imagine the rich young ruler of the Gospel story, with a heart hungry after God. I was much drawn out in prayer for him that God will call him out for his own people. Pray for him that the Holy Ghost may separate him for such a work, and our return visit to Beni Suef will not have been in vain.

Time and space admits of only the above rapid survey of a most interesting and eventful week.

I have not mentioned the numerous talks on the trains, nor the amount (hundreds) of Portionettes of simple Scripture which we disseminated—what will the result be? Just what we make it, and it is a solemn thought. The seed is sown—but what of the harvest? The need is appalling—Christ's provision is sufficient for it all. Pray ye therefore the Lord of the harvest, and sacrifice so that we shall have all sufficiency of men and money to thrust out His message to a people now ready and anxious to have it.

JOHN L. OLIVER.

Cairo, February 28th, 1921.

Nile Mission Press 16th Anniversary, February 3rd, 1921.

Chairman—Dr. S. M. Zwemer.



TO-DAY the Nile Mission Press has reached its Sixteenth Anniversary—Sweet Sixteen, we call it in America—the Bride of the Nile and the Pride of the Co-operating Missions. We congratulate the Press, and pray God to bless it in the future as He has in the past.

I will not waste your time with a long address, but as Chairman will read some statistics of the total circulation during the

past years—2,017,311 copies of N.M.P. Books and Tracts have been circulated in nearly forty countries, and 187,000,000 pages of missionary literature have been printed (N.M.P. and other Societies). This figure includes 750,000 4pp. Scripture Portions printed since 1918.

We are especially grateful to our American friends for the two large sums received from them the past two years, totalling nearly LE. 4,000. We are also assured of their prayer and practical interest in the work of the Press through our representative Committee, the American Christian Literature Society for Moslems. When we think how widespread has been the influence that has gone out from this focus in the production and distribution of Christian literature, we thank God Who put it into the heart of Miss Van Sommer to plant the acorn of the faith which has so speedily become an oak.

As an illustration of how the Press extends its influence to distant lands, I may mention a visit to a Mosque in China in 1917 at Hankow; while waiting for the Mullah, who gave me a warm welcome, I found on the table before me a copy of one of the Christian magazines published in Egypt and some of our own tracts. When my host saw that the name on my card and on the tract were identical his pleasure was evident, and he told me that from distant Chefoo these publications were given to him regularly.

We are glad to welcome you all, and the audience itself is a witness to the co-operative character of this work and the deep interest in it on the part of all missionaries and Egyptian Christians.

Address given by Mr. J. L. Oliver.

It is a great privilege to be here this afternoon and to look into the faces of those who bear the brunt and heat of the day. We at home are helping forward the work of the Church in Egypt and the Moslem world, and I want to voice the very sincere and heartfelt greetings from our Executive Committee in London, which I bring with me this afternoon.

It is sixteen years since I was out in Egypt. Many times I have wanted to come again, but I have always been hindered, and I have felt like the Apostle Paul, "the Spirit suffered us not." There have been many reasons why God has not permitted me to come before, but now I have had to leave the work in the homeland to bring you greetings, and because the Mission is face to face with many difficulties.

I want to bring the greetings also of a body of Christian people—specialists in their way, as you here are specialists in the way of Christian literature—I want to bring the greetings of about 800 picked Prayer-warriors, who are backing up the workers here on the field. I want you to know—I hope the Spirit will bring it home to your hearts—that these 800 people, year by year, month by month, and day by day, are at your back, praying, labouring, oftentimes with great heart-hunger, with God, that you here in the forefront of the battle may be fitted instruments in the Hand of God, that you may become soul-winners amongst these Moslem people. These people are labouring for you day

and night. It should be to you a great comfort, and when I go round the country on my deputation work I am very hard, in some senses, on these people that I want to link up with us. I say, "Now, I do not want you to pray for the N.M.P. unless you can keep it up. It is no use to pick it up and then drop it again." I do not want promises that they do not keep. So you have not that class of person behind you. You have a great "backing" as regards the N.M.P., and many other societies here in Egypt, because I know that what your friends here want more than anything else is definite, continual prayer to get the victories over evil. These people are picked warriors, some of them quite unknown to the public, but people who know their God, and when "the Day dawns and the shadows flee away," their prayers and their victories will be manifested, and it will be seen that God has been honouring them in a wonderful way. Since I landed only yesterday, I heard something that confirmed this.

I want to tell you also of a little story that I heard before I left England. Dr. Harrison, of Arabia, tells of the new work he started there. The first day he got many patients, the next day double, and so on, and on the fifth day the head man sent for the Doctor, and said to him, "We are glad to have you here, but I want to ask you one or two questions. 'What is it you do before you work?'" "We always start with Arabic prayer," the Doctor replied. "Then you cannot do that in this village." "Then," said Dr. Harrison, "I must give up. I cannot do God's work without God's blessing." "Then you must leave the city." Dr. Harrison packed up and prepared to go, but just before he went, the chief sent a friend of his, who said, "Why do you go? Cannot you work without prayer?" "No, it is quite impossible," was the reply. "Why cannot you pray upstairs before you come down? It is all right. God knows you want to pray, and He will make it up to you in some other way." "No, that will not do." Then came the triumphant answer, "All right, you can stay and have your prayer." Dr. Harrison put that victory down to the nineteen people who were holding the ropes at home in prayer.

These people are praying for you, and I want you friends here at the front to be able and ready for the victories which these people at home are winning on your behalf.

"PRAY FOR ONE ANOTHER."

(James v. 16).

"I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there be a need that I should pray.

He goes his way; I mine; we seldom meet
To talk of plans, or changes day by day,
Of pain or pressure; burden or defeat,
Or cause why one should for the other pray.

We are too busy e'en to spare a thought,
For days together, of some friend away,
Perhaps God does it for us, and we ought
To catch His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
Some overwhelming sorrow and decay
Of courage: darkness, and lost sense of right,
And as he needs my prayer, I fain would pray.

Friend, do the same for me! if I unsought
Intrude upon you on some crowded day,
Give me a moment's prayer, in passing thought;
Be very sure I need it; therefore, pray."

Colportage Work.—One thing that God can use in this work are colporteurs. It is wonderful how people of all languages in the Near East are wanting to hear the Gospel, souls are hungering, and this is what God says to us, "When the poor and needy seek water, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together, that they may see and know, and understand that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

There is a thought very much with us in the home-land at this time. There is much labour by many missions, in many lands, and there are comparatively, especially in the Moslem world, very few converts. What is especially on the minds of the committees at home is, Why is it that there are not more converts in the Moslem world than there are? There must be some very definite heart-searching, both for us at home and for you here. We want to get back to God in this thing. If the power of Jesus Christ and the power of the Resurrection and the power of the Precious Blood is what we believe it to be, then there is no reason why we should not have many converts—there must be something radically wrong and we must see to it. We must ask God ourselves—"Lord, is there anything in my life which Thou canst put Thy hand upon, lest I should hinder the Cross of Jesus in its infinite value to the people of the Moslem world, from the guilt and power of sin?"

Mr. A. T. Upson.

In a few closing words Mr. Upson cordially thanked the Y.W.C.A. for their kindness, and also all those who had helped in the preparation for this gathering.

He then added: "I have just been to Palestine, where we heard a voice, and the voice said, 'Give us more.' Each evening the missionary in charge used to say to me, 'What are you going to give them to-night?' He did not refer to my sermon, because he believed that the most permanent form of the message is the *printed* form, so he used to ask me, 'What tracts are you going to give them?'"

A few days ago our foreman—whom you know, Yaqub Effendi—told me that some sheikhs have come from the mountains of Moab and have said, "Why do you not come over to us?" Now if we do not send the colporteur, the people will have so far to go to fetch the books. Chefoo and Kansu (China) are asking

for printed tracts. They are now unvowelled, but the Chinese need the vowels, and they shall have the vowels.

Of the Purity Movement which is going on in Egypt, three new societies have been started within the last ten days. They are being started all the time, and they are using our books and our tracts. 27,500 tracts on this subject alone were sold in four months—80,000 a year—but we are only just beginning. We have got to get that message to them, and it is going.

I was reading in the "Weekly Times" of January 28th, of a poor actor, who, while he was performing, totally lost his eyesight, but his fellow-actors led him on to the stage, and he carried on his part just as though he could see.

Do we know what it is to *carry on*? A tree thrust out from the rocks bent lower and lower until it hung down, but still it blossomed, for it held on by the skin of its teeth, so to speak.

Carry on! And when they turn you out of Egypt, carry on! Supposing it were possible to close us down, what should we do? CARRY ON. And we ask you to help us to carry on.

Address by Rev. A. Forder.

In my home in Jerusalem I have many things that are interesting because they are old, but the thing I prize most is a book. I prize it because it is a very old one, because it is very oriental, and because it contains the writings of many men who lived in Bible lands milleniums ago. I like to turn to that book and read from two chapters that are in it, for they speak to me in words like these:—"The burden of the desert of the sea," and "Arise, get you up to the wealthy nation, to the people who dwell without care, who have neither gates nor bars, and who dwell alone." The latter words are uttered by a man who walked the streets of Jerusalem clad in oriental robes, with a sad face, who had passed through many trials. Wonderful sayings, both of them, and the more wonderful because the writers of these two books from which I have quoted are both Jews, and they are writing about a people to which they are closely allied in the flesh, and of a country bordering on their own; for "the desert of the sea" is none other than the great Arabian peninsula, and the people spoken about the descendants of Abraham through Ishmael. I fail to understand what these words meant when they were uttered, but I think they have a message to Christian people to-day, and through them I can hear God speaking to me, and I want you to hear Him speaking to you also.

But what is the burden at the present time of "the desert of the sea"? Islam, because Islam was born in "the desert of the sea," and spread and spread until it filled the whole land and overflowed to other countries, and were Isaiah writing at the present time, he might well say "The burden of Islam."

Strange words, words that have no meaning to millions and thousands of people, because they have not had the vision, they have not seen the need.

It is not long since I spent some months in the home-land, oftines speaking four times on Sundays and every night in the week, frequently hearing clergymen and laymen, ministers and women praying, but rarely was there a petition for the adherents

of Islam, a remarkable fact. Now the time has come, when as one result of the great war the people of "the desert of the sea" have been forced on the notice of the people of Western lands.

Did it ever strike you that our politicians did a great thing when they linked up with Feisul and his Arabs? Feisul helped us to win the war on that front. These politicians were far-seeing. Did it ever strike you that the Church of Christ and the missionary agencies of the world have not yet linked up with the Mohammedan world and through the Gospel made them our allies? Did it ever strike you? If not, I hope God, through the Holy Spirit, will force it home on you this afternoon.

The openings for the Gospel are as never before, and God, in His wonderful working, has led the N.M.P. to step in and attempt something for the interesting people about whom Isaiah speaks in the passage quoted.

For half a century before the war missionary work of various kinds was carried on in Palestine and Syria, and it is a wonderful thing to say, and a sad thing, that anything in the form of good literature was lacking to put into the hands of a Moslem to read. The war has changed all that, and God is using the N.M.P. to, in a small measure, supply the need, for recently they have started work in Palestine, and have five men in different districts selling Scriptures and Christian literature and tracts to all classes.

There is a great desire to know the Truth, and Moslems, Christians and Jews are wanting to know what was kept from them before the war. A Mohammedan said to me not long since, "God is on the side of the Christians, and against us." I asked him what he meant, and if he did not believe in God; he replied, "Yes, and I want you to get me a book." I referred him to the bookshop in Jerusalem. He was an intelligent Moslem, and wanted a copy of "The Scales of Truth." This book was forbidden before the war by the Turkish authorities, and none were allowed even to own it, but now that liberty is established Mohammedans all over the country are buying and reading it.

We have a colporteur at Haifa, a real fire-brand, a Holy Ghost man. He gets about in his district by train, which he finds a very fruitful field for selling books. In a recent letter he says:—"Before I got to the end of the journey the train was like a school-house, nearly everybody had something to read." On my way from Jerusalem to Haifa last month, at a wayside station, there he was with his books, mounted the train, and was soon at work selling to Moslems, Jews and Christians. He has a wonderful knack of getting people to buy; one asked him: "What are your books about?" Said he: "About the love of God." Said the man: "If that is so, I want one." Another spent his time on the train reading a booklet on: "The Insulted Christ." One day this fire-brand was out selling his books, and was asked by an old Moslem merchant: "What are those books you have?" "Books on religion, written by the Protestants," he replied. The old merchant bought some, and evidently read them well, for a few days later, as the colporteur was going through the bazaars, the same old man called him, saying, "If the Protestants write books like those you sold me, I want to read more." He bought several other books, and is now a regular customer.

God has put His seal upon the work in Palestine; and I

believe there is a great future ahead of us; for a time we had difficulty in getting men to take up the work, but many were praying, and gradually five men, with experience in dealing with Mohammedans and Jews offered for the work, and now each, in his own district, is selling literature and holding meetings whenever opportunity occurs, and in about three months they have sold nearly four thousand books and preached the Gospel in many villages and towns hitherto untouched.

An interesting side of the work is this, that we are not only getting books into the hands of the Gentiles, but the Jews too are asking for books and buying them. We had a Hebrew Christian as colporteur, but the Hebrews would not receive him, now our Jerusalem colporteur is a Gentile, and he has sold as many as 234 Hebrew Scriptures to Jews in less than six weeks. In Haifa, too, a Hebrew centre, many Jews are buying Scriptures.

The peoples of Palestine are being forced upon us at the present time, and woe betide us if we do not do the work. Beyond Palestine lies Gilead, Moab, Edom, and the cities, towns, villages and oases of Arabia. North is the great Hauran, with its scores of villages all wide open to us, and we want your prayers and sympathies, for the year that is coming is going to see great things in Palestine.

We are compelled to go ahead. If I were to study myself I would leave this part of the world and try to forget all that has happened to me here, but the need of the people compels me to stay. The time is short, and it behoves you and me to be up and doing for Christ's sake and for perishing humanity.

"For the hopes of to-day and to-morrow,
With opportunities now in our way,
Will soon be gone, as do Bedoin
And as silently steal away."

Therefore let us "work whilst it is called day, for the night cometh when no man can work."

The Nile Mission Press Brotherhood.



WHEN the Press clock struck half-past five on Wednesday, February 9th, the staff and workers, numbering 65, hurried to the prayer room, as is usual every Wednesday, eager for the weekly meeting. The room was packed, and after singing our favourite hymn, "Near the Cross be my glory ever," and prayer, Mr. John L. Oliver, whom we had longed to meet, was introduced and welcomed with much heartfelt applause. Mr. Oliver expressed his pleasure in thus meeting the staff of the N.M.P., and conveyed the salaams of 800 friends beyond the seas who remember us often in prayer.

After this introduction he spoke of Three Gardens mentioned in the Bible: (1) Eden, where sin first entered the world, sin being disobedience to God, and its punishment to be forsaken by

Him; (2) the Garden of Gethsemane, where Jesus drank the cup of agony afterwards, bearing the punishment of our sins on the Cross, and expressing its awful meaning in His cry, "My God, My God, Why hast Thou forsaken Me"; (3) The Garden of the Tomb, from whence Jesus was raised, signifying His victory over death, and His power to break the bonds of our sin. Mr. Oliver concluded with the question: "Will you accept this Saviour as your Saviour?" and, as with one voice, the response came from our hearts—"Aiwa" (yes).

We are now looking forward to our next Staff Excursion to Caliub on February 26th, when Mr. Oliver will be with us. Every worker at the Nile Mission Press would join me in thanksgiving to God for the experience of Christian fellowship and the spirit of brotherhood which we have found.

KHALIL EFFENDI RIZQ.

February, 1921.

The "Restored New Testament."



HERE lies upon our office desk a circular—sent to us in the ordinary way of business by a well-known London firm of publishers—advertising "a work of great beauty and power . . . one of the few new books which will outlive the present age." It also says, "No other translation of the New Testament approaches this version in beauty and sublimity." Now this sounds *most* attractive, and might beguile many timid Christians; but let us look into it a little more closely. The circular goes on to say:—

"Breaking away from the old traditions and conventional methods of New Testament translation, interpretation and criticism, it opens up an entirely new field, which to many readers will seem like a new world. So-called 'orthodoxy' is defensively obstructive, and the 'higher criticism' is often offensively destructive; but this work is usefully constructive."

Let us halt for a moment to remark that it is rather refreshing to hear the most advanced of critics—as this author shews himself to be—speak of the work of more moderate 'higher critics' as being "offensively destructive!"; but let us pass on, still quoting from the publishers' circular:—

"The author shews convincingly that it (*i.e.*, the Gospel story) was originally a GREEK ALLEGORICAL DRAMA, and that this drama was worked over into a fictitious Jewish 'history' by men who were not Jews, and who were ignorant of the Hebrew language." . . . "Further, he shews that the Hellenic portions form a complete and consistent ALLEGORY of Initiation into the Mysteries, and that the fraudulent portions are really outside the narrative and have been foisted in the text by clumsy artifices. Rejecting the spurious element, he gives an approximate restoration of the allegory," . . . etc., etc.

Now, we have known for a long time that many of the historical, narrative portions of the Old Testament have been called "allegories" by the "critics," so much so, that the message of

salvation from sin is regarded as an unnecessary thing altogether, since they say that there was no Fall of Man, seeing that that story is merely an "allegory"!! (They were present in force at the Church Congress at Southend-on-Sea last October, but the statements of Canon Barnes, at that Congress, were a little too much for even press-men to swallow, though they jumped at them as affording striking alarmist headings for the columns of their daily papers.)

But we are no longer dealing with allegations of the unhistoricity of Jonah (as they put it), or of the erroneous views held by our Infallible Saviour when He asserted (as He did!) that Moses wrote the 110th Psalm; the present charge is that the Holy Gospel—The Oracles of the Living God—is but a Greek *allegory*!

One more quotation, and we leave this blasphemous production. The circular goes on to *patronise* the Lord of Glory, saying:—

"Jesus appears, not as a 'man of sorrows,' and a sacrificial victim, but as the grandly heroic type of a candidate who wins his way into the Greater Mysteries." (!)

Now this beats even Renan, the French freethinker, author of "Vie de Jesu"; the air of "patronage" being most nauseating. Let us hasten to explain why we have defiled our pen by writing a word of it.

Merely this. In the East, lanes often take crooked turnings, and the unwary visitor *finds himself in a quarter that he had not intended to visit*; and, similarly, some of our most devoted Christians—yea, and God-honoured missionaries—are in danger of awakening, too late, to the nature of the "free-thought" quarter to which the lane of "higher criticism" is unexpectedly leading them.

