

BLESSED BE EGYPT.

January,
1922.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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“Blessed be Egypt.”

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No. 88.

Editorial.

“For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.”—ISAIAH xxv. 4.

“And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”—ISAIAH xxxii. 2.

We would take these words upon our own lips, and give our testimony to the reality of what our Lord Jesus has been to us, and to the work He has given us to do for Him.

He has been a strength in time of poverty and need. He has sheltered His children in the hot sun of Egypt, He has been a wall of defence between us and those who were against us. We take refuge in Him, and if we may but be well pleasing in His sight, no storm can hurt us.

May He be to us as rivers of water in a dry place, and as the shadow of a great rock in a weary land.

The printing presses have been constantly busy, so busy that the workers cannot stop to tell us about the work they are doing. But the main thing is that the work is being done. We give in this number some account of a Mission Press in South America. The Magazine from which it is taken is full of engravings of the machinery they use, including a Linotype Press. The expense of all machinery in England now is so very heavy, that it seems to need a few of us to take that branch of the work specially to heart, in order to fit out the Nile Mission Press with all the machinery it needs. We have not yet built the new long room for the compositors above the Machine Room; but this is the next thing to be done in order to be ready for new machines. A Monotype is considered best for us to use, when we are able to send it out. The cost is £1,300. This part of our work needs bringing into perfect condition.

During the last three months the tenants who have occupied part of our premises have moved away, and this has greatly helped all the workers. We have been very crowded, as every department has grown, and new departments have come into existence.

Miss Margaret Monro has become Secretary to the Junior Department, as, to our great sorrow, we have lost Miss Padwick. She has spent her last few weeks in giving help to the Jerusalem Bookshop, a kindness which has been much appreciated.

The Junior Department owes its beginning to Miss Padwick. She has left us a good number of children's books to bring out.

The chief difficulty at present is to get the children's books sold. There is very little demand as yet. We have not only to publish the books, but to create a desire to buy them. It is uphill work, but we shall succeed at last, with God's good help.

The question of circulation is of great importance. Dr. Zwemer is advisor to this department, and we hope for a great increase in our sales. They are not nearly so large as they should be. We produce faster than we sell. It would help us greatly if many more missionaries took part in the distribution of books in different parts of the world. This is done largely in China, also by the Arabian Mission. It is a part of the work that needs to grow continually.

We have to tell the sorrowful news that our Bookshop at Jerusalem has been closed, we trust only temporarily. This has been caused by our failure to find a suitable man to take charge of the Bookshop; and we were anxious that Mr. Forder should be set free from all responsibility regarding it, in order that he might devote himself exclusively to the Colportage work. Other reasons have combined to bring about the decision to close it. The place in which it was situated ceased to be a suitable one. We were under a Jewish hotel. A line of motor cars was drawn up all across the front, preventing people from entering, and the sales of books diminished greatly. We would hope that the time may come when we may have a shop in a better position, and with rooms above where workers may live. If this is God's will, He will bring it to pass. We have learnt that it will be better to have two ladies in charge who can speak Arabic, and who will take up the work as missionaries. Jerusalem will become an increasingly important centre for Jews and Moslems, and a Christian bookshop with a reading room might be a light in a dark place.

For the moment we have failed; but "this is the victory that overcometh the world, even your faith." Will a few friends join me in this sure confidence. It is good to see our Lord turn evil into good. May His Name be glorified. It is the fear of bringing dishonour to Him that is the hardest part. We are retaining the two back rooms to keep all supplies for Colporteurs, and are storing all the furniture there, so that we may be ready when we are told to begin again. There has been a sale of English books, the remainder being sent to Cairo; and all Arabic books are kept for the Colporteurs.

Will friends remember that the quarterly magazine, "The Moslem World," edited by Dr. Zwemer, is still to be obtained in England at the London Missionary Literature Supply, Church House, Westminster, S.W.1. At one time it was brought out by the Nile Mission Press, but it was thought that it would have a wider circulation if published in America. This has been true so far as the United States are concerned, but subscribers in England have greatly fallen off. We would ask our readers to take it in afresh if they would keep pace with developments touching Mohammedanism in the world. The magazine has won for

itself the reputation of being the best, if not the only one of its kind.

The news of the Mission on the Upper Nile is deeply interesting, and will give rise to much intercession among all of us. We are glad that portionettes are largely distributed.

We would wish all our friends a happy and blessed New Year, with an earnest prayer that they, and we, may do the utmost in our power to send the message of the Lord Jesus to the whole Moslem world. May His blessing rest on the Nile Mission Press, and all its workers at home and on the field.

The Nile Mission Press.

IT is with hearts full of thankfulness we have to record that during the past few months the numbers of books sold and distributed are on the increase. A good number of these are the short Portionettes of Scripture which are being used in the United Preaching Campaign at present in progress in Upper Egypt.

The Rev. W. L. McClenahan with his wife, and other missionaries, are going from village to village, and after the preaching they distribute these Messages of Life. The importance of prayer for this Campaign cannot be over-estimated, and we are looking with faith to hear of many souls won for the Master. It must mean much for those who have heard the spoken word, to be able to retain something in print of the message after the living messenger has gone, for, doubtless, some of those who listen will have heard the Message of the Cross for the first time.

We hear from both Senior and Junior Departments that they have many MSS. waiting for funds for publication, and we ask our readers to take this matter also on their hearts.

By the time this is in print, the Committee have great hopes they will have at length secured the services of two much-needed men for Egypt. Unless something unforeseen occurs they hope to send them out as soon as possible after the New Year.

Another of the great needs we have to face at present is more financial help for the support of Colporteurs in Egypt. We have had to increase greatly these men's salaries, and thus a certain amount of cutting down in numbers has become necessary. Do pray that God will supply this need, that we may be able to increase and not decrease.

Miss Van Sommer has alluded to what, we hope, may be only a temporary closing of the Book Depôt in Jerusalem. God has evidently some lesson to teach in this, and we must give ourselves to prayer concerning it.

Miss Padwick reports that a friend of hers travelled to Bethlehem with three Christians and a Moslem, all discussing an N.M.P. Temperance Tract the whole way, and coming to the conclusion that "there was nothing for it but total abstinence."

It is of deep interest also to hear from her of five Sheikhs

on pilgrimage, fresh from Medina, sitting round and buying Arabic Bible stories with pictures.

We cannot tell what such incidents as the above may lead to, and they could be multiplied. The printed messenger travels far, and in God's hand is pregnant with wondrous possibilities.

Now that Mr. Forder has been released from the oversight of the Bookshop, we are sure that the work of the Palestine Colporteurs will go forward by leaps and bounds.

When travelling from Kantara to Jerusalem I had an Australian fellow-passenger who had been right through the great advance under General Allenby. It was of great interest to me to have pointed out the places of strategic importance and be shown the spots our men captured at such great sacrifice, until Jerusalem itself was taken. I was travelling in the footsteps of a victorious earthly campaign, which had been won for an earthly king, by his loyal subjects. We are following in the footsteps of the Victory of the Son of God. He has gone before, and by His Cross and Resurrection has shown the way. Will our friends pray that we may all follow in His steps to celebrate His Victories, and that our work may be in His hand, and along the lines of His plans, that which goes forth conquering and to conquer.

JOHN L. OLIVER,
Secretary.

Nile House,
Tunbridge Wells.

"The Kibla" : A Mecca Newspaper.

REV. S. M. ZWEMER, D.D.

From "Neglected Arabia."



THE by-products of the great world war have not yet been catalogued or indexed. The mingling of races and religions on the battlefields of three continents, the rising tides of passion and prejudice and propaganda, the impact of the best and the worst of our western civilization on the best and the worst of Islamic culture—who can measure the effect of all this on the future? The Moslem press of Egypt and in India suffered kaleidoscopic changes because of the censorship, but retained its vitality and enterprise to a remarkable degree in spite of paper shortage and the enforced exile of many an editor. Before the war, Mecca, the religious capital of Arabia and of Islam, had no newspapers, no telephones, no water system or sanitation, no postage stamps, no national flag. The Turk ruled as far as he was able, and that meant stagnation. With the Arab revolt and from the day the King of Hejaz joined the Allies, Jiddah and Mecca began to feel the throb of a new life—aeroplanes, wireless and telephonic communication, Ford cars on the road to the Holy City, a new government, new army regulations, new schools, harbour improvements, and of course a newspaper.

I became a subscriber from the first, and have read with astonishment, sometimes with amusement, the news of the world

through the green spectacles of the Hejaz—the Holy Land of Arabia—for four years.

The paper is called *Al Kibla*, "The True Direction for Prayer," because all the Moslem world prays towards the Beit Allah or Kaaba. The number before me happens to be number 477 of the fifth year, and is dated on one side of the title page, Thursday, 13th Sha'aban 1339 A.H. On the other side in western (Christian) era as April 21, 1921. It is the official organ of the Hejaz kingdom, and at one time aspired to be the official organ of the new Caliphate, but this aspiration was doomed to failure. It is printed bi-weekly at the Government Press, and has never outgrown its modest four-page dimensions.

Even the advertising columns, however, are eloquent of conditions in the Forbidden City, and the fact that well-known "infidels" like myself can send in letters to the editor and remit subscriptions is suggestive of a new day. The entire last page is devoted to a notice that could only appear in one paper in the whole world, and shows the tragedy of the annual pilgrimage as nothing else could do. It is a notice of the effects and personal baggage of a list of Javanese pilgrims who died unknown during the past week. All their little belongings were turned over to the Dutch Consulate at Jiddah, and their relatives or friends may here find record of how the search for peace and for God ended. The list contains twenty-two names, *e.g.* : The Hajji Idris from Batavia, Java, conducted by the Meccan guide Hassan, found dead with the following possessions : one plain girdle, one ornamental girdle, one head-dress, one black garment, one rattan suitcase, but no passport papers." At the end of the long list I notice the words, "to be continued!" The mortality among pilgrims from India and Malaysia is notorious.

The leading articles in this issue are, as always, political. The first is a vigorous reply to certain criticisms of the Hejaz government that appeared in a Malay paper, and ends with an appeal to religious motives—"how could any such things take place in Holy Territory or on the part of the direct descendants of Mohammed the Prophet of God?"

The second is entitled *Reckless Diplomacy*, and reviews the failures of western diplomacy and politics since the vain promises of world peace and self-determination at Versailles. "You cry peace, peace, and there is no peace. Look at Ireland, Poland and Russia, Palestine and Egypt! If that is the result of western civilization and culture in the 20th Century, then let us all praise Allah, we who go barefooted or in sandals, that we are free from such a terrible burden of horrors. And in conclusion all we can say is this, Allah has the final decision, and He is the best of all judges on the bench."

Alas, it is the impact of this wicked western world also that is the occasion for a "notice" in the next column asking all parents to present their infants for immediate vaccination by order of the public health department. The list of ships given as "arrived" with so many and such a cargo of human freight, all bear strangely western names of Scotch Clans or Welsh towns.

The foreign news is partly taken from the *Weekly Times* of London, and tells of Germany's payments to the Allies, the Soviet republics in the Caucasus, the condition of Albania, the coal strike

in Britain, the treaty with Japan, new troubles in Silesia and Bulgaria, ending with a half column on the American Navy and the control of the Pacific!

Characteristic of this Meccan bi-weekly, which calls itself "a religious, political and social newspaper," is the carefully printed "*Prayer Time Table*" which appears in each issue. It shows sunrise, noon, sunset, etc., for Mecca latitude, and the exact time to the minute for the five ritual prayers.

With all its limitations *The Kibla* is a sign of the times, a harbinger of a new day of liberty.

With a press at Mecca and automobile service from Jiddah—perhaps airplanes—who would dare prophesy at what distant date the messengers of the King may find their way to the Kaaba as pilgrims of Jesus who have found the true Beit-Allah in His loving heart.

"The Heart of Africa."

A Valedictory Meeting in Cairo.



NE of the warmest meetings we have ever attended in Cairo was held at the Russell Soldiers' Home (by kind permission of Mrs. Todd Osborne on Monday, November 21st, to wish God-speed to four new workers who had spent a fortnight in Egypt holding evangelistic meetings at the Home, greatly

blessed by God.

Mr. Upson, Lit. Supt. of the Nile Mission Press, occupied the chair.

Rev. Eric Bishop, M.A., of C.M.S. Native Church, Old Cairo, gave a brief introductory address, telling how God sent C. T. Studd, the famous cricketer, to China, as one of "The Cambridge Seven," and how—after being invalidated home—he was led to think of Inland Africa, and how the World-wide Evangelisation Crusade was founded, the first branch mission of which is the "Heart of Africa Mission." Further, he told how the Divine call to the Mission-field came to him through his (Studd's) meeting.

MR. C. MILLER. "First Seven Years of the Heart of Africa Mission.

What is this Mission? Where did it come from? It is more than the "Heart of Africa," it is also the World-wide Evangelisation Movement, and it came through the life of a man who was wholly consecrated to God, Mr. C. T. Studd.

Christ said, "Look on the *fields*"—not only on the *field*. "Repentance and remission of sins should be preached in *all* the nations."

Eight hundred millions have never yet heard of Christ, and Mr. Studd thought it was a reproach to Christ. Though we often go forth weeping, we shall doubtless come back bringing in the sheaves. Though God tried C. T. Studd very much on his way out through ill-health, yet he went through it, he endured and overcame the obstacles.

During his first years, through the Spirit of God, he over-

came every obstacle. Mr. Buxton, who was with him, said it was their "Arabia" to them, like Arabia was to Paul. He had got the spirit of Hudson Taylor. God moved the heart of Mr. Studd to evangelise all the unevangelised part of the world.

He said "How?" By heartily helping and co-operating with other Christians and existing missionary societies, the heart of Africa being, as we believe, the greatest unevangelised part of the world. Other parts will be undertaken as soon as God shall direct.

There are 26 or 28 missionaries there now, and about 20 churches established on the lines of God's Word. There is no necessity to open doors—the doors are already open, but there are not sufficient missionaries to go to meet what the people are asking for.

The four Outgoing Missionaries then took part.

I. MR. TATT. Psalm ciii. 1: "Bless the Lord, O my soul, and forget not all His benefits."

Thank God that I stand before you as a servant of God, saved, sanctified, separated, satisfied. I hope to instil some of the fire into your souls.

A fire does two things—it will consume altogether, or make an object like itself. When the Holy Spirit begins to work with His mighty Power, He consumes all impurity and dross and all things that are hindering to God's work, or else He takes the object and makes it like Himself. We want the Holy Spirit to take hold of us and make us like Himself under His mighty Power.

I was converted thirteen years ago and saved by the precious Blood of Christ. It is because Jesus Christ has died and that He lives that I am going to Congo.

I was called by God about eleven years ago to go to China, but it was laid on one side until three years ago, and then I was turned down. Then I tried another Society, and was turned down again, and I tried another and turned down again, and so on. Then I laid myself on the altar before God, and He told me to go to Africa, so there I am going.

There are hundreds and thousands of men and women for whom Jesus Christ died who have never heard the Gospel, and are sitting in sin and ignorance, and who need the uplifting Power of Jesus Christ in their lives. They want an influence to change their lives. The Gospel *does* work. We are sent with that Gospel—the same Gospel "is the power of God unto salvation to everyone that believeth." It is the Power of the Holy Spirit Who comes down to take possession of human beings. And He says to us, "Go ye into all the world and preach the Gospel to every creature."

It is when you have the *burning love* and the *consuming fire* within that you can go by God's help and God's strength. Answer the call of Jesus Christ, "Whom shall I send?" And lay yourself before Him and say, "Here am I, Lord, *send me*."

I wish I could instil some of the zeal, some of the fire, some of the love. We belong to Him. We are His because we are bought with the Blood of the Cross.

2. MR. ROBINSON gave his testimony in the form of a solo, "Take my life, and let it be consecrated, Lord, to Thee."

3. MR. VOYLE. John 10: "He putteth His sheep before Him."

A hundred years in the sight of the Lord are as one day. The Lord does not leave us in doubt. He goes before His sheep, and all we have to do is to notice His foot-prints.

Although I have only been converted two years and three months, the Lord has led me all the way. Sometimes the disciples followed afar off, but we are anxious to keep close to the Master.

I received my call to Africa through reading a geography book on Africa which I picked up on a bookstall. I thought about the people from this dark continent, and I studied during these days. Then I joined the work of Mr. G. Fox's Open-air Preachers, and I found the Master working with me, and I have followed His footsteps.

Later on He called me to the training colony, which is being carried on in London for those going out to the heart of Africa. Whilst on that trek the Lord told me I was to be in the first party to go to Africa. That was a time when I bubbled over, when I knew the Lord wanted me to go. He makes His mountains melt before Him.

The Lord has led me all the way, and I can see His foot-prints, and I hope I shall follow Him to Africa, and I ask you to pray that we may be made a blessing to the cannibal chiefs, and take away the blindness from their eyes and bring them to repentance.

4. MR. HIPP. "With God nothing is impossible." "All things are possible to him that believeth."

I was ten years old when the Lord called me to Africa, for I went to a meeting and heard a missionary speak on Africa, and that night I gave my heart to God, and to Africa. When I got home I prayed to God that He would open up the way before me. Night after night I prayed that same prayer.

When I had finished the night-school one Sunday night a friend came to me (my nurse), and she said to me, "I have good news for you! By Tuesday you are to go down to New York City and go into the missionary institution." That was what I had been praying for.

In that institution no one was allowed to enter under twenty-one years of age and without a High School diploma. But God opened up the way, and I entered that school the next day.

Two years later a friend of mine taking the Medical Course with me sailed to Africa, and I waved my hand as he went off and said, "I shall be out there next year." It was the Spirit of God within me, and I prayed that I might get out there in a year, and it is just one year ago and I am on my way to the Belgian Congo. "With God nothing shall be impossible."

The Secretary of the Mission called one day at 11.0 and said, "You will be able to get ready, within a few days, for England? Of course, you must get \$250 by Monday?" "Yes," I said, "I will have it on Monday." And I got down in that office and prayed

to God. Phil v. 14: "My God shall supply all your need," and I was assured right there that He would supply the \$250, although I had no idea of how the money should come in. On Monday the money came. I was able to give the \$250 and have five dollars extra in my pocket. \$255. God always gives abundantly. We must trust in Him always.

MR. ARTHUR T. UPSON closed with an address to the new missionaries as follows:—"God's Commission, God's Protection."

The "five smooth stones," or five aspects of Divine Commission:—

1. Acts xiii. 2: "Whereunto I have called them."
2. Isaiah xli. 13: "I will hold thy right hand."
3. Isaiah xlii. 16: "I will make the rough places smooth." (Other rendering) "crooked things straight."
4. Isaiah xlii. 4: "I have done it and I will bear." (i.e., the consequences).
5. Isaiah xlii. 4: "To hoary hairs will I carry you."

"The soul that on Jesus has leaned for repose,
He'll never, no never, forsake to its foes."

Dile Valley Campaign.

EXTRACT FROM A LETTER OF MR. J. GORDON LOGAN.

10, Drayton Park,
Highbury, London, N.5,
November, 1921.



WE have been waiting eagerly to hear news of the United Evangelistic Campaign which started early last month in Egypt. The Assuan district is being worked at present, and I have just received the following letter from the Rev. W. L. McClenahan:—

"Goodness and mercy have surely followed us thus far in this our new venture. We can't be too thankful for the boat that has been given us. Its adaptability to our need grows on us every day. There were so many difficulties in the way about the time that we closed the contract for it last summer that we were on the point of giving up and not going on with our undertaking; but we are grateful that our discouragement and natural disinclination were not allowed to hinder it. We still have two or three vacant berths on the boat. Will you please join us in prayer that these may be speedily occupied by helpers. Those who can give all their time to the ministry of prayer, as well as those who are fitted for direct evangelistic work, would be most welcome. We have all been kept thus far in perfect health. The weather, which at first was extremely hot, is now moderating a bit, but we will need to be looking to Him continually for protection from disease and other physical evil. We have found the people here quiet and simple-minded. We have distributed an

enormous number of 'Portionettes' and Tracts here in Assuan (which I should perhaps say is a town of some ten or eleven thousand souls) and in some of the surrounding villages. We have begun to sell Scriptures, yesterday selling 120 single Gospels in a short time—an hour or so. We have spoken the word to groups, and even to crowds, with little or no opposition. Conditions appear to be rather different from what they are down country. We have had one or two cases of apparent turning to the Lord (by Mohammedans), and we are definitely looking forward to some visible fruit ere we leave the place. Of course, it is hardly to be expected that this will be without conflict, and we must never get slack in prayer. It is not the Devil's way to let his realm be invaded without opposition, and those of us who live in Moslem lands know something of what that means. Keep on praying, please."

An urgent cable has since come through asking for prayer that Assuan may be moved by the power of the Gospel and that revival may break out there.

I have received by last mail from Mr. Swan a copy of the new Colloquial translation of St. John's Gospel; pray that this book may be greatly used of God. It is hoped that the whole edition may be sold during the Campaign.

J. GORDON LOGAN.

FROM MR. DOUGLAS PORTER.

Assuan,

Nov. 1st, 1921.

The close of the first month's work is a suitable time to tell our helpers by prayer how God has been working in our midst during the important days of the opening of the campaign.

The houseboat staff has consisted for most of the time of eleven workers, five men and six ladies, the reports of whom it would of course be impossible to quote with any fulness, so we must ask you to be content with the following greatly condensed outline.

Visitation.—Every day our ladies, working as far as possible two by two, have visited the homes of the people with a view to reaching the hareem women. While in a few cases some hostility has been shown, on the whole a wonderful reception has been accorded to the message. Our "Logbook" tells of a woman drawn to listen to the Word through sympathy shown to her with a poisoned finger. Ignorant though she is, and opposed by the sheikhs, she seems to have gripped the essentials of the Gospel story, and either at her own home or on the boat has been an eager listener. On the last morning, before our first party left, she came to say "good-bye," and one of the ladies took her photograph. She was promised a letter enclosing a copy of the picture, but in reply, said, "When you write, don't worry about the photo, just tell me more about Jesus." Another of our workers tells of visiting a Muslim woman, who poured out a sad story of unhappiness due to her being possessed of a spirit of hatred for her own sister, with whom, she said, she had not spoken for seven years. Tears filled her eyes as she listened to the story of Christ's power to

save even from hatred like this. A week later, while the same worker was walking down the street, the woman ran out of the house and asked her why she had not returned. Then, whispering in her ear, she asked for a cross. Of course she was told that it was not a cross she wanted, but the Lord Himself. Then she went on to tell how the quarrel had been made up and the breach healed. So a quarrel of seven years' standing and all its consequent hatred was fully dealt with in answer to prayer and on one hearing of the Gospel message!

Bazaar and Cafe Work.—The men have been reached mainly in the bazaars, and many a straight dealing with individuals have our workers had. Open-air meetings in a Muslim land are not very common occurrences, yet it has been a great joy to stand in the centre of crowds of men, sometimes as many as fifty or sixty, and preach to them the unsearchable riches of Christ, no man forbidding. The cafes, also, have proved quite a fruitful field of operations, many a Gospel having been sold in them and tracts distributed. One morning was devoted entirely to the cafe work, and in two places the Lord enabled us to take complete possession for the time being, the worker mounting a form and preaching the Gospel to most attentive audiences. In another place considerable opposition was experienced, but not so as to prevent the preaching of the Word and the distribution of literature before being compelled to retreat.

Literature.—Books, portions and tracts of all sorts, to a number running well into six figures, are stored on board. In shops, houses, bazaars, markets, and in the streets, these have been scattered broadcast. Many of them are "portionettes," containing collections of Scriptures on such subjects as "Repentance," "Atonement," "the Lord's coming," etc. Several hundreds of Gospels have been sold, and in quite a number of cases people have stopped us while passing in the street or have come to the houseboat with the money in their hands to pay for the book. We are setting out to make the scattering of the seed of the incorruptible Word by sale and free distribution right throughout the land a great feature of this campaign.

Meetings.—These are mostly of an informal nature, but none the less has the power of the Spirit been manifested. Nearly every day women already interested have collected their friends and neighbours while one or other of us has explained the Way of Life. The men, too, have been drawn together sometimes in queer places for the same purpose. Perhaps the most unusual was held in a poor class "Kuttab" (an Islamic school where the three R's and the Quran are the only subjects taught). The Gospel was preached to the boys with the greatest freedom for more than twenty minutes, while the school master walked up and down keeping order. We have two magic lanterns on board and some excellent slides, and both in the town and surrounding villages large and sometimes most attentive audiences have listened to the messages. On several occasions the megaphone has proved a useful instrument. In the cool of the evening we have constantly stood on deck and repeated passages of Scripture to passers-by to and from the railway station. On Sunday evening a regular open-air meeting was held, more than fifty men

at one time being counted standing round listening to Scripture, Gospel messages and hymns, which, owing to the extreme stillness of the night, were heard through the megaphone a long distance away with the greatest distinctness. Once out of the darkness came a "Hallelujah," and later on a "God bless you." But we did not discover who our unknown friend was.

Contact with Local Christians.—All through the month meetings have been held almost nightly for the local Christians, generally in the Protestant Church, which have been largely attended, even by Muslims. Latterly special efforts have been made to concentrate upon this work, and it has been a great joy, with God's blessing, to have been able to effect a reconciliation between the Coptic priest and the Protestant pastor, who have been estranged from each other for more than a year past. This has opened the Coptic Church to us, a much larger building than the other, and large attendances and desire after better things have proclaimed the fact that God is working. On some nights the Word has come in great power.

The outstanding impression left upon our minds after a month's work is that God is wonderfully restraining the power of the enemy. Opposition, casual or organised, is almost nil. Some of us have toiled for years in the strongly Muslim towns of the Delta, but have never seen there what God has given us to see to-day.

The following are some items for praise and urgent prayer.

REQUESTS FOR PRAISE.

Wonderful reception accorded to the message and almost total absence of opposition.

Men and women whose hearts God has touched, who are interested, enquiring or even who have already decided for Christ.

Reconciliation between the Coptic priest and Protestant pastor, and the subsequent opening to us of the Coptic Church for larger meetings.

Very evident stir among the local Christians, one of whom told us that he had wakened four times in one night and had been constrained to get up and pray.

REQUESTS FOR PRAYER.

Workers, especially women, who know their language, to be sent forth among the Berbers and other Nilotic tribes.

Many villages in the Assuan province, most difficult of access, that the message may be fully known among them.

That those, numbering many scores, who are evidently stirred up, may be brought right through into the light.

That the Will of God may be made plain when we are to move on and where.

A Revival for the Native Protestant and Coptic Churches overflowing through the whole land these distracting days.

D. D. PORTER.

Failure to feed Faith upon the Word of God produces FAMINE; for "Thus saith the Lord, Cursed be the man that

trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places of the desert, in a salt land and not inhabited."

But how different is the case of the man that trusteth in the Lord, and whose hope the Lord is! "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."



The Mission Press in South America.

From "Guatemala News."

Educational Opportunity.



HE present government is making some remarkable changes and advances in the matter of education, and we have been invited to co-operate in furthering the popular education of the people. The Christian Church has always stood for the advancement of the right kind of public instruction.

There are many reasons why we should contribute our full quota at this time, for this is in line with the welfare of the people among whom we are labouring. Christian education is for the real uplift of any people.

Better able to comprehend truth.

As the people develop intellectually they are better able to understand the teachings of the Word of God and are more capable of receiving any kind of help given. The period when the people are in the formative stage is the time to render help most effectively, and we should not be remiss in doing our whole part.

The press broadens the field.

There is no greater agency than the press in helping on in this very work. The best schools will reach but comparatively few of the whole population. The whole adult class being beyond school age will not have the privilege of attendance. They need real help also, and this should be given.

University of the common people.

One of the things most sorely needed is Christian enlightenment. It is the duty of the Church to publish the glad tidings of salvation. The millions of people in this land will never see the inside of a university. The common people need instruction as well as the more fortunate, and they should have it. God never intended that a favoured few should selfishly enjoy the best things of life alone, but that the Good News and blessings should be shared. The press is the university of the common people, and there is no other such a wonderful institution that is even comparable to the press in its beneficent and widespread influence.

The Press and Christianity.

The great mission of the Church of Christ is to publish the truth. At a very early date the Church sought to give literary expression to the truth through the gospels and epistles.

Christ commanded the disciples (1) to preach the gospel, and (2) to go into all the world with it, and (3) they went forth and preached everywhere, (4) the Lord working with them and confirming the Word by the signs that accompanied. He commanded, they obeyed, and results followed.

It was the invention of printing that made the wider circulation of the Scriptures possible. What if some Gutenberg had discovered printing in the first instead of in the fifteenth century!

Protestant leaders, by an instinct that was little short of inspiration, saw the opportunity of the press and grasped it. Martin Luther, who had a hundred earthquakes locked up in his sturdy German breast, literally sowed down his native land with tracts, pamphlets and books. His great symbolic action was throwing his inkstand at the devil.

The press a mighty agency.

The two God-given agencies for propagating the gospel are the living voice and the printed page. Just as the preaching of the gospel in the pulpit has ever been considered a divine method of making known the truth, so the mission of the press should be recognized as a divine agency to be used for the glory of God. The press is one of the mightiest agencies in civilization. No business or reform movement would succeed without it. Every corporation to-day has its publicity bureau. Every great store has its highly paid staff of men engaged in writing its advertisements.

The press and literature.

