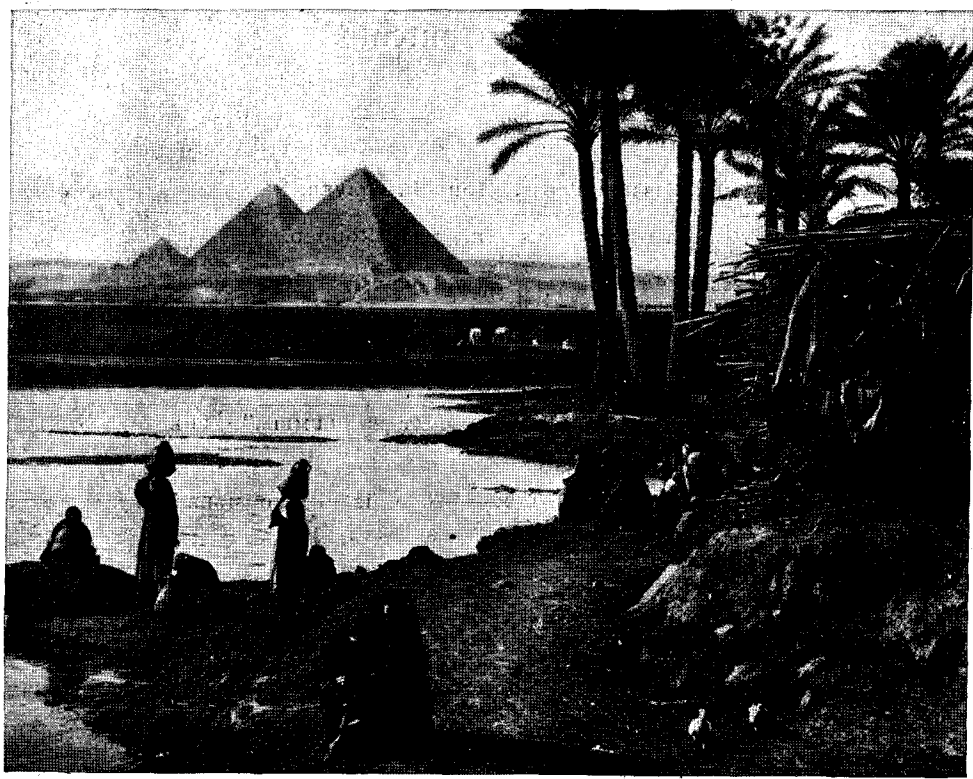


BLESSED BE EGYPT.

January,
1923.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

WINTER NUMBER—JANUARY, 1923.

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The subscription for "Blessed be Egypt" is **2s. 6d.** a year, post free.

It may be obtained from the Office of the Mission:

J. L. OLIVER, Secretary, Nile House, Tunbridge Wells.

The World's Bible.

"Ye are the Epistle of Christ, written with the Spirit of God."—2 Cor. v.

" Christ has no hands but our hands
 To do His work to-day,
He has no feet but our feet
 To lead men in His way,
He has no tongue but our tongue
 To tell men how He died,
He has no help but our help
 To bring them to His side.

We are the only Bible
 The careless world will read,
We are the sinner's Gospel,
 We are the scoffer's creed,
We are the Lord's last message
 Given in deed and word.
What if the type is crooked,
 What if the type is blurred.

What if our hands are busy
 With other work than His,
What if our feet are walking
 Where sin's allurements is,
What if our tongues are speaking
 Of things His lips would spurn,
How can we hope to help Him
 And hasten His return."



NILE MISSION PRESS, 37, SH. MANAKH, CAIRO.

“Blessed be Egypt.”

VOL. XXIII.

JANUARY, 1923.

No. 92.

Editorial.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Ye shall hear of wars and rumours of wars, see that ye be not troubled.”—ST. LUKE xxi.

“These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.”—ST. JOHN xvi.

Students of prophecy tell us that 1923 is to be a year of crisis. The Lord Jesus tells us to go through these times with an untroubled heart: and not only so, but with joyful expectancy. He told His disciples that their demeanour before their judges would turn to them for a testimony, and the world now looks at Christians and at the way they take trouble or disaster, to see how their religion affects them in such circumstances. We want to meet whatever this year may bring with steadfast faith in Christ, with fearless courage and full assurance of hope. Let us pray that England may be true to her trust. The power of Rome is pressing hard to make her give up the mandate for Palestine, and we want as a nation to withstand her.

*“Be of good courage, Fight a little longer,
The darkest clouds before us will divide;
For though the hosts of ill are waxing stronger,
There's yet a Stronger fighting at our side.”*

The account of the proclamation of the mandate, which we have been allowed to reprint by the kindness of the Secretary for the Prayer Union for Israel, is of intense interest. We understand and sympathise with the feelings of Christian Syrians in seeing the Jews come back, still rejecting our Lord, but we look beyond the present to the time, not far distant we believe, when a nation will be born in a day, and the veil is taken away from their eyes. We want now to tell them of that Saviour Whom then they will see. Mr. Forder gives us some account of the work

that is going on in connection with the Nile Mission Press in Palestine. We have five colporteurs, and greatly wish that we could have two more for the north and for the south of the country.