"But how *narrow* a position for you to take up!" say some, nay, many. Is it? Our Lord and Saviour spoke of an easy-going *broad* way, and of a *narrow* one, and added, "*Strive* (lit. *agonise*) *to walk in the narrow path*." But so soon as we do it we shall be called "*narrow*." Be it so. With God's help we will continue to give the Near East the whole truth, based upon the *whole Bible*. Every publication of the Nile Mission Press has, thus far, been loyal to God's Word.

But we can be "broad-minded" in the good sense of the term, that is, we can (and do) work most cordially with Baptists, Presbyterians, Methodists, "Brethren," Evangelical C. of E., "Central" C. of E., and many others, to say nothing of Scottish, American, Canadian, Dutch, Australasian, Syrian, Egyptian, and other national varieties of outlook. Personally, I am quite used to preaching on a Sunday morning in a Coptic Orthodox Church, in the evening at an American Mission station, or a Canadian Holiness one, and the next day at a C.M.S. Mission Church, and so on. One is "out" to "break the Bread of Life" to all souls, and surely there is (or ought to be) nothing narrow in that!

The line is drawn at what are called "modernist" views. But there is no "insularity" in that; for my position (and that of the Executive Committee of the N.M.P.) is that of the C.M.S. in Uganda, as outlined by Dr. Cook at the great missionary meeting at Keswick in 1912, at which he said: "If you have any leaves out of your Bible the C.M.S. does not want you to go to Uganda;

may, more, if you have even a loose leaf in your Bible, we don't want you."

For such a courageous utterance he—like myself—would suffer greatly at the hands of detractors; but what of that! "*We cannot but speak the things that we have seen and heard,*" the things "*most surely believed.*"

ARTHUR T. UPSON.

(From "*Friends' Witness*").

Cairo, January, 1921.

A Mission of Help to Shechem.



AND he must needs go to Samaria . . . and Jacob's well was there." This spot in the centre of Palestine, on the highway from the north to the south, was a scene of a recent interesting visit.

Nablus is a town of 30,000 inhabitants, nearly all of whom are Mohammedans, but containing the remnant of what is perhaps the oldest sect of the world, that of the Samaritans, now numbering in all (including their latest baby) 173 souls. There are also perhaps 1,000 or so of Christians of sorts, a few of whom are Latins (*i.e.*, R.C.'s) and a larger number Greeks, besides a small Protestant community which gathers around the C.M.S.

For some months past we have been invited to conduct a Mission to Christians at this pretty spot, but for one reason or another it has had to be postponed, partly because of waiting for Mr. Oliver, and partly because of the rush of work here. At last the time came when it could be put off no longer, and so from January 13th to 22nd the attempt was made.

Among the outstanding features of the Mission were, first and foremost, the most loyal way in which the local missionaries backed me up. Husband and wife, doctor and clergyman, and native pastor knelt in the vestry for half an hour before each Service to intercede for the blessing of the Lord.

The congregations were good all the time, and were apparently keenly interested, and certainly gave a very cordial welcome to the speaker; even to the extent of enquiring whether he would accept another invitation, say, in a year's time.

The soil was somewhat hard, but what soil is not hard these post-war days? There was special excuse for it in the case of Nablus, for the Protestant Church had been persecuted by the Turks, and the pastor himself, Rev. Elyas Marmura, had been exiled to Armenia with his family for seven months. That was not the only difficulty, there remained the outstanding one common to all Missions in the East, that is the extreme difficulty which the members feel in believing that there is any warrant for preaching the Gospel to Moslems or Jews, or that there is any hope in believing in their permanent conversion. So much was this felt, that I was specially requested not to preach upon the Deity of our Lord, even in the Y.M.C.A. room, lest Moslems should take offence; so in lieu thereof a lecture was given upon Purity

from the religious point of view, this being attended not only by the Samaritan High Priest, but by members of high caste Moslem families in Nablus, including several doctors.

Speaking generally, a good many seemed to have received stimulus and stir, for on the closing evening twenty men rose to signify their willingness and desire to engage in more definite service for their Lord and Saviour, ten ladies, including two missionaries, doing the same.

Altogether, I spoke fifteen times, this including one very simple talk to poor women in Palestine colloquial, and two black-board addresses to the boys and girls; in addition to this, special Bible studies on the black-board were given to a group of nine or ten lady teachers trained in Mission schools but now working for the Government, the subject being "Coming Events in the Near East." One's idea was to get them to be somewhat less bitter against the Jew, not on account of personal likeableness, but because of the place he occupies in God's plan of Redemption. In such a connection it was very interesting to view the greater part of the outline of the Holy Land from the top of Mount Ebal, as described by Principal George Adam Smith.

One of the most remarkable answers to prayer lay in the fact that, although the rainy season was much overdue, and although it rained hard on the day I left Nablus, and has done more or less ever since, yet no rain came to hinder the meetings during the time they were on.

Perhaps the most interesting feature was the importance laid upon the distribution of the N.M.P. literature, for on most evenings a suitable booklet was distributed to the people bearing upon the subject of the address; the one given at the close which aroused more interest than the others was Finney's "Spiritual Awakening."

Will not some prayer-helpers in England continue to bear up before God this ancient town of Shechem, and the whole province of Samaria? Especially in view of the fact that a great attempt is being made by the Jews to get a footing there, while the inhabitants are doing their utmost to keep them out.

Let us pray on for the Jews of Palestine until "they shall look upon Him Whom they have pierced"; but let us not forget the Christians also.

A. T. UPSON.

Nile Mission Press, Cairo.

Fruits of a Small Mission.



UST as a cottage in a vineyard our Dutch Mission at Calioub occupies her place in the midst of the districts of the American and English Societies working in the Delta of Egypt.

Yet it has its work to do. It is not my custom to write about it in this magazine, as our Mission has its own. Although I am not very fond of rosy statistics of often doubtful Mission fruits, I overcame myself to draw your

attention to the significant fruits of our small Mission. Of course, fruits must not be valued by what they seem to be.

It is a charming sight to see a potato as big as a baby-head, or a beetroot weighing 20 pounds, but the value of food or the quantity of sugar is another thing.

On Mission fruits we have the Master's golden rule: "But many that are first shall be last, and the last shall be first."

A simple woman knowing her personal Saviour, but not yet professing Him with great boldness, is a nobler fruit than a talkative confessor trying to keep up an appearance of godliness, but denying the power of it.

Like every Mission, ours also got acquainted with specious hollow turnips as well as with sweet juicy pears.

We thank the Lord, Who gave the increase, and blessed our endeavours with a small congregation. All were called, being "not many wise men after the flesh, not many mighty, not many noble." Not yet have they international celebrity, but twelve of the fruits of our Mission devoted themselves to the Master's work.

Some of them are engaged in our Mission, others in different branches of other Missions. *Teddros Beschey*, the oldest member of our congregation, has been an Evangelist among the Fellahin during more than thirty years, bringing the Gospel message to Copts and Mohammedans, "in season and out of season." Last year he was gathered to his Saviour. *One of his daughters*, married to a Pastor of the Evangelical Church, is living in Upper Egypt. She has the girls' school under her control.

The *only son of our late Evangelist, Mr. Ghalil Teddros*, followed the steps of his father, being more than fifteen years a preacher of glad tidings to the patients of the C.M.S. Hospital at Old Cairo.

A manifold fruit is the *family of Mr. Rizq*. At first a pupil of our school, now he is more than thirty years our principal teacher. He is a true native Christian, and has been always the right hand of the different missionaries at our station. He is the backbone of our congregation. His wife, *Sitt Omme Ghalil*, is our Biblewoman. During ten years she has been the leader of our women's meeting. She is also the principal teacher of our girls' school. By her new practice of visiting the mothers it attained its highest prosperity. *Her daughter Margaret* takes her mother's place in the school. This is bringing good results to Coptic and Moslem women.

Mr. Ghalil is the oldest son of this family, everyone reading "Blessed be Egypt" will know him. He is a clerk in the Nile Mission Press. By his work in connection with the Alliance of Honour and the Brotherhood he was about to become quite famous; but being the right hand of Mr. Weaver, he preferred to put all his zeal to the work of the Press. In his spare time often he is typewriting English letters from shorthand notes or translating Arabic for Dr. Zwemer and Mr. Trowbridge. Like his father, he has singular gifts to attract his audience.

Hanna Effendi, his brother, is the youngest son of this family. He may be called the left hand of Mr. Weaver, as the bookshop of the Nile Mission Press is under his control.

Yet there are *four other fruits*. *Martha* is the daughter of our doorkeeper, who is a member of our congregation. Before she was married she was a Bible teacher in the American Mission at Tanta. Although in a simple way she was bringing the Gospel to Coptic and Moslem houses. Now she is married to *Yacoub Effendi*, who is a child of our congregation. He is assistant-nurse in the Hospital at Old Cairo. His sister *Rosa*, also a fruit and child of our Mission, is assistant teacher in our girls' school, while *Zehia*, sister of *Martha*, is a teacher in the school of the C.M.S. at Menuf.

The harvest is for the Lord. The small Missions also do their part in helping their brethren to sow the seed of the Word of God in Egypt.

P. BYL.

Calioub, 10th, February, 1921.

First Report of Colportage Work in Palestine.

From September to end of December, 1920.



OLPORTAGE work in Palestine is a new thing, for in pre-war days the selling of Arabic literature, books and tracts, as well as the Holy Scriptures, was forbidden, unless the Turkish censor had first examined the matter offered for sale and affixed his official seal to each item. But this official passed little that savoured of religion or Christian teaching, so that there was no encouragement to send out men over the country with books to sell. Now, however, there is no obstruction, and but for an over-zealous Roman Catholic priest, there is little or no opposition. On the other hand, there is everything to encourage, for there is a great desire among all sects for reading matter, and what was forbidden to Moslems before the war is now sold openly, and even asked for. Considering that we have only just commenced work in this land, the results have been more than was anticipated, and calls for thanksgiving and praise, for what has been done is all in answer to prayer and faith, and there are greater things ahead. At first it was difficult to find the right men for the work, for the Government was offering high wages to men that were trustworthy and able to read and write the Arabic and English languages, and few were willing to work for the salary we were able to offer them. But prayer and patience were rewarded, and one by one capable men were found. Men that had served as evangelists or teachers, but who were unemployed because the Missions they had been connected with had closed down their work for want of funds. In one month five men, all capable, interested and zealous for the Lord's work, offered for service, and as they were well-known to the Superintendent of the Colportage Work, were set to sell, each one in his own district. Figures below will tell what they have accomplished, and now that they have commenced so well it behoves each reader of this report to follow up the work with believing prayer, for

there is much interest aroused in many districts, and hundreds have not only heard the Truth, but are reading for themselves, and doubtless one result of the work will be numbers of secret and unknown believers in the towns and villages visited by the colporteurs.

An interesting feature of the work has been the large sale and demand for Scripture pictures, things generally refused by Moslems and Jews, but now eagerly bought. In Haifa the director of a large day school for Jewish children saw some Old Testament pictures with our Colporteur, examined them, voted them good, and bought a complete set of six dozen. Then, on asking for more, was told that there were no others but New Testament subjects, these he looked over, voted them good, and bought a complete set, six dozen in all, and decorated the walls of the school-house with them, so that the children might see them at all times. Many a village shop, home and school is made brighter by these "pictures that teach," and they give a splendid opportunity for presenting the Gospel.

Another encouraging feature has been the success of our Gentile Colporteurs in selling Hebrew Scriptures and religious books to the Jews. This refers mostly to those of Jerusalem and Haifa, where the Jews abound. For a time I had a Hebrew Christian as Colporteur, and also a young Finnish pastor who was interested in Jewish work, but they were not acceptable to the Jews; but the Gentile Colporteurs are able to find their way into the good favour of the Hebrews, and have sold a goodly number of books in Hebrew among them. The class of Jew now returning to Palestine is not the fanatical Hebrew that has inhabited the land for years, but, generally speaking, such as know little about their religion, hence they are open to speaking with, and if able to read, are willing to buy a book, so as to read for themselves.

Some might think the number of Hebrew books sold is not great, being only 234, but considering the fanaticism and hatred of everything Christian, the sales are most encouraging compared with the returns of Missions that specialise among the Jews.

We have been sadly handicapped for transport, for all the Colporteurs are not on the beaten tracks of Palestine, and even those on the main routes and railways have to wait for their books. It took a full month for a case of books to travel seventy miles, and a week to go forty miles. We hope soon to be independent of railways, posts and carriers, by the advent of the motor car subscribed for by many friends in the homeland. We are daily expecting its arrival, for it has been several weeks in Alexandria, and is hindered from arrival because of transport. When it comes we shall hope to visit many untouched places during the coming summer and to hold meetings in many towns and villages.

I would remind the readers of this report that the motor car needs petrol to run it, and that tyres frequently need repairing, so that any who would like to keep the car busy and in repair might do so by their gifts.

A few words about each district and Colporteur might be of interest to the readers, and help them to pray with intelligence and more earnestness if possible.

First let me give the returns of the Colporteurs for their four months' itinerations :—

Jerusalem District.	Places visited	12	...	Books sold	641
Beersheba	" "	1	...	" "	81
Jaffa	" "	9	...	" "	459
Nazareth	" "	12	...	" "	367
Aboud	" "	49	...	" "	364
Haifa	" "	26	...	" "	1528
Totals	...	108			3440

Above figures include 234 Hebrew books sold to Jews. Many of the places have been re-visited many times with good results.

Jerusalem.

Little need be written about this city, for it is well-known to most people. Although shops of every description abound, there are none where good Arabic literature can be bought but the Nile Mission Press bookshop, neither do any of the existing agencies in the city cater for the average reader. Since the occupation there has been a great desire to know things that can be gathered by reading, hence our Colporteur finds many as he walks the streets ready to buy a book or tract. Shopkeepers, teachers and independent persons buy readily, and our man is getting known as the seller of good books. He is especially well received by the Jews, and rarely fails to induce them to buy something to read. This Colporteur, Ibrahim Jaleel by name, is a Syrian from Mesopotamia, and has had several years' experience as an evangelist in Hebron and the surrounding country, and is well able to deal with both Moslems and Jews. He gave up work with the Government to take up work with us, as he preferred to do Christian work rather than secular.

His district includes Jerusalem city, and all the villages for twenty miles round. The only opposition he complains of comes from Roman Catholic priests and nuns, but he is well able to meet them. Latterly, in a village near here, a nun ordered him to leave the place, as his literature was bad reading, according to her estimate, and would only corrupt the people. Said Ibrahim, "Are you a servant of Christ, have you not given up your life to tell people of Him and to serve Him?" She replied, "Yes." Then, said he, "How can you tell the people not to buy His words and teachings, and say that such will corrupt them; you must be a faithful servant and do all you can to let the people know about Him, otherwise you do not belong to Him." She was silenced, and left Ibrahim to his work of selling and witnessing.

With the advent of the motor car we shall hope to get farther afield, and visit Hebron, Beersheba, Gaza, and other places south.

Jaffa.

The home of Simon the Tanner, and one of the strongholds of Judaism, a progressive and growing town, with a mixed population noted for their wickedness. In these days the landing-place for thousands of refugee Jews seeking a home in Palestine.

Our Colporteur here is a young Hebrew Christian, who speaks several languages, so is well able to deal with the mixture of languages in the town and district. His district is a wide one and difficult to cover, because most of the towns and villages are off both the rail and carriage track, hence he can only reach a few each month. With the car we shall be able to reach these isolated places and give them the Word. The orthodox Jews of Jaffa have frequently tempted Samuel to give up his work and return to them, offering him larger wages if only he will forsake his job, and quit serving Christians; but Samuel wants to serve Jesus, and prefers to be a Colporteur even at lower wages than the Jews tempt him with.

Samuel was the first to serve as Colporteur for the N.M.P., and his returns are increasing monthly; pray for him as he goes his rounds.

Nazareth.

The home of our Lord, among the Galilean hills. Mostly inhabited by Christians of all sects, numerous among them priests and nuns. Our Colporteur is a simple native, but much in earnest about his work, his name is Elias, native name for Elijah, and truly he is a good witness to the Truth. His work lies largely among the surrounding villages, largely among Mohammedans, hence his returns are smaller than other districts, as few of the people can read. Items on his report sheet read as follows:—"Good time, many hearers, talks about repentance, salvation through Christ only, not to think of the body more than the soul; a very interesting talk with a Moslem; books gratefully acceptable." All such tell of good work done, in most of the instances an entrance having been effected by the literature.

Abood.

Abood is a large village with a mixed population, hidden away in the hill country of Ephraim, and, about equal distance from Jerusalem, Nablous and Ludd. It is very difficult of approach, as there are no roads made leading to it, hence the donkey, mule or horse, has to serve for transport. It is the centre of numerous Moslem villages, again difficult to reach by reason of the narrow mountain paths, thus making the district one difficult to work. The Colporteur there, Abraham by name, is an old schoolmaster, well known in all the places round, and well able to deal with the religious objections and difficulties that meet him everywhere. He is a steady plodder, and passes most of his time away from his family in order to reach the needy people of his district. That this district is thickly covered with villages is shown by his report, for he has visited forty-nine different places since he commenced work, and in each has sold books and preached the Gospel. He has little to report but "steady service and plenty of opportunities," "hard hearts and satisfaction with what they have." Word has just reached me that this Colporteur has just had a nasty fall from a mule whilst riding over one of the rough mountain paths in his district. By the time this reaches the readers we hope he will be all right again and out about his work, pray for him as he goes

from place to place, oftentimes walking long distances to reach out-lying villages.

Haifa.

Between Jaffa and Beyrout, on the sea coast, now the port of Palestine and the headquarters of the Zionist movement, with a constant influx of refugee Jews who scatter over the country, so far this has proved the best centre for work, and I am hopeful that ere long we may have a book depôt there as a base and centre for enlarged distribution.

Our Colporteur in Haifa is named Doany, and is a live fire-brand for the Gospel, as will be seen from his returns. Many of the places in his district can be reached by train, and to him the train offers a good field for selling books, for he sells scores to the passengers between the stations. News comes to me frequently of his doings, and he takes a real delight in selling literature. He speaks English, Arabic, Turkish, German, French, and is getting on well with Hebrew, so can deal with almost everyone he meets as he goes.