In the whole field of literature, including every branch of education, the press is an absolutely necessary factor. There could be no literature or libraries without it, and these are the power magazines of modern civilization, furnishing the intellectual stimulus to millions in all climes and languages.

Knowledge acquired through reading.

It has been stated as a result of scientific investigation that over seventy-five per cent. of all knowledge acquired comes to us through the printed page. The press has extended the intellectual horizon to the remotest limits of civilization, and even to places that can hardly be called civilized. The daily press informs us concerning the happenings of all people in the whole world field; the many magazines and books bring to our very homes the richest stores of the world's best literature, enabling us to partake of the richest and most wonderful intellectual feasts of the best things, while our great libraries are the storage batteries of civilization, and all made possible by means of the press.

Letting in the light.

No greater words ever came forth from God Himself than when He said in the very morning of creation, "Let there be light." The breaking forth of light immediately dispels darkness,

but the light of God lighteth every man coming into the world. There is no other such darkness as that of ignorance, and this is dispelled by the light of truth. The way to dissipate all kinds of darkness is by letting in the light. The enlightenment of a people comes through the dissemination of the right kind of knowledge. The way to defend the truth is to publish it, and at the same time destroy all kinds of error and superstition. Interest in all good things is awakened and increased by information concerning them.

A mighty foreign missionary agency.

There is one method of getting God's message of salvation to people everywhere with a divine immediateness, and that is by means of the Christian press, and we are availing ourselves of this arm of power, and using it in Guatemala for the furtherance of the gospel.

A Consecrated Press.

The one and only purpose for which our publishing house has been established is that of making Jesus and His saving truth known as clearly and widely as possible. Every piece of machinery was asked from God first of all, and the money with which every part of the equipment has been purchased has been consecrated money.

In answer to prayer.

We believe that our publishing business is here as a direct answer to prayer, and that God has moved the hearts of those who have assisted in carrying forward this part of the work. Obstacles and opposition that seemed to be insurmountable have been overcome. Misunderstanding and misrepresentation have at times stood in the way, and we believe that God has graciously taken care of and removed the misrepresenters and their misrepresentations. Our motives have been impeached in making appeals for funds, but we have kept right on making our prayer to God, asking Him to make each step unmistakably clear and to direct this whole business according to His own will and plan.

A Challenge to the Church.

The earthquake threw down our buildings and every other line of work in our Mission was paralysed. At that time our press machinery was adjacent to the Church building, and great pieces of the towers of the Church and from the walls fell all about the machinery, but not a dollar's damage was done to a single piece of printing machinery in the whole publishing house. Every wall of the publishing house itself fell down, and it is a marvel and little less than a miracle that not a piece of the wall fell on the machinery. The morning after the earthquake we went out to the publishing house that once was, and as we looked upon every piece of the machinery standing in its place unharmed we felt that this was a challenge to go forward with this part of the work. God has in many and marked ways set His seal on this work.

First institution on its feet.

Just a few days after the earthquake our workmen went in to the press among the ruins and ran off some of the first leaflets

that were published in the ruined city. Within just a few months after the ruin of all our property, the machinery was set up in a new locality, and the steady stream of literature commenced to go forth in greater abundance. Our girls' boarding school is as yet a heap of ruins, and only ten days ago did we dedicate our new Church building and opened it for service, but the publishing house has been in most active operation for nearly three years. The hospital is not yet built.

The commercial press.

This is used for disseminating all kinds of news and knowledge. Almost countless millions of dollars are expended in pushing every line of business, and in almost unlimited advertising. Political campaigns are carried on largely by means of the press. False faiths spring into unwarranted prominence with the aid of the press. Volumes could be written in telling about what use is being made of the press along commercial lines, etc.

Publishing God's eternal truth.

The things of first importance should be given supreme attention. We have read an account of some ministers of the gospel who called on a famous actor, and asked him why it was that great throngs went constantly to hear him while the majority of the Church services were poorly attended, and his reply was: "I recite fiction as though it were the truth, while you preach God's truth as though it were fiction." The world has laid hold of this mightiest arm of enlightenment for publishing fiction, while the Church has so sadly neglected to use the mighty power of the press to preach God's eternal truth. It is a constant enigma to us when we try to discover why the Church of the living God has made so comparatively little use of the press as a foreign missionary agency. We have no hesitancy in lifting up our voice and pleading for the widespread use of the printing establishment for the publishing of the glad tidings of salvation, and we want to be counted on the side of this advocacy although the whole Church should continue to be so largely indifferent, and although even the devil in hell should oppose, for we believe in using the consecrated press for the glory of God.

Divine Immediateness.

Truth on wings.

The Christian press is one means of getting God's truth out with divine immediateness. The gift of to-day gets out immediately into the message of to-morrow. The truth goes out on wings and at once, and reaches the people in their homes, on the streets, trains, boats, on the far distant highways, in the cities, in the villages, and in the humblest hamlets among the mountains. The gospel message is carried in the mails also from one country to another. Where the college reaches hundreds the press reaches millions. The human voice is heard by a little company, while the press bears its message to ever-increasing multitudes. Money invested in publishing Christian literature gets into active service at once,—into a service that is constantly repeating itself.

Why this immediateness?

One generation passeth away and another cometh. Many millions die each year, without Christ. Since President J. Rufino Barrios, of Guatemala, visited New York in 1882, and while there invited the Presbyterian Board of Foreign Missions to send missionaries to Guatemala, as many people have died in Central America as are living here to-day. What has the Church of Christ been doing in the meantime to publish His saving truth to the people here? How long will it be at the present rate before we will be able to reach our allotted share of those now living? The fact of the present situation is that not enough money is being appropriated annually to pay our pressman and his boy assistant. This work has been carried on very largely by those who believe in the need of DIVINE IMMEDIATENESS in getting the message of salvation to the millions here who have it not, and by means of voluntary offerings.

Five Hundred Word Messages.

A short message is quickly read, and many will read something brief while they will not read a long article or tract. We have been doing a great deal with the short message, and plan to do more.

We have been astonished to find how many of the wonderful messages of the New Testament are told in 500 words or thereabout. I. Cor. 13 contains 275 words; Matthew 28 has 450; John 15, 550. In I. John 1 there are 320 words, and I. John 3 has 535.

Wonderful truths in few words.

Any one can see for himself how the most wonderful truths of the Bible are related in comparatively few words. The story of creation as found in the first chapter of Genesis is told in about 800 words.

We are circulating great facts about temperance and against intemperance in these short messages that can be given wide publicity by free distribution. We are putting great truths concerning salvation in similar brief messages.

What \$1.00 or \$100 will do.

One dollar will furnish sufficient paper on which to print three thousand 500 word messages. Five dollars will furnish paper for fifteen thousand such messages; twenty-five dollars will furnish the paper for seventy-five thousand life-giving messages. \$100 will furnish sufficient paper for the printing of 300,000 messages like the story of the resurrection, as found in Matthew 28, or that of I. John 3. We have 6,000,000 people in Central America, among whom we have free mailing privileges. The missionary force is organized in the whole field for distributing wisely all that we publish.

Unsurpassed opportunity.

The printed page often gets in and preaches its message where it would be impossible for the human voice to have a hearing. There is no presumption about handing a travelling com-

panion some message, but there would be if one started in to preach to him in a station or on the train. The distributed leaflet often opens the way naturally for a conversation on the subject of salvation.

Silent evangelism.

Our workers go out provided with these leaflets and tracts and distribute them at the stations, on the trains, in the hotels and anywhere on the streets and highways. In this way a mission of silent evangelism is carried on very extensively all the time, for in so many places there are believers who are carrying on this kind of work.

Dissemination and defence of truth.

"Next to the Bible, clean religious literature—a consecrated Christian press—represents the highest and most pervasive of all human agencies for the dissemination and defence of the truth."

We are publishing about 250,000 pages per month, and plan to speed up to 300,000.

There are five hundred words in this message.

A Fundamentals Fund.

One of the greatest needs of the day is to get the fundamental truths of the Gospel into the minds and hearts of the people. This is absolutely necessary in Latin America. In the centuries gone by the Gospel has not been preached here in its purity. The missionary force has always been too small to even begin to rightly reach the millions here who are without the Gospel as we know it.

Leaflet and Tract Literature.

We have a burning desire to give them the Word of God, the Bread of Life. In our Publishing House we do not print books of any kind. We are not doing that kind of work, but leaving it to others. We dedicate our whole time, and the means put within our hands, to the publication of leaflet and tract literature. The people who most need what we publish would not buy the books even though we did publish them. Almost all that we publish is for free distribution.

Abiding and Abounding.

Our own Publishing House translator put into beautiful Spanish, ABIDING AND ABOUNDING, by W. H. Griffith Thomas, D.D. This was done with permission of the author and publishers. This pamphlet is just full of the Meat of the Word and the Bread of Life. We published it first in our monthly publication, "El Mensajero," and then gave it wide circulation in tract form.

A 50,000 Audience.

At present we are reaching over fifty thousand a month with what goes forth from our Publishing House. We should be reaching at least a million. We have the opportunity, and the field organized. We have an equipment of printing machinery that will enable us to multiply many fold what we publish, and are limited only by the funds put within our hands.

Preach the Gospel to Every Creature.

We are here as representatives of the Church of Christ on that mission. We have been the grateful recipients of books that have been given a wide circulation by benevolent people who have been interested in getting the fundamental truths into the hearts of the people. We believe that there are some of God's people who have been doing this fine work in circulating books and pamphlets in English, who would be glad to have an opportunity to do the same for our dear people in Latin America.

God has put this thought in our hearts and we pass it on. He knows where He has some benevolent servant or servants of means who will be willing to hear and heed the call. Any amount will help to this end. God bless you, and give you the joy of sharing the life-giving truth with those who have it not!

Interdenominational Press.

The Central American Conference was organized twelve years ago. This comprises all missionaries and societies at work in the five republics of central America. The work here is carried on along the lines of comity and full co-operation. This organization is indigenous to the field and the outgrowth of Christian fellowship among the missionaries themselves, and not an organization that has been formulated and foisted upon the missionary force from some outside source. The annual meetings have been times of rare Christian fellowship together, when the themes discussed have been on spiritual subjects for the most part. Notable Bible teachers have been present on several occasions and have taken the morning hours in opening up the Word of God, for the great spiritual nourishment of all present.

Press serves whole field.

We co-operate to the fullest extent with all missionaries and national workers in the whole field, and our literature goes to all these workers in their several places who have the oversight of the distribution, seeing that it is widely used. We are in constant contact with the missionaries and lay workers through correspondence, and have many letters each month from over the whole field, full of thankfulness for the literature and the timely aid we are rendering in God's name. The missionaries have been doing right here for many years what other Boards and societies have been trying to accomplish in other fields.

Voluntary offerings.

This work has been largely carried on by voluntary offerings, that have come to us from people of different denominational connections, and have enabled us to make a contribution not only of Christian literature, but toward the development of fellowship and co-operation among the missionaries themselves. It is because we serve the whole field in sending our Christian literature that we feel free to lay this work on the hearts of those who may want to have a part in this kind of work. We know that Christian people in the homeland are constantly making offerings to work outside their own Churches, and we believe that many such appeals for money are not nearly so urgent as the appeal for help here

and now in the publishing of the glad tidings of salvation to the people of Central America. However, we leave this all with our readers. Here is the field in need and the opportunity is great, and we can advance the work only as others put the means in our hands. May God direct you in your decisions. In the article in this number entitled Five Hundred Word Messages you will see what can be done with money.

The ultimate aim.

The whole aim of the Church, the Boards, and all forms of organized Christianity is to get the life-giving Gospel of the Son of God to the people. It is for this purpose, and this alone, that our publishing house has been established and is conducted, and all money given us is used with a feeling of the need of divine immediateness. We have a conviction that the time has come when there must be less talk about how things should be done, and about who is to do it, and less fencing and playing for positions in doing the work,—to the time when God's work should be pushed into every part of the field, that is not divided by denominational fences, and when the tidings of salvation should be preached in all the world for a testimony and to every creature. That is what we are trying to do with the publishing house here and now. Will you have a part and be a partner with us and a colaborer with the Son of God to this end?

Concrete Examples.

The best argument for the existence and support of the publication work is what is being accomplished by means of the same.

Some time ago we had a visit from a woman whose husband is manager of one of the large plantations in Guatemala. He was very much annoyed by the drinking and drunkenness of his workmen. The wife told us that one day she fell into a conversation with one of our lay preachers on the train, and in the conversation she spoke of the deplorable state of their workmen, and this suggested to our native preacher the story of The Little Captain, which we have put into beautiful Spanish, so he took out from his pack a copy of the little story and gave it to this woman. She took it along and read it, and was so moved by the story that she decided to read it to the workmen, and so she gathered them together on Sundays or after work and read this story to families or groups of the workmen. She told us that the effect of this story had been so great in the lives of the workmen on the plantation that it has practically broken up the drinking there. The husband and manager of the plantation asked his wife to send for more such literature and read it to his men. She came to us for this purpose, and literature goes regularly to this plantation and is read in this way to many who have no Church privileges. Hundreds of similar stories are related to us constantly.

Another example:—Our translator and helper at the publishing house decided to send out our literature to some of those who had been his fellow-students or pupils, who had come in from the plantations far off from all Church privileges. Some of these went into a fine home. The wife and mother read some of them and became so interested that she began to look forward to their

coming each week. She and her family had been Romanists, but becoming tired and disgusted with all the religion that they had ever known, they gave this up, and were without any religion when some Spiritualists came along. They took up with them, but soon felt that this was only a form of deception, and formed a very bad opinion of all religion. Just at this time some very fine pamphlets, showing the errors of spiritism, came from our press into the home. These also set forth the real teachings of the Word of God. It was beautiful to hear how this woman and her family were so wonderfully helped and instructed away off in their out-of-the-way place by our publications. She has been sharing our literature with her neighbours as well as with the workmen on the plantation. The temperance stories have had such an influence on this plantation also that liquor is not allowed to be sold there, and its use is abandoned by the majority of the workmen. The several hours' visit with this woman in our home and publishing house revealed that she is being brought out clearly into the light of the Gospel through Christian literature that has been going regularly to this place, far off from any town or village or preaching centre. There are literally thousands of just such places all over this land, and our literature is rapidly getting into these plantation homes, and bearing abundant fruit. It literally prepares the way for and opens the door for the coming of the missionary and lay preacher.

The Other \$3,500. (*Reprinted from "Christian Work"*)

In his noble sermon at the Des Moines Student Volunteer Convention, the Rev. Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Texas, told this incident. We use his own words :

"I went to help dedicate a Church building in one of the Southern cities in other days, and arriving there some ten minutes before the service was begun, I asked the Church officers, 'What do you expect of me here?' They told me, 'You must preach the dedicatory sermon for this beautiful building, and then when it is over you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due to-morrow as a cash offering.'

"'Very well,' I said, 'where will we get that \$6,500 in cash?'

"They looked at each other slowly, timidly, and then ventured to say, 'Maybe we could get \$500 out of our Church, but you must get the \$6,000 out of the city.'

"'Oh, dear me,' I said, 'I have been used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash your Church will have to give \$6,000 of it. And then if the town does not give the other \$500, you must get that. Let us face it.'

"We went into the service. I preached the sermon, and then said to the people : 'These men bid me tell you that you must give \$6,500 in cash, which is all due to-morrow, before we can dedicate this beautiful house. Will you provide it? Here's a man dedicated to take your subscriptions. What is your answer?' Then there began the slowest, most reluctant, most Christ-shaming offering I ever witnessed. After thirty minutes they had \$3,000—not half of the needed amount. Then there was a long pause.

I said, 'What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?'

"There arose a little woman back there, plainly clad. There was surpassing pathos in her voice, as looking past me to the young man at the desk taking names, her husband, she said: 'Charley, I have wondered if you would be willing for us to give our little house, just paid out of debt. We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him.' The fine fellow responded in the same high spirit with a sob in his voice, saying; 'Jennie, dear, I was thinking of the same thing.' Then looking up at me with his face covered with tears, he said: 'We will give \$3,500.'

"Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle women and men standing around the walls gathered from out the city's life, who a dozen minutes ago shut their lips with scorn and contempt for a Church halting and defeated, sobbed aloud, and almost in a moment provided the \$3,500, and without invitation there came down every aisle to where I stood men and women, saying: 'Sir, where is the Saviour, and how may we find Him?' They had seen Christ's cross incarnated in human lives.

"My fellow-students, when this wearied, bruised, sinning world sees Christ's cross incarnated in your life and mine the Kingdom of God will come with a swiftness that will be the wonder of the world."

Our Appeal.

The appeal that we want to make is found in the foregoing pages, in which we have tried to set forth the place and power of the press and the opportunity to use this great agency in advancing the Kingdom of God, through publishing the tidings of salvation.

Bible Lessons.

We seek to get as much of the teaching of the Bible into all our publications as possible. Our monthly periodical always has some definite lessons, guiding the people in their studies in their homes or out-of-the-way places.

We carry a place for the Sunday School lessons, golden texts and daily readings, and just recently we have published the lesson subjects and the full Scripture text for all the Sunday School lessons for the whole year, combining these in the December number of "El Mensajero," so that our people who are far off from preaching centres might have the lessons for study with which to begin the new year.

We have been planning to extend far more widely the correspondence courses in Bible study, so that we may be in vital touch with, and render real and timely aid to hungry believers scattered widely over the whole field, and thus guide many in their daily study and search of the Holy Scriptures.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date 1921.	Receipt. No.	£	s.	d.	Date. 1921.	Receipt No.	£	s.	d.	Date. 1921.	Receipt No.	£	s.	d.
Sep 17.	10848	4	0	0	Oct. 20	10903	..	..	..	Nov. 9.	10959	..	..	..
" 21.	10849	10	0	0	" "	10904	..	2	6	" "	10960	..	1	0
" "	10850	10	0	0	" "	10905	..	2	6	" "	10961	..	1	0
" "	10851	4	9	9	" 21.	10906	..	7	6	" "	10962	..	2	0
" 22.	10852	5	0	0	" "	10907	..	2	6	" 10.	10963	..	6	8
" "	10853	10	0	0	" "	10908	..	2	0	" "	10964	..	10	6
" 23.	10854	1	5	0	" "	10909	..	2	6	" "	10965	..	1	0
" "	10855	5	14	1½	" "	10910	..	2	6	" 11.	10966	..	5	0
" 24.	10856	2	0	0	" "	10911	..	10	0	" 12.	10967	..	2	2
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" "	10885	10	0	0	" 2.	10940	..	6	8	" "	10996	..	2	0
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" "	10887	1	1	0	" "	10942	..	1	0	" "	10998 Special	..	346	2
" 17.	10888	1	1	0	" "	10943	..	9	5					
" "	10889	10	0	0	" "	10944	..	1	1					
" 18.	10890	5	0	0	" 3.	10945	..	2	6					
" 19.	10891	2	6	6	" 4.	10946	..	5	0					
" "	10892	5	0	0	" "	10947	..	2	0					
" "	10893	2	6	6	" "	10948	..	2	6					
" 20.	10894	15	0	0	" 5.	10949	..	2	10					
" "	10895	2	6	6	" "	10950	..	2	10					
" "	10896	2	6	6	" "	10951	..	2	4					
" "	10897	3	0	0	" 7.	10952	..	5	0					
" "	10898	5	0	0	" "	10953	..	5	0					
" "	10899	5	0	0	" 8.	10954	..	10	0					
" "	10900	2	6	6	" "	10955 Special	..	5	0					
" "	10901	10	0	0	" "	10956	..	2	2					
" "	10902	2	6	6	" "	10957	..	1	1					
					" "	10958	..	5	0					

General Purposes—			
As above	..	326	4 1½
Amounts already acknowledged	..	555	1 4
		£881	5 5½
Special Purposes—			
As above	..	395	2 5½
Amounts already acknowledged	..	1361	0 8
		£1774	3 1½

"Blessed be Egypt."

Vol. XXII.

APRIL, 1922.

No. 89.

Editorial.

"Thou shalt not sow thy vineyard with divers seeds."

—DEUT. xxii. 9.

"Thou shalt not sow thy field with mingled seed."

—LEV. xix. 19.

"Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown."

—2 COR. ix. 10.

"The seed is the Word of God."—LUKE viii. 11.

"Being born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth for ever."

1 PETER i. 23.

It is the earnest desire of all of us who are the guardians of the Nile Mission Press that it should sow the right kind of seed in the Moslem world. We owe much to our missionary fellow-workers for their writings. It should be the constant prayer of those at home that the Holy Spirit may greatly enable His servants, to whom He has given literary skill, to write words that have been ministered to them by the Lord of the harvest.

However wrapped up in human language, the seed that conveys everlasting life is always a word from the Book—the Scriptures of truth.

In all generations the Bible has been attacked. But it stands as the unshakeable rock; and we may build upon it still, as in the days of our Lord. The Rev. Charles Fox wrote: "Few people know the adamant strength of conviction that comes from the consecutive study of the Word of God." There are many to-day who would give anything for "an adamant strength of conviction." Let them turn from other books to the Bible only and the faith they have lost will come back to them.

When leaders falter, it is as when a standard-bearer fainteth, and it spreads doubt and weakness where there should be confidence and courage.

We have been asked to print a paper on Missionary Comity which was read before the Inter-Mission Conference in Egypt, and we have inserted it in this number.

We welcome all fellowship with our fellow-workers for the Kingdom of God in Egypt who join with us in holding forth the Word of life. Nothing should divide us. But we know that in days to come this question of belief or unbelief in the Bible will sorely tax our wish for comity. It ceases when we cease to build on the same foundation; and it is no groundless fear that chills our hearts. There is a passage in the Book of Amos (viii. 11, 12) that forewarns us. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor

a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and they shall not find it."

May God keep us all steadfast in our own faith, and enable us to stand by each other, and strengthen each other's faith, that that famine may never come to the land He has given us to sow for Him.

On the third of February we entered our eighteenth year of work in Cairo. Two new workers have been sent out to join our Staff—Mr. J. Byrnell, who has taken out his wife and child, and who is now our Business Manager, and Mr. R. W. Bone, who is appointed Technical Manager of the Printing Works. His wife and child will follow in the autumn. Mr. Byrnell has sent us an urgent request for machinery to be sent out as soon as possible.

At the present time the machines are in the same long room where the compositors are at work, and it is most desirable that the two should be divided, the machines being all in one room, and the compositors in another.

The money at present in hand might partly build the additional room or buy some new machinery, but it is not enough for both—yet both are needed. We therefore earnestly ask our friends and supporters to unite with us in continued prayer and effort that all the need may be supplied. God has helped us so greatly in the past. We would look to Him now to do more for us than we can ask or think, and that the Nile Mission Press may be perfected for His work.

The need of more accommodation for homes for the workers is again to the fore, and we would add this to our thoughts for the future.

We have been glad to hear that our Bookshop in Jerusalem is still being kept open in the room adjoining our old shop, for Arabic books. We thank God for this, and trust that He will still keep it alive and cause it to grow and prosper.

Mr. Forder is carrying on the Colportage work in Palestine, and this is full of hope and encouragement. We should be very glad to hear from those of our friends who have specially helped the Jerusalem work, that we may take counsel together for the future. We would seek to know God's plan.

The Nile Mission Press.



HERE is much in this present Magazine for which we must praise God. He has enabled us to fill vacant positions with new workers; He has answered prayer in a wonderful way for the Evangelistic Campaign in the Mission Boat "Columbia," and we understand large amounts of our literature have been disseminated; He has once again brought us through another financial year, and this, one of the biggest tests we have ever faced.

Our friends will be sorry to hear Mr. Upson has not been very well lately. The Committee have decided to give him a month's rest at the sea. He writes, however, to say he is unable to take it at once. Will some of you remember him specially in prayer just now?

Another need is that of renewing our machinery and getting fresh type, as well as the further need of housing them. Our new Business Manager, Mr. Byrnell, has sent us estimates for what he, and our Technical Manager, Mr. Bone, consider real necessities for the work. The total amount is, roughly, £2,500. Will our readers take this burden upon their hearts also, and bring to pass the carrying out of these projects. God will enable for it. The need is real, and has He not promised to supply it?

Mr. Forder writes, among other things, to say that, through the kindness of a friend, he has been enabled to put a small Arabic library of N.M.P. books in the prison at Jerusalem. He asks special prayer that God will use these books to the conversion of souls.

One of the great needs at the home end is for a Co-deputation Secretary. Miss A. Mary R. Dobson, who was for twenty-three years in Bombay, and has seen something of the work in Jerusalem, is very kindly giving her services to this for the time being, and is seeking openings, as I am myself, to further the interests of the Mission Press.

Will those who can arrange meetings for either of us please write me without delay, and thus do their part in this way?

I give below the latest information from the Junior Committee in Cairo:—

A.—The Difficulties.

1. The uneven standard of literacy.
2. The best language for children's books is still an unsolved problem.
3. Lack of interest in what is read, for several reasons.
4. Lack of habit of reading and spending money on books.

B.—The Needs.

1. Two Magazines for rural and town readers respectively.
2. Colloquial verse and music.
3. Establishment of Circulating Libraries.
4. Greater efforts to foster the habit of reading for pleasure.

This will lead our friends to see the difficult problems with which our workers are faced, and, we trust, lead them to pray the more definitely and thus overcome in the lives of those they have never seen.

I have been thinking lately of the power of the Word of God in its criticism of the thoughts and intents of the heart. Is it not true that oftentimes we mistake our thoughts for our intentions. We need the Word of God to divide them for us, that we may clearly know which are only thoughts and which really intentions.

God has caused us to know His will concerning a lost world. This comes into our thoughts, and we think of what we may be able to do to carry out His will. But it must not rest there. Our thoughts must become intentions.

May His Word be allowed its place in our life, and in its searchlight may we learn to know what we are really intent on doing for His Name's sake.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

Dr. Zwemer has just sent me a letter, to which I must refer. As you well know, he edits the only English Quarterly periodical, "The Moslem World." This paper is devoted exclusively to Islamics. Dr. Zwemer writes in some distress to say that unless the Publishers can obtain more Subscribers and Capital, they are considering the possibility of dropping the paper altogether. This would seem deplorable from the missionaries' standpoint, and yet they cannot possibly finance such a periodical. I tell this, thinking that God may lay it on the hearts of some to help. The price is 5/- per annum, post free, and it can be obtained from the Missionary Literature Supply, The Church House, Great Smith Street, Westminster, S.W.1.

We are asked also to call attention to the latest Annual Report of Livingstone College, Leyton. Dr. Tom Jays, the well-known missionary and present Principal of that College, is deeply regretting the increased deficit on last year's working. Dr. Jays would be glad to give further information to any requiring it if they will write him to Livingstone College, Leyton, London, E.10.

Moral Courage in the Mission Field.

(A Personal Talk by one Missionary to Another.)

"**T**HE stumbling-block of the Cross" is keenly realised as an actual fact in every mission field, but how much more in work amongst Jews and Moslems. An equally great difficulty is the Deity of our Lord Jesus Christ, and that too is found in its acutest form in the Jewish and Moslem mission field. Volumes have been written upon these huge difficulties and the best way of approaching them.*

A month or two ago a new aspect came into prominence—not new to us on the mission field, but unfamiliar to our supporters in the home-land. Some very interesting letters were written to the (London) "Christian," "Life of Faith," and other papers, against the action of the London Missionary Society in using theistic instead of Christian hymns and prayers in the opening exercises of certain educational institutions, and several of

*One of the latest and most loyal is a tract by S. M. Zwemer, entitled "The Stumbling-Block of the Cross."

the objectors seemed to be present or past directors of the L.M.S. Though that particular incident may have been closed, yet the problem is a perennial one.

Perhaps some do not realise what a very difficult problem it is—let us hear the one side first. They will say—and quite rightly so—that in these difficult days it would spell ruination to allow large numbers of Moslem and Hindu youths to boycott these colleges because of their objection to definitely Christian teaching. And there is no doubt that, in these post-war revolutionary days, such might actually be the result. How *can* we, at such a time as this, expect to make our colleges partly pay their way, unless we introduce a Conscience Clause? (But, incidentally, do Mohammedan colleges, such as Aligarh, have a Conscience Clause to provide for *Christian* students?)

Our friends have a stronger argument, which should be given full consideration, viz., that this is a century-old difficulty, and that earnest leaders have held differing opinions on the subject. And many people feel (as I do) that Army Parade services, for example, often fail of their object just because they are compulsory. Still, even so, *why dilute the message?* It is much more a question of *Theistic v. Christian* than of *Compulsory v. Voluntary*. Far better for one hundred students to hear Christian teaching voluntarily than for two hundred to hear Theism only.

But let us look at the first point—What is the definition of a mission *paying*? Is it the goodwill felt towards us by the Mohammedan and other officials in our neighbourhood? Is it the size and variety of our bye-products, vastly important as may be the cause of social reform, and hard as we may work for the abolition of slavery, the prohibition of drink and drugs and the lessening of impurity? Or, to go farther, is it the number of men that have been under instruction and influenced for good? Or, last of all, is it the comparative success in making known the Gospel of our Lord Jesus as shown by lives surrendered to Him?

Surely it must be the last. I remember in the old-fashioned prayer meetings in England a quarter of a century ago, how one phrase would be repeated again and again, not as mere tautology but as the expression of a devout heart, "Lord, give him seals to his ministry and souls to his hire." But that was in the good old days when we were theological students, and earlier, when we were ordinary Church members, and believed in the salvation of souls all the time! Some of us do *still*!