We print a few specimens of leaflets written for women by Miss Trotter, which are being brought out at the Nile Mission Press. The Arabic versions are each illustrated by one of her beautiful little pictures. They are intended for giving away freely.

Some news has reached us of the re-commencement of the Boat Campaign in Upper Egypt. Our friends are beginning to have the joy of seeing the growth of the blade from the seed sown last year. We earnestly trust that it will ripen into a harvest. We also hope that it may be found possible to re-visit many of the villages that were touched. It is a joy to us to think that we have our share in the undertaking through the literature which is scattered broadcast.

We reprint an article which appears in "China's Millions" for Canada, by Mr. Frank Rhodes, entitled "The Neglected Moslems." He speaks of the Moslems in China and the greatness of their need. Mr. Rhodes' work has been linked with ours for many years through wide distribution of Arabic literature, printed at the Nile Mission Press and sent by him to Chinese Moslems. He has this cause greatly at heart, and we trust that in his absence others may be raised up to do the same work. He may not be allowed to return to China for some time, and is at present at his home in Canada.

The Nile Mission Press.

IN reviewing the past year's work and entering upon a New Year we do indeed thank God for all His enabling power at home and abroad. We thank Him for the ready reception of the printed message wherever it has gone.

As the reports continue to come in from our Senior and Junior Publication Committees we can see how God is caring for the future of our work.

Mr. Upson has been particularly busy during the past quarter with his literary work, with visits to Colporteurs, and in writing papers for the Literature Survey Committee with reference to distribution in the future.

Whilst we thank God for a recent Bookselling Monthly Report, when the summary of distribution in the month reached 14,288 books, of which over 5,000 were sold, yet, in view of the needs in the Moslem world, Missionary Societies will need to take hold of the matter in a much more serious light if that need is to be met adequately. Shall we pray that God will enable the various Societies to supply their workers with Christian literature in much greater quantities than previously.

Systematic tract distribution has recently been splendidly

advocated in Mr. Arthur Mercer's latest booklet, "Propaganda." He tells there of a remarkable series of conversions through a single booklet brought in a pedlar's pack to the door of Richard Baxter's father. Let us pray earnestly that as a result of the Literature Survey Committee, now at work in the Near East, there shall be a great going forward in the distribution of the printed page in all lands.

We have to report this quarter the safe arrival in Egypt of Mrs. Bone and her daughter, who has recently gone to join her husband, our Technical Manager.

Almost at the same time we heard by cable that Mrs. Byrnell, wife of our Business Manager, has developed chest trouble. The doctor has ordered her to live at Helwan, and we are awaiting news that the move has been made from our Cairo premises to the edge of the desert, and commend Mrs. Byrnell to the prayers of our friends that God may speedily restore her to health and strength.

Under these new conditions of living away from the Press itself, Mr. Byrnell will need God's special strength and enabling power.

Miss Monro has been making splendid progress with her Arabic, and hopes to take her fourth examination this month. She will, however, continue to study at the Cairo Study Centre, and during the New Year hopes to get out into the villages and thus increase her knowledge of native child-life before coming home on furlough during 1923.

Mr. and Mrs. Upson are also due for furlough then. Will our friends bear in mind the need of passage money during the days to come.

The Colportage work in Palestine is going ahead, and recently there has been some suggestion of employing an extra man in the neighbourhood of Safed. This, however, we are unable to do at present owing to urgent calls in other directions.

We were greatly cheered by hearing in a recent letter from Mr. Forder that they have had an order for four hundred Gospels and ten Bibles in Arabic, and that every day he is receiving orders for books from both East and West of the Jordan, as well as the fact that during the last month the Colporteurs in Palestine have sold nearly one hundred copies in Arabic of "Jesus is Coming," mostly to Moslems.

Seeing the willingness of Moslems to read, both in Egypt and Palestine, as well as in other lands, it is almost tragic that the number of Colporteurs in Egypt have had to be reduced from fifteen to ten men.

Turning to the work at home, Mr. Bryan Green has just undertaken his first fortnight of deputation work in Scotland, and in his next vacation, at Easter, hopes to make a tour of East Anglia. He will be most grateful for your prayers.

I had specially good meetings in Lancashire and Cheshire recently, and a real spirit of prayer and sacrifice was manifested. Some jewellery has been sent in since I returned home, which we hope soon to dispose of for the Kingdom of Christ.

One incident we give for the Glory of God. At one house where I stayed a medical student came to my room, late at night, after I had retired, bringing me a golden sovereign, his first fee

ever received, and with which, I understood, he never meant to part, until, hearing God's call, he laid it at the Master's feet, with a smaller one of no less value in God's eyes.