Last week he was selling in the town of Toolkurm, when he was taken in charge by three policemen, and had to appear before the chief of police, who was an Englishman. He was asked why he was selling Bolshevik literature and stirring up trouble between the people? This complaint had been made against him by the Roman Catholic priest of the place, with the addition that he was a Bolshevik. Doany told the chief of police that he was a Christian Colporteur, selling for the Nile Mission Press. His books were examined, found to be so good that the assistant police purchased some, but Doany was passed on to the Governor of the town, an Englishman. He heard the complaint made against Doany, but was satisfied when he was told the books were the publications of the N.M.P., of Cairo. Said he to Doany, "Perhaps you had better not sell to the Moslems here, as they might make trouble." Said Doany, "If you will put it into writing that I must not do so, I must obey the Government; but if not, I must obey my superintendent, or I should not be faithful in my service to my masters, so must go on selling." The Governor said he would 'phone his chief at Jaffa, so he rung him up, and told him there was a man selling literature of the N.M.P.; should he forbid him or let him go on selling? The answer came back over the 'phone, "If he is selling for the Nile Mission Press let him go on selling," so Doany went out to continue business, and the priest who had laid the false charge against him was made to ask pardon and forgiveness. Thus God works. Doany's constant demand is "more books," and we are hoping that this year he will get to be well-known over a large district, and be a welcomed visitor and witness wherever he goes.

The above will give some idea how the Colporteurs work; they have their discouragements, hardships and difficulties, but they go on without making a fuss over them. They need the prayers of God's people, so that they may be successful in their service, and be the means of pointing many to Him, Who is the Saviour of Moslem, Jew and Christian. If the way opens we may get across Jordan this year and sell to the many settlements

in Gilead, Moab and Edom, regions untouched by any such work as we believe God has called us to.

Your prayers will be helpful and valued, for "the harvest is great, but the labourers are few," but "He abideth faithful" Who is "able to do far exceeding abundantly above all we can ask or think."

Wishing every reader of these lines a blessed New Year, and with thanks for past sympathy, prayer and help, we commend our work to you for the future, feeling confident that you will count it a privilege to be co-workers with us for God in the land where His Beloved Son worked, died, and rose from the dead, and to which He is coming again in the near future.

A. FORDER,

January, 1921.

Jerusalem, Palestine.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date 1920.	Receipt No.	£	s.	d.	Date 1921.	Receipt No.	£	s.	d.	Date 1921.	Receipt No.	£	s.	d.
Dec. 16.	10289	..	1	0	Jan. 5.	10332	..	5	0	Jan. 21.	10378	..	2	6
" "	10290	..	10	0	" "	10333	..	1	1	" "	10379	..	2	6
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1921.					" "	10364 Special	..	2	16	" "	10410	..	2	0
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"BLESSED BE EGYPT."

Date. 1921.	Receipt No.	£	s.	d.
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Date. 1921.	Receipt No.	£	s.	d.
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" 16.	10481 ..	3	0	0
" "	10482 ..	2	6	0
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" "	10495 ..	2	6	0
" 22.	10496 ..	1	3	6
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Mar. 1	10503 ..	33	14	1
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" 4.	10517 ..	1	0	0

Date. 1921.	Receipt No.	£	s.	d.
Mar. 5.	10518 ..	4	0	0
" "	10519 ..	10	0	0
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" 7.	10521 {Special	5	13	10
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" "	10524 ..	2	6	0
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" "	10526 ..	2	0	0
" "	10527 ..	3	0	0
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" 14.	10537 ..	1	0	0
" "	10538 Special—			
" "	" " U.S.A.	1	5	3
" "	10539 ..	1	15	3
" 15.	10540 ..	12	6	0
" "	10541 ..	2	6	0
" "	10542 ..	1	0	0
				<u>£931 11 11</u>

General Purposes—

As above ..	363	0	7
Amounts already			
acknowledged ..	1191	1	2
<u>£1554 1 9</u>			

Special Purposes—

As above ..	568	11	4
Amounts already			
acknowledged ..	1413	11	0
<u>£1982 2 4</u>			

Will our readers specially remember the Bookshop at Jerusalem at the present time. We need help to enable us to carry it on.—A. V. S.



THE STAFF.



Mr. Weaver.

Miss Collingwood.

Miss Monro.

Mr. Oliver.

Dr. Zwemer.

Miss Padwick.

Mr. Upson.

"Blessed be Egypt."

VOL. XXI.

JULY, 1921.

No. 86.

Editorial.

"Everything that may abide the fire, ye shall make it go through the fire."—NUMBERS xxxi. 23.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 PETER i. 7.

The beginning of our seventeenth year has brought us into the midst of trial. Every part of our work, in Cairo and Jerusalem and England, has been made to go through the fire. It is our earnest prayer that the Holy Spirit will purify and sanctify it. We would seek forgiveness for every sin or failure, and ask that the precious blood of Christ may atone for all. The Nile Mission Press belongs to Christ, and He will do with it as He sees fit. This is all our desire.

Whatever comes to pass may He find us faithful. Our trust is in Him, and in His Word. We would seek to confess Him before men, and hold forth the Word of Life.

There have been, and still are, troublous times in both Egypt and Palestine. Yet the work of circulating Christian books and tracts goes on unabated. We would do this in ever larger measure, and we seek the co-operation of all our friends at home as we go forward.

Owing to the breakdown of Mr. Oliver, all meetings for deputation work have had to be suspended. But God knows our needs, and we believe He will choose some other means of supplying them. A leaflet has been brought out, entitled "Cairo and Jerusalem," telling of the work, and we shall be very glad if some of our helpers will distribute these and seek to awaken fresh interest, also that they will all join us in special prayer that God will bless us, and send us reviving. May He compass us about with songs of deliverance.

Mr. Upson has brought out a Prayer Cycle on the old lines. It may be obtained, price sixpence, post free, from Mr. J. L. Oliver, 22, Culverden Park Road, Tunbridge Wells.

Sixteenth Annual Report of the Nile Mission Press.



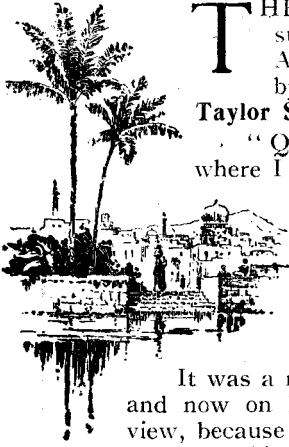
OUR Report for 1921 comes from the field. Mr. Upson and Miss Padwick have given us some account of the year's work, which has gone on steadily through many difficulties. Mr. Oliver paid a three month's visit to Egypt and Palestine, and was hoping to give all the latest news at a series of meetings. But on his return he was laid aside with a serious breakdown, and was ordered by the doctor to have some month's rest. He hopes to undertake deputation work in the Autumn, and will value all assistance that may be given him in making arrangements.

The absence of meetings for so long a time, and the critical condition in our own land, which has affected everyone, have seriously diminished supplies. We have received £1,000 less this year than in the previous one, while all expenses have increased: We pay wages and salaries to nearly a hundred people in all departments of the work, and these have all gone up. We have only been able to meet the emergency by using reserve funds, which we had hoped to use for the development and extension of the Mission Press. We thank our faithful Lord, Who knew what was before us, that He had provided for our necessity. If it had not been for His tender care, we might have had to close our doors; but we know He will never fail us. This straitness has made it impossible for the time to send out money to the junior department for publication, and we sympathise with Miss Padwick's earnest plea. We are greatly indebted to friends in America who have enabled this work to continue through the year.

A gift of £2,800 was sent to the Mission Press in Cairo from an American lady. This enabled the whole house to be repaired and painted, and we are hoping shortly to add a storey to the printing works, which will give us room for new machinery, and enable us to do more work. We thank our Father in Heaven for all He has done for us in Egypt and Palestine, and we ask our friends and helpers to join us in the prayer of faith that reaches the throne of God. We trust Him for the coming year.

B

The Annual Meeting of the Nile Mission Press.



THERE was a very warm gathering of our supporters at Sion College on June 14th. After the singing of a hymn, and prayer by Rev. A. Payne, the Chairman, **Bishop Taylor Smith**, spoke as follows :—

"Quite recently I returned from Egypt, where I was visiting the military stations, along with the other stations in the Near East. I suppose I have been asked to take the chair this afternoon because to-day I can speak not only as a friend of the Nile Mission Press, but as a witness from the field of the good work that is being done there.

It was a remarkable tour that I had, now on sea and now on land. Remarkable from this point of view, because so many friends followed me in prayer, and, as you know, this is the secret of the wheels running smoothly and circumstances working together and fitting together. Secondly, on every side there was the answer to prayer so remarkably manifested.

Well, I do not purpose taking up your time this afternoon with giving a description of anything apart from Egypt, though I might tell of my first Easter in Jerusalem, with the privilege of standing on Calvary and preaching to the congregation there, but I will confine myself to my visit to Cairo, especially to the premises of the Nile Mission Press, where I saw for myself the Bookshop and the Workshop, and the Printing Press, and what struck me more than anything else from the many visits that I made was the atmosphere which seemed to be in every room.

There was Dr. Zwemer, busy as usual with many irons in the fire, but always free to speak with those who desired to speak with him. Others interrupted him, but there he was, always busy, always hard at work; and what struck me in regard to him was this, he could not keep away from the subject of the Mohammedans and the Press. Studying his character as a friend, I was very much pleased to see the way, the cute way, in which he was always "there." "Have you seen this?" handing me a tract. Then, "put it in your pocket," and into my pocket it went. All the time he was impressing me with the way in which the work was being done. The heart of one of the leaders guided by the Spirit of God and not losing a moment in this day of opportunity.

On one occasion he took me round the great University there, and when we went in he embraced one of the Professors, which greatly astonished others besides myself, for there was real affection between the two. The way in which we were allowed to see things with him, which otherwise we should not have seen, impressed me very much. It was a very busy day, and as we went from group to group in that University, I was struck with the field which was opened up. It was a great revelation to see the possibilities, and when one thought of those of the Nile Mission Press, and how it is providing seed for thought, and how these

people can read for themselves, I thought what a great opportunity it is to reap in this great open field.

In the streets of Cairo I spent several evenings with Mr. Upson, another devout servant of God, a keen one to win souls, one who did a hero's work for the soldiers of the Great War. I have not words to express my gratitude to Mr. Upson for the great work that he did. I saw the work that he does now in the streets of Cairo. He would talk to civilian or soldier, and the next moment he was turning to Mohammedans, and he was laying down, I was going to say, the Law and the Gospel at one and the same time, for he did not hesitate to put upon them the instruction of the day, "Thou shalt not," as well as to give them the good tidings of the grace of God. I also noticed that many friends came up and asked for a few of his pamphlets, and immediately began to distribute whilst he was speaking.

If I only mention these two it is not that I would leave out any of the other workers, but I think that by giving you this glimpse of what I saw in those two, you can see something of how the work is being done.

I went into the Workshop and I saw the various pieces of machinery being worked by men and boys, and I could see in those workers to whom I was introduced something of the true spirit of fellowship and friendship, and I gathered from one with whom I was speaking that when the printers came out on strike in Cairo, the printers in the Nile Mission Press remained at their work, and so the work was continued.

Well, as a witness then this afternoon, I come to bear testimony to the magnificent work of the Mission Press. I know no work for Mohammedans at the present time to equal this, and I commend it to your prayers and freewill offerings. As you know, all missionary work is handicapped by the increased cost of living, and the cost of passages and other things, but I bring this testimony, and I would commend this work to you.

I do not know whether I need say more, but if I do I shall take away from those who are going to tell us about the work itself. But if I can answer any questions, and you care to write to me at the War Office, I shall be only too pleased to answer your letter.

One word in regard to 'Fairhaven,' the delightful home of rest near Ramleh. I had the privilege and pleasure of staying there for a few days while I was at Alexandria. The atmosphere of Bethel and the sense of the Lord's presence was in every chamber.

I will now ask Mr. Logan to give us the Statement of Accounts, and to speak to us of his recent visit to the field."

Mr. J. Gordon Logan (Secretary of the Egypt General Mission).

"I have three reasons for very sincere regret. Sincere regret on account of the absence of Mr. Oliver, our General Secretary, because of the breakdown of health. It would have been most interesting to have had Mr. Oliver with us and to hear of his visit to Egypt and Palestine. It was a great cheer to the workers out there and a great help.

Our second reason for regret is that we have lost our Chairman, the Rev. George Patterson, who for seventeen years has

been such a help in the work of the Nile Mission Press. His wise counsels have always been with us, but he has now only strength for the work of his own Society.

Our third regret is that I should have to give the Statement of Accounts when our Hon. Treasurer is on the platform, but he has lost his voice.

The great need of the present moment is funds for general use. The balance is earmarked, and the great need is for funds for immediate use.

I only arrived home from the field a few days ago, and I found I was down to speak for the Nile Mission Press Annual Meeting, and anything I can do for Miss Van Sommer, I do from the bottom of my heart. Our own Mission owes its presence in Egypt to our dear friend, and now I speak gladly for the Nile Mission Press to-day.

If anyone owes anything to Christian literature, I think I do, for it was from a tract that the arrow of conviction came into my heart, and it was through a tract that I was converted to God, and I got joy and peace through that little tract, 'Safety, Certainty and Enjoyment.'

I do not suppose there is one of us here who has not at some-time through literature received a message which has gone to the heart, and we have been blessed through it.

For years I have worked among the people of Egypt, and the things that touch our hearts touch theirs, and the Nile Mission Press has met a great need in Egypt by distributing literature through the towns and villages. Egypt is a densely populated land, and different from our land. Travelling from Alexandria up to Cairo everywhere there are people and villages. In the Delta alone 12,000 villages almost untouched. In Upper Egypt there are 37 towns, with an average population of 13,000, with no Christian missionary at all, and in the Delta almost as many, with a population of 16,000, with no resident missionary in them. These are in great need, but the printed tracts and books can reach them, and God is wonderfully blessing in this way the work of the Col-porteurs in people buying books and getting light through reading.

A young man came into my study, he had been a boy in one of our schools, a believer in the Lord Jesus Christ. His father died, and his mother took the boy and brought him up as a Moslem. He was taken away, and we did not know where the boy was. One day there came into my study a young man, he was now a station master, and had never forgotten what he had learned in the school. He still loved the Lord Jesus in his heart, and wanted to become a real Christian and confess Him. In the Delta village in which he lived he could not find a single Christian, but at last heard of an old man who was cursed and hated because he was a Christian, and the old man told him the story of how, some years before, he had received a Christian book, away in that dark village where the feet of missionaries had never reached. The light entered, and he got a copy of the Bible and learned to love Christ, and these two used to read the Bible together. The young man had told the old man about the missionaries, and he had made up his mind to go to Cairo and meet with them, and the young man arranged to go with him, but before the time came the old man died, and he was buried in the village as a Moslem.

I might tell you of many who have been blessed by pamphlets or portions of God's Word.

Away in Upper Egypt there was a little boy at the village school, he was very naughty, and was put out of the school. There fell into the boy's hands a pamphlet printed at the Nile Mission Press, written by a man who was once a Professor in the great Azhar College, and it put plainly and simply the truth concerning Christ and redemption through the Blood, and the boy read it, and the message came to his heart with power, and he began to confess Christ in the village where he lived. Those in the village were going to pour paraffin over him and set him on fire and burn him to death, but he was rescued and sent away to Belbeis. He was taken in and educated in the school. I went down to Ramleh, and the boy went with me, and he was baptised in Alexandria. He is now a fully qualified evangelist, and is about to be set apart to work amongst the native Moslem converts.

At our native Conference for Moslem converts there were some Colporteurs from the Nile Mission Press, one of whom was, years ago, one of seven who came out from one village, and has gone on steadily ever since. At the end of this Conference these Moslem converts gathered together, and we had a lovely communion service, and after it was over the converts met and drew up a document containing the conditions of a Society for helping Moslem converts. The converts themselves have formed this Committee, and the idea is for them to give so much each week into the Treasury of the Society for the purpose of helping Moslem converts, to go after backsliders, and men who are thrown out of work because of their confession of Christ. The Chairman of this Committee is Sheikh Skander, one of those who is employed at the Nile Mission Press, helping in the correction of proofs.

The Nile Mission Press is a most valuable agency for helping Moslem converts. Many a man has found his footing in that Press, and got most helpful teaching from Mr. Upson and Mr. Weaver. It is valuable as an industrial agency for converts.

Another thing I might say about the Press, and that is that it has been an inspiration to others to scatter literature. An inspiration to Moslems to produce similar leaflets. Here is one I hold in my hand. This pamphlet, published by Moslems, gives to the Moslem, in the words of our Saviour, proof that He is not God, but that He is the Son of God. It is a great matter to see them stirred up to study the Word of God.

Not only Moslems do this, but here is another interesting leaflet I have got. An orthodox Copt giving these away to the Coptic Church, advising them to rise in the morning and to read God's Word, to engage in prayer, and to gather their families for prayer, to lift up their eyes whilst at work.

It has been a great incentive to co-operation amongst the missionaries. At our Nile Mission Press Publication Committees, missionaries meet together to discuss the problems and to discuss questions. The sort of literature that we need in Egypt is the presentation of the Gospel in all its fulness and power.

I would just like again to state that one of the great needs of to-day in the buildings in Cairo is the need of more room for machinery and workers. The plans are out to extend the machine room.

What shall I say about help for a man like Mr. Weaver, who is working himself to death. We want to pray that God will raise up a man of God who knows everything about printing, and who will go out and be a real blessing.

I tell you, dear friends, this is the day of opportunity in Egypt, and as I went through the same villages which I had gone through years ago I was struck with the change in the attitude of the people. Risings, etc., seem to have changed the country people. There is a spirit of enquiry about them. They are ready to listen to the simple message, and we need to work whilst it is day, to buy up opportunities, so that salvation may reach these people.

Miss Van Sommer said—

"I have a few lines here I would like to read to you :—

"Grander than common sense is that sweet thing
That over-rules man's choice
Which says 'Arise' or 'Stay'; 'Speak or be still,'
'Tis God's own voice."

When we received the news at Fairhaven of the taking of Jerusalem, in December, 1917, I think the first thought was, what can we do for the Lord Jesus in Jerusalem, and we were led to pray very much to know what we could do. We felt we had some part in it, and the thought came, could we seek to open a Branch of the Mission Press in Jerusalem for Palestine, and when we had prayed for many months, we felt that it was God's own voice saying, 'Arise,' and we looked to know how and what He would have us do. We wrote home to the Committee to ask them if they approved, and they were willing, and then when Palestine was taken in the autumn of the following year, 1918, we sent in a petition to the authorities to ask if we might go up to Jerusalem and start work. It has seemed a wonderful thing to me that it was ever granted, for no other new Mission has been able to go there.

Leave was granted almost at once that we might open a Branch, and then Mr. Weaver went up, and was greatly helped by people on the spot, who took a great interest in our going. He found a place, took it, signed the contract, and took possession on Armistice Day at eleven o'clock, the hour when the Armistice was being signed. It made us feel that our new venture had something to do with the peace that had come.