But to be frank, you and I have to face the question. What *are* we to do in the difficult circumstances in which we are placed? The Holy Spirit must teach us individually. But perhaps it will help if I tell of our experiences here in a large missionary institution with a large staff of men, and big stocks of books, paper and materials, but small financial resources.

After some years on the field for evangelistic work, I was requested to start the Nile Mission Press, and came back to Egypt for that purpose in December, 1904. The work has gone on and prospered under the blessing of God, and the books have gone to every part of the Moslem world, but Miss Van Sommer and those associated with her have never been satisfied to produce literature merely to *help* missions. We have from the very first

wished to be a mission, and to that end have done what we could to influence our men for the Kingdom. In December, 1909, I started an evangelistic meeting once a week, and that has gone on for twelve years. Now it should be understood that our staff of sixty men consists of a very few evangelical Christians. We have others of the Coptic "Orthodox," Syrian "Orthodox," Armenian, "Catholic" and Jewish faiths, not to mention the large majority of Mohammedans. Out of loyalty to our Lord, we have invited them to our meeting, and made it possible for those who wish to come to do so voluntarily, but at this evangelistic meeting we have sung, and still sing, out-and-out evangelistic hymns, and I have given them chalk-talks on the blackboard, on the reasons why we believe our Lord Jesus Christ to be God, and upon the meaning of His death for us.

Perhaps it will surprise the reader to learn that our Mohammedans and all the other mixed faith attend practically without a single exception, and with full knowledge of the purpose of the gathering, and join in singing most vigorously—

"Jesus keep me near the Cross
In the Cross! In the Cross!
Be my glory ever."

After a time it seemed to us that we needed even more than this, and so, some ten years ago, we commenced the practice of daily *official* prayers, at 8 a.m. If any one should think that the men come and hear the Gospel on the Wednesday night just because it is optional, and therefore—in these days of self-determination and crude nationalism—would object to a *compulsory* attendance at Christian prayers every day, let me say that we have never had any trouble whatever. On the first day of starting the new plan, one man said to me, "Why, I am a Mohammedan, how can I offer prayer in the Name of Christ?" I replied, "I do not ask you to *offer* prayer. I myself will do that from the platform, but I do ask you to stand in a reverent manner and in perfect silence, remembering that prayer ennobles a nation, and that we are asking God to bless our day's work." He made no further objection, and neither on that day nor on any day since, have the prayers ever been what is called theistic, they have ever been openly and devoutly *Christian*. In fact, one or two members of our staff, who came to us as Mohammedans, have been brought to the Lord Jesus and baptised in profession of faith in Christ. Others have not got that far; in fact, the man who made the objection on the first day—now one of our oldest workers—is still a Moslem, but the most devout of all: he stands with bowed head in the most reverent attitude, and joins in the Lord's Prayer at the close. Altogether he shows a completely converted life, and no one could find a flaw in him from the point of view of fidelity and his life before the others.

Now for my most striking point. Seeing that attendance at morning prayers is compulsory, we provided a hymn book consisting partly of metrical version of the Psalms (to meet the few American United Presbyterian Church members), and partly of hymns translated from the Sankey collection. Now—strange as it may seem—the Mohammedans, who attend our morning prayers by order of the institution, in choosing their own hymns,

almost invariably pass by the Psalms of David and choose hymns that have reference to the atonement of our Lord and the Death on the Cross!

Remembering how much socialism and trade unionism and every other species of mischief is opposing us in Cairo these days, it does one's soul good to hear these Mohammedans, of their own free will, choose to sing—

"Jesus, keep me near the Cross! . . .
In the Cross! In the Cross!
Be my glory ever."

One word more, how is it accounted for? Well, one cannot tell the whole story, suffice it to say, that as our Lord walked through the midst of the crowd on the hill-top at Nazareth, without hiding Himself in any way, but merely looking them straight in the face, so that they fell back in awe at His moral courage and let Him pass through, so I would say to my timid brothers and sisters on the mission field, it is the express mission of the Holy Ghost to give power that our enemies cannot stand against. My brother, fear not. "Have faith in God." Fear God, but fear nothing else in the world. "Half-and-half" may lose; "Out-and-out" often wins.

ARTHUR T. UPSON.

Nile Mission Press,
Cairo.

Our reply to the Cairo echoes of "The Modern Churchman's Congress" is to push forward with the immediate publication of our Arabic book describing the great Athanasius' fight against Arian views of our Lord's Person.

A. T. U.

Junior Department.



LAST July, Miss Padwick reported on "the first year of real publishing activity by the Junior Committee," and told of the first half-dozen books issued for children, and also of another half-dozen waiting for funds.

Since that report was written the Junior Department has undergone some changes. First, it has sustained a heavy loss through the resignation of Miss Padwick, under whose wise and devoted guidance it had come into being. The debt of the Junior Department to Miss Padwick cannot be over-estimated. She came out to do what is really pioneer work, and her preliminary survey has revealed clearly the most serious problems—notably that of language—which confront the literary worker for children in the Arabic world; while her experiments have gone some way towards solving these problems and indicating fruitful lines to follow up. Both the difficulties and the possibilities of the situation are thus more clearly perceived, and this fact alone would be a valuable legacy to an infant department. And in addition to this work of experiment and observation, we have a splendid record of actual achievement in the list of the

junior publications, and also in the list of MSS. delayed through lack of funds.

Funds have been sent out, and our joy and gratitude are great. We have made a beginning by re-issuing a small "Life of Livingstone," taken over from the World's Sunday School Association, and expect shortly to send to press a tract called "Two Heroes." The first hero is David, the second his Greater Son.

Here are some books that we are anxious to bring out as soon as possible:—

"*Two Suns*"—a tract leading up to the Sun of Righteousness.

"*A Child's Life of Christ*"—specially written by Miss Padwick for Eastern children.

"*A Child's Book of Stars*"—written to counteract the undercurrent of atheistic thought that is growing sadly prevalent among those who have received a scientific education. It is hoped that a presentment of the facts about the universe from a Christian standpoint may help to safeguard our school-children against this very real danger.

"*The Book of Golden Deeds*"—an adaptation of the well-known book by Miss C. M. Yonge, designed to foster the Christian ideal of self-sacrifice.

"*Stories Old and New*"—largely a re-issue in book form of Miss Trotter's parables, with other tales of similar spirit.

"*Lamb's Tales from Shakespeare*"—a contribution from English fiction of the highest order.

There are others in various stages of preparation. This list gives some idea of the wide field we have to cover—direct evangelism, helpful and clean fiction, heroic example, the glories of nature—nothing that tends to build character and open fresh vistas of aspiration is outside the scope of our ministry to these little ones.

Now what does this wide scope mean? Primarily, that as we are the only people trying to meet this particular need, we have everything to do. Since our field is practically boundless, our need of help is practically boundless too. Surely those who had faith enough to launch this venture in aid of the unfed children will have faith enough to support it through, not only with money but with prayer?

MARGARET T. MONRO.

We are anxious to bring out the "Child's Life of Christ" as early as possible, as we are convinced that it will meet a real need. But the cost of publication will be £110, plus the cost of illustrations, and the total sum is greater than the funds at our disposal at present. We shall have to lay the project by for a time, unless some friends will enable us to put this book into the hands of the children without further delay.

M. T. M.

Palestine—Looking Back on 1921.



T the close of another year the tendency is to consider what has taken place during the months that are gone in connection with our colportage work.

The year has been one of uncertainties, and for some of our colporteurs danger, for the unrest amongst the Palestinians, and their acute hatred of the Jews, have both combined to make it dangerous and difficult for the men to go far from their centres; however, when the figures come to be made up at the end of the year, there is every reason to believe that they will give much cause for praise and thanksgiving. The anti-Jewish riots which occurred several times in Jaffa nearly cost our colporteur his life, he being a Hebrew Christian. One day as he was walking the street he was suddenly surrounded by a hostile mob, and but for the timely intervention of a Moslem, who knew him well, and who told the mob that he belonged to the English Mission, Samuel might have been killed. Another time, when selling books in one of the Jewish colonies in his district, he was badly set upon by the Jews, severely kicked and damaged to such an extent as to necessitate his staying in bed for several days. In spite of this treatment he has returned several times to the same colony, with increasing sales on every visit. Recently he made a trial visit to Gaza, one of the fanatical towns in southern Palestine; here his sales were very good considering it was his first visit; and although he did not tell us on his return of having received any bad treatment, we heard later, through a Government official, that but for his timely intervention Samuel might have been killed by some of the fanatical Moslems, who took exception to some of the literature that he was selling, and which dealt especially with their religion. Samuel counts it all joy to suffer for his Master, and his being a Hebrew Christian exposes him to unusual hatred and danger, both from Moslem and Jew alike. He should be well remembered in the prayers of the readers as he goes about his daily tasks of witnessing, selling and enduring.

The Haifa colporteur has been much in the villages during the past year, also in several of the principal Jewish colonies of Galilee; in these latter he has been very well received, and, being able to talk with the Jews in their own language, has had ample opportunity of speaking the truth about the Messiah. Frequently opposition has come from the Rabbis of the community, but this has been overcome by native diplomacy and fearless quoting of the Word, so that the opposers have nearly always become favourably inclined. Within the Haifa district there are several camps of Jewish immigrants, mostly from Poland and Russia; these are mostly young people, very ignorant of all that pertains to their religion, and absolutely at sea about the teaching and records of the Old Testament. Many visits have been paid to these, and it is pleasing to report that many of these new-comers are eager to buy and read the New as well as the Old Testament, our colporteur frequently not having enough to meet the demand, as he cannot carry an unlimited supply.

Not only does he deal with the Hebrew communities, but also with small groups of natives, as he comes across them

whilst going from place to place. For instance, one day he saw a group of women resting during the heat of the day under a large tree, he turned aside to greet them, and soon engaged them in conversation. He talked to them about sin and its punishment and its remedy; the women listened eagerly to what he had to say, and as he was leaving them one was heard to say, "In future I shall not put any water in the milk as I have been doing in the past." Thus, in one way and another, the message is given and the good seed scattered, the results of which will never be known in this life.

The men working the Nablous and Nazareth districts are simple, earnest plodders; in their districts are many small villages, nearly all Moslem, ignorant, illiterate, and in many cases fanatical, but being well known gives them an entrance amongst such people. Their sales, according to financial returns, do not appear to be much, because they are made up mostly of the cheap and small booklets and tracts, of which it takes many to total up £1. If however the people do not buy the books because they cannot read, the opportunity is always open for the personal word and simple address, and we are fortunate in having two men in these difficult districts who are "not ashamed of the Gospel of Christ." It has been rather surprising to find that where high-priced books have been sold, they have been of such a nature as were forbidden during the Turkish days, being of a controversial character.

Muallim Ibrahim, our Jerusalem colporteur, may be seen at all hours of the day in the streets or markets of the city with a goodly bundle of books in his hands and on his back, but he does not neglect the villages within a radius of fifteen miles, although he gets more curses than sales in some of them. In spite of being a Gentile he has good success with the Jews, and in a very quiet way disposes of a goodly number of Hebrew Scriptures. He has paid two visits to Hebron, with encouraging results, and as he gets better known, and his purpose in visiting that old-time town better understood, his sales will be larger and his visits more acceptable. Recently, whilst in the Jerusalem market, he was called aside by a Moslem, who asked to be allowed to look through his books. After examining them carefully, he returned them with harsh and bitter sayings about them; later on in the day Ibrahim was passing his shop, when he called him again, and, out of curiosity to know what the books contained, bought forty-nine of them.

In November we were able to send a goodly consignment of N.M.P. Arabic literature to Damascus, to be distributed and sold by the Danish Mission there; we trust this is only the beginning of greater things, and we would ask the prayers of the readers that God's blessing may follow this first consignment of books that has gone into Syria's capital and one of the strongholds of Islam in the Orient.

A small section of the Trans-Jordanian was visited by the Nablous colporteur, but owing to the unsettled state of the country he was not able to cover as much ground as was anticipated. After the rainy season I shall hope myself, with one of our men, to go into Gilead, Moab and Edom, taking books with us; for this journey at least £25 will be needed in addition to current expenses. Perhaps some reader would count it a privilege to pay

for this first journey East of the Jordan. If so, please send your gift to the Secretary in Tunbridge Wells.

"Pictures that Teach," both Old and New Testament subjects, are to be seen in the homes and shops of the people in all places wherever our men have gone, being cheap and attractive they are readily bought, and wherever introduced make an excellent opportunity for a talk on the subject they represent. The change that has come over the Moslems of Palestine as regards their dislike of pictures is remarkable; whereas formerly they would hardly look at a picture, now they buy them eagerly.

Thus, by means of the Scriptures, books, tracts, pictures and the spoken word the Gospel is finding its way through the colporteurs into many of the untouched places of Palestine. As we go into the New Year we would ask that faith may be increased for larger sales, more open doors, and constant co-operation on the part of those in the Home-land by prayer, interest, giving, and, if necessary, sacrifice.

Jerusalem.

A. FORDER.

Old Age Sight Seeing in Palestine.



EW people in the home-land realise what confined lives the women of Palestine live, and how limited their outlook, very few of them going beyond the limits of their own town or village, hence their ignorance of outside things, places and affairs, as is illustrated by the following :—

When our washerwoman, who is over sixty years of age, heard we were going to Jaffa, she begged us to take her with us as far as Ramleh to see her son, who is living there, and about whom she has not heard for a long time. She was very unhappy about him, as people had told her he was earning good wages but he never sent her anything, although during the war she had sold lots of her things to keep his wife and two little ones from starving when he was taken as a soldier.

We had heard from her previously that she had never been out of Jerusalem, never ridden on a donkey or in a carriage, so we told her we were going down in a motor, and she might be frightened. She replied that she would feel safe with us, and would sit on the bottom of the car so that she did not see anything to alarm her. However, when we started we put her between us, and she was most interested in all she saw. It was a lovely day, and we had a good driver, who was careful, but even then the poor old soul was very scared when we went round some of the hairpin bends, and clung to us saying she was sure the car would go over. The things that seemed to impress her most were the hills, as we wound in and out amongst them, the gardens, which even then were looking green, although we had had no rain; and then the fine view of the Plain of Sharon as the road emerges from the hills, with the sea in the distance. We left her quite close to her son's house.

On our return we asked her what she thought of Ramleh, and she was most emphatic in declaring that there was no place like Jerusalem. The people of Ramleh are more of the peasant

class, and dress like them, their houses also are simpler and not so clean, and the town being built on sandy soil, most of the women go about bare-footed, all of which rather disgusted our companion, who felt she was out doing the grand.

Having safely accomplished the first part of her journey, her son took her into Jaffa in a carriage, so that she might have her first view of the sea. We asked her what she thought of it, and her reply was that she would not go near, as she was too scared, but it looked to her white and blue, like the blue water in which she rinses the clothes. When asked why she did not go into it to see what it was like, she replied, "As if I should like to go into such dirty water, it must be very dirty with all those dirty people in it." She came back to Jerusalem by train, but was very decided that the automobile was the best, as the train jerked so. She was very proud of the fact that she had been for the first time in an automobile, carriage and train, and had not felt at all giddy.

The trip did her a lot of good mentally, for she ceased to worry about her son not sending her any money, as she saw that the reports she had heard about him were not true, but that he was very poor, and only just earning enough to keep himself and his four children. He wanted her to stay with him longer, but she refused, as she knew we were expecting her the next week, and she would not disappoint us. When I was going to pay her the next time she worked here she flatly refused to take any money at first, saying we had done her a kindness, and not asked her to pay for her seat in the car, could not she do something for us without payment.

It was most refreshing and encouraging to find someone really grateful enough to want to do without what was sorely needed in return for a kindness done, for since the war the people have tasted money more than ever, and it seems to be their one aim in life to get together as much as possible. One gets sad disappointments, even with those who profess to know better. As this simple, faithful woman, on account of her age and weakness, is only able to earn about 4/- or 5/- per week, it meant a real sacrifice to be willing to give up two days' wages.

As she has ventured to leave her native city in her old age, we shall hope to take Mrs. Umm Mitry (Mother of Mitry) in the car to Bethlehem one day, so that before she gets too infirm she may see the birthplace of our Lord, which, though only five miles away, she has never yet seen.

Jerusalem,

A. M. FORDER.

December, 1921.

The Nile Valley Campaign.



THE campaign for the rapid evangelisation of every village in Egypt, to which some of us have been looking forward for so long, is now fairly launched. We have been conscious at every step that God's people have prepared the way for us by their intercessions, and it is a privilege to be able to tell a little of how He has been at work for us.

In the preparatory work, the responsibility for which fell entirely upon our friends the Rev. W. L. and Mrs. McClenahan, the outstanding feature was perhaps the acquisition of the Houseboat "Columbia." This steamer was used for many years to convey private parties on luxurious trips up the Nile. Latterly, minus its engines, it has provided a home for a number of English officers who were unable to find other quarters. For the Campaign it makes an ideal base, for frequent tugs ply up and down the river, so that when the work is done in one place we do not have to wait long to be towed on to the next.

Our Egypt General Mission has promised as constant a supply of workers month by month as possible, and I found myself appointed as one of the first party, leaving Cairo early in October.

After having worked for a number of years in a small town in Lower Egypt, in a place where there has been no Christian Church since the Moslem conquest, where Moslems have specially hated the Christians ever since the Crusaders massacred the villagers, to be God's witness in the Upper country is a great change. Where in the North we would be driven out of the place, there the Moslem listens always with patience, and often with the greatest interest, while the Love of God manifested in a crucified Saviour is explained to him.

Almost my first experience was a visit to a small village some way out of the town. If it had been ever visited before it must have been very rarely. In the little bazaar the handful of tracts soon disappeared, and I and my companion sat down outside a shop to replenish our stock from our bags. But the crowd gathered round us so quickly, that we gave up tract distribution for the time being, and for twenty minutes or so preached the Gospel right there in the open street, and the men, some fifty or sixty, listened most attentively, the message of the Cross seeming for the moment to have ceased to be an offence.

My first Scripture selling expedition was also a surprise. This is a line of work in which I have had very little experience, and I set out with some hesitation. But it was wonderful how eagerly our Gospels were bought up. At the end of about an hour my stock of forty or so books was exhausted, as was also those of my fellow-workers. As a result, for the next week or two we had constant applications at the boat for Scriptures, or were stopped in the streets by people who had their money in their hand.

Another experience which Mr. Jones, who has worked for twenty-five years in Tangier, said he thought was unique, befell us one day as we were passing down the street. We saw the door into an old-fashioned Islamic school wide open, and the boys, to the number of about fifty, squatting on the ground learning their lessons. We went in and salaamed the school-master. After a little conversation I asked him if I had his permission to tell the boys a story. He gladly agreed, so I launched out and told them about the New Birth. When I had reached the crucial point of how our Lord's life was laid down to bring us new life, in walked two very important-looking sheikhs, and I wondered what to do next, partly on account of the school-master's sake.

who had made a big mistake in allowing an infidel like me to corrupt the boys, and partly on account of the work itself. But I felt that I should not hesitate, so started off once more, after saluting them, and finished all I wanted to say to the boys. We gave the sheikhs some of our literature soon after and took ourselves off. More than an hour later I met the elder of the sheikhs in the bazaars, and he had still got the tracts in his hand, and that evening the school-master turned up at our lantern meeting in the evangelical Church.

The cafés are a good hunting ground, and one morning we raided some of them. The first one was full of men smoking and gambling, and was not exactly a health resort, physically or morally. However, the Lord opened the door for me in a beautiful way after a few minutes, though not before I had to drink coffee out of the dirtiest cup I have even seen. I stood up on a chair, and somehow the wild crowd yielded to the situation. I told them that they had been giving the devil his due all this time and now God wanted His. They remained quietly listening while the message was given. A similar experience awaited us a little further down the road, but at the third café we came right up against opposition, and had to retreat. Two days later I went back to apologise to the café keeper for the dust we had stirred up. He did not seem to mind it much. In that class of café fights seem to be part of the daily programme. I sat down and ordered tea, and, while waiting for it, took out my book and began to read to the man sitting with me at the table. Soon all the rest gathered round, and we made up for the failure of the previous occasion.

In the course of the month we made use of many other means to make Christ known, but it would take up too much time to write or to read even a tithe of what befell us. To me the most novel method was the use of the megaphone. The last Sunday I was in Assuan the night was singularly still, and we had a splendid open-air meeting, our voices being clearly heard very many yards away, and who can tell what this widespread scattering of the seed may bring forth.

This campaign is essentially a sowing of the seed, but there has also been some reaping, for we believe that God is able and ready, in answer to persistent, believing prayer, to bring souls immediately out of the darkness into the light. Night after night, in the Coptic or Protestant Churches, educated men, many of them government officials, were not afraid to walk right up and kneel before the congregation in repentance and faith, and who can tell the secret working of the Spirit of God as He uses some of the thousands of tracts and portions distributed wherever we have gone.

Continue in prayer. Continue instant in prayer. If the Lord has laid upon your heart either this or any other venture of pure evangelistic effort, ask Him to teach you what St. Paul meant when he told the Colossians that there was one of his fellow-workers who was "always labouring fervently," agonising "in prayers" on their behalf.

DOUGLAS D. PORTER.

Mission Boat "Columbia,"

Kagoug, Assuan Province, Egypt,

January 31st, 1922.

Dear Fellow-workers,

We are most grateful to you for your co-operation with us in this bit of work God has given us to do. We shall be sending you soon (D.V.) some extracts taken from our "Log-book," or daily record, kept by the workers on the boat, that you may have a more detailed account of what has been going on these past weeks in what has been by far the most interesting fruitful work we have ever engaged in. In the meantime we may mention a few things for special praise and prayer.

1. The need of workers has been supplied, there having been, except for just a few days, from eight to thirteen on the boat all the time through the nearly four months since we started out. Among them have been eight Egyptian brethren; one of these, a business man, came up from Cairo, 530 miles away, and not only gave ten days of his time to the work, but also contributed to it financially; another was a teacher in Assiut College. For all the fellowship we have had in the work we are deeply grateful to God.

2. We have been cheered by further evidences of coming revival. One Evangelical pastor told us that he had vowed to God that he would not cease asking for revival until He send it; with him is a band of young men united in prayer with him for this end. We were struck by the remarks of some young Egyptian brethren, who were with us recently; they said, "This is properly our work, not yours—we must take it up—we know the language and ways of the people." (They had been with us visiting Moslem villages.) Not so very long ago nearly all were saying that the Moslems would not listen, or if they did they would not believe. May we not now expect that ere long some of these young men will be actually engaging in aggressive work for them?

3. We have been surprised at the kind reception accorded us. We had always understood that conditions for evangelistic work were much more favourable in Upper Egypt than in the Delta, where the influence of the Azhar University is so strong, and where contact with those who are merely nominal Christians has rather prejudiced the people against Christianity; but we were not expecting such great readiness to hear. This continued right through the time of upheaval some weeks ago. We have been going on without a break into these villages, some of which are far distant from the railway and the river, and in very few of which there is to be found even a Christian in name, and preaching the Gospel, including the truths ordinarily so distasteful, with *perfect freedom*. We meet with many now who have heard in advance of our mission, and who know what our business is, who yet ask us, and even urge us, to tell them about the "Word of our Lord, and how to be saved from sin." In spite of the opposition we have met with here and there, very many have professed to believe the message and to be saved, and it now looks as if there might be a "mass movement" in some of these places, should our Lord tarry.

4. Our hearts have been greatly cheered by the gifts that have come to us from time to time to help in the expenses of the campaign, as need has arisen. Some of the gifts have been from Egyptian brethren in places which we have visited, moderate sums from people earning small salaries, and particularly precious to us as an evidence of their desire to have a part in the work of giving the Word of God to their Moslem neighbours. Among other contributions that have touched our hearts was one of three pounds, sent from the Belgian Congo by a young missionary who passed through Cairo last year on her way out, with but a very scanty outfit, and expecting to be married soon.

The immensity of the task of the evangelization of the Nile Valley grows on us. We have visited scores and scores of villages hitherto absolutely untouched by any Gospel agency whatever. We are now but forty or forty-five miles from our starting-point, our progress having been seemingly slow because of the vast number of villages and hamlets we have had to reach. Some of these are far distant from our anchorage and entail long walks. At our present rate of progress it would take between seven and eight years to reach Cairo, even if the rest of the valley were narrow like this (which it is not) and the villages comparatively accessible from the river. Beyond Cairo lies an equally large population. The average population of the area we have travelled over each month since we set out has been about 25,000. If we were to continue at this rate, it would take about *fifty years* to cover the whole country.

We need scarcely say that while we are most thankful for this privilege of carrying so glorious a message, and rejoice over the souls that, as we believe, have found eternal life through the Word we and others have given out, the only hope for the speedy evangelization of the land lies in the revival of the Egyptian Christians, who would quickly do the work.

In view of these facts let us continue in prayer for revival.

Please pray also for those who have received and believed the Word, but who are needing further teaching.

It is hard to leave them and pass on, but with so many others waiting elsewhere for the message we cannot linger. We can but commit them to God and to the word of His grace, which is able to build them up. It may be that He will bring them into touch with those that will be able to help them.

Yours in His fellowship,

W. L. & T. E. McCLENAHAN.

Permanent address : Maadi.

LETTER FROM MISS MURDOCH.

Egypt General Mission,

Girls' School,

Ismailia,

January.

It has been my privilege to be one of the first party of missionaries on the Nile Evangelistic Tour. Mr. and Mrs. McClenahan are desirous of reaching every town and village along the

Nile, and, as far as possible, visit every home. This may not seem a great task to those living at home, but as we travelled up to Assouan by train and saw village after village close to the Nile and others far back amongst the rocks, we felt more and more cast upon God, Whose commands are His enablings, and our earnest prayer was that He would open the door for us into dark Moslem homes and hearts.

We reached Assouan on 8th October, and joined Mr. and Mrs. McClenahan on the house boat. God set His seal on the work from the commencement. On the first Sunday, when Miss Langford and I went out visiting, trusting God for guidance, we saw a woman sitting on her doorstep, and on greeting her we received a very warm welcome. After our message was given we discovered she had a very sore finger, and we promised to come next day and dress it. So day after day we visited Z—, seeking to lead her into the light, and our hearts were very full as we watched the Spirit's work in her heart. One day she said, "I do love Jesus and I do trust Him," and her shining face added witness to her confession. Oh, the joy of knowing that this dear woman had received the Light! We continued dressing the finger, and day by day the glorious message of redeeming love was preached, and Z—'s heart opened up like a flower to the sunshine. Soon we found that Z— was visiting her Moslem and Coptic neighbours and telling them the Gospel message, quite on her own account, we had not asked her to do it; but I think Jesus must have put it into her heart—and so she witnessed to her new found Saviour. The Coptic women said, "Oh, but that is our teaching." Z— replied, "I don't know what your teaching is, you never told me; but the ladies have taught me this." Z— also gathered her friends into her home, so that they too might hear the Gospel, and in this way we were able to reach many more women than we could otherwise have done.

Now you may say, how beautiful; but please don't forget to pray very much for Z—, as the enemy of souls will do his best to snatch away the seed sown, so we do want to surround this dear woman with that invisible veil which can only be woven by much prayer.

Prayer was wonderfully answered, in that there was little or no opposition, and as we went from house to house the women begged us to come and tell them.

One other case I should like to tell you about was that of a Coptic woman and her daughter. We visited them, and they were so grateful for the message given. They were both Christians, but not entering in to the joy of the Lord, and so we organized several meetings in their house, where their friends gathered: we had some very blessed times. God met with them and blessed them. The mother, on several occasions, took us to Moslem and Coptic homes she knew, and herself helped to give the message of the Gospel. Do pray for these two women that they may be so filled with His love that they may go out into the homes of the people telling them of the Saviour.

We visited the Berber tribes on the outskirts of Assouan, and they too were most receptive. Many had never before heard the Gospel. Our last talk was with two Berberine women, who

simply drank in the message, asking us to sing the choruses again and again, and repeating texts of Scripture until they really knew them. And then they said, "When will you come and visit us again?" We said, "We are going away to-morrow." "And won't you ever come again?" And we had to tell them our homes were far away, and we couldn't visit them again. Friends at home, can you realize what it meant to us to have these women begging us to stay, and we had to leave the next day, only having had one opportunity of telling them the good news which means so much to us? Do you care that these women's lives are full of sorrow, with no one to help them? I can hear you saying, "Of course we care." Yes, but caring for these souls won't save them! It cost God Calvary to save us! Perhaps God is calling some of you to have a glorious share in this work? Think what it will mean when you see the Master if you refuse to answer His call. Don't be turned aside, but get alone with the Master, and listen to what He has to say.

"Thou Who alone doest wondrous things, work on."

Yours in His happy service,

ELLA MURDOCH.

Principles of Comity.

THE existence of this Egypt Inter-Mission Conference is evidence in itself that comity in missionary work is earnestly desired. My paper is designed to open discussion of the principles on which a policy of real co-operation may be built.

I have endeavoured to recognise the fact that this Inter-Mission Council represents the various missions in Egypt, not individual missionaries; and that the comity we are to consider is that of corporate bodies whose individual members are loyal to the policy of their respective groups.

The need for comity and co-operation was focussed and emphasised by the studies of Commission VIII. of the Edinburgh Conference. It would be well if every missionary in Egypt would re-read its report and refresh his mind as to the actual lack of co-ordination of Christian forces which existed thirteen years ago, when those studies began; then to read the paper presented by the Chairman of the Edinburgh Conference, Dr. Mott, at the first meeting of the International Missionary Committee—The Child of Edinburgh—at Lake Mohonk, in America, on October 1st last. Dr. Mott states in that paper, "happily on virtually every mission field to-day it is the exception where missionary agencies do not observe, in letter and in spirit, the rules of comity wrought out through generations of experience oftentimes painful and discouraging." That record of solid achievement along lines of effective co-operation, in many fields and under extremely complicated conditions, is ample basis for faith that we in Egypt can greatly increase the power of the Church's witness to Christ through a well-considered and loyally accepted policy of co-operation and comity.

Such a policy must put first things first. The great objective of missions must be constantly kept in mind and dominate all

detailed plans. That objective I take to be to so establish the Church of Jesus Christ in Egypt that it may effectively apply His principles to all the life of the land, individual habits, social customs, economic motive and organisation, and corporate political action, both internal and international.

To this end all the facts involved must be taken into account. It is essential that we visualise the magnitude of the task, and have accurate knowledge of the forces, traditions, and aspirations that oppose, and likewise that favour, this enterprise. Hence the need for periodical thoroughgoing surveys.

The value of time in the life of men, the suffering and misery which every day and year bring to men without Christ, and the pressure upon us of their need, must have great weight in any adequate plans.

Then there are times when a given effort will produce far greater, more enduring, and deeper results than a similar effort made at other periods. Such a time we are facing to-day. "Our times are in His hands"—are our hands in His times as they should be? Those who have read Benjamin Kidd's thought-provoking book, "The Science of Power," will recall his astounding assertion that it is possible to change any fundamental trait of a nation in a very short time—twenty years, he suggests—by application of our knowledge of mental and social processes of individuals and groups. He cites Germany as an example of a great people whose character was deliberately changed within a generation. Can we plan for anything less complete than they planned, whose aims we believe to have been thoroughly un-Christian?

All the possible resources of personnel, individual and organised, must be taken into account, and so related to the whole task as to promise the highest effectiveness. It is possible that the greatest unrelated resource will be found in the Christian communities in Egypt not identified with this Conference. The Edinburgh Report contains these searching words (Volume VIII., pp. 6-7):—

"The unprecedented character of the present opportunity, and the possibility that doors now open may before long be closed, make *method* a consideration of supreme importance. In such cases waste of time and energy, over-lapping of effort, and misdirected activity become not merely foolish but criminal. It is the bounden duty of all who have at heart the advancement of the Kingdom of Christ—of individual workers and of societies alike—to re-consider their aims, their plans, and their methods in the light of the common need. No matter what it may cost, such action is demanded by the importance and gravity of the issues that are at stake.

"When the attempt is made to take this broad view of the relation of Christianity to the non-Christian world, it is seen that the Church is facing its tremendous task with scattered forces and divided ranks. Regarded merely from the standpoint of efficiency, the methods by which the work is at present being carried on must be viewed with grave concern. . . . But while (these) advantages resulting from the multiplicity of the missionary forces ought not to be forgotten, it must be clearly recognised that serious evils have also resulted from it in the past, and that these can only be reduced to a minimum by wise statesmanship and the spread of the spirit of unity. . . . The fact remains that the Christian forces are confronting their gigantic task without concerted policy, without adequate combination and without sufficient generalship. The work is a campaign of allies; and yet many of the allies are ignorant of what the others are doing. Over-lapping and competition are to be found in certain districts in the mission field, while other vast territories remain practically untouched."

This was written eleven years ago. Is it true to-day in Egypt?

The need for a board of strategy, whose studies and findings would command adherence by virtue of their intrinsic value becomes urgent before such a task as ours. Such a function could be fulfilled by the Standing Committee of this Conference as time goes on.

Vitalising, impelling, combining all plans and efforts must be that spirit of loyal recognition, not only of the Lordship of Christ, but of the diversity of His gifts to men. Can we work side by side with those organisations whose polity is different than our own, whose views of the Church and the way ordained for salvation it is so difficult for us to appreciate?

Also, can they work with us? In the past we have too often answered "No," too often claimed exclusive privileges of revelation, denied the spiritual perception or loyalty of sincere men who believed they followed the spirit of Jesus Christ, and whose lives testified to His likeness, and deliberately planned to invade their fields, draw away their adherents, and overthrow their work, without conference, without apology, and with only a calm and silent assumption that, "having more grace than they," as one once naively explained to me, it is plain duty to thus disregard common courtesy and the demands of Christian brotherhood in the interest of their salvation. Surely that day has gone. Our pride has been humbled. At last we admit that we may not understand all the mind of God, and that other men may have been able to grasp some of His thoughts before us. We are earnestly reaching out for that unity for which Jesus prayed, and which we believe to be one great object of His continued intercession.

We are coming to realise that each and every man, every ecclesiastical group, every nation, every race, may and indeed must make its distinctive contribution to the great Church universal, the ultimate form of which is in His hands alone. Therefore we are to learn how to appreciate those people and those ways that are different from our people and our ways. We must dare to trust men even before we fully understand and approve them. We will hold fast to our conviction until adequate reasons demand change. We will also look for and respect similar loyalty to conviction in others. Meantime, we will not wait for comity to find us, but we will seek it day and night. I quote again from the Edinburgh Report (Volume VIII., pp. 142):—

"CO-OPERATION A MORAL PROBLEM."

"Whether we have regard to the union and federation of Native Churches, or to the reaching of agreements between different Missions, or to the working of schemes of co-operative effort, we believe that the real problem to be faced is a moral one. Schemes of co-operation sometimes break down, because the basis on which they are attempted is an impossible one; but more often the failure lies in ourselves. If the movement towards unity in the mission field is to gather strength and volume, the supreme need is not for schemes of union, but, as has been well said, for apostles of unity. Men are needed with sufficient largeness of mind and breadth of sympathy to understand the point of view of those with whom they co-operate. Most of all, men are needed who have seen, and who can lead others to see, the vision of unity; men who know that love is the fulfilling of the law, and who have a living faith that God is able to do exceeding abundantly above all that we ask or think. We cannot too often remind ourselves that no large progress either in the unity of the Church

or in co-operative effort can be made with our present spiritual conception and capacity. The true path does not lie in treating our differences as unimportant, and impatiently brushing them aside as unworthy hindrances, but in finding through patient self-discipline a higher point of view which transcends them and in which they are reconciled. On the intellectual side this is a task that calls for strength and perseverance; and on the moral side we need the power of a mighty love, which, by the clearness of its perception and the flow of its energy, illuminates and transforms the situation and makes all things new."

Our faith rests in the power of that mighty love to give men one mind to-day as in days of old. We have the right to expect Him to do this, because we cannot do it for ourselves, and because it is certainly in harmony with His will. What prayer of Jesus Christ was more typical of His revelation of God than that which cried, "that all may be one as we are One."

Passing now to principles of action, it may be suggested that the Inter-Mission Standing Committee might appoint a Sub-Committee on Comity which would co-opt members of different missions to:—

- (a) Study and report fully on the situation in Egypt as regards relationships of men and of missions and other Christian agencies, as to over-lapping, standards of membership in the Church, Church discipline, and other conflicting questions.
- (b) To suggest modifications of these relationships to the respective missions where desirable in the interest of efficiency.
- (c) Take initiative in bringing together those missions which cannot agree.
- (d) Act as arbitrator in questions of comity when requested by a mission or missions and other Christian agencies.

This sub-committee would be without legal power. Its influence would grow through its increasing knowledge of the field and the personnel of all missions, and its experience in dealing with comity questions where the Spirit of God had control and wrought decisions through the minds of men. It would thus encourage mutual confidence, frankness, and courtesy. It might well become a mighty factor in drawing us all together in Christian fellowship.

Nothing promotes mutual understanding like comradeship in enterprises which make heavy demands upon time, patience and practice of prayer. It may be useful therefore to close this paper with an enumeration of some phases of work in various fields in which missions are actually bearing one another's burdens in close fellowship and co-operation. Some of these activities are already found among us; others will undoubtedly develop in Egypt as time goes on.

(1) In united representation to Government on such questions as the status of missionaries and converts, property rights, observance of the Sabbath, and great moral questions like temperance, regulated vice, opium traffic, vicious literature and cinemas, etc.

(2) United representations to the International Missionary Committee, and to the Foreign Mission Conference in Great Britain and the United States.

- (3) Organising relief work in great emergencies.
- (4) Carrying on the work of German missions.
- (5) United campaigns for attacking the great moral evils of the day.
- (6) Special efforts to reach particular classes, such as students, industrial workers, government officials.
- (7) United evangelistic campaigns.
- (8) United intercession.
- (9) Committees for planning advance programmes in new fields, or to deal with questions of relationships to the Eastern Churches.
- (10) Agreements to demark fields or communities to be served.
- (11) Surveys.
- (12) Conferences for spiritual enlightenment and the promotion of Christian fellowship.
- (13) Providing missionary libraries.
- (14) Language schools and centres for the study of oriental customs and religions.
- (15) Schools for missionary children.
- (16) Summer resorts for recreation, fellowship, conference and vacation. One may well believe that the close co-operation of missions in South India with the wonderful movement for unity now emerging in the Church, has in no small measure grown out of the intimate and repeated contacts of missionaries of all nationalities and societies in the hill stations at Kodaikanal and Conoor.
- (17) Bible translation and distribution.
- (18) Creating distinctive Christian literature for various classes.
- (19) Union training schools for teachers.
- (20) Union theological seminaries and Bible schools.
- (21) Union efforts to develop the recreational life of students in mission schools through the training of teachers in physical education.
- (22) Union schools and colleges.
- (23) Publicity bureaux and the publication of Union missionary directories.
- (24) Sunday schools and young people's societies within the Church, and through independent but inter-denominational societies like the Y.M.C.A. and Y.W.C.A.
- (25) Laymens' movements and missionary education propaganda.

It is evident that a great deal of real co-operation exists. Each successful effort makes further advances easier. Would it not be a useful guiding principle for this Council, therefore, to deliberately map out definite advances in co-operative effort which can be carried through with enthusiasm? This would develop through constant use our capacities for team work, and enlarge our perception of its possibilities in the stupendous, impossible task before us, that of winning the allegiance of all Egyptians to our Saviour and Lord, Jesus Christ. *We* are the problem. We will not, cannot unite. But let us claim God's promise to His chosen people, "I will give them one heart and one way"

(Jer. xxxii. 39). Let us respond to His challenge, "Call unto Me and I will answer thee, and will show thee great things and difficult which thou knowest not" (Jer. xxxiii. 3).

WILBERT B. SMITH.

Promotion of Intercession—the Place for Unity.

By MISS S. J. GARLAND.

(Copied from "The Chinese Recorder," August, 1921 number, by permission.)

"With one heart and one mind striving together for the furtherance of the Gospel."

THE spokes of a wheel are furthest apart when they are furthest from the centre. They touch each other when they touch the hub of the wheel. Steel filings may be scattered far apart on a workman's table. A sufficiently strong magnet will draw them close to itself and to each other. A brood of chicks run in all directions, forming into little groups, only to break up and scatter hither and thither. Gathered under the wings of the mother they find safety and close fellowship. Even so, those who are close to Christ are ever close to each other.

But things and people may be close together without being united. A surgeon wants to unite two surfaces. He places them close together, but he cannot *make* them unite. The power of life alone can do that. One thing more, however, he can and does do. The open secret of the success of modern surgery lies in the care taken to remove every last speck of impurity before the two surfaces are brought together. The least atom of impurity will prevent union in the physiological realm.

Can spiritual union be secured at a less cost? If we know ourselves and see our hearts in the light of the eyes that "are as a flame of fire," is there one of us who will not discover enough to account for lack of unity, without looking outside the walls of his own heart?

Shall we not pray earnestly and unitedly that our God Who is a consuming fire will deal with all that hinders the unity He so longs to see, the unity that is vital, a thing of life and of growth, thrilled through and through with heart to heart fellowship. The unity that will convince the world of the truth and power of the Gospel? "Create in *me* a clean heart, O God, and renew a right spirit within *me*."

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.
1921.	No.					1921.	No.					1921.	No.				
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"BLESSED BE EGYPT."

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" "	11034	2	10	0
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" "	11038	3	0	0
" "	11039	1	8	10
" "	11040	1	5	0
" "	11041	1	11	6
" "	11042	10	0	0
" "	11043 Special	29	9	9
" "	11044 {11 Paym't Borden Legacy	2	6	6
" "	11045	5	0	0
" "	11046	1	0	0
" "	11047	1	0	0
" "	11048	10	0	0
" "	11049	6	0	0
" "	11050 Special	5	0	0
" "	11051 {Special	3	15	0
" "	11052	1	3	6
" "	11053	1	5	0
" "	11054	1	0	0
" "	11055	5	0	0
" "	11056	4	0	0
" "	11057	1	0	0
" "	11058	2	6	6
" "	11059	5	0	0
" "	11060	10	0	0
" "	11061	6	2	0
" "	11062	10	0	0
" "	11063	5	0	0
1922.				
Jan. 2.	11064	2	6	6
" "	11065	1	0	0
" "	11066	1	0	0
" "	11067	3	2	6
" "	11068	3	5	0
" "	11069	1	0	0
" "	11070	1	2	6
" "	11071	5	0	0
" "	11072	2	6	6
" "	11073	10	0	0
" "	11074	5	0	0
" "	11075	10	0	0
" "	11076	10	0	0
" "	11077	1	0	0
" "	11078	1	2	6
" "	11079	7	4	4
" "	11080 Bk. Interest	4	0	0
" "	11081	5	0	0
" "	11082	1	1	0
" "	11083	3	0	0
" "	11084	5	0	0
" "	11085	2	0	0
" "	11086	2	13	8
" "	11087	2	6	6
" "	11088	5	0	0
" "	11089	5	0	0
" "	11090	5	0	0
" "	11091	5	0	0
" "	11092	5	5	0
" "	11093	5	0	0
" "	11094	5	3	0
" "	11095	5	0	0
" "	11096	2	6	6
" "	11097	2	6	6
" "	11098	1	0	0
" "	11099 Special	2	2	6
" "	11100	2	6	6
" "	11101	2	6	6
" "	11102	2	12	0
" "	11103	4	3	0
" "	11104	2	6	6
" "	11105	2	6	6
" "	11106	2	6	6
" "	11107	2	6	6
" "	11108	2	6	6
" "	11109	2	6	6
" "	11110	4	16	0

Date. 1922.	Receipt No.	£	s.	d.
Jan. 12.	11111	14	0	0
" "	11112	8	18	7
" "	11113	2	2	6
" "	11114	10	0	0
" "	11115 Special	1	1	0
" "	11116	2	6	6
" "	11117	4	6	6
" "	11118	5	0	0
" "	11119	3	0	0
" "	11120	10	0	0
" "	11121	1	2	6
" "	11122	5	0	0
" "	11123	2	2	6
" "	11124	2	0	0
" "	11125	1	7	6
" "	11126	11	10	4
" "	11127	6	4	0
" "	11128	5	0	0
" "	11129	5	0	0
" "	11130	5	0	0
" "	11131	5	0	0
" "	11132	5	0	0
" "	11133	5	0	0
" "	11134	1	3	6
" "	11135	1	2	6
" "	11136	4	0	0
" "	11137	2	6	6
" "	11138	2	0	0
" "	11139	2	6	6
" "	11140	6	8	0
" "	11141	2	6	6
" "	11142	17	6	6
" "	11143	8	4	0
" "	11144	5	2	0
" "	11145 {Special	10	0	0
" "	11146	12	10	5
" "	11147	5	0	0
" "	11148	12	6	6
" "	11149	2	6	6
" "	11150	2	6	6
" "	11151	5	0	0
" "	11152	10	0	0
" "	11153	4	6	6
" "	11154	10	2	6
" "	11155	10	0	0
" "	11156 Special	353	7	2
" "	11157	235	11	5
" "	11158	1	10	0
" "	11159	2	0	0
" "	11160	5	6	6
" "	11161	5	0	0
" "	11162	5	0	0
" "	11163	2	6	6
" "	11164	3	10	0
" "	11165	12	6	6
" "	11166 Scotland	5	0	0
" "	11167	15	0	0
" "	11168	7	6	6
" "	11169	3	6	6
" "	11170	1	2	6
" "	11171	1	2	6
" "	11172	2	6	6
" "	11173	3	0	0
" "	11174	1	0	0
" "	11175	1	0	0
" "	11176	2	11	0
" "	11177	10	0	0
" "	11178	5	6	6
" "	11179	2	5	11
" "	11180	2	6	6
" "	11181	1	3	0
" "	11182	1	0	0
" "	11183	10	0	0
" "	11184	5	6	6
" "	11185	2	6	6
" "	11186	5	0	0
" "	11187	2	6	6
" "	11188	2	6	6
" "	11189	2	6	6
" "	11190	12	0	0
" "	11191	8	6	6
" "	11192	2	0	0
" "	11193	10	2	6
" "	11194	5	3	0
" "	11195	5	0	0
" "	11196	5	0	0
" "	11197	2	6	6
" "	11198	10	0	0
" "	11199	1	15	0
" "	11200 {Special	1	15	0

Date. 1922.	Receipt No.	£	s.	d.
Feb. 10.	11201	12	6	6
" "	11202	2	0	0
" "	11203	5	0	0
" "	11204	10	0	0
" "	11205	2	6	6
" "	11206	10	0	0
" "	11207	4	6	6
" "	11208	2	6	6
" "	11209	10	0	0
" "	11210	1	0	0
" "	11211	10	0	0
" "	11212	2	6	6
" "	11213	2	6	6
" "	11214	10	0	0
" "	11215	1	0	0
" "	11216	10	5	0
" "	11217	2	6	6
" "	11218	10	0	0
" "	11219	2	6	6
" "	11220	2	6	6
" "	11221	2	6	6
" "	11222	5	0	0
" "	11223	5	0	0
" "	11224	15	10	0
" "	11225	1	1	0
" "	11226	1	0	0
" "	11227 Special	2	6	6
" "	11228	2	6	6
" "	11229	2	2	0
" "	11230	10	0	0
" "	11231	2	15	0
" "	11232	3	1	8
" "	11233 {Special	10	0	0
" "	11234	2	6	6
" "	11235	10	0	0
" "	11236	2	6	6
" "	11237	2	6	6
" "	11238	2	6	6
" "	11239	8	6	6
" "	11240	3	6	6
" "	11241	4	19	6
" "	Bank Interest	3	10	0
Mar. 1.	11242 Bk. Interest	1	1	0
" "	11243 Scotland	2	0	0
" "	11244	2	0	0
" "	11245 Special	6	0	0
" "	11246	1	0	0
" "	11247	2	2	6
" "	11248	2	2	0
" "	11249	5	0	0
" "	11250	2	6	6
" "	11251	2	6	6
" "	11252	2	6	6
" "	11253	15	15	0
" "	11254	10	0	0
" "	11255	2	6	6
" "	11256	2	6	6
" "	11257	10	0	0
" "	11258	2	6	6
" "	11259	10	0	0
" "	11260	12	6	6
" "	11261	5	0	0
" "	11262	2	10	0
" "	11263	9	13	0
" "	11264	11	0	0
" "	11265	10	0	0
" "	11266	16	3	0
" "	11267	12	6	6
" "	11268 Scotland	2	6	6
" "	11269	1	5	0
" "	11270	2	0	0
" "	11271	2	2	0
" "	11272	2	2	0
" "	11273	1	0	0
" "	11274	8	14	0
" "	11275	10	11	4

General Purposes—				
Amounts already	881	5	5	4
acknowledged	450	1	2	4
As above				
	<u>£1331</u>	<u>6</u>	<u>8</u>	
Special Purposes—				
Amounts already	1774	3	1	4
acknowledged	979	9	9	
As above				
	<u>£2753</u>	<u>12</u>	<u>10</u>	<u>4</u>

I worship Thee, sweet Will of God,
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

I love to kiss each print where Thou
Hast set Thine unseen feet,
I cannot fear Thee, blessed Will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest with Thee.

I have no cares, O blessed Will,
For all my cares are Thine;
I live in triumph, Lord! for Thou
Hast made Thy triumphs mine.

And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness
And gaily waits on Thee.

Man's weakness, waiting upon God,
Its end can never miss,
For men on earth no work can do
More angel like than this.

He always wins who sides with God,
To him no chance is lost;
God's Will is sweetest to him when
It triumphs at his cost.

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet Will.

FABER.



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

"Blessed be Egypt."

VOL. XXII.

JULY, 1922.

No. 90.

Editorial.

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel."—JOSH. xxi. 45.

"Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you."—JOSH. xxiii. 14.

"He hath said, 'I will never leave thee nor forsake thee.' So that we may boldly say, 'The Lord is my helper, and I will not fear what man shall do unto me.'"—HEB. xiii. 5, 6.

We have closed our seventeenth year of work with thanksgiving in our hearts to our faithful Lord.

"We'll praise Him for all that is past,
And trust Him for all that's to come."

It is good to remember the way that He has led us, and to abound in hope for the days to come.

There have been troubles that have given us cause for anxiety, and this led the Committee to ask all our friends to join in prayer for the Nile Mission Press on the 8th June. A little company met in London to pray, and far away in Cairo they gathered together for prayer, and in many parts of the world. We know that it will not be long before we are able to appoint a day for thanksgiving, and we would earnestly seek to continue in prayer until that day comes.

We have asked for a great lift up for the whole work, in England, and in Egypt and Palestine, and throughout the Moslem world. For this we greatly need reinforcements, that the burden may not press too heavily on those who bear it. We have asked for a fellow-worker for Mr. Oliver, and a fellow-worker for Mr. Upson, and we have made special prayer for sufficient help to be sent in, to enable us to roof in the yard between our main building in Cairo and the Printing Works. This will enable the compositors to work apart from the machines. And this again will enable the work to be done more efficiently. We are sending out new machinery, and should be glad to undertake the building during the summer months.

The letter from a worker in the Boat Campaign in Upper Egypt shows us the welcome that has been given to our books there. We are sure that this will not hinder the Colporteurs when the time comes for them to follow in the same steps. They will find a desire to read has been awakened.

Also the news of the sale of Scriptures and books in Palestine is encouraging. In everything we would give thanks, and seek to increase both output and circulation on every side.

B

We have been glad to welcome new workers during the year. Mr. J. E. Byrnell and Mr. R. W. Bone have entered into the spirit of the work in Cairo, and are confident of good success. It is our wish to give them strong support, and to help them carry out all the developments they see advisable.

Miss Monro needs a band of helpers in England specially to take to heart the need of books for the children of the Moslem world.

And most of all we would all seek unitedly the "renewing of the Holy Ghost" for the whole work. May floods of blessing be poured out upon it: upon the Workers, the Books, and the Readers, so that on every hand there may be the pulsing of new life, fresh courage, and faith, and victory.

We have received the sorrowful news of the death of Dr. John Giffen, of the American Mission in Cairo. For some years he was Chairman of the Nile Mission Press Committee, and he has invariably shown us the greatest kindness. We shall miss him much. He was a dear and valued friend and fellow-worker. We send heartfelt sympathy to Mrs. Giffen and his family and Mission.

The Nile Mission Press.

IN presenting their 17th Annual Report the Executive Committee wish to place on record, once again, their heartfelt thanks to Almighty God for enabling them to carry on the work during what has proved to be a year of testing.

Miss Padwick, to whose ability and enthusiastic efforts the Junior Department owes so much, resigned her post in January last, and it is now filled by Miss Margaret Monro.

The strain of the work had for long been telling upon Mr. Howard J. Weaver, the Business Manager, who, since Mr. Bruton left to take up a Government appointment, has been alone, and he also tendered his resignation, leaving us at the end of March.

To fill the gap proved exceedingly difficult, but the offer of Mr. J. E. Byrnell, who has already had experience in India, solved the problem, and he proceeded to Cairo early this year, together with Mr. R. W. Bone, who has taken up the position of Printing Manager.

From the reports received, each Department is as full of work as it can conveniently be. Mr. Upson has gone ahead with Publication work with his accustomed vigour, although he was not very well for part of the year.

To meet the growing needs a larger Printing Press, together with a new supply of type, and also a Stereo Plant, are being sent out to Cairo.

This means that the Machine Room, which is across the Courtyard at the back of the premises, will be too small for all the work, and estimates for roofing over the space between the main building and the Machine Room have been obtained. The cost will be over £1,200. At the time of writing there is no money in hand to meet this cost, which is an urgent necessity.

Mr. Alfred Barkworth has joined the Executive Committee since the last Report was issued.

The Rev. H. E. Philips, D.D., of Cairo, was nominated as one of their representatives to the Publication Committee in Cairo, and has since been filling the position of Hon. Secretary to that Committee.

The Rev. A. Forder and the Colporteurs under his care are still doing excellent work in Palestine.

Both in Egypt and Palestine the Committee have every reason to praise God for the number of books and portions of Scripture which have been scattered during the past year.

There can be no doubt that a new era for Evangelistic work has dawned for Egypt. Especially in the villages the people are keen to have the message.

A new day is coming also, they trust, for Moslem women, as instanced by the fact that the new King has received from the women of Egypt a petition, begging him to use his influence in stamping out the various superstitious practices in the country, such as the ceremony for the magical driving out of spirits from "possessed women."

One of the difficulties of the work during the past year has been the sudden drop in the price of paper in Egypt. Large quantities had been bought during the War, and when the prices dropped, customers naturally looked to the N.M.P. to reduce their prices, and this has meant a considerable loss. The same is true of other stocks in our Bookshops, both in Cairo and Jerusalem.

It has been deemed necessary to close the Jerusalem Bookshop, and to hand back the running of the Printing Press there to the London Jews' Society, to whom their thanks are due for all past co-operation.

The Executive is faced, as other Societies, with a depleted exchequer at the end of the financial year, but their faith is strong that the God Who has never failed them yet will be with them now, and supply all their needs as they do His bidding.

They acknowledge their indebtedness to all who have laboured with them in prayer and those who have ministered to them of their substance. Principally to the Trustees of the Milton Stewart Evangelistic Fund; the Southern Methodist Episcopal Church of the U.S.A.; "Links for Egypt"; and the Church Pastoral Aid Society, for the use of their Committee Room in London. In so doing they do not forget the many friends who have sent the small sums which have cost the givers considerable sacrifice, and whose gifts are precious in the eyes of the Lord.

The appended Reports of the different Departments contain abundant cause for thanksgiving, and are also a call to prayer for yet greater things.

The Moslem lands still wait! Hundreds of souls go down yearly to a Christless grave; "Pray ye therefore the Lord of the harvest," that the Presence of the Holy Spirit may pervade every worker and every book to such an extent that each book may be a "Savour of Life unto Life" to those into whose hands it comes.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

"Light and Shade."

17th Annual Report of the Literary Department of the
Nile Mission Press, 1921-1922.



SEATED upon a projecting crag of Al-Mokattam Hill, above and behind the Citadel, a few weeks ago, we looked down upon the teeming city of Cairo, musing upon the words of our Saviour as He looked upon His own well-beloved city, "If thou hadst known (O that thou hadst known) . . . the time of thy visitation."

Rain had been falling in the Delta, but none had come our way, the only observable sign being the somewhat small "cumulus" clouds which passed rapidly over the city and river. What a distinct contribution they made to the beauty of the scene! Of the hundreds of minarets tapering above the mosques, one would be in shadow, the next in half-tone, and the third in high light; a moment later and the order was reversed, for this cloud had passed over, and the next had barely begun to approach. How like life! And what a blessing to appreciate the beauty of proportionate light and shade, both in Nature and in the Kingdom of Grace.

In 2 Samuel xxiii. 4 we see David, the victorious hero of a hundred fights—yet withal beaten in the fight with self—wistfully yearning for a "morning without clouds." Whether we accept the rendering, "Though my house is not so," or whether we adopt the R.V. one, "Verily my house is not so with God," we know that David said of himself in another place, "Before I was afflicted I went astray." Consequently, his clouds were blessings. So, in our work for God, shadows only serve to set off the high lights.

Looking Back.

The past year has been, at the Nile Mission Press, one of light and shade. Never have we had to "go carefully" more than in this year, with its "aftermath" of war difficulties; yet, on the other hand, never have we sold, and otherwise distributed, so many Arabic books as since the summer of 1921, and never have we spent so much (or come within £500 of the amount) upon new publications. Looking back, one praises God for the alternations of light and shade, and can say that this has been, on the whole, one of "the years of the right hand of the Most High."

Our New Catalogue.

Let us take a glance at the new "Descriptive Guide" which we published last September, after a long delay. The classes of Arabic Publications comprise:—I., Fifty Portionettes (or Extracts from the Word of God; II., "Khutba" Series for Muslims; III. (a), Story Parables; III. (b), Two-colour Parables; IV., The Zwemer Series; V., Special Books for Muslims; VI., Special Books for Jews; VII., For Copts and Syrians, (a) Evangelistic, (b) Sermons, (c) General; VIII., Deepening of Spiritual Life; IX., For Christian Workers; X., Church History Series;

XI., Women's Literature; XII. (a) Gospel Purity; XII. (b) Temperance; XIII., Stories for Youths and Others; XIV., Children's Books; XV., Pictures and Texts; XVI., Mission-Study Series; XVII. (a) Bi-lingual Leaflets, (b) English Translations; XVIII., For Sunday Schools. Altogether, we have over 400 separate Arabic publications. To edit these has kept me busy for the last seventeen years of my life in Egypt.

Now, if any class of the community be not catered for, the matter can be easily adjusted by a short letter to myself, to be discussed at our Publication Committee. Nothing else is needed; to practical men time is precious, for "The Time is Short."