Just at first we could do nothing, trains were so blocked, we could not get places for some months, and it was finally the 7th of March before I could go to Jerusalem. A young Hebrew Christian was sent up from Cairo, together with a Syrian Christian, and we three worked together. I think the very first one to come to the shop was a Roman Catholic priest, and then people of all sorts came. It is the only evangelical shop in the whole city, except the dépôt of the Bible Society. There are many shops selling crucifixes and images of the Virgin and Child, and Rosaries and crowns of thorns, but no one else seeking to make known the Gospel except in that way, through images and crucifixes. In Christ's own city do we not want to bear witness for Him there, and must we not hold fast to our witness against great efforts to stop us? The Jews put notices in Hebrew papers that no Jew was to go to the Bookshop. That made us feel that we must send out

to them; and we wrote to our friends in America who take a great interest in the work, and asked them for help to start Colportage work in Palestine, and they helped us to send out Colporteurs throughout the land. One at Haifa, one at Nazareth, Abood, Jaffa, Jerusalem, working day by day carrying the Gospel message through Palestine.

The London Jews' Society asked us to take over their printing works, as they were not being used, and we undertook to do it for three years.

One thing I want to have greatly in connection with our Palestine work is a literary man to bring out books in Arabic and Hebrew. Then we need someone to take charge of our Bookshop. Mr. Forder is in charge of our Colportage work, and, because there is no one else, he is taking charge of the Bookshop temporarily, but we want to set him free, and to find a strong, able man, with some experience, who is able to learn Arabic. A man who knows books and something of management. We need a very able man for that place, and we would seek such a one from God. Thus we need to find two workers, a literary man to give himself for this work, and one to take charge of the Bookshop and Printing Works. We would also ask God to give us a place of our own. People are trying to turn us out. One of the last things is that the hotel above us have offered us £150 to go. The Jews have opened a shop opposite, possibly to try to take our trade. The whole influence of Judaism and Zionism is strongly anti-Christian. They want to stop the work of Christianity and of Christian books. They do not want to have a Christian shop in Jerusalem. We are face to face with this, and we look to our fellow-Christians here at home to stand by us. Will you help us to keep our doors open, not to let them be closed? Will you help us to have the right workers and right helpers? We want a little group to stand with us to-day and to help us to witness to the Lord Jesus in Jerusalem and throughout Palestine. Will English Christians do what they can now to help us hold on. It may be at any time the work will stop, at present the doors are open.

These are dangerous times in Palestine. One friend of ours, Miss Lomax, I have just heard to-day, has been murdered. She was taking care of the Garden Tomb, and lived in a cottage in the garden. We do not know what is going on, they cannot tell us much in letters, it has been forbidden. Things are very sad in Egypt, but worse in Palestine. We want to think of these things and be true to our Lord while we have the chance. When the word comes back to me advising us to shut up and stop, the only way I can answer is 'to stand steadfast and trust in God.' We are looking to you to hold us up by prayer. Only by faith can we stand and win the victory. God grant that many may hear the Gospel through our witness in Palestine."

Mr. A. Phibbs (Secretary of the Prayer Union for Israel) then said—

"There are many places where a man or woman can hardly go, but the Word of God can be sent. I want to urge upon you the great importance of the work in Jerusalem, the centre of all the Jewish movements.

You remember our Lord's words, 'When ye see the fig tree putting forth leaves, then know that the summer is nigh.'

Summer to those who are watching and waiting for the Master's coming, but to those who are not, the greatest of troubles. If therefore the time is getting so near, as our Lord has told, as we see the fig tree putting forth its leaves, is it not our duty to do all we can?

You can know something by reading the Epistles and in the Apocalypse of the terrible things that will come upon that nation in Palestine, as well as upon the whole world in general. And Jerusalem will be the centre of the influence of Antichrist. You know that in the Temple will be set up the image to be worshipped, and those who do not worship will be killed. And is it not our duty to see that the seed of the Word of Life is plentifully scattered now, that there is no shortage? It may be that some of those now in Christ will stand up boldly, and at the risk of their own lives. It may be forbidden to print in those days, but if there are stores laid up, God will see that it is sent forth and that it brings forth fruit in His own time. There will be many who will become martyrs to the faith. It is most important that we should do all we can to help and maintain the work out there, that not only should it be used of God to bring in converts, but to build up the Church of Christ ready for His coming. Let me plead with you for this work in Palestine. The Executive Committee of the Nile Mission Press has just established a sub-committee to take charge of the Branch in Palestine, which will cause the work to be done more effectively. We, on the Committee, desire support. Miss Van Sommer has it very much at heart. The fact that it was established on Armistice Day seems to me to indicate that God has a purpose in it. It is the only new work that has been allowed to start in Jerusalem, and it is not meant that it should be closed down, but to be strengthened not only on the field, but here at home. Let us seek to set the work on a sure foundation.

Palestine should be a place of peace—Jerusalem is full of discord. The papers that come home are censored very heavily, but enough remains to show us what is going on.

We only want to sow that Word—the pure Word—which will be an antidote to the things published by many to-day. God help us all to establish and strengthen this antidote to the great apostacy, which undermines and destroys faith in the Word of God."

Annual Report of Literary Department, Nile Mission Press, April, 1920-21.

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is,
Greater than anger
Is love, and subdueth!"



TRULY "our weapons are not carnal but mighty," and it has been demonstrated during the past year that Nile Mission Press tracts have power to flash the light of truth as swift as arrows—as Longfellow says—in fact a single glance at the thought-provoking headline of one of our tracts has sufficed to convince a man of sin, of righteousness and of judgment to come; this I

have seen with my own eyes, and encouraging has it been. For this cause it is exceedingly worth while to go out on active distribution, leaving the author's den for the street, and the War Office for the battle-front.

During the past eight months—for the writer was on furlough until the end of July—we have had a very busy publishing campaign, as the appended list will show. But the reader must not imagine that *this* year we have been very busy—we have 51 new names on our list, but 23 of them are Portionettes, and a majority of the others are only 20-page tracts, such as the Sherwood Eddy addresses—and that next year we shall be lazy, because we shall not probably produce more than fifteen or twenty books! Not so; quite the contrary. It has so happened that this year we have hurried to push out these smaller tracts to enable us to settle down more steadily to the production of books of the solid, substantial type, such as Adolph Saphir's "Divine Unity of Scripture."

Purity Literature.

The most interesting development of the past year has been the great increase in "purity" tracts. Note that we do not waste much energy attacking this awful problem along the *social* line, nor do we give much time to the *physical* side, what we specially emphasise is the *religious* aspect, the call to men to confession and to be reconciled with God. In six months we supplied 48,250 Arabic religious tracts upon this one subject alone, which is great in proportion, for comparatively few Egyptians can read. Great care is taken only to give to those able to read.

As to the need for strong Purity Movements—apart from the awful temptations of the boys in the British Army, so far from home and friends—perhaps one had better not commence to discuss it, lest one's pen should run away with one. But this much must and shall be said,—that unless the Church of Christ can quickly grapple with this, the most venomous of all vipers, its very heart's blood will be poisoned. "Write *Ichabod* over the British Empire?" asks someone. I reply, "Not so much *Ichabod* over the British Empire, as the curse of Meroz (Judges v. 23) upon an impotent Church which has not the spiritual power to come to the help of the Lord against the mighty!"

However, a small group of us have accepted the angry defiance of "the world's oldest vice," and have founded the Egypt Council of the Alliance of Honour,* under the presidency of our beloved Bishop Gwynne, who thus writes to encourage us, well knowing that it will have to be "a fight to the death":—

"I do not forget you all in my prayers and it gives me sincere encouragement and stronger faith when I think of the splendid work attempted by my friends and fellow workers in Cairo.

May God give us more courage, more faith and a more adventurous spirit of daring to attack and seize the entrenched powerful position of vice which stops the way to the message of Christ in the hearts of men."

"It is accepted
The angry defiance,
The challenge of battle!
It is accepted
But not with the weapons
Of war that thou willest!"

"Cross against corslet,
Love against hatred,
Peace-cry for war-cry!
Patience is powerful;
He that overcometh
Hath power o'er the nations."

* Any interested friend may send me his name and address so that he may receive my "Occasional Letter," telling of victories won for Christ.

Looking Back.

On the *first* day of the Great War we had 140 distinct N.M.P. publications, on the last day (11th November, 1918) 280 publications, and now (31st March, 1921) 380 books and tracts of our own publishing. Laus Deo!

Our Post Box. *From China—*

"The translation of the Lecture into English is so advisable that I would rather arrange for it to be duplicated here than miss the opportunity. If, however, 150 copies of the English translation could be printed at Cairo it would be a great convenience. So many workers in China ask for such so as to maintain closer touch with their mullahs.

"You dear friends get through so much work at the N.M.P. that you make us feel like 'slackers'! (*sic*). How wonderful the providential chain of leading that has so powerfully affected the whole Moslem world. May your cords be lengthened and your stakes strengthened this year."

From *Constantinople* comes this:—

"I desire to take advantage of your experience in Egypt, and I would like to know, among all the literature you have issued, what five books or pamphlets you would specially recommend as being the most useful to the greatest number of people.

"From various sources I have heard some unfavourable criticisms of the Nile Mission Press, the point that is specially emphasized being the old-fashioned character of the theology found in the Nile Mission Press literature. I suppose you have heard this same criticism, and have it clearly in mind in your plans for future work."

The only necessary remark here is that we have never diverged an iota from our original position,—"*The Bible, the Whole Bible*, and nothing but the Bible." As to the "newer views," well, we have always been too busy with the apostolic "*Gospel of the Grace of God*" to have either time or money to spare for unproven theories.

From *Brazil* came an interesting letter addressed to Dr. Zwemer, with specimens of Arabic tracts, being published at the sole expense of a Syrian friend there, and asking for the use of a few of ours, to be duplicated in a similar way.

From the *Converts' Conference* (Zeitoun, near Cairo):—

"Not only have you often helped me in the daily life since I became a Christian, but while I was yet a Muslim your publications caused me to doubt the religion of Islam and to begin to find the Way of Life."

Our Helpers.

Thanks be unto God Who raiseth up helpers at home to refresh us by their supplications. How much are we indebted to the 800 prayer circle members in Great Britain that Mr. Oliver told us about, also to our supporters of the American Christian Literature Society for Moslems, and to Mr. Blackstone, Mrs. Kirk

and others. Nor may I omit my own two prayer-colleagues, Miss Johnson and Mr. Bevan, both residing at Highbury. Blessing given at that end affects us here, and keeps us from losing heart.

"As torrents in summer,
Half-dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling,
Far off at their fountains;"

"So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!"

Our Activities.

It will not be out of place to thank those who so kindly arranged meetings and showed hospitality whilst we were in England, more especially those whose efforts did not come to fruition owing to difficulties over dates, and so on; to one and all, "Thank you."

In a past number of this magazine was given some account of my trip to Palestine and the mission to Church members at Nablus. Whether or no it refreshed *them*, it certainly did me, and that was all to the good. In addition to that, it was very helpful to bring the Egyptian colportage system into touch with the Palestine one, which was one outcome of the trip.

Mr. Oliver will have told something of our week together in Upper Egypt and of the huge demand for tracts. Our 1,500 went fast enough, and funds are always needed for the supply of free tracts of the "street leaflet" type. In fact the main difficulty is not to get the people to receive our tracts, but to get out of their way before they tread upon us in their eager, excited snatching at them!

Converts' Conference.

It was a great privilege to have a small share in this encouraging event, held on 29th to 31st March. Some nine or ten years had passed since Mr. Logan's last one at Zeitoun, and advantage was now taken of his presence in Egypt to call another, held as before, in the E.G.M. compound, but with the use of the former Y.M.C.A. Recreation Hut for meetings. About 35 converts (out of 70 or 80 specially invited) found themselves able to leave up-country homes and work for four nights and three complete days. Five or six nationalities were represented—Egyptian, Nubian, Sudanese, Syrian, Turk. Among missionaries assisting by giving addresses and in other ways were the E.G.M. workers, also Dr. Philips (A.M.), Dr. Coleman (C.M.S.), Dr. Zwemer and Rev. W. L. McClenahan, while the writer was invited to give blackboard Bible-studies in the mornings.

Simultaneously a Women Convert's Conference was held at E.G.M., Mataria, and on the Thursday afternoon Rev. H. E. Philips, Ph.D. (American Mission), conducted a united Communion Service.

Of the converts present, our N.M.P. is specially interested in Sheikh Iskander (my literary assistant), Yaqub (baptised 35 years ago), and three other colporteurs, also Mahfuz (Dr. Zwemer's clerk), and two ex-colporteurs—a party of eight in all.

* * * * *

So we plod on with our literature work, looking unto Him Whose "going forth is as certain as the dawn." *

"The dawn is not distant,
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is Eternal!"

Cairo, 4/4/21.

ARTHUR T. UPSON.

Correction.—Mr. Upson apologises for a slip which in some unaccountable manner crept into his article on "Restoring the New Testament." He meant, of course, that David wrote the 110th Psalm, not Moses.

NEW PUBLICATIONS OF THE YEAR (Classified).

I. Small Books.

- "Union and Communion." By Hudson Taylor, upon the Song of Solomon.
- "Great Victory over Youth's Temptations." An interesting, original story of a young man's struggles until he found Christ.
- "The Problem of Self." By Miss Hurst. The problem of overcoming the self-life is solved by our death *with* Christ after we have accepted His death *for* us.

II. Pamphlets and Tracts, for Muslims, Copts, etc.

- "The Paraclete." A short explanation, by Dr. Stanton, of the point at issue. With a genuine photograph, by Rev. Bevan Jones, of the page of the Alexandrian Codex containing John 14, 16, etc.
- "The Good Way." A leaflet for Muslims, adapted from one for Copts.
- "Sin and Temptation." Dr. Coleman's earnest lecture at Printania Theatre.
- "Visit of the Three Wise Men." A well-written poem in simple language, by our Haifa colporteur.
- "Reply to Maligy." No. 1.
- "Reply to Maligy." No. 2.

III. Portionettes.

23 new ones have been selected, and printed, in addition to 27 being reprinted out of the 30 old ones, making 50 in all.

IV. Sherwood Eddy Series. At half-piastre each.

- No. 1. The Corner Stones of Life.
- No. 2. The Fight for Character.
- No. 3. Something More.
- No. 4. The Meaning of Life.
- No. 5. Finding God.
- No. 6. What will you do with Jesus?
- No. 7. Address to Lawyers (at Assiut).
- No. 8. The New Woman (Ladies' Meeting).

* Arabic of Hosea vi. 3.

V. Purity.

- "Chastity." Extracted from Jeremy Taylor's "Holy Living."
 "Purity Battle-Song." In *saj'a* (rhymed prose).
 "Dad's Letters." Translation of an A. of H. publication.
 Very earnest fatherly talk with boys.
 Alliance of Honour Hymn. By a poet who is an evangelist
 in Upper Egypt.

VI. Zwemer Series.

- "Al-Najdain" (The Two Roads). The illustration shews
 "The Broad and the Narrow Way for Muslims."

VII. "Street" Leaflets. These go "like wildfire."

- No. 1. "Impurity in the Three Religions."
 No. 2. "The Hand of God is with the Company."
 No. 3. "The Sins of the Fathers upon the Children." Lecture
 in Printania Theatre, Cairo, by A.T.U. $\frac{1}{2}$ piastres.
 No. 4. "Acceptance of the Treaty, with Reservations." The
 "reservations" are moral ones. Contains a striking
 caricature of "Young Egypt" chained by the heel
 through Sin. $\frac{1}{2}$ Pt.
 No. 5. "Our Past and Present."
 No. 6. "Have we Demanded the Impossible" (*i.e.*, Inde-
 pendence)? Nos. 1, 2, 5 and 6 are at 8 piastres per 100.

REPORT OF JUNIOR DEPARTMENT, 1920-21.

By MISS PADWICK.

This has been the first year of real publishing activity by the Junior Committee, and they have put out their first half-dozen children's books, and have another half-dozen waiting to be put out when funds arrive.

This report should tell something of the way in which the first books have been received, an anxious question in a country where these little books are the pioneers of children's literature.

Let me say at once that they have met with their share of scorn from the more conservative Arabists. For the junior committee determined to bring the language of their books within reach of the children's world.

In some of their stories, as in our European books, the conversations were written in the style of actual speech rather than in literary words. We think this artistically right, but we think too that it has justified itself by its appeal to the children.

Take, for instance, our earliest little book, "Galila's Struggles," a very simple Gospel story about a school-girl, planned for little girls.

A Coptic lady, herself an enthusiast for high Arabic, says, "What other stories have you like Galila? My little nephew in the Fayyoun has read it four times."

Or from Old Cairo Hospital, we hear of Hassan, a boy with a nice ugly face, who ran away to the hospital and begged for a job because his father misused him for wanting to be a Christian. He is now a little kitchen boy, and his great treat in life is to be given the story of Galila, and to sit conning it over and over, till the hospital staff declare that he knows it by heart.

It is a new thing in Egypt for books to grip children like this, and we thank God, and ask the members of the society at home to take the work of the junior department in earnest, for during the past year they have only sent us £5 to work with.

We believe that in this hostile Mohammedan world the praise of Christ may be perfected out of the lips of little children. I have before me, as I write, two companion pictures. One from a Roman Catholic Mission in Kabylia, where the following little speech was accidentally overheard from the six-year-old child of a convert. She was talking to her cousin, a baby of five, round whose neck the missionary had hung a little cross. "My child," said the six-year-old maternally, "the father didn't put that cross round your neck to make you look pretty. It is a picture of Our Lord. The Kabyles don't love Him. They insult Him. You will reverence His Cross. Don't let anyone spit at it. If they do, you must wipe away the spittle, and then you will kiss the cross and say, 'Oh, my Jesus, I love You.' Forgive the bad people who don't know You."

The same baby turned round in the street to men who were following her and crying shame on her and on a relative for leaving the religion of their fathers. "The faith of Jesus is better," she said, "*and we are proud of it.*"

The companion picture is from Old Cairo from the story of a little dimpling five-year-old, who died last year, the tale of whose baby life was written by her father and published by the junior department as an inspiration to the mothers of Egypt.

The scene is the village water-tap, with the usual knot of men and women gossiping round it. The baby Susanna, sent by her mother to hasten the loitering water-carrier, caught the attention of the group.

Some of them, probably more in fun than in earnest, tried to frighten her into calling herself a Moslem. Ardently the baby replied, "I'm a Christian, and Christ is in my heart." "Aren't you afraid they'll beat you?" said a bystander. "No, I'm not a bit afraid."

Again and again she said to Moslem neighbours, "I prayed to Christ for you, and father prayed too, for Christ to come into your hearts."

"Is Christ in your heart then?" the neighbours would say.

"Yes, He is in my heart because I opened it to Him, and He is knocking at your hearts and wanting to come in."

Surely, oh friends at home, in the year to come, you will seriously support your department for children's literature!

LIST OF PUBLICATIONS OF THE JUNIOR COMMITTEE.

Card of Suggestions on Prayer, for elder Boys and Girls.
Galila's Struggle.
Life of Pennell of the Afghan Frontier.
Ballantyne's Coral Island.
Leaflets for Ragged Sunday Schools.
The Little Child and Prayer (for Mothers).
Outline Texts for Colouring, with explanations.
Selected European Nursery Stories.
Story of Joseph, with coloured Pictures.

THE COLPORTEURS' HOME.

During my absence on furlough in England this Home was closed for the time being, and the chief colporteur worked in the neighbourhood of Cairo on his own as an ordinary colporteur. The two men who were studying at the time I left passed their examination in book knowledge. One of these, however—a Moslem convert—had not received sufficient instruction in the art of distributing literature, so one of the first things was to secure him more. However, he refused to come to Cairo to be placed under the care of the chief colporteur, for he said, "The days will teach me more than he can," by which he meant our English proverb, "Experience teaches." The difficulty was, however, that there was no district which he could occupy except the Cairo one, and he flatly refused to come up here, preferring to resign. He has since told some people that I discharged him, but that is distinctly incorrect.

Towards the end of the year we took in two fresh men, but they have not proved very satisfactory. So many kind Christian people, in pressing me to take students, have failed to inform me of their past history, and it is only after some months that one finds out how very unsatisfactory such men are—in fact, very often they are only sent to us if they have failed elsewhere.

Just lately some fresh difficulties have arisen over the purchase of the Home, for a neighbour claims the right of pre-emption, and whatever we might offer he would outbid; therefore we are up against a big difficulty, and I do not see any way out.

Also another difficulty is that the man for whom we appealed last year to assist me in colportage work in Egypt, and in the training of men, has not yet been found, nor is his salary yet provided; although we believe that God will provide that in due time, for not only "with the hour comes the man," but also "with the man comes the supply of his need."

During the time that the Home has been open a number of colporteurs have received training there, and a considerable amount of good has been done, well worth the time and money spent upon it.

A. T. UPSON.

ALLIANCE OF HONOUR, CAIRO.

MR. W. AMBLER reports concerning the rescue of three men, one of whom is a former Y.M.C.A. Secretary. The report shows how Mr. Upson's colleagues not only preach the Gospel, but endeavour to *attach converts to Christian institutions*.

"Morrison and I went into that house again where we were the previous week. We got three fellows out and talked to them. I have met all three since and got them to the Y.M. Two of them came to the meeting at the Home last Sunday, and also came to the Y.M. to see me on Monday. In talking, I raised the indecent postcard subject, and they gave me all they had, and are prepared to show us where they got them. I put the *Christian standpoint* very plainly. They will be at the Soldiers' Home on Sunday again, and I think they will make a stand in Kasr-el-Nil.

Again, a third man whom I met last Saturday and missed him at the Home. I wrote him, and got a good reply. I went to the

Home to get another note to him, and sent it by a man who is an Army Schoolmaster. He showed in talking that *he* also was interested, and has undertaken to be secretary of a branch of Alliance of Honour at Heliopolis. Both came to the Y.M. Social last night, and I am to see all four again to-morrow at the Soldiers' Home. This schoolmaster was at home a Y.M. worker; he lost his balance out here, but is now gripped, and I am sure will make a definite stand."

Annual Report, P.C.C.A., Egyptian Branch.

IN my last report I referred to the difficulties of the times, and these were not lessened during 1920. Apart from the fact that my husband and I took a short furlough until July 23rd, and thereby got out of touch a little with our constituency, it has been a difficult year all round.

The unrest of Egypt has been reflected in the magazine, for although on the one hand it has increased in interest and the articles have had a better quality, yet on the other hand it has been found most difficult to collect the very small subscription. The colporteurs have assisted, and have been glad to get this excuse to get into the Post Offices to sell their books, but that has hindered the making up of our small account until to-day. That does not mean that there is *open* enmity, for my husband has recently had a very good time in Upper Egypt with his colporteurs, but it becomes very difficult to ask them to settle a small account like this, for it has been put about the country that anyone who pays a sum of money to an Englishman is assisting his own country's downfall, and certainly everyone who puts his name to a paper in any shape or form runs the risk of having his name cut off and pasted to a false petition which the "wicked Britishers" may get up, trying to persuade their Government that some of the Egyptians wish them to stay in the country!! There is, therefore, a good deal of "reserve" in their friendliness towards us these days.

It will interest some of our readers to learn that the first subscriber to "El-Bareed el-Misry" from Palestine is a Moham-medan. May this be an augury for good.

MRS. ARTHUR T. UPSON.

Cairo.

Proposal for a Joint Evangelistic Campaign in Egypt.

IT is proposed to make an effort to get together the Evangelical forces in Egypt, with the object of carrying the Gospel message systematically and rapidly to all parts of the country.

It is believed that there would be a distinct advantage in thus joining in the work. A band of workers would naturally encourage each other a great deal. Too often we become discouraged and weakened through loneliness and separa-

tion by distance from one another. The power of evil that is against us in this country is so great.

The object would be to give the simple message of the cross to every one, if possible, in the district in which the band was working. This would be done through public preaching, house-to-house visitation, distribution of tracts, sale of Scriptures, and any other means that might at the time suggest themselves. In view of the vastness of the field, and the millions that, as we believe, have never heard of the way of salvation, the message would of course, if much ground was covered, have to be given in the utmost simplicity. While some might regard such a method as superficial, we would all agree, I think, that it is as well or better to follow it than to leave so many entirely untouched. Besides, there would probably be in each village and locality visited at least one or two who could answer questions and give some sort of help after the band had left. In our itinerant work we find at least some little light wherever we go. Those who received the message would almost certainly look up Evangelical Christians who are scattered all over the land. The great value of an effort such as this, aside from bringing souls into touch with the Lord, would be the stirring up of the community to study to see if the things spoken by the missionaries were true.

It need hardly be said that in a work like this there would not be time to preach anything but the great fundamentals of the Faith, particularly justification through Christ alone. Wherever there were converts they would naturally be looked after by the local Christians. It would be greatly hoped that they would heartily co-operate in the effort, and that they themselves would do the greater part of the work, the band of foreigners, however large, being as it were a mere nucleus.

It is hoped that this work could be begun not later than next September. Some district could be agreed upon and a beginning made there. When that had been finished another could be taken up. It might be that some of the converts would follow the party from place to place, and thus be a real help. It might be, too, that if God would own and bless the beginnings of such an effort the Egyptians would be so encouraged as to take it up themselves, and themselves speedily complete the long-delayed evangelization of the land. The Edinburgh Missionary Conference reported that "in Africa, scattered over a territory of immense area, without counting the desert stretches of the Sahara, and fairly unified in its character, there are to be found some 50,000,000 people—almost one-third of the continent—not only unreached, but without any existing agency having their evangelization in contemplation, as far as actual plans and hopes are concerned." There has been very little change in conditions since the time of the Conference. Shall we not hasten our work here and pass on to other parts less favoured with Gospel agencies?

The Oriental Mission reports that they have (in the space of about five years) publicly preached the Gospel in every village, and carried the message privately, to every home in Japan. They have passed on to Korea. The population of Japan is about 50,000,000. With the co-operation of the Christians in Egypt we ought to do the work in much less time.

Should we not consult and pray together over what might be done?

W. L. McCLENAHAN.

RESPONSES REGARDING THE ENCLOSED PROPOSAL.

J. G. Logan writes from London, under date of December 1st, 1918:—

"Yes; I knew about the campaign in Japan: it seemed to be thoroughly done. I think probably the proportion of men and women who can read will be considerably higher in Japan than it is in Egypt. You could go through many villages in Egypt—regular fellahy villages, I mean—where hardly a soul can read. I think I would aim at preaching the Gospel *by word of mouth* to every man, woman and child, in every house in every village in Egypt; and of course that could be combined with the placing of the Scriptures in their hands. I would have a specially printed revised edition, printed in plain, simple language, that every fellah could understand; about the country—to every missionary his bit—so many evangelists and colporteurs under him, so many church members under them; special conferences for training the workers and putting the objective before them and setting them on fire and turning on the flood tide of prayer—for the whole thing would need to be steeped in prayer to be of any use—all that beforehand—and then out they go.

"I am with you in that. Oh, for one tremendous death-blow at the old enemy's stronghold of lies in Egypt."

On February 21st of this year the Field Council of the Egypt General Mission took the following action:—

"A letter was read from the Rev. W. L. McClenahan, proposing a scheme for the rapid and extensive evangelization of the whole of Egypt. This was very warmly received, the Field Council agreeing to support the proposal with as perpetual a supply of helpers as should be possible."

The American Mission, at its annual meeting last month, received the proposal favourably, we understand, and appointed a committee to confer with us about it.

Mr. H. E. Jones, of Tangier, Morocco, has agreed to come out and join us in this work in the autumn.

W. L. AND T. E. McCLENAHAN.

Maadi,

March 23rd, 1921.

The Little Child and Prayer.



LITTLE book of quite a new sort has come into the Arabic world,—a book by eastern mothers and for eastern mothers, with suggestions on the home training of little children in prayer. The junior committee of the Nile Mission Press, in thinking how it could best help tiny children, came to the conclusion that

they must be reached through the mothers, who best know the way to little hearts.

So this small book was written as an act of love by Christian mothers for the sake of the many little children in these lands whose home life is giving them so little help. We hope that friends at home who care for these little starved lambs of the Good Shepherd will send (in gifts little and big) the £71 which it costs us to bring this book into the world. And we ask all Christian friends in the East to see that this book ("The Little Child and Prayer," price 2½ piastres) reaches all mothers of their acquaintance, especially all pupils of mission schools now married.

Introductory to the papers on the training of children, we have placed the story of a little life of five years that was lived among us in Cairo. We print here in English some passages from her father's simple account of this little Susanna (the name means "lily"), that you may see how fair a little flower of the faith was allowed to blossom here in our Egyptian Church. In the coarse work of translation much of the childish naturalness goes from her little sayings; for Susanna's piety was no more affected than the beauty of the lily, and no less a part of her essential life.

SUSANNA (*by her Father*).

Born, Feb. 3rd, 1915. Taken by the Good Shepherd to Himself, April 20th, 1920.

Susanna was born in February, 1915, and from the time of her birth we determined to bring her up for the glory of God; and we began this from her first days by having her with us at the time of family prayer, so that she might become used to quietness and silence at that time from the very beginning; and we used to read a portion from the Bible, and pray with her and for her. And then we used to guard against doing anything which was not for God's glory before the baby Susanna—against such things as crossness, or unseemly laughter, and we purposed in all this that she should grow in an atmosphere altogether Christian, even though she did not know her right hand from her left.

When she was nine months old, Susanna began to say a few words in a broken baby fashion, and then we taught her that very short, but all-important verse in the Epistle of St. John, "God is Love," although she could not for some time pronounce it clearly. And after a little while we began to teach her how to answer some of the questions in a little book, called "Christian Teaching"; she answering these questions in her baby fashion, *e.g.*, "What was on Christ's Head?" And she would say (although she could not pronounce the words clearly), "Thorns," and put her little hand to her head and show us how the thorns were put on the Lord's Head. To the question "For whom did Christ die?" she would say, "For father and mother and auntie"; and if anyone else was in the house at the time she would mention him too among those for whom Christ died; then she would add: "For *all* the people, *all* of them, *all* of them." Then we taught her the Lord's Prayer and one or two short petitions, such as that she might love Christ and be like Him.

When her mother had given her half-a-piastre one day, she asked her, "What are you going to do with it, Susanna?" And Susanna said, "Get sweeties with it." Then her mother said, "No, little girl, give half of it to somebody who is poor, and buy

sweeties with the other half." Then Susanna tried to break it into two pieces, so as to obey her mother, and of course she could not, and said, "I can't divide it in two halves"; and her mother said, "We will change it into milliemes," and she gave her the milliemes and explained to her that they were the same as her half-piastre. And when she understood she said to her mother, "You keep it till I give it to somebody who is poor"; and the next time she went out with her mother and noticed a poor man, she said, "Give me my half-piastre, mother, so that the poor man can buy food with it." And so this habit was planted in her till she was always directing my attention to some poor person whom she saw in the street while we were out.

Once she went with us to our native place in the holiday month, and it happened that when we were in the house of Susanna's grandfather, he called her to say her little sermon (some Bible verses which she had learnt), when a number of visitors, both Christians and Moslems, were present. And she raised her voice and said the verses most touchingly, so that the Moslems especially began to ask questions, and there was an opportunity to tell them of Jesus. And from the confidence which some folk had in Susanna they would sometimes come and ask her to come and pray for them, and she used to say to the person who came with this request, "What is your name?" And, when she knew his name, she would shut her eyes, and raise her head and clasp her hands and say, "O Lord, cure So-and-So from his pain, for Christ's sake. Amen." And as an instance of the simplicity of faith which God wants from all of His children, and of our Father's readiness to hear the prayer of faith even from the mouths of babes, we may take an occasion when a woman named Um Girgis came in and said to Susanna, "Please pray for Girgis because he has got a pain." And she said, "Let him come here." And the mother said, "Little girl, he is very ill indeed, he cannot come." And Susanna went with her to the house of the sick one, and laid her hand on him and prayed; and you will not be surprised to hear that the Lord heard the prayer, and cured him, although he had been many a long day on a bed of sickness. And some of the buffaloes ate a poisonous weed, so that some of them died; and one of the poisoned buffaloes belonged to the uncle of Susanna's mother, and they came hurrying to say, "Come, Susanna, and pray quickly for the buffalo because it is sick." And she went with them and prayed, and from that time the animal began to recover and was cured. Blessed be the Name of the Lord!

And when anyone came into the house, Susanna used to ask him, "Are you a Christian or a Moslem?" And if he said he was a Moslem, she would say to him, "Christ is knocking at your heart so that you shall open it to Him and believe in Him; and if you do not open He will be very grieved with you." And one of our brethren said to her, "Where is Christ, Susanna?" And she answered, "In my heart." And he asked her, "And in whose heart besides?" And she said, "In father's heart and mother's, and in heaven and in the midst of us, and in all the world."

One Sunday her little sister was ill, and their mother was obliged to leave these two together while she went to Church, and

when she came back she asked Susanna, "Were you happy, Susanna?" She said, "Yes, I was happy. Do you know, mother, Satan said, 'Hit your sister,' and I said, 'I'm not going to hit my sister.' And then Christ came as if He was here with me, and I said to Him, 'Thank You, Christ, because You helped me and didn't let me listen to Satan and he was defeated; thank You for redeeming us and dying for us and giving us everything, bread and water and a bed and bed-clothes, and the cupboard and chairs and the sofa and the house and everything.' Do you see, mother, it was just as if He was talking to me and I was talking to Him." And when we heard we glorified God for her.

And I love to tell that she had the habit of praying for me before I went out of the house every morning, though we had already had family prayers; even if I were a little late and went out in a hurry she would run behind me, saying, "Wait, Daddy, till I have prayed for you." And she would oblige me to turn back and would hold my hand and close her eyes and say, "O Lord, bless daddy and mother and little sister, and bless me, and fill us with the Holy Spirit. O Lord, bless daddy when he speaks and when he teaches and when he is at work, and let him come back safely, for Jesus Christ's sake."

This was her fixed habit, and whenever I went out of the house she used to pray for me. Blessed be the Spirit of God Who speaks through the mouths of babes and sucklings!

Sometimes at family prayers we used to ask her, "What shall we pray about to-day, Susanna?" And she would say, "We will pray about the churches of Christ which are in the whole world." And we would say to her, "You pray." And she would say, "O Lord, open the hearts of the people; and open the hearts of the Moslems and enter into them; and help me to be an evangelist for the Moslems by the Holy Spirit; do let me be an evangelist, and let all the people come into Thy Church, O Christ, for Christ's sake."

Her prayer at the time of the violent flood which happened in 1919.—One day I went to the School in the Ezbekieh, and I saw water in the street to a most unusual extent, so that as the tram moved it made waves like the waves in a canal or a river, and there was such a flood that many houses fell in some parts of Cairo, and I was afraid that harm might happen to my house, especially as I lived on the fourth storey of the house. But I was much surprised to find on my return that all was safe; and when Susanna heard my voice she ran out quickly with a welcoming face, like the face of an angel, and her mouth all smiles, and she said, with strange exultation, "I prayed to Christ twice, and He held out His hand twice, Daddy." And when I went into the house and asked about it, her mother said that Susanna prayed first, saying, "O Christ, hold out Thy Hand and drive out the rain," and there was a lull in the rain. And after a little while the rain came down again, and Susanna prayed with great earnestness, and repeated, "O Christ, hold out Thy Hand and drive out the rain." And, praise be to God, from that hour no more rain came down, and we glorified the Name of the Lord.

And sometimes when the water-man was late, Susanna's mother would send her to fetch him, and when she went to the tap where the water is drawn she used to talk about Christ to the folk

who were standing at the water-tap, and some of them tried to frighten her and to oblige her to say that she was a Moslem, but she used to say very earnestly, "I am a Christian, and Christ is in my heart, but you don't want to be Christians." And someone else said, "Are you not frightened that they will beat you?" And she said, "I am not frightened at all." And one day she said to a Moslem, "Christ died for you and saved you from your sins, open your heart so that Christ will come into it, and afterwards you will go to heaven, and He will dress you in a white galabieh, like my galabieh, that I have got in heaven." Often she used to say to me, "Daddy, when I am big I shall be an evangelist and tell the Gospel to the Moslems." And sometimes she used to go to the neighbours and say, "I prayed to Christ, and father prayed for you too, to ask Christ to come into your hearts." And the neighbours would say, "Is Christ in your heart, Susanna?" And Susanna would say, "Christ is in my heart because I opened my heart to Him, and He is knocking at your hearts and wants to come into them."

From our firm determination to give her the truest education that we could, we used to take notice of every fault, and so it was that once when her mother called her, she did not go quickly, her mother rebuked her and stood her with her face to the wall; and after a little while Susanna said to me, "Will you let me come, Daddy, please?" And I gave her leave. And she came to me and threw her arms round my neck and kissed me, saying, "Daddy, I love you." And then she stood and prayed, saying, "O Lord, help me to obey daddy and mother, and let daddy forgive me, and forgive me, too, O Lord, and keep lying far away from me, by the Holy Spirit, for Jesus Christ's sake. Amen."