Our Latest.

At the close of this report will be found a list of the publications issued by this department since April, 1921. As a short, chatty article has recently been written upon some of these,* I may pass on to others.

"The Divine Unity of Scripture," by the late Dr. Adolph Saphir, is an old favourite, known to many of our readers; in fact, as recently as September 1st, 1921, "The Christian" made a most appreciative reference to this standard work. It deals with the relationship between the Old and New Testaments, and the relation of the Jew to both, making a strong point of the continuity of revelation and the unity of Scripture, which "cannot be broken." But this book has taken a share of my time for two years past; that being due to the fact that the translator, who made the first draft during my absence on furlough, misunderstood some parts of the original, and even my Arabic literary assistant had blundered in places. On my return we had to go over the whole book, almost *de novo*. Then, when we got half-way, we found that the sum (£100) donated would not suffice, for the book would run to nearly 550 pages; we therefore stopped setting in the larger type and did the remainder in smaller type, that has brought it down to 478 pages. The book is now issued in two styles—thick paper covers at twelve piastres (half-a-crown), and boards at fifteen piastres (three shillings).

"The Illuminated Gospel" is at last ready. My brilliant colleague, Miss Padwick, had much to do with the scheme for producing one Arabic Gospel (for presentation) in a decorative style to please high-class Muslim families. St. John's Gospel was chosen, for its strong testimony to the Deity of our Lord, and Miss Grautoff, of Miss Trotter's Algiers Mission Band, put splendid work into the ornamental borders, headlines, etc. The printed sheets, lithographed in London by the King's Printers, finally arrived in February. But the work was not over then, for the *title-page* had not been provided for, and this is being lithographed for us (locally) by Whitehead and Morris. Then there remains the question of binding in flap-over style, like the Quran. Our men will do this at eight piastres per copy. As the splendid grant of two thousand dollars from the A.C.L.S.M. has all been expended, we must bind a few, and from the proceeds bind a few more, and so on. The selling price (which is also the bare cost) will be thirty piastres. But our Oriental friends

* "Mr. Dry-as-Dust" in *Blessed be Egypt* for April.

will probably consider the red, blue and gold to be well worth the money! And it is well worth while for friends to spend hours praying for these books and tracts, for they go to *over a score of countries, i.e.,* the whole Moslem World.

Al-Bareed-al-Misry.

My wife was, until her strength gave way in 1915, the honorary secretary of the Postal and Telegraph Christian Association, and kept in touch with some of the postmasters and clerks by correspondence. But nine years ago some of the men approached us with a request for an Arabic magazine, and after prayerful consultation, application was made to the Press Bureau of the Ministry of the Interior, and the necessary permission was duly granted. The paper was called "Al-Bareed al-Misry (The Egyptian Mail). For some time we had English and Arabic articles, but on the outbreak of war we had to cut down expenses, and so omitted the English. The magazine was duly issued once in two months. Now that the war is over we have been especially asked to make the magazine a monthly one: that, of course, has involved increasing the price, and in order to overcome that difficulty we have restored the bi-lingual articles, one column being in Arabic, with an English parallel column. Although the magazine is primarily intended for postal, telegraph, telephone and railway officials (all these being under the Egyptian Ministry of Communications), yet it is open to all to assist us by subscribing. And the paper goes to other lands: one energetic worker in *Palestine* has linked on twenty new postal and telephone subscribers in a single town!

Our articles are principally of five sorts—(a) evangelistic, (b) devotional, (c) a short monthly sermon by Dr. Jowett, to be read by men who are at work on Sunday, (d) articles upon the inspiration of the Scripture, and also with reference to the Second Coming of our Lord, and holiness of life in preparation therefor; (e) the principal feature is a series of articles, running for nine or ten months, in English and Arabic upon the Deity of our Lord, or, A Reply to the Modernists.

A strange thing has happened—no sooner had this series of articles commenced in the first number than word came that a Mohammedan of Upper Egypt (a village sheikh) wished to subscribe. We could find nothing in the first number to specially attract his attention other than this strong dogmatic utterance already referred to, entitled "How can we show that Jesus is God." Apparently the fact that we had carried the war into the enemy's camp was the very feature that attracted him; surely that should encourage us to fly our colours at the masthead.

The Gospel Purity Movement.

Mr. Morrison (C.M.S.), the Secretary of the Alliance of Honour, has been greatly helped in developing the work during the past year, and at the end of the year had nearly 1,000 young men, who had pledged themselves, "with the help of Christ, to fight against the world, the flesh, and the devil." My official connection is that of literary adviser to the Alliance of Honour, because there is a very close link in connection with our publishing work. It may interest our readers to know that all the new

pamphlets which the A.H. wished to publish have been brought out by the N.M.P. The A.H., for example, produces the MS. of a new tract, but it has no capital to publish: the N.M.P. provides the capital, lends my time to revise the MS., and publishes the tract, selling the copies, and out of the proceeds reprinting this tract when needed.

During the year, while out visiting my colporteurs, I have given Arabic lectures (containing earnest *Gospel appeals*) at Alexandria, Tanta, Zagazig, Cairo, Fayoum, Beni Suef, Minia, Assiut, Kena and Assuan, thus providing very good copy for new publications.

As to the results obtained, suffice it to say, the impression created among the lads is almost painful. But the point is, we are seeking to enable the people to carry away a mental summary of what has been said, believing that a sermon remembered is better than one forgotten. The young men (particularly students) crowd the meetings. At Kena, a fortnight ago, I spoke more plainly than ever before that there is no hope for any student whatever except by the New Birth, and this can only come through faith in Christ—that is the path of victory. Once upon a time the students would have shouted "Allah Akbar" (the Moslem battle-cry), and would have walked out of the Church in a body. On this occasion nothing of the sort occurred; on the contrary, a Mohammedan student sent up his visiting card with the words written across the corner, "Thank you, thank you."

At Tanta a curious incident occurred. On my second visit there a number of Mohammedan students attended who had not been there before, and apparently had not seen me in the flesh, although they had seen the name of Abdul-Fady upon the publications carried by the colporteurs. One such wrote to me the day after I returned from Tanta, something as follows:—"I thank God for the words which you spoke, but still more for a sight of you. I had no idea that any stranger could speak such words of truth, while as to the vision of your face, my heart leapt for joy when I saw standing before me on that platform none other than a living reproduction of the greatest man of his time—De Valera—the chosen emancipator of oppressed Ireland!!!"

Out in the Field.

A. *The Nile Village Mission.* While in Upper Egypt a fortnight ago it was my privilege to visit the "Columbia," and see the work being done by the noble band of workers under the leadership of Rev. W. L. McClenahan. I have named this movement "Nile Village Mission," firstly, because it is in Upper Egypt where the Nile is the one and only thoroughfare, and where the villages are comparatively near to the Nile bank, because the country is so narrow; and, secondly, because this movement is such a definite attempt to reach all the *villages*, rather than concentrating upon the bigger towns, which is a temptation which comes to all.

We sent up for this boat trip 55,000 tracts and portionettes: these have not all been distributed, that being due to the fact that the workers have not yet quite finished Assuan province, which has less population than any other province of Egypt; in fact, at the present rate of movement, *many* years will be needed

to cover the country. Of course, the way to avoid that will be, firstly, to have more than one band, and, secondly, to start the Delta simultaneously with Upper Egypt, and possibly to use a different method there. Anyhow, a larger band of workers is needed, and the workers will be specially glad to get greater assistance in the matter of house-keeping. To show what this means—on some mornings twelve of us were prepared to go out to the villages, viz., one party of two men to a certain village, with two ladies to visit the women (following the apostolic precedent of two by two). Perhaps at the same time a party of four to villages on the north, and another party of four, or two parties of two, to villages on the east bank. Now, how are these twelve people to be fed? One of the most interesting things was the busy work of preparing picnic lunches (not that this strenuous work is in any sense a "picnic," but merely that we were too far away to come back to lunch on the boat).

On some occasions Morrison (C.M.S.) or Norton (A.M.) would be selling Gospels while I was looking after the colporteurs, and frequently one or the other sold twenty or thirty Arabic Gospels in about an hour, and that not to Christians as such, but to anybody and everybody that we met in the streets. Of course, the whole thing was new to the people, and perhaps that added to our reception. But after every allowance has been made, the fact remains that the people of the Assuan province have given a very cordial reception to Mr. McClenahan and his fellow-workers.

That does not mean that they are satisfied—no good worker is ever satisfied with his own work. They feel that the ones, twos or threes that have professed faith in Christ are not nearly enough, and they are looking for the breath of Revival to come to give life to the dry bones. All the same, one of the indirect results of this movement has been to encourage and stimulate other Christian workers. As to the Christian fellowship on board, one might as well have been at Swanwick or Keswick, for there was Morrison setting the others to sing his new Arabic equivalent to "I am H-A-P-P-Y," and in fact the whole atmosphere was one, that of C.S.S.M., minus the tonic sea-breezes and minus a few other western adjuncts.

B. *Other Work.* There are many "fish to fry" when we are out on a colportage journey, or, in other words, there are many different aspects of the work to engage attention. Firstly, one has to visit the colporteurs and their wives and families, and try to keep *en courant* with the names of all the children of all the rapidly-increasing families. My chief difficulty in that respect is to remember which is Badeea and which is Wadea, though I sometimes please a proud mother by calling her offspring Badeea instead of Wadea, since the first name means "handsome," and Egyptian mothers are like English ones in thinking their own babies quite beyond the average.

Then there were the meetings, for I have already referred to the number of towns in which I gave lectures and Gospel addresses. For example, having been asked to give an address at Luxor, I waited at Kûs, in the colporteur's house, to hear the time of the meeting next day at Luxor. Nothing came. Then I sent a reply-paid wire. Answer came: "No meeting has been

arranged." Hurrah! from the younger members of the colporteur's household. I had not slept in their house for eight years, and they were very greatly impressed with the visitor, and when they found that I must spend the week-end with them there was great exultation. However, there was plenty of work to be done; for immediately after breakfast on the Sunday morning we took donkeys to a spot on the river opposite Nagada. Finding a ferry boat, we crossed, but what a crossing! For a solid half-hour we were being poled across the river, for the Nile is now so exceptionally low that you can feel the bottom anywhere, at least in that district. Arrived at the village, I spoke at the morning service in an evangelical school-room. After a simple lunch at the house of the American Bible Society's colporteur, I was asked to speak again in the afternoon, and immediately on leaving took my congregation with me to the Coptic Church, at which I had been asked to preach again. It was just a simple Gospel address upon overcoming sin through the Death and Risen Life of our Lord.

C. *Sir William Willcocks*. This famous engineer has lately had a wonderful spiritual lift-up, and is now spending his whole time (and also his remaining income) giving the Gospel to the people in colloquial. The first book we printed for him was called "The Sayings and Teachings of Christ": the next he brought out was one containing the summary of the teaching of Sadhu Sundar Singh, who had stayed with him for a night or two at Heluan on his way to Europe; he is now at work upon another one, which gives a summary of the teaching of the Apostles, or, as he calls it, "Their Testimony." He came to see me the day before I started for Upper Egypt, and asked my help in not only getting out some of his books to the poorer people, but also in discussing the style of the books with those to whom I went. While visiting the Coptic Bishops of Beni Suef and Assiut and the Protestant pastors of Assiut and other towns, I found a remarkable interest in Sir William's project, though perhaps the people had reason to be more interested in *him* than in his books! One pastor of a very large Church exclaimed: "You bring the man along here, we want to hear Sir William; Radstock has gone, bring us Willcocks." I think, however, that Sir William Willcocks is fully engaged with his writing. There are difficulties about the colloquial, for some of these in Upper Egypt think that this style is too "Delta"; but after all said and done, it is an exceedingly useful contribution to the cause of Christ. It is a point for discussion now as to whether we should not bring out a few colloquial portionettes to add to our splendid stock of other portionettes.

Our Post-Box.

1. From the missionaries' children's school of the China Inland Mission. (These "nieces" have sent me their savings for years past: very touching to a man who has neither sister nor daughter):—

"Dear Uncle Arthur,—Thank you ever so much for your letter. We were very interested to hear about the posters on which the Sultan's own calligraphist inscribed Arabic texts. We received the receipt also. We are enclosing another small sum,

which I'm afraid won't amount to much at your end, owing to exchange. But, however small it is, we know you will find it useful, in some way, for spreading the Gospel among the Moham-medans. We are having our Christmas holidays just now. There are only fourteen of us girls left at school. The others have gone home to be with their parents during these two months. Most of us are unable to go home, owing to the difficulty of travelling into the interior of China. Robbers and brigands form one difficulty, and distance is another. Some girls would take about six weeks to reach home, so it's hardly worth while going, is it?

Yours affectionately, 'One of the Nieces.' "

2. From Szechuan Province, farthest West, Inland China :—

"The books came to hand two days ago. . . . I have already put some of both into the hands of Mr. M. K., a converted Moslem, who will put them into the hands of such as he knows will read them. I hope soon to make a visit to the mosques and distribute these and other books now in my hands."

3. From Kansu Province, N.W., Inland China :—

"Thank you very much for the extra time you have put in at this to have it vowelled and translated into English. I am sure it will have multifold value as far as China is concerned. This is just what we need."

4. From Honan Province, China :—

"In September I got back home, and found the parcel had already arrived. Since then Mr. Rhodes has sent me some more copies of 'An Historical Fact,' in both Arabic and English. I have sent some to Kansuh, besides a few copies to local friends. . . . This city has seven mosques, and at times Mullahs (priests) come into our bookroom and receive literature."

5. Mr. Weaver reports the following incident from the Brotherhood Waifs' Shelter, Cairo :—

"Mr. Solosy found a few days ago that one of our Moslem Effendis at the Shelter (a carpet weaver) had memorised the whole of the tract, "Do You Pray?" and was using it instead of his set prayers: he asked for 50 copies to teach to the boys in his section. As a result he has also now got a Bible, and is reading it to the boys every morning."

6. In an American magazine, "Serving and Waiting," we found a report by Mr. A. C. Norton, one of our helpers, who distributes our literature in the most depraved quarter of Cairo :—

"One Lord's Day morning, not long ago, a youth approached us on the street and said: 'Aren't you the gentleman who spoke to me about the love of Jesus, and gave me a tract one night near Clot Bey? Well, I read that tract through; I'm reading your Holy Bible now, and I shall never go near that place again.'

"A few days ago I was stopped on the street by a Muslim of maturer years, and almost the same dialogue took place. Knowing where he was employed, I passed the place a day or two later and gave him several choice Scripture leaflets from the Nile Mission Press, which fully explain the sinner's position and the way

of salvation through Christ. I invited him to visit the Nile Mission Press and pray the matter through with one of the experienced native workers."

Praise to God and Thanks to all.

"And what shall I more say? For the time would fail me to tell" of our prayer-helpers who keep us from breaking down or giving up when tired and cross, or weighed down by accounts, statistics, and administration; of the prophets who by faith have subdued kingdoms and obtained promises of coming revival; of our financial supporters, such as the American Christian Literature Society for Moslems, represented by those warm-hearted ladies, Mrs. Montgomery and Mrs. Olcott, whom I look forward to some day meeting in the flesh; and Mr. and Mrs. Blackstone, of the Milton Stewart Fund, to whom we owe so much; of the rapidly-growing band of enthusiastic young writers, both Egyptian and Syrian, from the Evangelical and also the ancient Oriental Churches; or of our old, tried friends, the members of the local committees. Our first local chairman, Dr. John Giffen, to whom we owed so much in the early days, has just passed away to his Eternal Rest at the age of 76.

As to my late colleague, Howard J. Weaver, never did man carry a heavier burden than he has done through the War-years and Post-War years, and I wish him and Miss Padwick (also Miss Collingwood) much of the Master's presence as they take up other work for Him. May they share in the assurance expressed by the beautiful lines of Annie Johnson Flint (sent me by Mrs. Montgomery):—

"His grace is great enough to meet the great things,—
The crashing waves that overwhelm the soul,
The roaring winds that leave us stunned and breathless,
The sudden storm beyond our life's control.
His grace is great enough to meet the small things,—
The little pin-prick troubles that annoy,
The insect worries, buzzing and persistent,
The squeaking wheels that grate upon our joy."

ARTHUR T. UPSON.

Nile Mission Press, Cairo.

NEW ARABIC PUBLICATIONS OF THE YEAR 1921-22 (Classified).

(Most are *Original*, not translations).

I.—Important Books for Moslems and Jews.

- "Illuminated Gospel of St. John," with red, blue and gold illuminations, by Miss Grautoff. 30 piastres.
- "Childhood in the Moslem World," by Dr. Zwemer, with plates supplied by Revells. 5, 7 or 9 piastres. This important publication is new to us, the previous edition having been published by the W.S.S.A.
- "Divine Unity of Scripture," by the late Dr. Adolph Saphir. 12 or 15 piastres.

"Jesus is Coming," by Rev. W. E. Blackstone. This new edition is the result of a revision and condensation. Critics should read this *new* edition. 4 piastres only.

"Roots and Branches," revised by A. T. U., making practically a new book. Paper covers, 2½ piastres.

II.—Series of Biographies.

"Heroes of the Church of God." These have received a strikingly warm welcome from Oriental Christians.

"Athanasius"—or "The Defender of the Faith"; the greatest patriarch of the Coptic Church, and hero of the Nicene Creed. Illustrated. Cloth 10, Boards 8, Paper 6 piastres.

"Chrysostom," or "The Preacher of the Two Cities," *i.e.*, Antioch and Constantinople. Illustrated. Cloth 10, Boards 8, Paper 6 piastres.

"Antonius," "The Father of Egyptian Hermits." With new introduction by Miss Padwick. Paper only, 4 piastres.

III.—Smaller Books and Tracts for Christians.

"Fishing for Souls." A pamphlet on "Soul-winning," likened to Fishing by Atallah Effendi Athanasius. 1 piastre.

"Spiritual Contemplations." A miscellany of verse and prose, by Nashid Eff. Barsoum. 2½ piastres.

"The White Knight." An original lecture by A. T. U. upon "The Victorious Overcomer." ½ piastre.

"Our Work for Christ." A leaflet by Dr. F. B. Meyer. ½ piastre.

"The Christian Life." A collection of five addresses by Dr. F. B. Meyer. 2 piastres.

IV.—Evangelistic.

"A Historical Fact and its Moral Effect." A vowelled edition of a lecture to Muslims, by A. T. U. Specially vowelled for *China*. 2 piastres.

"Environment." A "Gospel" Lecture by Rev. Ibrahim Said, showing that we may change men's environment, but what is needed is change of *heart*, *i.e.*, New Birth. ½ piastre.

"A Message from the Grave." A leaflet reprinted from Beshair-es-Salaam magazine. ½ piastre.

"Sacrifice and Atonement." A magnificent presentation of the efficacy of the Blood of Christ, set forth entirely in original Arabic verse. ½ piastre.

V.—Gospel, Purity, Temperance, etc.

"The Rejected Guest." A lecture by Rev. Ibrahim Said. ½ piastre.

- "Collection of Sherwood Eddy Addresses." 4 piastres.
- "Campaign against Drink." By the Librarian of the Egyptian University, himself a Muslim. $\frac{1}{2}$ piastre.
- "Young Men's Problems." By S. A. Morrison, M.A. $\frac{1}{2}$ piastre.
- "Prevention is better than Cure." A leaflet for widespread distribution.

VI.—Monthly Magazine.

- "Al-Bareed al-Misry," monthly magazine of the Postal, Telegraphic Christian Association. Annual subscription, 15 piastres.

VII.—English Publications.

- (1) Our 1921 catalogue, issued in September, brought in large orders.
- (2) The Prayer Cycle for Egypt and Sudan is greatly appreciated.
- (3) The China (English) Edition of lecture for Muslims, called "A Historical Fact and its Moral Effect." 2 piastres.

A. T. U.

REPORT OF THE JUNIOR DEPARTMENT.

During the first three months of 1922 we have been getting under way, but very slowly, as the department came under the guidance of an inexperienced secretary, who had to give time to the study of Arabic as well as to the office. Under the circumstances, we are glad to have been able to bring out any new publications at all, and are most grateful for the money received in January, which made it possible to start with two small books. They are: "David Livingstone," a new edition of a tract formerly issued by the World Sunday School Association, which also lent us the illustrations; "Two Heroes," stories of Christ and of David, written by Miss Trotter, issued with six small coloured illustrations, the gift of the ever-generous American Christian Literature Society for Moslems.

A missionary from Assiut writes of this little book: "It is the nicest thing that I have seen for a long time." We hope that it will indeed justify this good estimate by bringing light to many paths.

Meanwhile preparation of manuscripts has gone quietly on, and the Junior Committee has given special time to study of the needs of Egyptian children, so that we can frame a wise policy when the time comes for advance. Others also have been looking ahead. One great activity of this winter has been a survey of existing literature in Moslem lands, so that definite facts may be laid before the next general missionary conference. The Junior Committee was asked to prepare special answers to questions bearing on literature for children. As the main topic for discussion at the coming conference is to be literature, this little contribution may bear considerable fruits.

The Junior Committee has also conducted a special "Children's Page" month by month in "Orient and Occident," an important Christian paper issued in Arabic. A great welcome has been given to these pages, and the competitions we have set from time to time have also been popular. Such small successes make one long for a children's magazine; it is surprisingly difficult to compress a really good story into two pages.

We have especially encouraging reports of the reception given to "Galila's Struggle," the first story of Egyptian child-life ever published in Arabic. It is the story of a little girl, and was primarily intended for little girls; but it proves a favourite with little boys as well, and also with women who have not had time to learn to read enough to enjoy any but the simplest stories. We hear that "Galila" even has a man admirer!—which is surprising, considering the simplicity of the tale, and the half-colloquial style employed. Most readers ask if we have another book like it. Alas! we have not—yet. Authors for such tales of everyday life are not found easily, but the demand for them is greater than for any other type of book.

At this time a report on what we dream of doing "some day" would be much more animating than one on our output in the past few months. Such a report would touch on the magazine aforementioned; on a plentiful supply of pictures from the pen of Our Own Artist; on the literary use of the Egyptian colloquial, especially in hymns and nursery songs, all set to native tunes; as well as on stories of all kinds. We realise that to-day is the day of small things for the Junior Department, but we look forward to a time when all these things will not be dreams in a foreign woman's head, but solid and beneficent realities in the lives of Arabic-speaking children. "Though thy beginning was small, yet thy latter end should greatly increase" (Job viii. 7).

MARGARET T. MONRO.

REPORT OF THE BUSINESS MANAGER.

It is with mixed feelings I pen this, my first report. First and foremost one cannot but realise the wonderful power for good this Press has been, and is, in the heart of a great country now in the throes of political reconstruction, seeking to justify its independence in the full sense of the word. Secondly, the glorious and abundant opportunities which present themselves on all sides, enabling us to push forward the work of evangelisation, and allowing for a greater effort in the task of assisting in the spiritual and moral uplift of Egypt that is to be; and, thirdly, the consciousness of one's own limitations.

It is said, "The Pen is mightier than the Sword," but what of the "Power of the Press, and what of that *Power* if imbued by God Himself? There is wonder-working power behind our Press out here, and we can all feel it. Difficulties and problems innumerable which appear unsurmountable, and which unceasingly present themselves, seem to fade into mere nothingness when presented at the Throne of Grace. Great indeed is the love and power of our Fountain Head, the Master of the Vineyard.

Now a word about opportunity. I have lived many years

in the East, and was always under the impression that a missionary's task, among Moslems especially, was a peculiarly hard one. I remember the days, not so long ago, when anything resembling a Christian tract was torn up in one's face, followed by jeers and insults. Whereas to-day I observe there is a keen demand for Christian literature of all description. By this I do not mean Moslems are seeking Christianity—nothing seems further from their thoughts—but they appreciate the opportunity of reading, and, those that are capable, thinking things out for themselves. This is in itself a great step—once they are willing to read and think for themselves, one has the necessary foundation upon which to build.

Very shortly after my arrival in Cairo I was invited by Mr. Upson to accompany him and a few colporteurs by night to the heart of the native quarter of Cairo (The Mousky). As this was during the period of the political disturbances, when certain fanatics had sworn to shoot an Englishman every day (in which venture they were successful), I had many qualms—that is putting it mildly—it would be more truthful to say I was really nervous. However, we made our way into the so-called danger zone—Mr. Upson smiling and cheerful, and I, somewhat timidly, following behind (incidentally, *not* smiling). I afterwards learned from an outside source that my colleague was the only Englishman who could meander in and about this area of vice unmolested and without endangering his life. He seemed to be recognised immediately, and people swarmed about him to hear his message. A few jeered, and others passed by with cynical stares, but the majority stood with mouths and eyes open and seemed to drink in every word. After a short talk he would sell and distribute tracts, and it was the demand for this literature which amazed me. Those who could afford to, purchased special tracts, while others eagerly grasped the free portionettes, etc., handed out to them.

Such opportunities are wonderful, and something for which to praise God. The question arises, are we making the *most* of such opportunities? This is not a question which can be answered by workers in the field alone. It is one that presents itself to every man, woman and child who claims salvation through our Lord Jesus Christ, and who, faithful to His last command, should do their utmost to help forward the spreading of the Gospel Message to those who worship "The Unknown God."

As all our friends and readers know, this Press exists for the sole purpose of producing such messages, and, in co-operation with other Missionary Societies, thousands of books and tracts are circulated. Records shew that during the past seventeen years we have produced between seven and eight millions of books and pamphlets, and during the past twelve months over 765,000. This huge production has resulted in considerable wear and tear, both mechanical and human. News has just reached us that our Committee is sending out new machinery. We thank God for this, we are sorely in need of new plant, but—there is always the inevitable "but"—we want more, and still more; we want also to considerably extend our present buildings. There is scope for any amount of work, and we want to do it while the opportunity is ripe.

May I, in conclusion, lay this matter upon the hearts of our readers and all Christian friends, and charge them to pray earnestly, and ask their Heavenly Father for a very clear vision as to where their individual responsibilities lie. "*God worketh in you both to will and do of His pleasure*" (Phil. ii. 15).

JOHN E. BYRNELL,
Business Manager.

SOME IMPRESSIONS BY THE NEW TECHNICAL MANAGER.

As most of our readers are aware, I arrived at the Press at the commencement of the eighteenth year of work in Cairo. This being my first visit to the East, I naturally felt somewhat out of place, but was soon made to feel at home by Mr. Upson and Mr. Weaver, who met me at the station.

On entering the Works, at 5-30 p.m. on February 1st, I was immediately impressed by the welcome that was accorded me. The men had just assembled for their weekly meeting, and I listened to the singing of the hymns and the reading of the Scriptures by one of the men. I was struck with the feeling that the N.M.P. had at least done something towards winning their work-people for the Master. I was introduced to them as their new Manager, and they asked that I should speak to them. I immediately grasped the opportunity, and, placing my luggage on the ground, I proceeded to tell them what the Master had done for me, and what He was waiting to do for them. After the meeting was over the men were most anxious to have a talk with me, and I was greatly encouraged by their enquiries concerning the Bible.

On the following morning I entered upon my duties as Technical Manager proper. The first thing I did was to see what printing plant there was at my disposal. On examining the largest machine I found it was very worn out. The same also applied to the other Wharfedale machine. My spirits fell somewhat as I turned away to examine the other smaller ones; there again various parts had been broken and were beyond repair. On the whole, I must state, that of all our machinery, not one machine is in perfect running order. All require considerable attention; but I hope, with God's help, to be able in the near future to do the necessary repairs.

After my inspection of the machinery I returned to my room feeling very downhearted, but, thank God, I sought comfort in communion with my Father, and I laid all the facts before Him, feeling sure that my prayers would be answered, and now, Glory be to God, He has answered my prayers, and I hope shortly to receive from England a nearly new machine, which will help me considerably. I am still praying that I shall soon get a new treadle machine for printing small work on, as it is too expensive to work a large machine for small work.

My next inspection was in the form of taking stock of the type. Of that I found that we have a very poor assortment, and, what we had, was very much worn; the Arabic type, of which

we use a large quantity, is of very poor quality, hence it requires constant renewing. The English type has been in continual use for a number of years, and is now worn out.

In the Binding Department we have two stitching machines, both of which are patched up, and considerable time is wasted in the course of a week in making them useable; they are very old-fashioned, but we still carry on with them, hoping in the near future to be able to get a more modern machine.

I have lately been much cheered and encouraged, because, in answer to my prayers, I am shortly to receive new type and a stereo plant; this will obviate the constant resetting of Portionettes, of which we have such a demand, and I hope, with God's help, to produce a greater output of work than ever the Press has turned out, and thereby spread the Good News to the uttermost parts of the earth.

I take courage in the fact that he has promised to sustain us if we will only trust in Him and have faith, and hold fast, believing that, with the prayers of our friends in the homeland and our prayers out there, we shall, in the near future, build up such a Press that will be to the glory of God and for the salvation of Egypt.

In conclusion, I would ask my readers to pray for the work-people of the Press, that they may be brought to a saving knowledge of the Truth, and also for myself, that my life lived among them may be a light unto them, and I pray that God will give me the right seed to sow among them, and that soon we shall reap a rich harvest.

I am indeed grateful for all who have helped me with their prayers during the short time I have been at the Press, and I am confident that we shall, in God's name, go on from strength to strength, and say, with the Psalmist of old, "The Lord is my strength and my shield, in Him will I put my trust."

Yours, in His service,

ROBT. W. BONE.

PALESTINE, 1921-1922.

Another year gone, another report needed, but what more can be added to what was told in the April number of "Blessed be Egypt"; but as the body calls for food, so, it seems, human nature calls for news from the Foreign Field.

In spite of riots, tumults, uncertainties, discouragements, difficulties, problems and constant changes, our five colporteurs have kept at their work during the past year. It has not been an easy task, for both from Jews and Moslems alike there has come opposition in many ways, but, be it said to the credit of the colporteur, he generally wins out. It has been no easy work, with the intense hatred against the Jew by the Gentile in Palestine, for our men to go from town to town and village to village witnessing to the Gospel by word of mouth and selling their general literature in both Arabic and Hebrew; but through heat and cold, sunshine and rain, peaceable and troublous times, our five colporteurs have plodded faithfully on with most encouraging results, as the under-mentioned figures will show.

In pre-war times it was difficult to circulate printed literature in Palestine, neither had the people, as a whole, any desire to read; all books that were circulated, especially those of a religious nature, had to be submitted to the Turkish censor for his approval, and it was unlawful to circulate any printed matter, even the Scriptures, without that official's seal on every leaflet and book. Of course, the law was evaded, and the official seal could be obtained at a price; but these days are gone, and with the advent of the new régime a desire to read has gotten hold of the people. The work of the past year has plainly demonstrated one thing, especially here in Jerusalem, that the average Palestinian Gentile will not buy books from a shop to read, and the Jew does not like to enter a Christian bookshop to buy reading matter because of the eyes that may be upon him, which may eventually bring him trouble, but reading matter taken to the people by the colporteurs to their homes or shops is readily bought and a second visit anticipated; hence the need of the colporteur and the importance of his work, for without this medium the printed word in many forms would never get into the hands of the people.

Four out of our five colporteurs carry Hebrew Scriptures with them, and find willing buyers in the colonies and camps scattered about over the land. It is a surprising fact that the majority of the new Jewish immigrants to this country have never read their own Scriptures, and know practically nothing of their prophets or religion; therefore they are all the more ready to buy books, and, unlike the staid Hebrew of the cities, are sufficiently liberal-minded to buy and read the New Testament, for they want to know.

By an arrangement with the British and Foreign Bible Society made last summer, all our colporteurs now carry and sell Scriptures, the need for this is proved by their sales, for during the latter part of last year they sold 931 copies of the Scriptures in eleven different languages, the majority being in Hebrew and Arabic, the two prevailing languages of the country. I would have the reader bear in mind that every one of these books was *sold* for money, for we are against giving away the Scriptures wholesale and gratis, because experience has proved that wherever an individual buys a Scripture it is cared for, valued and read; whereas, generally speaking, if given free its life is short.

For general Arabic literature there has been a good demand, and our books on temperance, purity, and such-like subjects have met with a large and ready sale, the total for the year being between 13,000 and 14,000 books. It is also a surprising and interesting fact that amongst the Moslems in fanatical districts books of a controversial nature have been asked for, and bought, books that before the war were positively tabooed, the people being willing to pay good prices to obtain them, and which, without our agency, they could not obtain. Amongst the native Christians of all denominations there is a growing desire to read, and during the past year there have been frequent demands from our colporteurs for commentaries on both the Old and New Testaments, the buyers being willing to pay as much as ten shillings for a book which, in this country, under present circumstances, is a lot of money.

The colporteurs in their rounds during the past year have been well received by the people they visit. Occasionally there has been opposition, and our Nazareth colporteur, in his last report, has one remark on a village he visited for the first time, viz.: "The wife of the Sheikh was very angry, and tried to drive me out of the village." And the fact that they paid 631 visits to towns and villages during the past year proves that they are not idle.

The sale of Scripture pictures increases, and many a school in the land now has on its walls large numbers of these Scripture teachers. All classes of the community seem to welcome them, and gladly put them in their hospitals, schools, homes, shops and churches.

As already stated in my last report, we were able to send a goodly consignment of mixed literature, comprising many hundreds of books, to Damascus, many of these are available to all-comers in a reading room under the care of the Danish Missionary in that city, the others being for sale to willing buyers. Another goodly number of books was put into the general prison here, to form a library for the prisoners; this has been much appreciated by those prisoners able to read. In this matter we had the co-operation and interest of the Governor of the prison, who is British. A small consignment of mixed literature has gone across Jordan into Moab and Gilead, and another into Bashan, thus the Word is scattered, with results that no man will ever know.

Owing to circumstances connected with the bookshop and printing press here in Jerusalem, the "Joyful Messenger" has not been on the road as much as we should have liked, but we hope that, as matters are cleared up at this end, to use it more this summer; but I would remind the reader that motor cars will not run without petrol, or wheels revolve without punctures, and the van go far without a driver, so that, towards these necessary expenses, gifts, both great and small, are necessary and welcome.

It is a matter of regret that the small sum of £25 asked for in my December letter, to pay the expenses of the Trans-Jordania trip, has not been forthcoming. It is discouraging when such a small sum as the above is not available to make a pioneer trip into the regions east. Another problem that confronts us is the housing problem, both for ourselves, our car and our books, and at the time of writing we are uncertain if we shall be housed or not at the close of this Moslem year, which comes at the end of August, for we are under notice to leave our present home. This is a serious difficulty, which can only be solved as time comes along. We must have a home somewhere to live in, our books and car must also be housed somewhere, and I would urge upon the readers of these lines to pray, and if possible give, for the solution of this matter. Cranks are spending thousands of pounds here in this city on huge buildings and false propaganda; we ask for a few hundreds to enable us to scatter the truth over the land, to provide a roof for ourselves, and necessary material for our work; we are willing to rough it and to put up with inconveniences if only the friends of the N.M.P. will rally to our need and help us.

One of the evangelists, in writing about the Saviour, says, "He went a little further." This is a time in our history when

we need to do likewise in our faith, prayers and gifts. May God give us the grace to do so, and thus further the work of colportage in Palestine.

A. FORDER.

Jerusalem, Palestine.

Nile Mission Press Annual Meeting.



THE ANNUAL MEETING of the Nile Mission Press was held at Sion College, London, on the 15th June. Lord Radstock, who presided, read some verses from Zechariah iv. 8-14, and spoke of the mountain of difficulty that confronted those who sought to preach the Gospel to the Moslems, and of the story of the rebuilding of the Temple, when the adversaries succeeded in getting the work stopped, and now for a time the Temple lay unfinished. And then the command to be strong and work, and as the people obeyed, the Lord was on their side, saying, "Fear ye not." And far away, when search was made for the original edict which led the Jews to go back and rebuild the Temple, it was found, and at once the difficulty became a plain, and at last they were allowed to finish the Temple. Grace to begin, grace to continue, and grace to finish. The work of preaching the Gospel to the Moslems was of no ordinary character. God had made the Nile Mission Press His instrument in reaching them through literature. Sometimes when ear-gate is closed, eye-gate is open, and the message of the Gospel reaches the Moslems not through the ear, but through the eye. Lord Radstock drew attention to the words, "The leaves of the tree were for the healing of the nations," and spoke of the thousands of leaflets containing words from the Scriptures which were scattered broadcast among the people. He spoke of his own recent experience in Egypt during the war, and urged that this was a day of opportunity, and we must never allow it to slip by, when the people are willing to receive the message. In addition to the work of literature, there was a fine band of colporteurs who went through the country, and Mr. Upson's presence was felt in a very remarkable degree.

The outcome of this meeting should be the strengthening of the work and the hands of the workers. God sees the little acorn sown in faith and tears, and He looks on to eternity and sees the forest of oaks.

Mr. John L. Oliver, *Secretary of the Mission*, gave a few words of information concerning the finances of the work. He said that £71 less had been spent in expenses at the Home end, while £1,702 had been sent to the Field more than last year. In seventeen years we have produced between seven and eight million books. This is a wonderful outlet for the Truth of God, and if we at home will continue in prayer, He will use them to the salvation of souls.

After alluding to the reports of Mr. Upson and Mr. Forder, Mr. Oliver gave an interesting account of his visit to Egypt and Palestine last year. He had not landed at Port Said for over an

hour when, in Mr. Hooper's house at the Bible Society, he met Dr. Young, of Aden. Both Mr. Hooper and Dr. Young impressed upon him the need of getting out literature as quickly as we can. They need it as a stepping-stone to the Word of God. Mr. Oliver described the eagerness of the people to have the books wherever he went. In company with Mr. Upson, he had visited Upper Egypt, and seen the work of the colporteurs, and had many opportunities of speaking to the people and distributing literature. He was anxious that every part of the work should be strengthened. Help was needed for the Children's Department. Miss Monro was very keen to start a Children's Magazine. Alluding to the season of Whitsuntide, just passed, Mr. Oliver appealed to his hearers to let the Lord have all. The Holy Ghost came to inaugurate the Lordship of Jesus Christ in life and communion; and when we were willing at all costs for this, God would do a wonderful thing for the Nile Mission Press. Let us pray that God may have everyone of our workers at home and abroad in His hand, that He may be able to make Jesus Christ Lord in every book and pamphlet.

Mrs. Botham, of the China Inland Mission, spoke of the help they had received in China from the Nile Mission Press. A great deal of literature had been sent out by post to the Moslems in China. Some of this was in Arabic, and when a letter reached them in reply, there was no one who could read it. They had to send it to Cairo to be translated. There are about twelve million Moslems in China, and very few missionaries can give their time to care for them. One or two are now learning Arabic, in order to fit themselves for this work. Mr. Rhodes, of Chefoo, has devoted himself to sending literature to the Moslems. Thousands and thousands of tracts in Arabic, Chinese and English have been circulated amongst them. The Nile Mission Press has been a great help to them in this work. The Chinese have started a Society to oppose these efforts. They issue tracts to show that Christians are wrong. The Christians have responded and started "The Society to lead Moslems to the Truth." Beautiful Arabic texts from the Nile Mission Press are shown on large posters, also texts in Chinese in the mosques, and small ones for distribution. There is a need for more missionaries to devote themselves to the Moslems in China.

Mission Boat "Columbia."

Mission Boat "Columbia,"
Suhag, Upper Egypt,
May 24/22.

MY DEAR MISS VAN SOMMER,

I AM sure it will be of interest to you to know what a help the Nile Mission Press has been in our Winter Campaign in Upper Egypt. I refer to literature that has been so generously supplied. At the beginning of our Campaign our book-room on board was well stocked, in fact it looked as

though we were opening a book store, for there were portions and tracts of all sorts to a number running well into six figures.

When we were in towns such as Assuan and Kom Ombo we made a point of visiting every shop, and either selling a Gospel or leaving some suitable plain Gospel tract with the owner which would tell him the way of salvation. In visiting the markets we just ladened ourselves with literature, and began distributing it freely, but on some occasions the crowd clamouring for it became so intense that we had to find refuge in some shop, and at one time the postmaster took us in for protection and gave us coffee whilst his servants drove off the crowd that had gathered. This compelled us to alter our plan of work somewhat, so when visiting other markets we walked through selling Gospels and using every opportunity for giving a Gospel message. A question asked as to who we were, or what we were doing, invariably led to giving a "word in season."

I remember one day, when walking through a crowded market and selling Gospels, a little Moslem lad came up to me, saying, "Are you going to heaven?" What an opportunity this was for telling the lad that, if he wanted to go, he would have to go the very same way, for there is only one way to heaven.

Having spent most of the morning selling Gospels, we would devote the last half-hour to free distribution of literature, and in a very short space of time our huge bundles were entirely disposed of. At every place we stopped we were very soon well known, and as we walked through the towns or villages, from all quarters we would hear the cry from men and boys, "Please, Sir, give me a tract, I can read."

Some days we walked long distances to villages, and it was of great interest to watch men and boys, as soon as they saw us, leave their work, and come running across the fields asking for tracts. Some of them couldn't read, but rather than miss the opportunity of getting something for nothing, they declared they had a relative that could. Perhaps they had.

Another place for distribution afforded us was sometimes in a village school. The schoolmaster would invite us in, and allow us to speak to the boys, and then ask us to give each boy a tract. I remember on one occasion the schoolmaster getting the boys who could read well to stand up, then turning to me, said, "Now these are the boys that can read, will you, please, give each one of them some of your literature?"

We have endeavoured in every town and village, which numbers about three hundred, as well as along the road, to make a free distribution of literature, so that it was no uncommon thing to meet men on foot, or on camels or donkeys or trolleys reading some tract or portionette that had been given them.

The result of all this eternity alone will reveal, the seed has been plenteously sown, and will not the Lord of the harvest watch over it, and from the fellaheen of Upper Egypt reap to Himself an abundant harvest e'er He come.

Although a stranger to you, dear Miss Van Sommer, for years I have daily remembered you in prayer and all the work connected with the Nile Mission Press, and now at a time when

prayer is so much needed I shall join with you and all the friends interested that the Lord will marvellously help and bring us into a wealthy place of blessing.

With kind Christian regards,

Sincerely yours,

Egypt General Mission,
Ezbet-el-Zeitoun,
Near Cairo, Egypt.

H. E. JONES.

Day of Prayer, June 8th, 1922.

A gathering in the New Alliance Club, Bishop Stileman, who presided, said :—I only propose to say a very few words this afternoon, as we are not here to speak or to listen, but to pray. But as we meet we want to remind ourselves that the powers of evil are very active at the present time. We are up against the principalities, the powers, the rulers of darkness, and it is a darkness sometimes which can be felt. And one feels that these powers of darkness are intensely active at the present time seeking to cause disunion between Christian workers. Those of us who are working on the old lines realise increasing difficulties in these days. The great enemy seeks an advantage against us.

Most of us who have any knowledge of Mohammedanism realise how intensely important it is that we should take to them the fully inspired Word of God. They look upon the Koran not only as fully inspired, but eternal and uncreated. We realise how important it is that our fellow-workers should not be hindered and hampered in their work for God by having their instrument blunted; and it is chiefly, I believe, on account of inspiration that Christian workers are finding themselves so much sundered from each other. The great enemy of souls is putting in this bone of contention among us, and we are living in perilous times and difficult days. People need to be much upon their knees, and we need to remind ourselves that we are contending against powers of evil which are intensively active. It is Satan's masterpiece to cause disunion amongst Christian people and weaken their work.

In thinking over topics for prayer, we need to ask our Heavenly Father to send us a fellow-worker for Mr. Upson out in the Field, a man whom God has chosen for this work, that we may be guided by the Spirit of God to the right one.

Then we want also guidance as to a fellow-worker for Mr. Oliver at the home base, that his hands may be strengthened.

There is also the very urgent need of a regular Chairman for the Nile Mission Press.

The need of a sum of money for roofing over part of the yard at the Nile Mission Press, Cairo, that there may be more accommodation and more suitable premises for the work to be carried on. £1,200 is needed for that.

Then we do want to ask for blessing upon the Colporteurs, and guidance for all the work carried on by the Colporteurs.

Ask that in every detail of the work there may be guidance of the Spirit of God.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, and if sometimes we shrink and quail before these strongholds, let us remember that it is only mentioned in this connection that they are to be pulled down. God is going to pull down these strongholds which alarm us so much.

There are some with whom we must agree to differ, we must go forward in the straight line of God's will and avoid controversy. Go straight forward, and let them go straightforward, so that there may not be friction, for it is the mind of Christ that we should work in the closest possible harmony with those who seek the extension of His Kingdom.



Rev. W. L. McClenahan and his wife are hoping to have another Boat Campaign next winter. They have the promise of many helpers, and will begin work in the autumn where they left off, in the northern part of the province of Assuan.



THE NILE MISSION PRESS.

Statement of Accounts for Year Ending 31st March, 1922.

RECEIPTS.				PAYMENTS.			
		£	s. d.			£	s. d.
To Balance at Bank, 1st April, 1921 :—				HOME EXPENDITURE.			
Current Account ...	...	599	5 4	By Office Rent, Taxes and Salaries ...	...	547	15 7
Buildings Account...	...	2	17 0	„ Fire Insurance (Cairo Premises) ...	...	20	16 0
„ Amount on Deposit ...	...	1926	6 9	„ Printing, including “Blessed be Egypt” ...	...	188	4 6
„ Cash in Hand ...	...	22	4 7	„ Deputation, Advertising, Postages, and	...		
			2550 13 8	Office Expenses ...	...	152	8 6
„ HOME RECEIPTS :—				„ Passage Money and Allowances to	...		
Donations and Subscriptions :—				Missionaries ...	...	175	16 9
Hon. Treasurer ...	...	2018	7 5	„ Bank Charges ...	...	17	4 8
Scotland ...	...	181	14 0				554 10 5
U.S. America ...	...	279	9 7	FOREIGN EXPENDITURE :—			
„ (Borden) ...	...	29	9 9	„ Cash transferred to CAIRO :—			
Australia—Victoria ...	...	49	0 0	Publication Account ...	...	2548	10 3
N.S.W. ...	...	17	10 0	Junior Department ...	...	367	8 8
New Zealand ...	...	21	0 0	Printing Account ...	...	180	0 0
For Colportage—Egypt ...	...	291	1 0	Bookselling Account ...	...	65	13 4
Palestine ...	...	1060	1 7				3161 12 3
For Jerusalem—Book Dépôt ...	...	310	13 5	„ Cash transferred, Palestine :—			
Building and Machinery ...	...	5	5 0	Colportage Account ...	...	1100	5 7
			4263 11 9	Jerusalem Bookshop ...	...	374	14 10
„ Sales of Magazines ...	...	62	14 7				1475 0 5
„ „ Literature ...	...	3	12 5	„ Balances at Bank, 31st March, 1922 :—			
			66 7 0	Current Account ...	...	423	18 7
				Building „ ...	...	8	2 0
„ Bank Interest ...	...		64 7 7	„ Amount on Deposit ...	...	759	6 9
				„ Cash in Hand ...	...	14	14 0
							1206 1 4
							£6945 0 0
			£6945 0 0				

NILE HOUSE, TUNBRIDGE WELLS.

31st March, 1922.

PERCY K. ALLEN, *Hon. Treasurer,*

WALTER C. OLIVER, *Hon. Auditor.*

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

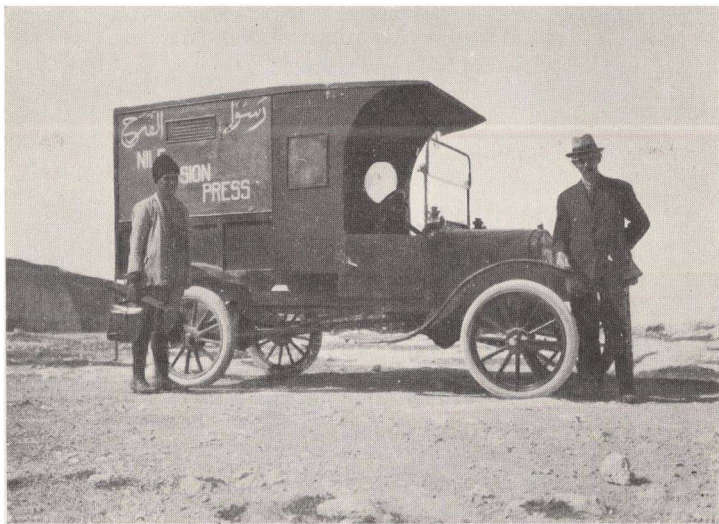
Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
Mar. 16.	11276	..	0	13	6	April 7.	11333	..	2	10		May 8.	11403	Special	£	3	0
"	11277	..	10	0	0	"	11334	..	3	18	9	"	11404	..	2	6	0
"	11278	..	2	6	6	"	11335	..	2	2	0	"	11405	..	1	5	6
"	11279	..	2	2	0	"	11336	..	2	6	6	"	11406	..	2	6	0
"	11280	..	5	0	0	"	11337	..	2	6	6	"	11407	..	5	0	0
"	11281	..	1	1	0	"	11338	..	2	6	6	"	11408	..	2	6	0
"	11282	Special	227	15	10	"	11339	..	7	6	6	"	11409	..	7	0	0
"	11283	..	1	3	0	"	11340	..	7	6	6	"	11410	..	1	0	0
"	11284	..	5	5	0	"	11341	..	10	10	0	"	11411	..	5	5	0
"	11285	..	1	5	9	"	11342	..	5	0	0	"	11412	..	1	0	0
"	11286	..	1	1	0	"	11343	..	2	6	6	"	11413	..	2	6	0
"	11287	..	7	6	6	"	11344	..	2	6	6	"	11414	..	5	0	0
"	11288	..	3	0	0	"	11345	..	2	6	6	"	11415	..	2	12	6
"	11289	..	2	6	6	"	11346	..	2	0	0	"	11416	..	52	6	0
"	11290	..	10	0	0	"	11347	..	2	6	6	"	11417	Special	1	1	0
"	11291	..	1	0	0	"	11348	..	2	6	6	"	11418	..	2	2	0
"	11292	..	4	4	4	"	11349	Cancelled				"	11419	..	10	9	0
"	11293	Special	1	10	0	"	11350	..	2	6	6	"	11420	..	1	6	0
"	11294	..	1	15	0	"	11351	Special	11	10	0	"	11421	..	2	6	0
"	11295	..	2	6	6	"	11352	..	2	6	6	"	11422	..	2	0	0
"	11296	..	2	0	0	"	11353	..	5	0	0	"	11423	..	2	2	0
"	11297	..	2	0	0	"	11354	Special	7	0	0	"	11424	..	1	0	0
"	11298	..	10	0	0	"	11355	..	2	6	6	"	11425	..	5	0	0
"	11299	..	1	14	0	"	11356	..	2	6	6	"	11426	..	2	6	0
"	11300	..	2	2	0	"	11357	..	10	0	0	"	11427	..	10	0	0
"	11301	..	7	6	6	"	11358	..	10	0	0	"	11428	..	3	0	0
"	11302	..	1	5	10	"	11359	..	10	0	0	"	11429	..	10	0	0
"	11303	..	6	0	11	"	11360	..	2	6	6	"	11430	..	2	6	0
"	11304	..	10	0	0	"	11361	..	10	0	0	"	11431	..	10	0	0
"	11305	..	10	5	0	"	11362	..	2	6	6	"	11432	..	1	19	1
"	11306	..	1	0	1	"	11363	..	7	6	6	"	11433	..	1	0	0
"	11307	..	1	0	1	"	11364	..	15	0	0	"	11434	Scotland	2	10	0
"	11308	Special	5	0	0	"	11365	..	5	4	6	"	11435	..	1	2	6
"	11309	..	10	0	0	"	11366	..	2	6	6	"	11436	..	1	2	6
"	11310	..	10	0	0	"	11367	..	2	6	6	"	11437	..	5	0	0
"	11311	..	15	3	0	"	11368	..	2	6	6	"	11438	..	2	6	0
"	11312	..	10	0	0	"	11369	..	5	2	0	"	11439	..	10	0	0
"	11313	..	1	1	0 1/2	"	11370	..	2	6	6	"	11439a	..	1	0	0
			£309	6	9 1/2	"	11371	..	7	0	0	June 1.	11440	..	1	0	0
						"	11372	Special	5	0	0	"	11441	..	30	0	0
						"	11373	..	2	6	6	"	11442	..	3	1	0
						"	11374	Special	2	10	0	"	11443	..	2	2	0
						"	11375	..	5	4	1	"	11444	..	3	1	0
						"	11376	..	10	0	0	"	11445	..	4	15	2
						"	11377	..	3	13	2	"	11446	Rk. Interest	5	0	0
						"	11378	Special	1	2	6	"	11447	Scotland	5	0	0
						"	11379	Special	1	0	0	"	11448	..	10	0	0
						"	11380	..	18	3	4	"	11449	Special	100	0	0
						"	11381	..	2	0	6	"	11450	..	5	0	0
						"	11382	Special	2	6	6	"	11451	..	2	0	0
						"	11383	..	2	9	0	"	11452	..	10	0	0
						"	11384	..	2	6	6	"	11453	..	2	1	0
						"	11385	..	2	6	6	"	11454	..	2	6	0
						"	11386	..	13	0	0	"	11455	..	10	0	0
						"	11387	..	3	0	0	"	11456	..	4	2	2
						"	11388	..	5	0	0	"	11457	..	2	2	0
						"	11389	Special	7	14	2	"	11458	..	10	0	0
						"	11390	..	50	0	0	"	11459	..	10	0	0
						"	11391	..	10	0	0	"	11460	..	10	0	0
						"	11392	..	7	6	6	"	11461	..	10	0	0
						"	11393	..	10	0	0	"	11462	..	10	0	0
						"	11394	..	2	6	6	"	11463	..	1	0	0
						"	11395	..	1	0	0				£503	8	5
						"	11396	..	2	0	0						
						"	11397	Special	1	0	0						
						"	11398	..	5	0	0						
						"	11399	Special	2	6	6						
						"	11400	..	2	6	6						
						"	11401	..	1	0	0						
						"	11402	..	10	0	0						
						"	11403	..	1	0	0						

Sow ye beside all waters
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow though the thorns may wound thee;
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters
With a blessing and a prayer,
Name Him Whose hand upholds thee,
And sow thou everywhere.

Sow though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven,
Where the little seed may hide.
Fear not, for some will flourish,
And though the tares abound,
Like the willows by the waters
Will the scattered grain be found.
Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the labourer's work is done.

Work in the wild waste places,
Though none thy love may own;
God guides the dawn of the thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labour vain?
The Word that for Him thou bearest
Shall return to Him again.
On!—with thine heart in heaven,
Thy strength—thy Master's might,
Till the wild waste places blossom
In the warmth of a Saviour's light.

ANNA SHIPTON.



Mr. A. Forder and the Nile Mission Press Motor Van for Colportage
work in Palestine.

"Blessed be Egypt."

Vol. XXII.

OCTOBER, 1922.

No. 91.

Editorial.

"Blessed are ye that sow beside all waters."

—ISAIAH xxxii. 20.

"Cast thy bread upon the waters: for thou shalt find it after many days."—ECCLES xi. 1.

"The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."—ST. JAMES v. 7.

"Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness."

—PSALM lxxv. 10, 11.

We often see the word "Broadcasting" in the daily papers. That is just what we are out to do. In our Autumn number we generally print the report of the Joint Colportage Committee in Egypt. The different Missions united together to send out their Colporteurs throughout the land, so that no part should be left unvisited, but that every village should be sown with the Gospel message. The work is not yet accomplished, there are still parts of the country that have not been reached, but much has been done, and year by year we can tell of seed sown broadcast among the people. The same effort is being made in Palestine. Our frontispiece shows Mr. Forder and our Motor Van, used for carrying books to the Colporteurs stationed in different parts of Palestine. It is interesting to note the items of their monthly sales:—

April.

Number of villages visited, 65.

Number of books sold, 1,207.

Number of Scriptures sold, Hebrew and Arabic, etc., 120.

Number of Scripture pictures sold, 144.

Monthly total of books sold, 1,327.

May.

Number of villages visited, 66.

Number of books sold, 867.

Number of Scriptures sold—Arabic, 7, Hebrew, 145;
others, 4.

Number of pictures sold, 41.

Monthly total of books sold, 1,026.

June.

Number of villages visited, 53.

Number of books sold, 1,081.

Number of Scriptures sold, 193.

Number of Scripture pictures sold, 220.

Monthly total of books sold, 1,274.

July.

Number of villages visited, 64.

Number of books sold, 1,045.

Number of Scriptures sold—Arabic, 4; Hebrew, 29; others, 3.

Number of Scripture pictures sold, 371.

Monthly total of books sold, 1,091.

And so it goes on all through the year in both countries, Egypt and Palestine. A continual broadcasting of the seed of eternal life, the message of the Lord Jesus. We want to do it better, and to do it more. We would ask more of our friends to give their special interest to this work, so that we may have more Colporteurs, and that we might get a good class of men fit to be evangelist Colporteurs. The cost is great, but the work to be done is worth it.

The Committee wish to make a special request to our supporters not to earmark their gifts at the present time; there are expenses to be met from the general fund which cannot be set on one side. It is urgent to settle them at once, and then turn to the different parts of the work. This request is made at the same time as the news of the Colportage work reaches us. We can only tell of both needs, and trust our friends to unite with us in prayer and faith; for nothing is too hard for the Lord. He has promised: "I will never fail thee, nor forsake thee." We can all look up and say to Him, in humble trust, "Thou hast promised, Lord."

We give a few extracts from the Annual Report for 1922 of the American United Presbyterian Mission, which has been the means of much blessing in Egypt. We have always received much kindness from this Mission, and have greatly valued their friendship. The far-reaching influence of their work is evidenced by the fact that their Mission Stations extend to Abyssinia, while their educational development has led to the founding of a University, and their native evangelical Churches are found in every part of the land.

The Nile Mission Press.



WHEN this quarter's paper is being read, the workers will once again be in the thick of a very strenuous winter's work. Many problems confront them, for which they ask continued intercession.

We are sorry to have to report that during the summer Mr. and Mrs. Byrnell's little girl has been very seriously ill with dysentery. God has, however, brought her safely through, and we ask that prayer should be offered for her complete recovery.

The new machinery and type arrived safely, and we trust it will be a real help in the work.

Mrs. Bone and her little daughter hope to get out to Cairo

as soon as possible this autumn. Will friends pray that the passages may soon be obtained?

Deputation work has now re-started, and we shall be glad to send speakers to any Meetings that may be arranged for us.