Her last illness.—From the beginning of her illness her mind began to be very busy with thoughts of heaven, and once she asked her mother, "Mother, if we go to heaven, why do we go into the dark grave?" And her mother said, "No, dear, our Lord is always with us, here or in the grave, and Christ went into the grave before us, and now we are not frightened of the grave any more because it is like the gate into heaven." And Susanna said, "I'm not frightened about the grave now, because Christ went into it before us." And one day she asked her mother, "Is heaven dark, mother? If it is dark, I am going to light the lamp." And her mother said, "No, child, Christ is the light of heaven, and He made the sun that lights this whole world." And Susanna said, "I am going to do the cooking for Christ." But her mother answered, "No, Susanna, they do not have cooking there." And the child said, "Then do not Christ and all the people who go to be with Him ever eat?" And her mother said, "People there are never hungry or thirsty, because Christ is with them." And Susanna said, "I shall go to Christ and hold His hand in the moon, and walk with Him, and He will take hold of my hand."

And we used to describe heaven to her, as well as a little child of her age could understand about it, and we told her the names of some of those who had already gone there, such as Abraham, the friend of God, and Paul, the Apostle, and she said with delight, "My uncle Abraham and my Uncle Isaac and my uncle Jacob are all there with Christ, and my Uncle Peter is there who cured Dorcas; and Dorcas too has gone to be with Christ, they have

all gone to be with Christ?" And we told her that it was so. Then she said, "There are *such* a lot of people in heaven, however is there room for them? I had better go and sweep the room for them." And her mother said, "It is very clean there, and there is nothing dirty there at all."

The last time that she went to Church was Easter Sunday, and the Cross was surrounded with many flowers that had been placed on the Table, and Susanna stood drinking everything in; when her mother said, "Sit down," she begged, "Please let me look at the Cross, mother," and it seemed to those who saw her as if it was impossible to satisfy her eager little eyes with gazing.

During her illness, when she had finished a drink of milk or of medicine, she used to say, "I thank Thee, and I praise Thee, and I magnify Thee and I glorify Thee." And one day at the end of a meal she asked her mother and me to say these four thanksgiving words, and we did as she asked, while she led us in each word, and we glorified God for this grace.

One day Susanna heard her mother say, "May the evil be averted," to someone who said that perhaps he was going to die, and Susanna said, "Mother, why do you say, 'May the evil be averted' about somebody who dies? Does not someone who dies go to be with Jesus our Beloved?" A day or two afterwards she said to her mother, "What is the matter, mother?" And she said, "I am ill, and perhaps I am going to die." And Susanna replied, "May the evil be averted," and as soon as she had said the phrase she smote her breast and said, "Do you see, mother, how I forgot, and said, 'May the evil be averted?' It is not nice to say that about people dying, because they go to be with Christ our Beloved."

And one day her mother left her and went down to the neighbours on the lower floor of the house; these neighbours were enquiring for the sick child, and suddenly they heard Susanna's voice from above. The child was praying aloud, and saying, "O Lord, I thank Thee because Thou hast saved us and redeemed us. O Lord, enter into the hearts of the Moslems. O Lord, enter into the hearts of everybody who is living with us in this house" (and she mentioned each person by name), "enter into the hearts of all of them, O Christ." And the neighbours said, "Is that the sick child we were just enquiring about, and praying to your Christ to enter into our hearts?"

In the course of her illness, when she was very feverish, she asked her mother to tell her a story from the Gospel, and she begged to hear about the son of the widow of Nain, and how Christ raised him and made his mother glad. And at the end of the story her mother began to pray, and Susanna knelt up, although her mother wished to hinder her, for fear of increasing the fever or fatigue while she was weak. But the child said, "I want to kneel and pray." And when her mother had finished praying, she too prayed, saying, "O Christ, Thou didst cure the boy and raise him up and give him to his mother, and make his mother very happy because of him. Cure me, too, O Christ, so that my mother may be happy because of me, and fill me with the Holy Spirit and let me glorify Thy Name. And enter into the hearts of the people living in our house; and bless our Churches,

all of them"; and so she spent some time praying, and wound up with "for Christ's sake, Amen."

Two days before Susanna's death, her mother asked her, "Would you like us to sing, Susanna?" And she said, "I should like it." And her mother said, "What would you like us to sing?" and suggested some hymns to her. But she said, "No, I want the hymn that has in it 'make haste'." And her mother knew that she meant the morning hymn, "Make haste, my soul, arise." And Susanna said, "Sing the whole of it"; and we noticed that the last verse is—

"Grant us when life's brief day is o'er
To live with Thee for evermore."

Then Susanna said, "Say the hymn that we have when we go to sleep." And her mother sang—

"Lord, grant us grace before we sleep."

and one word in this hymn seemed to fit our little girl's case:—

"Comfort me, my heart's true gladness;
Good Physician, heal my soul."

In the last hours before she died, she raised her eyes to her mother to ask for her hand, and said, "You are my own mother." And her mother asked her, "Where are you going, Susanna? Are you going to be with Christ?" And the child said, "Yes." And her mother said, "All the angels are expecting you there, and you are not frightened about death." And she said, "No." Then her mother asked her to pray, and she said, "I can't pray alone, you pray with me." And the mother began to pray the Lord's Prayer, and Susanna repeated it after her, petition after petition; but when she reached "our daily bread," Susanna said, "I can't say any more, mother." And her mother said, "Then just say, Help me Jesus, and give me ease and strengthen me and receive me." And she said these words, and her mother kissed her and said, "Go in peace, my child, you are dearly loved over there."

And after that Susanna said, "Father, won't—won't—won't—you take me on your lap?" And I took her into my bosom, and could tell that she was drawing the last breaths of her life, and when I had made my soul patient, I said, "You are going to Christ; are you frightened, Susanna?" And she shook her head to show she was not afraid; and afterwards she framed her lips to say the word "No." And I said to her, "Can you see Christ?" And she said, "Yes." Then I said, "Give me a kiss before you go." And I bent my cheek and she kissed it, and I said, "Go in peace." And she began to draw her last breaths as she lay on my lap, and she said to me, "My throat, daddy." And after her spirit had gone to God we slept for about an hour, and God gave us wonderful patience in the hour of her death, and may His Name be blessed and His Will be done.



THE NILE MISSION PRESS.

Statement of Home Accounts for the Year ended 31st March, 1921.

RECEIPTS.				PAYMENTS.			
	£	s.	d.		£	s.	d.
To Balance at Bank, 1st April, 1920 :—				HOME EXPENDITURE.			
Current Account ...	876	2	9	By Office Rent, Taxes and Salaries ...			539 4 8
Building Account ...	2	17	0	„ Fire Insurance (Cairo Premises) ...	20	15	6
„ Amount on Deposit ...	2121	10	4	„ Printing, including "Blessed be Egypt" ...	153	13	10
„ Cash in Hand ...	6	5	5	„ Deputation, Advertising, Postages, Travelling and Office Expenses ...	151	8	9
			3006 15 6	„ Passage Money and Secretary's Expenses to Egypt and Palestine ...	297	6	2
„ HOME RECEIPTS :—				„ Bank Charges ...	11	6	8
Donations and Subscriptions :—							634 10 11
Received by Hon. Treasurer ...	1485	8	4	FOREIGN EXPENDITURE :—			
Scotland ...	186	4	8	„ Cash transferred Cairo :—			
U.S. America ...	386	0	5	Publication Account ...	1333	9	4
„ (Borden Legacy) ...	63	14	7	Junior Department Account ...	174	5	6
Australia—Victoria ...	43	17	6	Bookselling Account ...	86	7	6
New South Wales ...	17	8	6				1594 2 4
Queensland ...	10	0	0	„ Cash transferred :—			
New Zealand ...	19	5	0	Colportage Account—Palestine ...	763	15	5
For Colportage—Egypt ...	112	2	6	„ „ „ (Motor Van) ...	387	0	0
Colporteurs' Home ...	1	0	0	Jerusalem Account ...	189	14	3
Palestine ...	621	10	10				1340 9 8
For Jerusalem—Book Dépôt ...	192	16	3	„ Balance at Bank, 31st March, 1921 :—			
Motor Van ...	313	10	3	Current Account ...	599	5	4
			3452 18 10	Building Account ...	2	17	0
„ Sale of Magazines ...	57	8	4	„ Amount on Deposit ...	1926	6	9
„ „ Literature ...	20	6	1	„ Cash in Hand ...	22	4	7
			77 14 5				2550 13 8
„ Bank Interest ...			121 12 6				£6,659 1 3
			£6,659 1 3				

PERCY K. ALLEN, *Hon. Treasurer.*

30th May, 1921.

I have audited the above Accounts with the books and vouchers of The Nile Mission Press and certify same to be correct.

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

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1921.	Receipt No.	£	s.	d.
Mar. 16.	10543	8	4	
" "	10544	8	13	8
" "	10545	10	0	
" 17.	10546	2	0	0
" "	10547	7	6	
" "	10548	2	7	6
" "	10549	10	0	
" 18	10550	1	0	0
" 19.	10551	2	6	
" "	10552	2	6	
" 22.	10553	4	12	3
" 23.	10554	10	0	
" "	10555	1	1	0
" 24.	10556	5	0	
" 29.	10557	1	0	0
" "	10558	10	0	
" "	10559	18	13	0
" "	10560	1	5	5
" "	10561	63	14	7
" "	10562	2	6	
" "	10563	2	6	
" 30.	10564	8	0	
" "	10565	1	0	9
" "	10566	4	1	6
" 31.	10567	2	0	
" "	10568	2	6	
" "	10569	2	4	6
		£116	1	8

General Purposes—

As above ..	110	4	0
Amount already acknowledged ..	1554	1	9
	£1664	5	9

Special Purposes—

As above ..	5	17	8
Amounts already acknowledged ..	1982	2	4
	£1988	0	0

Apl. 1.	10570	1	0	0
" "	10571	17	0	
" "	10572	2	6	
" 2.	10573	4	0	
" 5.	10574	7	6	

Date 1921.	Receipt No.	£	s.	d.
Apl. 7.	10575	2	0	0
" "	10576	1	1	0
" 8.	10577	2	2	0
" 11.	10578	10	0	
" "	10579	2	1	
" 12.	10580	2	2	0
" 13.	10581	1	5	0
" "	10582	17	6	
" "	10583	9	9	2
" "	10584	2	2	0
" "	10585	1	0	0
" 16.	10586	5	0	
" "	10587	1	0	
" 18.	10588	1	0	0
" "	10589	1	1	0
" "	10590	5	0	0
" 21.	10591	51	0	5
" "	10592	6	8	
" 22.	10593	2	2	0
" 26.	10594	2	6	
" "	10595	2	0	0
" 27.	10596	2	2	0
" "	10597	5	0	
" 28.	10598	6	16	2
" "	10599	16	0	
" "	10600	9	8	1
" 29.	10601	6	7	7
" "	10602	2	9	
" "	10603	7	18	6
" "	10604	5	0	
" 30.	10605	1	11	2
May 2.	10606	5	0	
" 3.	10607	11	0	
" 4.	10608	5	0	
" 5.	10609	1	1	0
" "	10610	2	0	0
" "	10611	1	0	0
" 7.	10612	3	0	0
" "	10613	8	8	0
" "	10614	16	0	
" 9.	10615	5	6	
" 10.	10616	5	5	0
" 11.	10617	5	0	
" 12.	10618	1	0	0
" 13.	10619	1	1	8
" 14.	10620	2	6	
" 17.	10621	14	8	4
" "	10622	1	0	0
" 19.	10623	6		
" "	10624	4		
" 21.	10625	1	0	0
" "	10626	1	1	0
" "	10627	1	5	6
" "	10628	5	0	0
" "	10629	5	0	0

Date. 1921.	Receipt No.	£	s.	d.
May 21.	10630	2	0	0
" "	10631	9	0	0
" "	10632	10	0	
" 24.	10633	10	0	
" 31.	10634	1	0	0
" "	10635	6	0	0
June 1.	10636	10	0	
" "	10637	10	0	
" "	10638	5	0	
" "	10639	10	0	
" 3.	10640	10	0	
" "	10641	3	0	0
" "	10642	2	6	
" "	10643	10	0	
" "	10644	5	0	
" 4.	10645	5	0	
" "	10646	2	6	
" "	10647	130	17	10
" "	10648	261	15	7
" 7.	10649	6	0	
" 9.	10650	30	0	0
" "	10651	5	0	0
" 10.	10652	10	0	
" 11.	10653	1	0	0
" "	10654	5	0	
" 13.	10655	2	6	
" "	10656	10	0	0
" "	10657	10	0	
" "	10658	1	1	0
" "	10659	1	0	0
" "	10660	1	0	0
" 15.	10661	1	0	0
" "	10662	2	2	0
" "	10663	2	2	0
" "	10664	10	6	
" "	10665	7	14	8
" "	10666	2	6	
" "	10667	2	6	
" "	10668	19	3	
" "	10669	2	6	
" "	10670	1	3	
" "	10671	10	0	
" "	10672	10	0	
		£662	3	6

General Purposes—

As above	183	5	8
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Special Purposes—

As above	478	17	10
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A leaflet has been brought out by Miss Van Sommer, called "Cairo and Jerusalem." Will some of our friends help us by distributing some of these in their neighbourhood?

“Blessed be Egypt.”

Vol. XXI.

OCTOBER, 1921.

No. 87.

Editorial.

“Blessed are ye that sow beside all waters.”

—ISAIAH XXXII. 20.

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

ECCLES. XI. 6.

Our Autumn number tells of the Colportage work in Egypt and Palestine. We look forward with glad hope to the harvest in days to come. Now is our sowing time by the waters of the Nile and the Jordan. It may be in years to come we shall reach the great river, the river Euphrates. It is good to know that the blessing is promised to the Sowers. May that blessing be a gift of life to the seed that is sown.

And while the Words of Life are being carried far and wide, the printing machines are busy in Cairo preparing them for the Sowers.

Our workers at the Mission Press have remained at their posts all the summer. The heat is very great, and we are much troubled that we have not yet been able to send out reinforcements. A Printing Manager and a capable clerk are needed. Also an able man to take charge of the Bookshop at Jerusalem.

An Evangelistic Mission for the whole of Egypt has been planned for this autumn, and we hope the Nile Mission Press will do its part in supplying plenty of printed messages to accompany the words of the Mission Preachers. We would ask for the prayers of all our readers for a deep work of the Holy Spirit throughout the land of Egypt.

We are glad to hear that the Colportage work in Palestine has been extended beyond the Jordan, into Gilead and Bashan. Books having been also sent to Moab. The *Times* gives us the news that a Railway has been carried through to Amaan, and that a train runs both ways weekly from Haifa to the land East of the Jordan. This will make it easy to carry our books there, and from there they will find their way to Arabia.

It is also very interesting and encouraging to hear that our colporteurs are welcomed to the outlying Jewish colonies.

We sell large numbers of Scripture Pictures (Coppings) in Palestine. We have just sent out nearly 5,000, besides fresh supplies of books for our Bookshop.

Friends who help us may know that the work is going on all the time, and we ask them to follow it continually with the prayer of faith.

The Nile Mission Press.

IT is with a deep sense of gratitude to God and to those who have upheld me in prayer during a very trying period of breakdown that one has again been allowed to take up work. One has learned many lessons which perhaps God could teach in no other way.

As one looks back over the months spent in Egypt and Palestine, there is one message which recurs, which fell from our Blessed Lord's own lips : " I must work the works of Him that sent Me, while it is day : the night cometh when no man can work."

One often wondered whilst in the Near East how long the present opportunities would last. Travelling from place to place, one needed very little perception to see the unrest prevalent in these Moslem lands, and we earnestly ask our friends to join us in prayer that He Who has set the open door before us, will still keep it open. Yes, thank God, it is still the day of opportunity, but one would be blind indeed did one close one's eyes to the fact that the day for the Church's work is getting shorter. Let us then pray and strive to take the message whilst it is day.

We rejoice to hear of the proposed eight months' Evangelistic Campaign to take the Gospel to every village in Egypt, which God has led our friend, Mr. W. L. McClenahan and his wife to organise. Our Committee have signified their willingness to aid such a splendid movement by granting 100,000 tracts for distribution. What an opportunity this ! Brethren, pray in faith, a large faith begotten of the Holy Spirit, that He may bring us into that wonderful place where He urges, yes, *urges* us, to see to it that "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We need such faith, for workers are breaking down through inability to find men to go out to help. At the present moment we urgently want a *Technical Printing Manager*, and although we have two or three applications, we have not yet settled the matter; another man is needed for the Bookshop in Jerusalem; and now one fears that, owing to a break in health, we may have to find another Business Manager to take Mr. Weaver's place.

All this coming on top of my own break down has made it very strenuous for the Committee, and many a fervent prayer has ascended to the Throne of Grace that the needs be speedily supplied. Of one thing we are certain. God is on the throne, and has His own plans, which He will bring to pass in His own time.

We are thankful to know that the books have now gone East of Jordan, in Gilead and Bashan and Moab, pray that we may soon have a man to release Mr. Forder for Jerusalem, so that he may begin his travels once more.

I am at present in Lancashire and district for meetings, and hope, D.V., to be in Scotland in November, please bear me up in prayer, for, even though much better in health, one realises one has a good deal to make up yet.

One last request. Should this catch the eye of anyone who could join me in deputation work, in an honorary capacity, I should be grateful to hear from them. It is a real need.

Tunbridge Wells,
September, 1921.

JOHN L. OLIVER,
Secretary.

1918. — “S.O.S.” — 1921.

1918.—“Somewhere in France.”

SEATED in a Headquarters' Telephone Dug-out, “Somewhere in France.” A good day. Everything has been so quiet during the last three hours that I have finished my papers for Mr. Schofield, and they now only await the mail-carrier. How good God is to give me these days for quiet thought and study in the midst of this grim struggle.

A rasping telephone rings out its call. I push in a plug—“G.O.C. please S.O.S.” “F 28? You're through.” Another call, another, another, and yet another! A telegraph clicks out its message at my elbow S.O.S. I reply R.D. (Received and forwarded).

Gone the quiet—battle reigns—from all sides the terrible signal goes up, “Save Our Souls.”

Later, the tramp, tramp of infantry, the roar of transport, the thunder of heavy guns.

Three days later. Seated in a Forward Observation Post. All quiet again for a time. We know it is but the lull before the storm. There will be sad hearts in the Homeland to-morrow. I watch, very keenly, our first line trenches. There it goes! We all expected it. A red rocket, a green, two more reds—that urgent signal again, “S.O.S.”—“Save Our Souls.” I reach for the telephone, “S.O.S. 18 degrees left—the commander—yes—Hart speaking, Sir—Ignore infantry signals, concentrate on enemy gun-flashes—Very good, Sir.” We look at each other with grave faces. That means no more reserves—our limit is reached, and the poor chaps forward cry for help in vain. Great God in heaven, be Thou their aid!