Miss Mary Dobson has very kindly been giving her time, freely, to the Mission Press in addressing Meetings at home, but as she hopes to go to the Near East this autumn, we shall be missing her help. The Committee are most grateful for what she has done for them.

A new helper, however, has lately been sent us, in the person of Mr. Bryan Green, of Upper Norwood. Mr. Green is at present at St. John's Hall, Highbury, but he hopes to be free to spend his vacations doing deputation work on behalf of the Press. He is keenly interested in the Moslem question, and hopes one day that the way may open for him to join the workers in Cairo.

The recent news with reference to the Turkish victories has, once again, brought the Moslems before the world. How greatly our Rulers need our prayers as they face another World Crisis, and that a Moslem one.

There are many signs, however, that the old Islam is crumbling, and certainly in Egypt the old-time antagonism to the Gospel of our Lord Jesus Christ is not nearly what it used to be. In "The Missionary Review of the World," of recent issue, a short paragraph appeared stating that:—"The Moslem is now listening to the voices from the West, to which in the past he turned a deaf ear. The war has driven the army truck into his mud village, and caused the aeroplane to alight in his field. He says, 'this magic comes from the white man's brain; our children must have this knowledge. We will send them to the Christian School.' So great is the demand for education that 400 Egyptian students had to be turned away from a single institution of higher education last year. Merchant, missionary and journalist unite in bearing testimony to the openness of mind and a readiness to discuss truth that are full of significance for the future, not only in Egypt, but in the whole Moslem world."

Could words tell more plainly of an open door for such a work as that of the Nile Mission Press?

What hinders? Naught but the present state of finance. Yet we are called upon to "go forward," "in faith," "nothing doubting."

One feels like Jeremiah must have felt when, imprisoned as he was, the city surrounded by foes, into whose hands God had told him the country would be delivered, He, nevertheless, told him to buy land and get the title deeds, assuring him that a day would come when he, having obeyed God's voice to buy the land "by faith," would one day come into his inheritance. In other words, God was going to do the impossible (Jer. xxxii. 27).

Egypt is still a Moslem land, but God has given the N.M.P. a corner in it—the title deeds are safe "hid with Christ in God," and one day the Kingdom of Egypt shall become the Kingdom of our God and of His Christ.

Mr. Forder still continues to send encouraging reports from his staff of Colporteurs in Palestine.

Dear friends, do pray for our Colportage work more than ever before. It is extremely difficult work, and in Palestine, just

now, may even become dangerous. Yet the men plod on, and the Joint Colportage Report of those in Egypt is printed in this issue.

Please also remember the financial needs, which are extremely pressing just now.

May we be among those who "through faith and patience inherit the promises."

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

Dinth Annual Report of the Joint Colportage Committee.

THE Missions at present co-operating in this joint effort are :—The Nile Mission Press (supporting four men), the American Mission (two men), the Church Missionary Society (two men up to last year), The Egypt General Mission (one), and the American Press, Beyrout (one man). The Nile Mission Press gives something like a quarter of Mr. Upson's time to superintend this joint scheme of Colportage, and at the same time provides in the front of the N.M.P. Building a fine large room, which has been fitted up as Colportage Headquarters (free of charge). Here the clerk has his office, and here the visitor will find—neatly arranged on shelves behind green curtains, for the clerk is a very tidy man—copies of the 500 publications authorised for distribution.

The Object.

The object of the Missions in co-operating, instead of each Mission running its own Colportage, was to ensure a greater efficiency, and more particularly to avoid overlapping and rivalry between the adherents of different Missions, a matter which has been proved to be very troublesome in the East. Colportage is expensive work, and must always be so, but of course it has been much more expensive since the War; on looking through old reports we find that it is costing nearly double what it used to cost, but there is no help for it. Anyhow, we are assured, by those who know, that Missionary Book-shops cost more still, for the book-shop agent has a higher salary than the Colporteur, and then there is the rent of the shop, in addition to the important fact that very few people will walk into a shop to ask for an Arabic religious book, whereas the Colporteur is out eight hours a day thrusting the books under the noses of the people, so to speak.

One difficulty has been that some of the Co-operating Societies have omitted to keep all their books in print, and it causes a serious loss. For example, take the case of El-Hidaya. There is a large stock of two of the volumes, but these are quite held up, and none are being sold, for the four volumes are part and parcel of the same thing, and one hardly ever hears of a customer taking one volume alone; either he has a complete set or none at all. But how are the Societies to keep all these books in print? Here again we are up against the big difficulty of lack of funds for Christian literature.

Our Men's Work.

Our men are not yet angels, but they are good evangelical Christians, for it is stipulated in the conditions of appointment that the colporteur should be a member of an evangelical Church. That does not mean that he always possesses "passionate passion for souls," in fact one of remaining ten men is distinctly possessed of something quite different, *i.e.*, inertia. He is a Moslem convert, and he was pressed upon us to obtain work after his baptism. As his work has failed to come up to the standard required he will be leaving us in a short time. On the other hand, one hears the warmest reports from American Missionaries or Native Pastors of the hard work put in by Bulus Malaty in the Luxor district. In the Beni Suef district Matta has a list of three different out-stations at which he is supposed to take village services, so that very often he is out in the country taking little meetings. Perhaps a still more remarkable case is that of Daif, formerly of the Gharbia Province, who has always been thought of and looked upon as an evangelist, and who—being physically tired after years of travelling about the Delta—finally left us at the end of the current year to be appointed as a regular evangelist in the district of Rev. J. H. Boyd.

Month by Month.

Here is a "bird's-eye view" of the steady work going on, even during the four or five months in which the temperature averages 95°—105° F. in the *shade*. (Poor colporteurs, who shall blame them if they do try to find a little shade, and sit about between 11-30 and 4 p.m.).

Month.	Volumes.	Visits to Towns.
March	4,107	255
April	2,485	219
May	3,609	263
June	3,107	266
July (2 weeks holidays) ...	1,686	150
August	2,924	257
September	1,985	239
October	1,797	178
November	1,722	212
December	1,480	202
January	1,162	174
February	1,523	200
Total	27,587	2,615

There are two or three things to be noticed :—

(1) The Sherwood Eddy Lectures, issued singly as "penny tracts" from October, 1920, to April, 1921, largely account for the larger *numbers* sold from March to June: the *value* of sales did not vary nearly so much.

(2) The very serious reduction of staff, from 15 to 10, was not really felt until halfway through the year. The number of places visited by the reduced staff is very encouraging. It is actually higher than the previous year when we had more men. In the *monthly* report no village is counted more than once, even though it has received two or more visits; but in his *yearly* report the colporteur may have covered the same ground three or four times.

Sales.

The total value of the books sold in the twelve months was L.E. 552½, as compared with L.E. 612 during the previous year. The expenses of salaries, travelling, etc., came to L.E. 794, as compared with L.E. 823. The number of books sold, 27,587, compares with 28,006 of the year before. Of course, by the end of the year, we had only ten men employed, and that gradual reduction must be borne in mind. It is, however, very easy to talk about cutting down, and a very heart-breaking thing to do, for it is most difficult for the colporteur to find other work, since colportage is—in the eyes of workmen—"unskilled labour." Further, the sure result of dismissing so many men will be the inevitable criticism, "I haven't seen a colporteur in *this* district for months." Of course not! No money to pay him!

Men and Districts.

<i>Colporteur.</i>	<i>Residence.</i>	<i>District.</i>	<i>Local Overseer.</i>
Bulus Malaty	Qus	Luxor to Assuan	Rev. S. G. Hart
	Sohag	Girgawiya	Rev. Butrus Hanna
Yusuf Samaan	Assiut	Assiut (S)	Rev. W. Reed
Yaqub Abdul Masih	Hur	Assiut (N)	Rev. Bulus Mikhail
Garas Luza	Minia	Minia (S)	Rev. Abdul-Shaheed
Mattyas Girgis	Beni Mazar	Minia (N)	Rev. Wasif Philibbus
Matta Atiya	Beni Suef	Beni Suef Prov.	Rev. F. Henderson
	Fayum	Fayum Prov.	Rev. D. Galloway
Amin Girgis	Cairo	Cairo dist.	The Clerk (Butros Eff.)
Ibrihim Abdul Masih	Qwaisna	Menufiya, etc.	Rev. R. W. Walker
	Damanhur	Behera Prov.	Rev. Sadik Seweiha
Daif (now left)	Mehalla	Gharbiya	Rev. J. H. Boyd
Zaky Abdul Fady	Mansura	Port Said, etc.	Mr. Ashley King
Claudius Ghabrial	Zagazig	Sharqiya	Rev. J. Baird

Visits to the Men.

When this joint effort was inaugurated it was requested of the Nile Mission Press Committee that they should give Mr. Upson's time for travelling about to supervise the colporteurs. That was *very* willingly agreed to, for it had been agreed (in principle) as early as 1911 that Mr. Upson should be supplied with an American or British "Literary Assistant." Alas! eleven years have passed, and the only one to volunteer—Miss M. T. Monro, of Cambridge University—has now been passed on to the secretaryship of the Junior Committee, and Mr. Upson is still without his man!

However, it is no use to "cry over spilt milk," and we are very thankful for as many visits as Mr. Upson does manage to pay the men. In May of last year he had a "warm time" (in more ways than one) holding meetings and visiting workers in Minia, Assiut and Girga provinces, as far south as Balyana.

During June he visited Tanta, Mansura and Zagazig, and found it hot in the country.

Assuan and Qena provinces were visited during February and March, 1922, and the colporteurs were able to help in arranging most valuable meetings of "Men Only" in connection with the Egypt Alliance of Honour.

Extracts from the Colporteurs' Reports.

Garas (Against a stone wall). While I was passing along a street at Minia I found a Moslem sitting in the house of his brother. They began to ask me, saying, "What are those that

you have with you?" I said, "They are religious books," and I handed him one to see, but he did not wish to read it, and handed it back to me. When I saw that it was not possible to sell him any book whatever, I took the Gospel out of my pocket and read a chapter from it. They then said, "We and the Christians are all one, *i.e.*, we are all Nationalists, but some of the ignorant Christians say that Christ was the Son of God. Now the Koran does not say that?" I then took up the matter and explained to him what we hold on this subject. A sheikh then came in to read, and I asked to be excused, and left.

Mattyas (In season and out of season). While I was visiting the Mulid of Mar Girgis the Martyr, I was surprised to find all those present—from all parts of Egypt, great and small—leaving Christ, and giving all the glory to the martyr, and offering sacrifices of sheep, oxen, etc., and I also found a great market going on inside the Church, as it was in the days of the Jews. They were selling histories of the martyr and books of his praises. I was very sorry at this, and, meeting two Coptic friends whom I knew, it was agreed that we should hold three meetings each day, each one taking his share. Before giving the address we began to sing, in order to gather the people round us. We then prayed to God that He would help us. God heard our prayers, and the meetings were very profitable, over one hundred people gathering round us at a time for about two hours or more at the Church entrance, and all those who heard the word of God were impressed. One subject was, "What shall I do with Jesus?", another on "Bearing the Cross," and another on the "Day of Judgment"; but I have no time to tell you all we said. Let us thank God that He opened a door to us, which we entered.

Ibrahim (a Moslem Convert). Now concerning the work of God, I am pleased to say that many received the word with all joy. One of them, whose name is S., a painter, is asking for baptism as soon as possible, and he has proposed to accompany me to the Converts' Conference at Zeitoun. If God opens a way for me to bring him to the Conference I shall be glad. He is so much impressed that he defends the Christian religion for all he is worth. However, along with all this joy in service there is a great deal of insult and persecution, of which I cannot tell you now, but thanks be to the Lord Jesus, Who gives me joy in seeing others converted. I ask you to offer a prayer for me to the Throne of Heavenly Grace, and that He may encourage me by seeing men coming to Him, then shall I be able to bear all the difficulties with patience.

Yakub (our oldest Moslem Convert). I never allow myself to be in a village distributing books without talking to some individuals, and I love to think of myself as being a Colporteur and a Preacher at the same time. At one place I was speaking on Jonah, who fled to Tarshish, but the Lord brought him back and sent him to Nineveh. At another village I spoke to the simple people on the words of our Lord, "Martha, Martha, thou art troubled with much serving, thou hast need of one thing." May the Lord give His blessing.

Garas. When I was at A. K., on the 14th of the present month, I visited the shop of a Christian. A man who was sitting there with him said, "Have you a book called 'Dalail'?" And

when I answered "No," he said, "I think you do not sell that kind of book," and I answered, "but I have something better." He said, "I am a Moslem, and these books that you have are Christian books." I said, "But they are profitable to you." He said, "Oh, well, in any case, as I cannot read it, it does not matter." The owner of the shop then took the book, "The Authenticity of the Gospel," and said, "Read to him a bit." I did so, and from time to time I said to the Moslem, "Is that correct?" and he agreed. At the least he got into his brain the idea that it was incumbent upon him to read the Gospel. I then read to him a chapter from the Gospel of St. John, and he accepted it gratefully.

Daif. This is my report for the current month :—

At Tanta I entered into conversation with a nominal Christian of very bad character. He is an Hashshash (similar to opium smoker), and very far from the Kingdom of God. I talked to him for some time, and had a very favourable opportunity, and when I told him about the love of Jesus for sinners, he wept, and admitted his unworthiness to come to Jesus, and I encouraged him to believe in Him.

At the next place I paid a pastoral visit to a family, and spent some time with them in singing and reading a chapter and prayer.

At K. Z. I spent some time with three young men discussing the happiness of living for God. At N. I had a conversation with four Moslems about the truth of Christianity. At S. visits to houses, with the reading of a chapter and prayer. At M. similar visits to some of them who were prevented from attending a place of worship.

At T. I read a chapter in the house of a Christian man, and a Moslem Sheikh came in and sat while I read it. Then conversation began upon religious subjects.

At A. M. I read a chapter, and we had some singing and prayer; then a discussion arose with the Sarraf (tax collector), who was a Moslem, and this subject led to a talk upon the only Way of Salvation through the Blood of Jesus.

Bulus. Last January you sent us tracts for free distribution when the country was boycotting English books. I took some of the tracts to a *Mohammedan* funeral, and gave one to each of the seventy men present. Moharib Eff. (the local evangelist) was allowed to give an address, and then the whole funeral started reading tracts.

Matta. At the two villages of which I visit, two Moslems have professed faith in Christ, and are nearly ready for Baptism. Let us thank God Who is showing us fruit from the seed sown.

Future Plans.

Only God knows the future, but it may stimulate prayer if we set down the proposals which have been pressed upon us by just one colporteur.

(1) For Mr. Upson to go right across the desert with him from Kena to Koseir, on the Red Sea, to sell evangelistic books at the mines, and hold a few simple Christian religious services there. But that may be an expensive trip in more ways than one.

(2) For Mr. Upson to accompany him near to the Egypt-Sudan frontier to hold services at Derr (22 hours by steamboat), South of Assuan Barrage. Alas, we have no money!

(3) Mr. Upson to go (with him) to the Kharga Oasis, away out in the Western desert, eight hours by rail from the main line. There is a train on the Light Railway once a week. But alas!

A Good Wish.

Mr. Swan, last year's Chairman, in retiring from J.C.C.—leaving Miss Jameson to represent E.G.M.—wrote, saying, "I trust that all the difficulties that have faced the J.C.C. in the immediate past may be overcome, and that the excellent work it has done may continue even more strongly and effectively than in the past."

ARTHUR T. UPSON,
(Director).

R. G. MACGILL,
(Chairman).

With "The Joyful Messenger" in Palestine.



MOTOR cars have come to Palestine to stay, and are already doing a deal of harm to the railways and carriages, who, by reason of their high charges and slow movements, drive the public to the use of the horseless conveyance, in spite of the risk of accident and damage to both nerves and body.

Jerusalem is never silent, either by day or night, from the hooter and siren of the motor car, and it has to be admitted that the city has not been improved by this constant sound, or by the perpetual risk to life, caused by the bad roads and the careless driving of the nerveless and careless drivers, most of whom are natives.

Ford cars are the most numerous, because the cheapest, and the most easily repaired with suitable fittings; many private cars of other makes are to be seen, but they are not in the general run, because of the difficulty of getting fittings and spare parts when anything goes wrong.

Easily distinguished among the crowd of cars is the *Joyful Messenger*, the motor van of the Nile Mission Press, given to the work by our friends when in England last. As will be seen from the illustration, the van is a covered one, painted dark green, suited to accommodate three persons in the front, and boxes of books inside. On both sides of the van is painted, in both English and Arabic characters, the name, "*The Joyful Messenger, Nile Mission Press*," which leads many to ask the meaning of such a name, as, for instance, recently my wife and self were on our way to Galilee and drove into the small town of Jenin, stopping in the marketplace to take in water. As we were standing by the car a native approached me, saying, "Will you be angry if I ask you a question?" to which I replied, "No, what is it?" He asked, "The words on the car, *The Joyful Messenger*, what do they mean? Is it the name of the car, or the name of the owner, or the name of the bride and bridegroom riding in it?" Of course this gave an opportunity of telling what the words meant,

also the purpose of the car and the work we were doing, to all of which he assented, and on going his way wished us every blessing.

Our van is most serviceable in enabling us to be independent of the railways when wanting to visit the colporteurs and take their accounts, reports, complaints and encouragements, as well as being able to take them such books as they are needing.

Let the reader accompany us on one of our visitations; would that it could be in person, but as that is impossible, it must be in thought and fancy.

An early start must be made from Jerusalem, for one never knows what may happen on the way to cause delay. By seven o'clock we are on the move, and soon running under the slopes of Olivet and Scopus, passing Nob on the left and Rama on the right. After half an hour we pass between Ramallah and Bireh, the latter being the place where tradition says the lad Jesus was missed by his parents.

The villages so far are visited every month by the Jerusalem colporteur, who not only sells his books, but also gives his testimony by word of mouth.

Now, for many miles, the road runs between high hills, which in pre-war days were thickly covered with olive trees, but now, alas, nearly all bare, having been cut down by the Turkish army to supply fuel and wood for the soldiers.

At a distance of forty miles from Jerusalem we pull up at Jacob's Well, on the outskirts of the fanatical town of Nablous. Here we meet the colporteur who works this district, and hear from him his account of his sales and visitations. The people of this district are a very ignorant and fanatical lot, hence the work is full of discouragement. Isa, the colporteur, is a simple fellow, well versed in all the many arguments raised by the Moslems against Christianity, and always ready to meet them in a kindly spirit and to show them Christ as revealed in the Scriptures. Considering the nature of the people he works among, his sales of books are remarkable, and many are reading for themselves the truths of salvation and other helpful books, which, if not visited by the colporteur, they would never know about.

Of late there has been some opposition against the selling of our literature, but as the books are sold, the people have liberty to buy or leave them, thus the Government have not, thus far, prohibited our work; but opposition tells that good is being done, and Satan is busy trying to hinder it. Isa's continual request is that we pray for him as he goes about his work of witnessing and selling among these fanatical people. Reader, will you pray for him?

Leaving Nablous, we run through the hill country of Samaria, dotted over with villages, all off the main road, and only reachable by horse or donkey. Very few of these village people can read, and many a place is visited by the colporteur without selling a booklet, or may be just one copy for half piastre.

Samaria, Dothan and Jenin are all quickly passed, and then we get into Galilee, a district void of any large towns but full of villages, and now dotted with many a colony of newly-arrived Jews. Our goal is Nazareth, the home of our Lord. On arrival there we are housed by the missionaries of the Edinburgh Medical Mission, who are in deep sympathy with our work. Then we

hunt up the colporteur, Ilias by name, and a real trophy of grace. Not long since this man was one of the worst characters in the place—a drunkard, gambler, fighter, evildoer, and hater of everything good. He was brought in touch with the Baptist Mission in Nazareth and soundly converted, now he is at work selling books and witnessing to the power of God to save sinners of the worst kind.

Ilias' district is a very poor one, not because there are no villages, but because the natives are mostly ignorant and poor, but he sells a goodly number of small books and a large number of Scripture pictures, as well as giving his testimony wherever he goes.

During recent months he has taken to visiting the Jewish colonies in his district, of which there are quite a few, among them, he sells a goodly number of Hebrew Scriptures and pictures, as well as having many talks with the people about the Messiah. Latterly there has been some opposition to our selling literature to the Moslems of the district, but no definite complaint was laid against us, so we are believing that it will quiet down. This shows again that good is being done, otherwise the evil one would be quiet.

Let those who read these lines thank God for this trophy of grace, and pray that he may be kept from the many temptations that beset him on all sides, especially from his old sinful companions, who are ever trying to get him back into his old ways.

Ilias, with his pack of books is always prominent at the weekly cattle market held on Mondays at Nazareth. Hither comes the villagers from miles around, and he has a good opportunity to sell his books to some who otherwise he could not reach. After the market he mounts his wee donkey and starts off for several days among the villages.

After having settled accounts, examined the monthly report, given a fresh supply of books, and cheered up the colporteur, we do not prolong our stay in Nazareth, much as the quiet little town invites to a few days of quiet rest, but make our way to Haifa.

A run of about twenty miles brings us to the seaport of Galilee. For a goodly part of the way we run under the slopes of Carmel, and have in view for some time the traditional place of the contest of Elijah with the prophets of Baal, reminding us to be fearless in the cause of right and bold in the carrying out of our work for God.

Our work at Haifa is the same as elsewhere, counting over the books in stock, checking accounts, taking reports, and noting down books wanted to replace those sold. We have been permitted, through the kindness of the agent of the B.J.S., to put a bookcase in their new reading-room, so that our literature is now prominent and available to many who otherwise would not see it. Our colporteur is very much in earnest, and spends quite half his time in visiting the colonies of the newly-arrived Jews, among whom he sells quite a lot of books. We seem sent to these lost sheep of Israel, if we would or not, and are glad of the opportunity of being able to put into their hands their own Scriptures, which many of them have never read.

The business finished in Haifa, we get into the *Joyful Messenger*, turn its head toward home, and in about six hours arrive

back in the Holy City, tired and well shaken, for the roads here are not of the best. But although tired we are thankful for the opportunity of being able to do such work, all results of which we have to leave to Him, "Whose we are and Whom we serve."

Reflections.



NE'S reflections are apt to be grave or gay, according to local circumstances. For example, during the month of August, with the Nile rapidly rising, in Cairo one is apt to feel exhausted, and consequently pessimistic. A useful tonic for such a one is to visit a thriving Mission Church.

Last Sunday morning I paid a visit to the American Mission Church at Faggala, Cairo. It is a new church, having only been built less than a couple of years, but already it is crowded out, and on Sunday morning last seats had to be brought in to accommodate the people, and yet some had to stand inside the door. It may seat perhaps 500 people, and it was packed. In addition, there are about half-a-dozen other American Mission Churches in Cairo, so it is most encouraging. One interesting feature was the overwhelming preponderance of *men*, for they formed three-fourths of the congregation; nay, even more, I made a rough calculation that one-half of these men were between the age of 15 and 30, so that it was a young men's congregation. Further, they were of the effendi type, *i.e.*, officials and educated men, certainly nine out of every 10 men present would be in the habit of reading a daily paper.

The sermon was long (about three-quarters of an hour), but the attention of the people was very fine. The best feature of all, however, was the pastor's insistence upon scriptural doctrine and the fact that "the preaching of the Cross is to them that perish foolishness, but to us who are saved it is the power of God."

* * * * *

Rev. R. McGill and I have just completed the writing of the 9th Report of the Joint Colportage Committee. Like other parts of our work at the present time, there is much to encourage, but also some to discourage. Have our readers realised what it means to a man out here to cut and cut again? Some parts of our work have been hindered by the cutting process, but not so badly as the Colportage work. We used to have 15 Colporteurs provided for, and when the cost of living went up we tried to increase the men 50 per cent., but as no more money was forthcoming, we could only increase them 50 per cent. by discharging one in three and dividing to two men the salary of three. That has cut us down to ten men, but after September there will only be nine, and at the end of this year eight. "Pray ye the Lord of the Harvest to send labourers into His harvest," *i.e.*, means to support them!

* * * * *

The *Magnum Opus* of the Nile Mission Press will be found in days to come—when history is written—to be "The Lord of Glory," which is now in process of compilation. Possibly our

readers may remember that I gave an address at the annual meeting of the Nile Mission Press, at Sion College, in May, 1920. In the course of my address I referred to the great fight which would soon take place, as it was clear that every sign was showing in that direction; this being the fight between "conservatives" and "modernist" over the all-important doctrine of the Deity of Our Lord and Saviour.

"Jesus is God! Alas! they say
On earth the numbers grow,
Who His divinity blaspheme
To their unfailling woe.
And yet what is the single end
Of this life's mortal span,
Except to glorify the God
Who for our sakes was Man?"

Those who live in the Homelands and are in touch with the progress of events will have by this time fully agreed with my position as to the necessity to bring out an important book upon this vital topic. It is no small task, for none of us have what are called the proper "qualifications," but the work is being done all the same. It is proposed that the work be issued in three separate parts; Vol. 1 will deal with the scriptural doctrine of the Deity of our Lord; Vol. 2, the history of the doctrine as it developed in Christ's Church; Vol. 3, replies to the difficulties and objections brought forward by Jews, Mohammedans, Modernists, and all sorts.

In the Spring of next year we hope to get out Vol. 1 only; let me give a rough outline of its 18 chapters, some of which are already written in rough draft and are awaiting consideration by our Theological Sub-Committee in October:—

- Chapter 1. Preliminary considerations, among them being: (a) existence of God; (b) authenticity of Scriptures, etc.
2. Christ in the Mosaic and the historical books under the following heads: (a) allusions; (b) the pre-incarnation theophanies.
 3. The Deity of Christ in the poetical books, *e.g.*, the two aspects of the Messiah in the Psalms—the reigning Messiah and the suffering Messiah.
 4. The Historical books. The fulfilment of the prophecies concerning the Deity of Our Lord in Isaiah, Daniel, etc.
 5. What the synoptic gospels tell of Christ's Deity.
 6. St. John's witness in Revelation, Epistles and Gospels.
 7. Christ's own claims, or His testimony to Himself.
 8. The Pauline and Petrine teaching on this subject.
 9. A special investigation of the meaning of the word "Son," as in "Son of God," and "Son of Man" (very important).
 10. The divine titles ascribed to Christ.
 11. The divine attributes ascribed, with special reference to their being ascribed to Father, Son, and Holy Spirit *each in turn*.
 12. A special article upon (a) the sinlessness of Jesus; (b) its relation to the Incarnation; (c) the connection between this and the historical fact of His birth from a pure virgin.

13. An article upon the Resurrection from the dead, (also the Ascension, as more readily accepted by the Moslem).
14. The importance of the real Manhood of Our Lord.
15. The evidence from Our Lord's teaching and principles.
16. A general summary adapted from George Morgan, M.A. (in the "Christian").
17. An adaptation of Liddon's "Some consequences of the doctrine of Our Lord's divinity."
18. The alternative—"If not," . . . (George Morgan).

Will not some imprisoned saint, some bed-ridden believer, some one disappointed at not being able to go to the Mission Field, take up this book and pray it through. The writer—who is chief editor—claims no qualifications for such a work, but God the Holy Spirit can do it. Let us implicitly rely upon *Him*.

A. T. U.

The Moslems and Anti-Christ.



THE following is a very rough translation of a pamphlet by a sincere but uneducated Moslem at Medina, Arabia, now being printed and distributed in Cairo :—

"In the name of God the Compassionate and Merciful !

This is the command of the Apostle of God (Upon Him be prayers and peace).

Sheikh Ahmed, a guardian of the Holy Apostle's tomb says : ' One night I was awake reciting the verses of the Holy Quran, and then I recited the 99 Names of God. After that, I prepared to sleep. Then, I saw the face of God's Apostle, and he said to me : " Sheikh Amed, I am ashamed of the wicked actions of men, and I cannot meet either God or the angels. I stand on one foot (for shame), because there die, of the people of the earth, from one Friday to the next, 1,600,000 without the religion of Islam and there only dies one true believer. True, they say they are Moslems, but I take refuge in God from all that, for their rich have no mercy on their poor, and I am so ashamed of their evil deeds that I cannot meet my Lord, or the angels, on account of the disaster that has befallen the faith. Their faces have become darkened, and every one looks after himself and cares not for his brother, the son of his mother, and their sins increase all the time. Now this command is out of mercy to them, for I am utterly tired of all the evils caused by them. Warn them, Sheikh Amed, warn them that before the punishment falls upon them, from Almighty God, and before the gates of mercy are closed in their faces, that they are unbelievers, not walking in the straight path. We take refuge in God from the evils of such a wicked generation, who will not hear, nor will they speak of their Lord. Now the ' hour ' (*i.e.*, Judgment) has drawn nigh, for, in 1340 A.H., women rebel against their husbands and will go out into the streets without permission. Then, in 1350, there will appear signs in the heaven, like a hen's egg. These are the signs of resurrection. In 1370, the sun will fail to give its light and, after that, it will rise in the west and set in the east. Then, the gates of repentance will be closed. In

1390 the Holy Quran (*i.e.*, religion) will be taken away from the hearts of Moslems, and then Anti-Christ will appear. Then Islam will go back to ruin. Warn them, Sheikh Amed, warn them of this commandment, and tell them that it is taken from the 'Preserved Tablet.' Every one who writes or sends this from place to place shall have a mansion in heaven, which eye hath not seen, nor ear heard of it."

NOTES UPON THE ABOVE.

1. It is not at all important from the point of view of "authority," but it is from the point of view of sincerity.

2. Never mind the dates (1340 A.H. ended in August, 1922), nor the fact that what disturbed the writer's parochial mind was the public political demonstrations by Moslem women.

3. The point is that it more or less represents the unhappy, unformed half-conviction of many simple, sincere Moslems that the days of the Great Apostacy are near at hand, and that there is no *religious* Islam left!

4. Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent.

5. The following true incident is somewhat parallel. When distributing tracts in an Upper Egypt railway train, near Snhag, two Moslem Sheikhs were very interested in my Gospel Purity Movement, and warmly commended my preaching Christ in the brothel streets of Cairo. I challenged them, if their religion were the true one, to go and preach Islam to the drunkard and the harlot. They replied that they would give me one dollar as a donation because of my sincerity and courage, but added: "*We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it; there are no real Moslems left.*"

ARTHUR T. UPSON,

Nile Mission Press,
Cairo, Egypt.

A few Extracts from Report of American United Presbyterian Mission.

EGYPT: THE LAND OF LIGHT AND SHADOW.

IN the pages which follow no attempt is made to give a full account of the work which has been done during the past year, whether by the Native Evangelistic Church or by the American Mission. You will catch mere glimpses of what has been happening, but these, we trust, will enable you to feel some of the thrills and heartaches connected with the service of Christ in this great land. You will visit schools where you will see hundreds of bright-faced boys and girls. Do not forget the vastly greater number who are either in Islamic, Bible-less schools, or in the fields with absolutely no chance of an education. You will be taken to homes where you will be accorded delightful hospitality, real homes. But to reach these you will pass through long, winding, narrow streets of houses closed to you: houses which are double barred by prejudice and hatred. You will enter

a large hospital. You will rejoice that through the Church and her representatives such splendid institutions have been founded, but you will be haunted by the realization that until this hour the multitudes are uncared for. One writer will take you with him to visit a prison where not two, but two score, are singing Psalms, worshipping God. Life is tragic, but from out that group one walked recently, freed from prison, and more, freed from the power of sin. He is now a Christian doctor, standing for Christ where Christ has few champions. Egypt is a land of contrasts. The Christian worker's day is full of light and shadow.

Two Important Factors.

The past year is considered by all Egyptians to be one of great significance politically. During the past months there was given to Saad Pasha Zaghloul the greatest reception which any individual Egyptian has ever received. Why? Because in the councils of Europe he had stood uncompromisingly for the complete independence of Egypt. More recently a large official delegation under the leadership of Adli Pasha Yeghen, the Prime Minister, sailed for London to negotiate with His Majesty's Government for a new agreement between England and Egypt, in which Egypt will have at least a greater part in directing her own affairs. The American Mission has never taken any part in the politics of the land, but through the Inter-Mission Council, of which it forms a part, it has been instrumental in bringing to the attention of this delegation the two most necessary reforms: one, the granting to every citizen religious freedom; the other, the recognition of the Sabbath as the national rest day. If out of these days of agitation and conference there comes a constitution embodying these two principles, the past year can well be underscored as opening a new era in Egypt's history.

The past year has been one of financial depression. During the war and immediately following it Egypt enjoyed abounding prosperity. Cotton was selling for ten times its customary price. The problem with many seemed no longer to be one of acquiring, but rather one of spending. Then, as is said in Arabic, "cotton died." Fortunes which had been acquired quickly through speculation departed more quickly. The scarcity of money has been felt by schools and hospitals.

Mr. Baird, of the Zagazig district was presented with a Ford car. It has been a great help, he says, in getting over the field and in keeping in touch with his evangelists and schools. This is how he uses it:—On Sabbath morning the Ford is filled with teachers from the Central School and with others who are capable of preaching. These are driven to a line of villages. One is left at each village to hold meetings and to visit houses. As soon as the meeting has ended at the last village, the Ford starts back, picking up the preachers at each village in turn and bringing them home. In this way hundreds hear the Word who otherwise would have no opportunity.

Echoes from Luxor District.

To get an impression of the evangelistic work at the very southern end of Egypt we turn to a message from Mr. Jamison,

the missionary in charge of the Luxor district. He says: "At the beginning of the year it was necessary to limit the evangelistic work because of the lack of funds. When we think of the length of the district and of its unmet need, such an action should produce a heartache. We now have but two men. They are doing good work. One uses Luxor as a centre. As he uses a bicycle, he is able to cover a great deal of ground. I wish we had ten men just like him. Also, we have the help of the teachers in the schools. On Sabbath mornings they go out to the surrounding villages and hold services. Then, throughout the villages there are the little village schools; there are ten of them at present. They are evangelistic centres, and keep the light burning in otherwise totally dark places."

Word comes from Rev. F. D. Henderson, of Beni Suef district, as follows:—

"In the presbyterial work there have been trials of faith. One pastor's goods were burned; one leading church member who had withstood some evil men was shot by them in the church as he was leading a prayer meeting; one congregation lost by death two of its best supporters, one of whom was an elder; in three congregations quarrels developed or spread; and one pastor resigned. Notwithstanding this, the work of the churches has gone steadily along. The last meeting of presbytery was characterized by the best spirit shown in any of the meetings of the past three years.

As I write this, word comes of the death, on August 31st, of the oldest Egyptian pastor in our presbytery, and, in point of service, in the whole Egyptian Church, the Rev. Shenuda Hanna, who has served as the efficient pastor of the Sinores church, in Fayum Province, for nearly fifty years. He has been a vital force in that church and province, and in the councils of the Egyptian protestant Church, during his whole ministry. In his student days he was intimately associated with our pioneer fathers, and endured persecution himself on account of his stand for evangelical Christianity. 'He being dead yet speaketh' to us and among us."

Unshepherded Sheep.

"We were saddened to find frequently families of Christian descent living in villages wholly Mohammedan, with the exception of these few families who know virtually nothing of the principles of the Christian religion. The majority of these families can neither read nor write, and have thus no way of acquiring a knowledge of the truth. They are living without God and without hope in the world. We did all we could for them in the short time which we had, but this was very little in comparison with their need. In all probability they will not hear the Word again until we return next year.

Sometimes we wonder if it is worth while to visit certain villages, hold a meeting, then move on and not have an opportunity to meet the people for another year, but recently an event occurred which led me to think that the influence of even one visit is not lost. We went to a certain town, and as we were not acquainted, we sought out first the omdeh, or chief man of the village, who was a Mohammedan. In the course of the conver-

sation he said, 'The Rev. Mr. Reed preached here in my house four years ago on the text'—and he then proceeded to repeat the text without a mistake. He had remembered the preacher and the text four years. From our conversation we were convinced that the Word is not returning void."

Seen from the Ibis.

Mr. and Mrs. Fairman are appointed to visit the churches of Assiut Presbytery. They spent the last year on the Ibis, the famous sailboat which has been carrying the messengers of the Cross up and down the Nile for more than half a century. "In some respects," says Mr. Fairman, "the life on board the Ibis is very pleasant. The Nile scenery is very beautiful, blue skies overhead, brilliant sunshine pouring down upon us all day long. Birds of many kinds, some with gorgeous plumage, flit about the shore. There is constant change, yet it is a lonely life. At times we long to see the face of a fellow countryman, and to hear our own tongue spoken once again.

The visiting of the churches is hard work. For example, in the last fifty days I have preached fifty-five times, in addition to travelling from place to place by boat and donkey and on foot. With this, there is also the constant visiting in the homes and talking with individuals.

Every church which we have visited has been crowded with a most attentive audience, and we have been greatly encouraged by the way the messages have been received. Out here the people are excellent listeners. I visited a place yesterday where I had been fifteen years ago, and in which I had then preached three or four times. I had not returned until yesterday, yet there were several present who remembered the various texts preached from and the divisions of the sermons. They do not believe in twenty minute sermons. Nothing less than an hour will meet their demands; it is a preacher's paradise. God is blessing His work in the land. Egypt is at the cross-roads, politically and religiously. The outcome will not depend entirely upon the efforts of the missionaries and their associates on the field, but also upon the volume and earnestness of the prayers offered by Christians at home."

The Other Half of the Evangelistic Effort.

Alongside of the evangelistic work which is carried on by the men of the Mission, or under their superintendence, there is an equally great work among women and girls under the direction of the lady missionaries. This branch of the work has been most fully developed in the City of Cairo under the faithful and efficient leadership of Miss Anna Y. Thompson and her associates. Here during the past year eighteen Bible women have been at work. The average enrollment for the year was 1,548, of whom 281 were Mohammedans. A few of the Bible women give beginners lessons in reading, but their effort is largely more directly evangelistic. There are prayer-meetings for women in all the fifteen districts of Cairo save one. The attendance in these is splendid, ranging from twenty to eighty. There are nine missionary societies for women. The thank-offering for the year was \$281. This was in addition to their monthly offerings.

In Assiut.

Next in importance is the work in Assiut, where during the past year ten Bible women have been at work. They follow various methods, according to the talents of the workers. One has a gift for teaching. Another is at her best in reading the Bible in houses of mourning, to which she will go day after day for two, three or four weeks, explaining and praying with the large crowds of women who gather at such times. She is sought after in the wealthy houses as well as in the poor. Another's work is the following up of girls who have graduated from our schools. She has formed a sewing circle, and while these girls are sewing for the Orphanage, some one of the group gives a Bible-reading, or tells of the work in some mission field.

Training Workers.

One of the great problems connected with this part of the work has been the securing of qualified workers. In order to meet this need a Bible Women's Training School has been opened. It is located in Tanta. The aim is to give these young women a thorough course in Bible study and also training in the actual house-to-house visiting. For this purpose a practical work class has been added to the school. When the women in the homes are told that the young worker is giving a sample lesson under the direction of the older woman who accompanies her, it arouses greater interest in the lesson. Visits are made three times each week to the hospital. Also we endeavour to follow up the women patients in their homes.

This training school has now finished its second year of regular work. A class of five girls, three of whom have been in attendance from the beginning, is hard at work. Two of these will soon be ready to be set to work. The others will require a longer time, as they did not even know how to read when they first came to us.

Going to School.

The educational institutions under the direction of the Mission range from the small, poorly equipped village school to Assiut College, with its beautiful site and splendid equipment. The village schools are finding the struggle for existence more severe each year. Standards are gradually being raised, and the school which cannot at least keep in sight of the procession must close. But lacking as these schools are in physical equipment, they are nevertheless a blessing to hundreds, and with the simple instruction given there is also offered an evangelistic opportunity which justifies their existence.

The schools of the Delta have been placed under the direct supervision of the Rev. A. A. Thompson. He has helped greatly by advice and counsel, not only these schools, but also the schools which are under the care of the presbyteries. He lacks in one thing only, namely, the ability to be in three or four places at one time. Until this gift has been acquired there will be urgent and deep need for others to come out and co-operate with him in the direction of the educational work of the Mission and pastoral primary schools.

A Builder of Manhood.

At one end of the line stands the small, struggling mud-walled village school. At the other end of the line stands Assiut College, an institution of which the Church and Mission are justly proud. During the past year the College has made appreciable progress in its work along physical, mental and spiritual lines.

The enlargement of the campus at the Secondary Department has made possible the much needed extension of the football field, with the addition also of two grounds for basketball.

For the first time in its history the College will begin a year with bedsteads for all of its four hundred boarding students. The progress has been made from mats on the floor to wooden platforms, and now to more comfortable and sanitary bedsteads.

The results of the three Government examinations in which the students have competed have been very encouraging. In the kafaa examination held at the close of the sophomore year, the College's percentage of successful candidates was equalled by only one other institution, though there are scores of competing Government and private schools.

Fifty-one students have united with the Church during the past year. Three members of the graduating class and one teacher have decided to enter the ministry. One Moslem student has been baptized.

For the Girlhood of Egypt.

Alongside of the work which is carried on for the boys and young men of Egypt there is also a large work for the educating and evangelizing of the girls and young women of the land. This work is conducted before a background of such great need that every effort carries with it added significance.

From the Girls' Central School of Alexandria, Miss Elsie French sends the following message :—"For the past year, as we view it in the large, we have only thankfulness. The attendance has been large and regular. Even the riots which interrupted so seriously the work in the schools not so centrally located affected us but little.

We graduate eleven girls this spring, nine from the regular course and two from the Kindergarten Teachers' Training Department. Of these eleven, four or five will become teachers. This is very encouraging in the light of the fact that these girls are not very poor, are not driven to teach in order to gain a livelihood, but the larger part of them are from middle class homes, and teach because they want to do something. They have gotten far past the idea that all a girl can do is to sit at home."

Parental Objections.

Miss Helen J. Ferrier writes from Beni Suef :—

"The father of two girls wrote to ask if I would please keep his little girl out of chapel and Bible classes, because she was of the impressionable age and might be influenced, but his older girl, being grounded in their own religion, might remain, because she was old enough to choose. I politely reminded him that he knew before he sent his girls that it was a Christian school, and then proceeded to tell him of ethical subjects we teach that are

based upon the Bible, and that I was sure anything she learned from us along religious lines could not harm her. (How glad I am that we have a religion that we can confidently say cannot harm them!). The father allowed the girls to remain.

Then there is the story of Eatedal. When she first came how she did enjoy the singing in chapel! But her parents soon forbade her singing before the others at school. She is our very nearest neighbour, however, and we often hear her singing the Psalms at home and her sister joining in! Her mother protests against her study of the Bible, but I say, 'It is in the course and I can't excuse her.' She has a New Testament of her own now, and studies it faithfully. She seems fascinated with it, and great was her joy and pride at the end of June to find she had the highest mark in her class in the Bible examination. It really doesn't speak very well for the little Christian girls in class. She and a little Christian girl, however, divided honours in the year's work and were promoted. Eatedal is about twelve years old. Will you not pray that these Moslem girls may all be found in the Kingdom when He comes?"

For the Little Ones.

The newest departure along the line of qualifying girls to become teachers is the opening of the Teachers' Training Department of the Kindergarten. This work among the little ones has been considered in the past as less honourable than the teaching of the upper classes. "We are endeavouring," says Miss Mason, who is in charge of this Department, "to train teachers that they may know how to help the little ones and will take pride in their work."

Training our Own Teachers.

Miss Ethel Roxy Martin, superintendent of the Ezbakia Girls' Boarding School, says:—"Syrian teachers, on whom we have depended largely for our advanced Arabic work, are being paid high salaries in their own land and are no longer willing to come to Egypt. Our most important task in the school here is the developing of our Normal Department. We must create the true spirit of service which make teaching worth while. During the last few years, when love of country has been the one thing talked of, we have had unusual opportunities of keeping before the girls this duty. In the class which graduated this past year we were calling attention to Christ's command, 'Go teach, preach,' when one girl arose and said, 'Even if my father and mother forbid it, I am going to teach, because I believe that God has asked me to do it.' She received her diploma Thursday afternoon and began teaching the next Monday morning. But we can have no proper Normal Department until we have a new home for the school. Suitable sites are not easy to find in the centre of this large city, where the school must continue to operate if it is to do its best work. But there is one location which we can secure if we set ourselves in earnest to do so."

Not far from the great mosque of Sayed el Bedawi in Tanta stands the Girls' School. Despite the fact that the atmosphere of the city is surcharged with Mohammedan bigotry, no sooner had this Christian school opened its doors than it was filled to its

capacity, and pupils were turned away. The total enrollment has been 263. Of the 23 boarders, 9 were Mohammedans.

A class of 11 graduated in December. One of these was a lame Mohammedan girl, who had spent all her school life with us. She had been opposed in this by her half-brothers, but by means of strategy she had succeeded in overcoming their opposition.

Two other girls of the class had been in the school as boarders for several years. They constantly long to get back. "I visited one of them recently," says Miss McMillan, "and she said to me, 'Oh that I had failed in the examination so that I could still be in the school.' I told her she could live for Christ among her people, but she replied, 'They all oppose me in everything that I tell them.' Truly to change these ignorant homes is a challenge to the strongest heart."

Overcoming Opposition.

The Girls' School of Zagazig has gone on steadily through the year with an enrollment of 250. The teaching staff is composed of nine, all of whom have been trained in our own institutions. A little Mohammedan girl in the third year was forbidden to take the regular Scripture lesson. Not to be outdone, she came early each morning, borrowed a Bible from a schoolmate, and studied the lesson. At the close of the year when examinations came, she took the highest marks in Bible. But she asked that this grade be omitted from her card, lest her father see it and be vexed and remove her altogether from the school.

Miss Downie, superintendent of the Girls' School in the Fayum, writes concerning the large enrollment in the school during the past year, and of the unusual financial prosperity, and then gives the following incident:—"One of the greatest joys during the past years has been two little Moslem girls, who have been coming for some months. At first they would take no Bible lessons, but as they were compelled to sit in the classroom they could not but hear. Soon they asked to take the Old Testament lessons, but not one word would they say where Christ came into the lesson. When examination time came, a New Testament lesson fell to the lot of the younger. She stood up and told the story better than any of the Christian girls could have done. When it came to the memory verses, she asked to be excused from saying them as she did not know them. However, when the little girl back of her missed one, she stood up and said it without a mistake."

The Cross, despite the mighty opposition of its enemies, is gaining victory after victory, and finally shall triumph gloriously.

The Oldest School.

The oldest school for girls under the Mission is located in a narrow street in a densely populated quarter of Cairo. It is the Haret es Sakaen School. Throughout this district the Moslems predominate. An experiment was made during the past year. A free class of street children was admitted for a part of each day. Mohammed, the only boy, the dirtiest, most irregular and best loved, belongs to a family who call themselves good Moslems. Munira, Mohammed's sister, the most clever and most regular,

was soon entered for full time in the day school. As time passed the number enrolled reached forty. This means forty additional homes opened to the Gospel. This free class is held on the ground floor of the Mission building, dark and cold in winter, but made more cheerful by large and bright pictures. A good teacher, the happiest lessons, free books, slates and kindergarten supplies are furnished to the class. Each day the same programme is followed :—

1. Short prayer.
2. Bible story with illustrations.
3. Reading and writing.
4. Motion song.
5. Arithmetic with demonstrations.
6. Psalm singing.
7. Lord's Prayer.

By keeping to the scheduled time for each lesson, these children made progress and were able to take part in the closing exercises of the year.

God Provides.

While in Cairo let us visit the Fowler Orphanage, or, as it could be more properly named, the Fowler Home for Girls. There are many orphans cared for, but there are also quite a number of girls whose mothers are living. This institution is a standing monument to the fact that God hears and answers prayers. No appeal for help has been made these fifteen years to any one but God, and He has not failed to answer. Here is one incident to illustrate. It is given by Miss Barnes, now superintendent of the Orphanage.

"Our flour was about exhausted. We must have more within the next two days. Owing to Government regulations we must buy a month's supply all at once, and for this we needed about ninety dollars. The superintendent went to the dining-room, where the teachers and girls were assembled. There had not been a very good spirit among the girls for several days. She said to them: 'My dear girls, God has not been sending us very much money this month, perhaps because you have been quarrelling and not been thankful. Let us have a season of prayer now and let us confess our sins. Let us then pray earnestly that God will send us the money which we need.'

All was hushed, and there followed a season of humble confession and prayer. Next morning early an envelope came containing one dollar and a half. We took that as a message from God telling us that our prayers had been heard, and there was thanksgiving. That evening about five o'clock a man came with fifty dollars which had been bequeathed to the Orphanage. The mail brought us some gifts from America, and we had all we needed."

During the year we received about forty-five hundred dollars. About two hundred girls have been cared for during the past fifteen years. Of the many workers produced by the Orphanage, the records show the following: Fifteen teachers, eight hospital maids, seven evangelistic workers, and twelve household helpers.

Girls' Schools in Assiut.

In the city of Assiut there are two splendid schools for girls. One is the Pressly Memorial Institute. The attendance here has so increased during the last year that it became necessary to add two more rooms on the roof. It is the earnest hope of all that the new building will not be long delayed.

As a result of the Sherwood Eddy meetings, the interest in personal work has been quickened. The Volunteer Band was reorganized. Each Sabbath afternoon during the school year different groups of girls under the direction of teachers went out to the various parts of the city to hold meetings. Sometimes they met with rebuff, but through them many heard the Gospel. Also, the girls received valuable training in Christian work. There were more older Moslem girls enrolled in the school this past year than ever before.

A Girls' School Farther South.

Far to the south of Assiut is Luxor. Here, too, there is a large, successful school for girls. During the past year there were in it 58 boarders and 172 day students. When you compare the little children of the primary grades with the pupils of the higher classes you can see quickly that the school has done much for its pupils in discipline and in self-control, as well as in their lessons. There is a Christian Endeavour Society for the smaller girls as well as for the larger. The Volunteer Band holds meetings in Karnak, the large Moslem village near to Luxor. Of those who have left the school, the larger number have been married, and make the better housewives for their school training. There were 24 graduates of the school teaching during the last year, located in schools from the Sudan to Ismalia.

"Thus it is," says Miss Whiteside, the superintendent of the school, "a slow moulding of the character by prayer, example and precept. But it pays. The older women are slower of comprehension, harder to influence, often contented to remain as they are, but the boys and girls are a hopeful, worth while field for mission effort."

Healing the Body and Soul.

The Mission is not forgetful of the physical needs of the people of Egypt. It desires to have a part in lifting the great burden of suffering which rests upon the people of the land. In response to this impulse, there have been established two hospitals which, from humble beginnings, have now grown into large, well-equipped institutions. One hospital is located in Tanta, in the heart of the Delta; the other in Assiut. The proportions of the work which is done are shown by the figures recorded in the reports of the Hospital at Assiut. During the past year there were in the Hospital 1,223 Moslem patients, and of others 1,666, or a total of 2,889. There came to the clinic for treatment 24,240 Moslem patients, and of others 15,740, or a total of 39,980. Outside patients numbered: Mohammedans 1,520, and others 1,750, or a total of 3,270. . . .

Miss Jackson-Bennett, writing of the work of Assiut Hospital, says:—"We are so thankful for the large numbers of

Moslems who came to the Hospital last year. They all listened quite willingly to the preaching of the Word. Three Moslem women, who came to us from Deirut, where the seven officers were murdered at the time of the uprising, were filled with remorse at the thought of that deed when they received such kindness at the hands of doctors and nurses. They said that their people would never have done so much for strangers, and that the Christian religion was better than theirs.

Garas, a careless, Godless Copt, was admitted in apparently a dying condition. The doctors decided to operate. God in His mercy answered our prayers. Garas' life was spared, and he left the Hospital some weeks later. He was now a new creature in Christ Jesus. Then came the test. He was a distiller of arraky, a strong alcoholic drink made from the dates. He decided that after he had sold his present stock he would manufacture no more. He had then about three hundred dollars worth. It was then suggested to him that it would be more honouring to God for him to do away with that and trust God to supply his needs. He was poor. He was weak. The battle waged for days in his heart. At last Christ triumphed. Garas decided to pour out what stock he had. That was a grand day in his life. Dr. Pollock and others went over to help him. From his house a small river flowed down the street, a witness to all who saw it that Garas, the maker of arraky, was now a God-fearing man. The God Whom he obeyed did not forsake him. Friends came forward at once to help, and now he has found a situation suited to his measure of health.

This fall a training class for nurses is to be opened in connection with the Hospital. Already a good number of graduates of the Pressly Memorial Institute have indicated their purpose to enroll in it. Thus it is hoped that there will be trained up many who will be ready to minister to the needs of the sick and suffering."

Mr. Henderson, of Beni Suef, writes :—

"One clinic is carried on at Wasta by Dr. Askren, an independent American physician from the Fayum, where he has practised and co-operated cordially with our Mission for many years. His clinic at Wasta, although held but once a week, is a great help and opportunity in our evangelistic work there. Our evangelist and the American Bible Society colporteur co-operate with the doctor, and are able to do good work in the clinic and in following up the patients afterwards. Would that we might multiply such opportunities and work many fold."

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1922.	Receipt No.	£	s.	d.	Date. 1922.	Receipt No.	£	s.	d.	Date. 1922.	Receipt No.	£	s.	d.
June 16.	11464	..	2	6	July 19.	11525	..	10	0	Aug. 15.	11584	..	5	0
" "	11465	..	10	0	" "	11526	..	1	0	" "	11585	..	10	0
" "	11466	..	5	0	" 21.	11527	..	5	0	" "	11586	..	10	0
" "	11467	..	3	6 7½	" "	11528	..	7	6	" "	11587	..	3	0
" 17.	11468	..	12	6	" "	11529	..	10	0	" "	11588	..	1	0
" 19.	11469	..	10	0	" "	11530	..	5	0	" "	11589	..	1	0
" 20.	11470	..	3	3	" "	11531	..	10	0	" 17.	11590	..	14	8
" "	11471	Special	3	0	" "	11532	..	1	1	" "	11591	..	5	0
" 21.	11472	..	12	11 6	" 22.	11533	..	5	0	" "	11592	..	2	0
" "	11473	..	2	10	" "	11534	..	5	0	" "	11593	..	1	7½
" "	11474	..	2	15 1	" "	11535	..	12	0	" "	11594	..	10	0
" 22.	11475	Special	22	3 10	" "	11536	..	2	0	" "	11595	Special	3	3
" "	11476	Special	15	0	" 24.	11537	..	5	0	" "	11596	..	5	0
" "	11477	Special	10	2 6	" "	11538	..	4	0	" 21.	11597	..	1	1
" "	11478	Special	338	12	" 25.	11539	..	1	10	" "	11598	..	8	10
" 23.	11478	..	1	0	" "	11540	..	1	6	" 22.	11599	..	5	0
" 24.	11479	..	4	15	" "	11541	..	1	10 6	" 23.	11600	..	1	3½
" "	11480	..	1	0	" "	11542	..	5	0	" "	11601	..	5	0
" "	11481	..	5	6	" "	11543	Special	3	2	" 26.	11602	..	5	0
" "	11482	..	10	0	" "	11544	U.S.A.	4	4	" 29.	11603	..	5	0
" "	11483	..	7	6	" "	11545	..	2	6	" "	11604	..	3	0
" 26.	11484	..	2	6	" 27.	11546	..	10	0	" 31.	11605	..	10	0
" "	11485	..	10	0	" 28.	11546	..	10	0	Sep. 1.	11606	Special	28	0
" "	11486	..	10	0	" 29.	11547	Special	5	0	" "	11607	..	2	10 1
" "	11487	..	2	6	" 31.	11548	..	10	6½	" "	11608	..	10	0
" 27.	11488	..	3	0	" "	11549	..	2	10	" 4.	11609	..	2	0
" "	11489	..	4	0	Aug. 1.	11550	..	10	0	" 5.	11610	..	1	0
" "	11490	..	1	1	" "	11551	..	4	0	" 6.	11611	..	10	0
" "	11491	..	1	0	" "	11552	..	10	0	" "	11612	..	1	0
" 29.	11492	..	5	0	" 2.	11553	..	5	0	" 9.	11613	..	2	0
" "	11493	..	5	0	" 3.	11554	..	10	0	" "	11614	..	1	0
" 30.	11494	Special	5	0	" "	11555	Special	10	0	" "	11615	..	5	0
" "	11495	..	2	6	" "	11556	..	8	11	" 12.	11616	..	5	0
" "	11496	..	2	12 1	" 4.	11557	..	10	0	" 13.	11617	..	2	0
" 1.	11497	Scotland	2	10	" "	11558	..	1	10	" 14.	11618	..	5	0
July 3.	11498	..	1	0	" 5	11559	..	10	0	" 16.	11619	..	10	0
" "	11499	..	15	18 5	" "	11560	..	1	1	" 18.	11620	..	2	0
" "	11500	..	5	0	" "	11561	..	1	6	" "	11621	..	1	0
" "	11501	..	1	0	" 8.	11562	..	3	6	" "	11622	..	10	0
" "	11502	..	5	0	" "	11563	..	1	0	" "	11623	..	3	0
" 4.	11503	..	1	0	" "	11564	Special	10	0	" "	11624	..	57	10
" "	11504	..	5	0	" "	11565	..	1	0	" "	11625	..	2	6
" 5.	11505	..	10	0	" 9.	11566	..	1	10	" 19.	11626	..	100	0
" 6.	11506	..	2	2	" "	11567	..	10	0					
" "	11507	..	6	3 4	" "	11568	..	4	5					
" 7.	11508	..	10	0	" "	11569	Special	5	0					
" "	11509	..	4	8	" 10.	11570	Special	2	0					
" "	11510	Scotland	4	2	" "	11571	..	10	2 6					
" 8.	11511	..	10	0	" "	11572	Special	2	0					
" 10.	11512	..	5	0	" "	11573	..	5	0					
" "	11513	..	2	6	" 11.	11574	..	10	0					
" 11.	11514	..	10	0	" "	11575	..	7	6					
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" "	11516	..	5	0	" "	11577	..	2	6					
" 13.	11517	..	10	0	" 12.	11578	..	8	0					
" 14.	11518	..	10	0	" "	11579	..	17	6					
" 15.	11519	Special	35	0	" "	11580	..	1	0					
" 17.	11520	..	1	11	" "	11581	..	1	0					
" "	11521	..	5	3½	" 14.	11582	Special	15	10					
" 18.	11522	..	5	0	" "	11583	..	10	6					
" "	11523	..	5	0	" 15.	11584	..	1	0					
" "	11524	..	13	2										

£904 4 9½

General Purposes—

Amounts already acknowledged	330	1	11
As above	432	3	11½
	£762	5	10½

Special Purposes—

Amounts already acknowledged	173	6	6
As above	472	0	10
	£645	7	4