That night the great retreat began.

* * * * *

1921.—In the Near East.”

(The writer of the above striking paragraphs, now a missionary on the Congo, has here given his experiences at the Front and applied them with appalling effect. Naturally he pictures the position on the Congo and the inability of the Regions Beyond Mission to send reinforcements. I am perfectly certain that he and his colleagues—who sent me the magazine from the Congo—would be only too pleased for me to give my own application).

It is well known that the N.M.P. has now been at work in Cairo nearly 17 years, and that during the war time our work greatly increased, as may be seen by reference to a report giving the huge number of pages printed. Not only so, but our one banking account has grown to seven—this does not mean that we have a lot of money to spare, but rather that our accounts are divided into departments, and to keep all these going would be a full-time work for a business manager. But Mr. Weaver has other work, and how is he to do everything?

Just let me enumerate—but not for the purpose of grumbling or “grousing,” for God is good, and He hitherto has given us the

daily strength for the daily need. But it is none the less true that we have lost our chief clerk, who was also book-keeper, also our foreman has been lent to our Jerusalem branch, and we are without him, in fact have no foreman whatever; in addition to which Mr. Weaver has no printing manager to work under him.

Also it so happens that, largely for financial reasons, but partly also for lack of helpers, neither of our three married men has been able to take his wife away for a change of air during this hot summer. What is going to be the end of it?

I have not made my case so strong as it might be made—there are many other things I might have told, but the above may suffice to explain the urgency of the position. I might have emphasised the fact of our editorial and publishing work increasing so rapidly: and it is a fact that on the first day of the war we had 140 N.M.P. Arabic publications, and when the war ended this number had been doubled; another 100 has since been added, so that now we have 380, whereas on the outbreak of the war we had only 140.

Now for a note of warning—when the S.O.S. goes up there is a very great temptation for those responsible to lay hold upon "all and sundry," thinking that any man is better than no man. This is unwise. C3 men will not last long: granted A1 are hard to find, but are there no intermediate classes?

It is a day of new things—Egypt, Palestine, Syria and Irâk are in process of being made (or unmade), and the Christian workers of these lands see their friends at the cross-roads and long to point them to the right path. It is believed by those who know that we shall shortly distribute more books than ever before, and from every other point of view the possibilities are stupendous. *Must we all break down?*

This is our S.O.S. What is the reply?

Nile Mission Press,
Cairo.

A. T. UPSON.

Nile Valley Colporteurs.

Eighth Annual Report of the Joint Colportage Committee to 31st March, 1921.

Societies Co-operating:

Nile Mission Press.	American Mission.	Church Missionary Society.
Egypt General Mission.		American Press, Beyrut.

Members of the Committee:

Rev. Canon W. H. T.	Rev. W. Cash.	Mr. George Swan.
Gairdner (<i>Chairman</i>).	Mr. C. A. Dana.	Mr. H. J. Weaver.
Rev. J. Caldwell.	Rev. F. D. Henderson.	Mr. A. T. Upson
		(<i>Supt. of Colps.</i>).



OUR readers will hardly need to be reminded that the Joint Colportage Committee represents the American Mission, the Church Missionary Society and the Egypt General Mission, as well as the Nile Mission Press, though the latter has always given the largest share, both financially and administratively; we are also glad to welcome the American Press of Beyrut as one co-operating partner.

Fourteen men have been supported during the financial year which ended on March 31st, in the following ratio : Nile Mission Press, 5 men in addition to Mattyas Girgis (chief colporteur); American Mission, Egypt, 3; Church Missionary Society, 3; Egypt General Mission, 1; Beirut Press, 1. One alteration has taken place here, for Daif Gayid found himself unequal to the responsibility of the Colporteurs' Home and so has returned to the Gharbiya province as an ordinary colporteur, thus taking the place of the voluntary colporteur to whom we have referred in two previous reports.

Some Difficulties.

As in the West, so also in the East—only more so—the cost of living went up 3-fold or 4-fold, and became a crushing burden. At the time of writing, this has fallen a little, but must still be more than double pre-war rates, whereas the men—poor fellows—are not getting more than 20 per cent. extra. This is not right; the fact that it has been so during the latter part of the war days is no reason why it should be allowed to remain so. Another difficulty is the increase in railway fares, which were doubled during the war and are likely to remain so.

There is a third point, which on the one hand gives ground for a certain amount of satisfaction, and on the other causes a good deal of worry, and that is, that during the year we have averaged 5 Moslem converts out of a total of 14 colporteurs. It is good to have them, and when they are as well established in the faith as our old friend Yaqub—baptized 35 years ago—there is no "other side" to the matter; unfortunately men are often sent to us from the day of their baptism, or even before, and they are generally found to be about as unsuitable for the post as anyone that could be found in the country. The N.M.P. colportage system in Palestine is run upon different lines, for Mr. Forder, the Superintendent, seems to stipulate that he should receive sufficient funds to engage evangelists, and evangelists only; nay, more, that these evangelists should have had experience of their work for ten or twelve years—for this, of course, he pays higher salaries than we do. On the other hand, he gets more satisfactory work, even though it means that the numbers of his men remain smaller than would otherwise be the case. This is an important matter for consideration by us all.

The chief difficulty has been the raising of the price of all our books 50 per cent. on July 1st last. There was no help for it, it simply had to be done, but it had a most discouraging effect upon the men, and just one or two of our best books have been nearly "killed outright." Perhaps we might have increased the prices sooner (*e.g.*, within a year of the end of the war), but we did our best to hold on, always hoping for the best.

Finance.

The reader will find the statement of income and expenditure at the end of this report. It only remains to be said that in spite of every possible curtailment of expenditure the cost is soaring up, up, and still up. So it must be, and it is beyond our power to stop it. In fact the only possible way out would be for the Society which

support six, to spend its money on five, and for three men to be cut down to two, and so on. Perhaps God is teaching us through our difficulties. Once at the end of 1920 we were greatly obliged for a kind donation from the A.C.L.S.M., and as the year closed a further gift was received from the treasurer, this time in the name of Mr. Van Brunt. In addition, about the time of Mr. Oliver's trip with Mr. Upson in Upper Egypt, the sum of £10 came from a widow lady in England, who had sold some of her silver in order to provide more food for the colporteurs' children. This greatly touched us, for it was received within three days of the return from Upper Egypt, a visit which had proved somewhat saddening on account of the struggle of these poor yet brave workers "trying to make ends meet."

Sales.

The value of the books sold in the twelve months was £E.612.285, which is an increase of £E.114.017 (say 25 per cent. but not 50 per cent.), the total number of books and pamphlets being 28,006, which is 1,314 copies more than last year. One great result of the Colporteurs' Conference was to vividly impress upon the men the importance of small tracts, such as those of the Sherwood Eddy addresses, for the human inclination of some (we refer here to the less earnest men) used to be to the larger, fatter book as being less trouble than twenty separate tracts of the same total value! We are gradually changing that by offering a prize for the largest number of small tracts.

Colporteurs' Conference.

During the second week of December, Mr. Upson gathered the whole of his men to the Colporteurs' Home at Rod-el-Farag, and there a successful Conference was held. It took the whole of Monday for the men to come, (one of them travelling 450 miles each way), and of course all Saturday to get home again, so they had four days and five nights at the Home. Many friends helped us by giving addresses, and the Power of God overcame the opposition of the Evil one, and not a few received definite spiritual blessing.

EXTRACTS FROM COLPORTEURS' REPORTS.

1. *From Garas Luza.*

"Here is the book-seller, he can explain it," said a Christian to a Moslem sitting in his shop and looking at the picture of the brazen serpent in the book, "History of Moses." "Please, what does it denote?" said the Moslem. I related to him the story of the serpent lifted up in the wilderness, and added—"It is a type of Jesus, Who was lifted up on the Cross as the brazen serpent was done on the pole; and as those who looked on the brazen serpent were healed from the bite of the fiery serpent; so when we—bitten of the old serpent, Satan—look by faith to the crucified Jesus, we will be healed from its deadly bite."

2. *Also from Garas Luza.*

While I was speaking to a Moslem in Samalut about the death of Christ, he said, "They neither put Him to death nor

did they crucify Him." I answered, "This means that they could not do harm to the Divine Word that is within Him but to His body only." Some of the commentators of the Koran said that Jesus died three hours or seven, and in the Koran itself, "Peace upon me on the day of my death." May God reveal His truth to all. (This is a frequently recurring difficulty, the Quranic denial of the fact of the death of Christ; our man did his best.)

3. *From Adeeb Tawdrous.*

I talked to some Moslem men about the divinity of Jesus, to another about the Atonement of Jesus and to a Christian young man about purity—to be kept clean in heart and thoughts. The best means for purity is to be always with the Lord.

4. *From Ameen Girgis.*

In speaking to some young men at Tanta about temptation, I said that we should flee away from temptation. In Abiar I talked to four Moslems about the Crucifixion of Jesus.

5. *From Matta 'Attiya.*

In many villages now there are gatherings of simple fellaheen, Moslems and Christians, who previously knew little about Christ; I ask your prayers for blessing. (N.B. We have seen the records of three of these gatherings, from which it appears that this man is often engaged with village meetings).

6. *From Ibraheem Abd-El-Masih.*

I preached twice at a Coptic funeral. Though the priest wished to prevent me from speaking, the owner of the house rebuked him. Praise the Lord; He helped me.

7. *Repartee.*

A sense of humour is a valuable aid to a colporteur, for it may enable him to extricate himself from an awkward situation. Hanna (a Moslem convert) reports:—

When distributing in a certain cafe, a well-dressed youth set his companions to laugh at me; he then took the books and turned them all over, one after the other, reading bits here and there [the common custom, Ed.]; finally he said, "Look here, you Evangelicals are all wrong! You don't worship the Holy Virgin." I replied by quoting the Words Our Lord Himself said to her: "Woman, what have I to do with thee?" (!!) That quieted him, and he bought a book!

8. *From Zaki, a Moslem convert.*

When distributing books near the Citadel I found some students in a cafe, and in answer to their questions told them I had Christian religious books for sale. They said, "What are you then?" I said, "A Christian." "Then what do you believe about Christ?" "He is the only Saviour, for there is salvation in no other." "But how could he be the only saviour if he is only just one prophet like any other prophet?" I quoted

John iii. 16, and added that Christ died upon the Cross for men. A discussion followed, but I convinced them, and they purchased some of my books and went away happy.

From the above extracts it will be clear that, year in and year out—in cold weather or burning heat—riots or comparative sullen calm—nationalist demonstrations or religious bigotry—our colporteurs are chatting with the people all the time, in all directions. They, with other native workers, form a "stabilising" force or "ballast" so necessary in these exciting days.

"In season and out of season," "we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus sake."

ARTHUR T. UPSON,

Superintendent.

GEORGE SWAN,

For Chairman of Committee.

BALANCE SHEET FOR THE YEAR ENDING MARCH 31st, 1921.

	£E. M.	£E. M.		£E. M.	£E. M.
<i>By Creditors for Books:</i>			Stock in hand, To		
N.M.P.	890.159		March 31st, 1921 ...		668.600
C.M.S.	138.533				
A.M.	75.450		<i>To Debtors, Balances</i>		
		1104.142	<i>due:</i>		
" <i>Various:</i>			N.M.P.	102.623	
E.G.M. Credit			C.M.S.	193.571	
Balance Ex-			A.M.	52.251	
penses A/c....	5.755		American Press,		
Colporteurs' De-			Beyrut ...	75.525	
posits in hand	9.205				423.970
			" E.G.M. Overpaid		
			Book Account..		.481
			" Cash at Bank, March		
			31st, 1921 ...		26.051
	£E. 1119.102			£E. 1119.102	

STATEMENT OF RECEIPTS AND PAYMENTS, YEAR ENDING MARCH 31st, 1921.

	£E. M.		£E. M.
To Balance Cash at Bank, April		By Colporteurs' Salaries and	
1st, 1920 ...	92.480	Expenses ...	823.446
" Sales of Books ...	612.285	" Salary of Clerk ...	57.500
" Donations ...	49,700	" Purchase of Stock (Paid on	
" Payments by Co-operating		account) ...	394.000
Societies:		" Freights, Postage and Sundry	
N.M.P. ... £E. 320.839		Expenses ...	31.030
A.M. ...	200.000	" Colporteur's Deposit refunded	4.000
C.M.S. ...	239.294	" Printing ...	15.150
E.G.M. ...	91.000	" Travelling Expenses ...	3 406
W.S.S.A....	76.385	" Special Allowances for pur-	
	937.518	chase of Grain ...	37.400
		" Refund of Loan, N.M.P. ...	300.000
		" Balance at Bank, March 31st,	
		1921 ...	26.051
£E. 1691.983		£E. 1691.983	

Colportage Work in Palestine.

SIX months of the year have gone, and as we look back over the time we have nothing to regret in having set ourselves to the work of selling good literature to the reading public of this land.

Five earnest godly men have faithfully plodded on in spite of danger, wet and hot weather, ridicule, threats and opposition, only to find that patience, kindness and perseverance always wins and makes friends of those who seemed to be enemies.

The months that are gone have been times of unrest, uncertainty and trouble in the land. The Gentile population have set themselves against the Jews and all that pertains to them and their doings and movements, the consequence being that every excuse has been made and brought forward by the enemies of aggressive Christian enterprise to try and hinder and even stop all that was being done. One way of trying to hinder our work has been adopted by the Roman Catholic priests whenever opportunity occurred, this has been by circulating the word that our colporteurs were agents of the Zionists, who were selling literature to stir up bad feeling among the people; but in every instance our men have been able to overcome this lie and have been encouraged to go on selling their books.

Frequently on first visits to a new town or district few books are sold, for colportage being something new in Palestine, the people have to get acquainted with the bookseller; but on second visits sales are better, and opportunities for preaching many, and thus the work grows.

That it has not been altogether in vain is proved by the sales, which during the six months have totalled 8,671 copies, and in addition to the towns in which the colporteurs live, they have made 328 visits to other towns and villages, oft-times many times. Among the books sold are numerous Arabic Scriptures, as well as many Hebrew, these latter are bought by the emigrants, who live in camps, and are away from the fanaticism of the rabbis of the towns and cities, so they have liberty to read Christian literature and to listen to the colporteur. We are fortunate in having men who are able to speak with the Jews in their own language, and who have had experience in dealing with them, and who are interested in the welfare of this scattered nation.

Had the country been at peace during the past months sales would have been much larger, for the colporteurs of Jaffa and Haifa, both Jewish centres, have been tied down to their respective places, for it was not safe for them to venture outside. Samuel, at Jaffa, escaped a violent death by the intervention of a Moslem, who came upon him just as a crowd was about to kill him, as they said he was a Jew, and one who stirred up strife; fortunately, he was not hurt, but very much frightened. At the time of writing things are quieter and the men are able to get farther afield, but at any time trouble might break out again and our men, among others, be attacked. The readers of these lines should pray that these witnesses for Christ and Christianity might

be kept from harm as they go about their work, for God is able to keep His own, even in the fiery furnace.

In July the Jerusalem colporteur made a trial visit to Hebron, one of the most bigoted and fanatical towns in Palestine. He spent three days there, with the most encouraging results, selling many books to the Moslem population of the town, and quite a few Hebrew Scriptures to the Jews. I shall hope in the near future to send him there a second time, and no doubt the sales will be larger, as the purpose of his visit will be better known.

The hardest field we have to work is that of the Nablous district, and were it not that we have a well-known local villager for our colporteur, it would be almost impossible to do anything, for the people are an ignorant, bigoted, fanatical lot, who have had little to do with Christianity, and all they know of it and its adherents is what they have read from the Koran or been told by their local priests and teachers. To show how thickly populated the district is, and how numerous the villages in the district, our man, in two months, visited one hundred and seventy-three villages, and about all he did was to break the ice of this district and prepare the way for future visits. Much prayer is needed for this worker and his district, that he may be kept from bodily harm, that he may be faithful to the witness among such a Moslem population, and that every Scripture and book sold may be blessed to the reader and all who hear.

By an arrangement with the Bible Society, our men are now able to sell Scriptures, which every colporteur should do, thus they have been able to get into many villages and hand copies of the Word where hitherto it was unknown and unread. In a few instances the priest of a small church has bought a large Bible, from which to read to his congregation, and although we shall not set up opposition to the Bible Society in the way of competition, our men will all carry Scriptures to sell whenever requested.

We are hoping in the very near future to send men into the region of Perea, across Jordan, and also to the thickly-populated Hauran. The separation of these districts from Palestine has raised many difficulties, but we have faith to believe that all will be cleared away and the men be blessed in their visits. For these projected journeys we ask the earnest prayers of all interested in the work of the N.M.P.

In conclusion, with all the past, there is much to encourage us to go forward. We are God's servants, doing His work, and we look to Him for guidance, protection, blessing and souls. The silent and printed messenger has been used in many lands, and here people are, as elsewhere, curious to know, and willing to read. We have been led to take up the work, large districts are open to us, the books are printed and ready for circulation, other men could well be used as colporteurs, and all can be accomplished by Service, Prayer, Faith and Sacrifice. Will you, reader, join us in all these, for your help along these lines is needed, and in giving you will get, in helping you will be helped, and in blessing you will be blessed, and thus the work will grow and prosper, because "the good hand of the Lord is upon us."

A. FORDER.

COPY OF LETTER FROM HAIFA COLPORTEUR. DATED JUNE 14/21.

REV. A. FORDER,

DEAR BROTHER IN CHRIST,

I have the pleasure to tell you about my journey this last week. Monday, the sixth of this month, I went in the morning train to Acre, and in the evening arrived into Kefr Yusif. Before I started I prayed God to bless my work and to cause me to accept everything with a joyful heart, in case that all kinds of disappointments come in my way. And I really find myself in need of help from on high, as we are not fighting with flesh and blood, but with the powers of darkness, and by experience I learned that one cannot live always as he likes, just as peoples are not all the same in character, colour or habits.

Well, I do not want to say any more on this case, as I am sure that everyone would know it by experience in this life. That night I slept in Kefr Yusif, and sold two or three of the small books. I was not really going to that village, but I was late in the way to go to the place where I wanted. After the passing of midnight I started early, in order to go to Tarshiha's Tuesday market. I arrived early in the morning, but I found no market, as it was the feast of the Mohammedans; still I prayed God to use me in that village, so I went into it, and found the Moslems feasting.

First of all the Sheikh came to me and bought a few books, and many others came and bought of me. I went around in the village, and I found that there was a Christian man friend of mine, who took me to his house, and there came to me many Moslems and Christians, and I opened my Bible and read to them and explained to them the many things regarding to the Bible and Salvation, and told them some stories and proverbs to explain more of Jesus, and I was asked many questions, and by the power of God answered them all.

I was asked why did God need to send His Son to die for the world. I said, Because He loved us. They said, If He loved us He could forgive us. I told them, He is too just to forgive us without punishment, and explained to them by some stories, verses, examples and proverbs from the Bible.

They said, Why should not He punish us? I told them, Because He is merciful to us poor creatures, and we are too weak to carry all the punishment, and by many sayings I told them that they might understand more. I also showed them that all the people are sinners and were unable to pay for their sins, even if they give their own bodies to death; therefore Jesus had to come to this world in order to save us from such great punishment, as no other under heaven or earth could pay for it, and even He Himself could not pay through anything but His life given on Calvary. And I continued all that day explaining to one company and reading and speaking with others.

Then there came to me two brothers, who were fighting with one another for a piece of land. I asked the Lord to make me do something for them, so I took the Bible and started to read to them, when all others were hearing, from the second chapter of Romans, and told them many other verses which showed them that a man is worth nothing if he has the whole world and loses

his own soul, and many other explanations; then I had prayer with them and they went away.

Then I went to the school of the Roman Catholics, and found a very kind teacher, who bought some Testaments in Arabic for the children and some other books. I went again round the village, sold some more books, but the Moslems were angry for spreading those books between Moslems, but still I was praying God to help them search for the light, and to help the Christians to live before them a pure life. In the evening I came to the house, and the two priests came to visit me, and asked for school books. I showed them the books I had, and they both took some, but the Orthodox priest is too poor. He was anxious to take the book of "The Balance of Truth" and some others which speak in regard to Mohammedanism. He took for 42 piastres books, and he said he had only 25 piastres all his money, so I felt that I should give them to him for that money, as he really wants them when he sits with the Moslems to help him, so I gave them to him.

Then before they left we had a long speech on Christianity, and of what a Christian worker should be and do in every place, and then they left with these words, "May God bless you in your work." And I asked them to pray for me, and that night I talked and prayed with the people.

In the morning I started for Maelia, it is all Christian village. As soon as I put down my books and rested for a few minutes I took some books and went around the village; first I came to a shop where many were gathered. I asked if they wanted to buy some books from me. They said, They are Protestant books. I said, They are Christian books, so I sat down with them.

One of them, the teacher of the village, was reading a book, and he passed it to me, and I read in it; it is called "The Heart of Christ," a monthly paper which they get; there was written in it thus: "I very much wondered when I saw a Protestant man in Beirut distributing some Bibles very cheap, that all Mohammedans bought them to wrap things in them instead of wrapping paper. Did Jesus order to print books and give them to people or say to preach with a living voice as the Apostolic Church, which means the Roman Catholic Church, does." I asked God to guide me to help them. Then I said, Dear brothers, do not let anything like that disappoint you. I asked them, How much money do you think they lost by those books? They said, Millions. Then I said, if they gained one soul for ten millions, do not you know that one soul is worth the whole world, for Jesus said, what does a man gain if he gains all the world and loses his soul; and I contended that that man was mistaken in his writing, and spoke and read to them from the Bible things they had never heard.

Lastly, I asked them to buy some books of me. The teacher said, We cannot read or buy your books because they are not signed by the Pope. I said, My books are signed by One greater and better than the Pope. They asked who it was, and I told them God. They said, What book is it? I told them the Bible. They said, It is not like our Bible. I replied, Why do you say that? They said, Because it is the Protestant book. Then I said, If it was so, then why should the writer in the paper be against the Protestants selling it too cheap, and is angry because people use it for wrapping; are there not many books good for wrapping?

Many things we spoke together, and there were two Mohammedans who liked to hear things about Christ, so I told them many things which I cannot write now, but I sold few books in that company. Afterward I went to visit the priest. After I saluted him, he said, go to the Mohammedans; but I spoke with him some things, and he saw he is in a mistake; but he said, We do not want to make two parts of the people. To which I replied, I am not coming to make two parts, but I am working with those who want to bring souls to Christ. He mentioned also that in the paper about the Bibles. I told him that Bibles should be sold even if ninety-five per cent. is torn, for by the power of God many souls might be brought to Him, and one soul is worth all the world; so they would be good merchants, and called as those of the five and two talents. I had also many speeches with some women. May God bless them.

Next morning I started to another village, called Gohwata, where are a few Christians. On my way I had to pass Tarshiha, and met many children, who said, This is the man who is coming to make us all Christians; so I said in my heart, Amen. I reached Gohwata before noon, and did not know anyone in the village. I went about asking for the sheikh and men of the village, but was told they had all been invited to a great wedding feast with the Bedouin, so I sat down under a tree to rest.

Soon came to me an old woman, so I asked her if she would accept me in her house. She replied, You are welcome. So I put my things in her house, bought some food, and had my dinner. The poor woman brought me some leben, dates and bread, and we ate together.

After eating we read together from the Bible, and I told the woman that God wanted her to give her soul to Him and wanted to save her. She told me how she had lost her two sons and husband in the war, and asked if she would see them in Heaven. I told her yes, if she gave herself to God and believed in Jesus, and I told her about Him and all He did for the people when on earth. Then she went out into the village and told many people, Come hear a real Christian who tells me many things and who prays before he eats.

Then I went out in the village and found a sheikh having a rosary on his neck and praying in his heart. I spoke with him and read to him from the Bible, and we had a long talk. There were many children and some men, and he told them to get money and buy my books. I read to them the Three Wise Men and explained it to them, so they bought many books. I went into the mosque and found two sheikhs and three men there, saluted them and sat down; they asked me, what you want? My heart was crying out to God very earnest to help me, so I said I have Bibles and other Christian books. Some took books, some Bibles, and commenced to read; then one showed another where it said, Jesus is Lord, but they said nothing. I read to them the last chapter of the Revelation, but they said nothing.

Then I asked the big sheikh if he had a Bible; he said No, so I told him every Moslem ought to have one, as it was one of the four books he is ordered to read and which he is to believe comes from God. He said it is true, but yours is not the real Bible, it is changed, for it has not the name of Mohammed in it.

I tried to prove to him that it was the real Bible and not changed, so the others said better not to get into an argument or we may get angry; so I said, Brother's may talk about the truth and not get angry. Then one said he would read to me from the Koran about the snake and Eve, so he did; then I read it to them from the Genesis, and after, the 24th, 25th chapters of Matthew. They liked it very much, and said they never thought the Bible had such good things in it, and said that the words were good indeed. I spoke many things to them about salvation and left them.

Next morning I went to Elbekka, where there are Christians, Druzes, Jews and Moslems. I put my books in the middle of the village, and soon came to me from all four of the nations, and all bought books of me. Then I went to the house of the teacher, who was a friend of mine. He told his scholars to buy books, and chose many himself for them. He took me to his house and I opened all my books and put them in the best order, so that the people came and chose whatever they wanted. I took some books and went around and saw many sitting under a tree, so I went to them and read and explained many things to them, which they accepted.

I read to them from the New Testament, and one Moham-medan took it and read it for himself, then said, the book has many good things in it, but the savage Mohammedans will be angry of it and might do you some harm, but I told him I do not feel any fear of harm, for God is with me and no one can be against me.

God gave a good time in that village, and I stayed till noon the next day; when I left they said come again soon and do not be late in coming again.

Late that day I arrived back at Acre, but the train was gone, so I went very tired to bed in the hotel. Next morning back to my home, and I was tired from my journey, but I sold many books and had good chance to preach the good gospel.

I ask you to remember me in your prayers, and also all those who love the Lord. AMEN.

(This letter is copied word for word as written, hence the strange language sometimes used.)

REPORT OF SCRIPTURE DISTRIBUTION IN JERUSALEM AND DISTRICT.

In March a sum of two pounds was sent for the free distribution of Arabic and other Scriptures in Jerusalem.

Gospels to half that amount were bought, the balance is used for special calls for other than Gospels.

As our Colporteurs could not give away and sell Scriptures at the same time, I have had the books distributed by a Bible woman whom I have known for thirty years, and who spends all her time visiting the homes and shops in the city, thus getting in touch with the people and finding out those who really need the books, in this way the Gospels are handed out, and get into the hands of those who need them and cannot afford to buy.

The Colporteurs have brought to me cases of men who are too poor to buy books, but who want and deserve them. To these I have given Bibles as follows :—

One Armenian Bible to an old Pastor who had lost his all.
One Persian Bible to a Persian Moslem too poor to buy.
One Syriac New Testament to an old woman, a pastor's widow.
Two Arabic Bibles, one to a Greek Priest, one to a Roman Catholic.
One Roumanian Bible to a poor stranded Roumanian priest.

The above with the Gospels is all we have done; a few Gospels are on hand, and sufficient to buy some inexpensive Bibles.

Each applicant is investigated to see whether they are needy and deserving, so that the books may not be wasted or sold for a little money. As opportunity presents itself the balance of books will be distributed. One Arabic Bible was given to a poor girl from Moab, who went back to her desert home rejoicing in her book which she was able to read and understand.

EXTRACTS FROM PALESTINE COLPORTEUR'S LETTERS.

Nablous writes :—

The work is very difficult, for the people do not want books that savour of religion; they ask for books of tradition, and stories that contain the doings of their great men. Also books of an unclean nature. But in every village I find some who will buy a small book, and that leads to other sales on my next round.

Jaffa reports :—Good sales in the town itself, and as things have settled down somewhat, I have ventured out into the country, although very dangerous to do so, but God took care of me, and last week I had good sales.

Jerusalem colporteur was recently at Hebron for the first time. He says the people were interested in my books and quite a lot bought in the Jewish quarter. I sold some Hebrew scriptures and books, and took orders for others which we sent them. The Hebron people are a fanatical lot, and do not understand the nature of our books; they all think that our books are against their religion, but on reading them they find out otherwise and buy more readily on a second visit.

Nazareth writes that sales are few because the men are out in the fields harvesting, but every day he finds companies of men with whom he talks on Salvation, Sin, Judgment, Coming of Jesus, Prayer, and such like subjects, after which he gets a few sales. His field is largely Moslem, the majority of whom are illiterate, but a book sold in a village is read to large numbers, who are surprised at the teaching of the Christian books and tracts.

Haifa writes :—

I went to the Israelite camps, which are near, and asked them to buy; they came around me and were looking at the books, and bought some. Then I passed on to another camp, and they let me rest in the dining tent. I started speaking with them, and soon many of them bought from me some Hebrew New Testaments. At noon, more than a hundred came in to their

dinner and were coming round me with their food in their hands and listening whilst I spoke to them about Christ; others bought books.

Another day I was in a Moslem village and had a good talk with the Sheikh and teacher. I read to them many things from the Bible, and they said they were surprised that such nice things were in the book, but it was not the real Bible, because the name of Mohammed was not in it. After we had talked, the Sheikh bought of me a few books to read, and I went to another village.

On the tenth I went again to Acre and sold 149 books; the men who were enemies before were now friends, and were telling other men, it is better to know the truth than not to know, then we can do as we like; if we want to accept or refuse we know our own minds. Then I went to the school where are Jewish, Moslem, and Christian children. The teacher allowed me to speak to the boys, and after, each one bought a book at half-piastre each. Then a Moslem took me to the coffee shop, and the people were asking me questions which God helped me to answer, so that presently they became two parts, some who said my words were good and some who said they were bad, so the most said to the others, if you do not like his words why do you stay and listen to him speaking; so they went away, but not before some of the angry ones had bought some books.

On the fourteenth day of the month I went to the Zimmarine colony. Here they know me now, and I had good opportunities to speak with the young Jews about Christ; after, they bought from me New Testaments to read for themselves in Hebrew. I stayed two days, and all the time was busy selling books. Please pray for me and for all my words spoken in these places.

Jerusalem Missionary Conference.



THE United Missionary Conference of Syria and Palestine held its third meeting in Jerusalem at St. George's Close from Wednesday, March 30, to Saturday, April 2, 1921. Bishop Mac Innes, of Jerusalem, presided. The following societies were represented by delegates:—

American Friends' Mission, American Presbyterian Mission, American Reformed Presbyterian Mission, American University of Beirût, British Syrian Mission, Christian and Missionary Alliance, Church Missionary Society, Danish Mission to the Orient, Edinburgh Medical Missionary Society, Friends' Foreign Mission Association, Jerusalem and the East Mission, London Society for the Promotion of Christianity amongst the Jews, United Free Church of Scotland Mission, Walker Arnott Tabeetha Mission Schools, and the World's Sunday School Association.

The following were invited to send representatives to the Conference as visitors:—

Jerusalem Y.M.C.A., Jerusalem Y.W.C.A., Jerusalem Branch of the Nile Mission Press, British High School for

Girls (at Jerusalem), British Society for the Propagation of the Gospel among the Jews, and Hebrew Christian Association of America.

The following subjects were presented at the various sessions of the Conference :—

A Survey of Primary Education, by Professor Hall, of the A.U.B., for Syria, and Mr. H. Bowman, Director of Education, for Palestine.

The Missionary Training School, by Rev. W. G. Greenslade, of the Syria Mission.

Co-operation in Theological Education, by Rev. R. C. Byerly, of the Syria Mission.

Co-operation in Missionary Journalism, by Rev. Paul Erdman, of the Syria Mission, and Canon Gairdner, of Egypt.

Medical Missions: Their Aim and Co-ordination with other forms of Missionary Activity, by Dr. Torrance, of Tiberias.

Higher Education for Women, by Miss R. C. Fitzpatrick, of the British Syrian Schools of Beirût, and Miss Warburton, of the British High School for Girls at Jerusalem.

The previous meetings of the United Missionary Conference were held in Suk-ul-Gharb, Lebanon, July 16-18, 1919, and in Beirût, May 5-7, 1920. The Conference succeeded the Missionary Educational Union of Syria and Palestine which had met in 1911 and 1912 in Beirût, in 1913 in Jerusalem, and in 1914 in Ba'albek.

All the discussions of these subjects were interesting and profitable, and, as is so often the case at similar conferences, it was found that the Executive Committee, in making plans, had overloaded the programme, the result being that in a number of cases discussions had to be cut short for the lack of time. Although no epoch-making decisions were reached by the Conference on any of the subjects presented, it was felt by all that it had been a great gain and a great source of inspiration to all workers on the field to have spent three days together in deliberation upon the problems common to all the organizations.

In course of the Conference it was announced that the Danish Mission was making arrangements, with the hearty co-operation of other organizations already working in Damascus, to establish themselves in that very inadequately occupied field. It is expected that Pastor and Mrs. Nielson will take up evangelistic work in Damascus in the fall.

One of the helpful features of the meeting was the series of devotional meetings conducted by Canon Gairdner, of Egypt, every day in St. George's Cathedral.

It was decided that in the future biennial conferences should be held for all the workers in Syria and Palestine, and that sectional conferences for each district should be held in the alternate year for the discussion of more distinctly local questions arising out of the particular needs or the peculiar situation of the two separate regions.

E. F. N.

The United Evangelistic Campaign.

"It is the right of every man living at this moment to shelter under the Cross of Christ, and it is the plain duty of every man who names Christ as Master and Lord to strive to bring Christ to those whose right it is to know Him."

Maadi, Egypt,

August 20, 1921.

DEAR FELLOW-LABORERS,



WE have been much encouraged to go forward with the proposal for a united evangelistic effort beginning this Autumn, the object being, as some of you know, the carrying of the Gospel message to every village and as far as possible to every individual in the land. We wish to report to you, very briefly, what has been done in the way of arrangements and to mention a few things for which we would just now earnestly covet your help in prayer.

1. We have chartered the Anglo-American Co.'s old steamer, "Columbia," from which the engines and machinery have been removed, for a period of eight months. This includes the time required for towing it from Cairo to its destination and return. There is a probability that it can be secured for a longer time if needed. The boat contains nine cabins, in some of which there are two berths. We regard the securing of it as a direct answer to prayer and are very happy over it. It is a long period we have taken the boat for, but we are looking to God to make possible its continual use.

2. We are most grateful for the interest shown by the missionaries. The missionary members of the party will at first consist of at least three Egypt General Mission workers, Mr. H. E. Jones, of Tangier, Morocco, Miss Wood, and our two selves. A number of others have volunteered, and these, we hope, will come later.

3. God willing, we will begin somewhere near the Southern limits of the Arabic-speaking part of Egypt—that is, about 580 miles south of here—about the first of October, and work Northward. The valley in that part of Egypt is extremely narrow and all the towns are in easy walking distance of the river. Probably not more than a few days would be given to each town or group of towns, the aim being to finish up the witness to them as quickly as possible. The particular programme followed at each place would depend on circumstances. The following are some of the things that have been suggested as possible and desirable: (a) enlisting the prayerful co-operation of local Christians, if there be any: there would be something that even the humblest might do, e.g., sell Scriptures; (b) street and market preaching; (c) calling at homes for a brief message either spoken or by tract or Gospel portion; (d) making use of magic lanterns—when itinerating years ago we used to get nearly the whole village out at nights to see our pictures; (e) getting the people started to sing simple Gospel songs to native tunes. There is one song that we have recently learned that contains nearly all the fundamental truths of the Gospel and is set to a tune which appears to be known by the people—Mohammedan as well as Christian—all over the country.

4. The need of the people in the part in which we look forward to working is, as elsewhere in Egypt, great indeed. The population of the first two Provinces which we propose to visit this season, numbers something over a million, and of these over 92% are Mohammedan. In thirteen of the towns of these two districts there is, according to the last Census Report, not a single Christian.

We plead for your help in prayer in the making of further preparations. The undertaking requires resources *far* beyond what are visible and in hand. This is a new venture of faith for us, of a sort we have had no experience of before.

Please definitely ask that there may be a sufficient and steady supply of voluntary help from our Egyptian brethren and sisters—pastors, evangelists, and others—in this effort. We have accommodation for three or four more, and hope that it will be taken advantage of all the time. What a great thing it would be if there should be so many volunteers coming forward that one or two extra boats would have to be provided.

Pray that there may be a rapid going forth to reach the lost, all over the land, whether along the lines on which we have been led or in other ways. Pray for the Church of God in Egypt in this great day of opportunity. Pray that she may quickly make herself ready for the coming of her Lord.

Will you kindly drop us a post-card if you would like to have further news?

Yours, in His happy service,

W. L. AND T. E. McCLENAHAN.



The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1921.	Receipt No.	Bank	£	s.	d.	Date. 1921.	Receipt No.	£	s.	d.	Date. 1921.	Receipt No.	£	s.	d.
June 16.	10673	Interest	9	15	9	July 13.	10735	2	0	0	Aug. 16.	10801	..	2	6
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£1273 18 6

General Purposes—

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Amounts already acknowledged .. 182 3 8

£555 1 4

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