We give a warm welcome to our new Honorary Local Secretary for Wimbledon, Mrs. McLaughlin. I hope to go there this New Year to inaugurate a small Prayer Meeting on behalf of our work, and trust the local friends will rally round their new Secretary.

There is a thought in the mind of the Executive Committee with reference to the formation of a Committee and Deputation Secretary in Canada, and prayer is asked that this plan be brought to fruition.

We would very specially mention the need of the Junior Department at this present juncture. Through the kindness of a gift from the American Christian Literature Society for Moslems, Miss Monro is hoping to issue the "Child's Life of Christ," upon which that department has been engaged for two or three years. Owing to the smallness of sales of the Junior Department books, caused by the fact that the children of Egypt have not yet acquired the habit of reading for pleasure, the returns in actual cash will take some time to come back. This means that the Junior Department is continually needing fresh gifts for publication, which leads me to say that a gift of £250 at the present time would be an inestimable boon to this Department, which has had a hard struggle to keep going at all.

May we call the attention of our readers to the Pink Slip Renewal Form in our present issue. It will be a great help if those who value the magazine would try to get another subscriber during the present year.

JOHN L. OLIVER,
Secretary.

Nile House,
Tunbridge Wells.

The Mandate for Palestine.

Great Day in Israel's and in the World's History.

Reprinted by kind permission from "The Friend of Israel."



MONDAY, the 11th September, 1922, 3-30 p.m., will ever remain a memorable hour in Israel's history. It was one of the greatest possible privileges to witness the inauguration of a new and very important epoch in Israel's and in the world's history. Early in the morning all Jerusalem was made aware of the fact. The military in holiday attire went all over the Holy City and surroundings playing patriotic airs. A young, bright Jew happened to be the bandmaster, and as he marched at the head of his band, you could see that he was possessed with some feeling of ecstatic joy, not easily described. In a word, the city was full of glee in spite of the threatened violence of the agitators. Pious Jews gathered in their synagogues and the Holy Places to pray quietly, that the wrath of the enemies may pass away. As it was the month of Elul when all Israel was given to repentance and prayers, the present conditions made them to be more fervent.

At 3-30 in the afternoon the road leading to the Government House, on the top of Mount Scopus, was lined with Jews and other spectators, just watching the invited guests going in carriages and automobiles, etc., etc., for the great ceremony.

There was gathered a brilliant company of the most illustrious men and women. Amongst these were His Excellency Field Marshal Viscount Allenby, of Meggido. His Highness Emir Abdallah, who is the son of the King of the Hedjaz, brother of Emir Faisul, King of Irak, head of the Transjordanian Government. Then there were generals, high officers, judges and bishops, patriots, Jewish Rabbis, priests, notables, etc., etc. All received Sir Herbert Samuel with loyal, hearty acclamation. Then came the most important and very impressive moment. The first civil secretary read the proclamation from the King Emperor of Great Britannia, appointing a "Son of the Exile" High Commissioner and Commander-in-Chief of Palestine. The words of the Proclamation will remain memorable by its wording, and the pride of every Jewish heart throughout history.

"George the Fifth by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India: To our Right, Trusty and well-beloved Counsellor Sir Herbert Louis Samuel, Knight Grand Cross of Our Most Excellent Order of the British Empire, Greetings.

"We do, by this Our Commission under Our Sign Manual and Signet, appoint you, the said Sir Herbert Louis Samuel, to be, during Our pleasure, Our High Commissioner and Commander-in-Chief in and over Palestine, with all the powers, rights, privileges, and advantages to that office belonging or appertaining.

II. "And we hereby authorise, empower, and command you to exercise and perform all and singular the powers and directions contained in the Palestine Order in Council, 1922, or any Order in Council adding to, amending, or substituted for the same, according to such Orders and Instructions as may have been received from Us.

III. "And We do hereby command all and singular the Public Officers and people of Palestine, and all others whom it may concern to take notice hereof and to give Their ready obedience accordingly.

"Given at our Court at St. James's this Fourteenth day of August, 1922, in the Thirteenth year of Our Reign. By His Majesty's Command, W. S. Churchill.

"Signed by His Majesty the King with His own hand."

As a loyal Jew, His Excellency put on his hat as Sir Thomas Haycroft, the Chief Justice, administer to him the oath. In a clear voice he swore loyalty to His Majesty the King, and to administer faithfully the country of Palestine without prejudice or ill-will, etc., kissing the Holy Bible after each oath. The High Commissioner looked extremely impressive in his High Commissioner's Uniform of Blue and Gold. Amidst all the splendour here, on the historic mountain, a son of the exile has been proclaimed by the greatest kingdom in the world, and by the approval of the League of Nations, as the "first High Commissioner and Commander-in-Chief of Palestine, being specially instructed to aid the Jewish people to build their National Home." This inaugurates a new epoch. It is a finger-post in the world's history. It is not only historic, but it vindicates the Living Word

of God. His promises concerning Israel's future will be carried out in spite of all His enemies. "Jehovah liveth and His Word abideth for ever. Glory be to His most Holy Name."

What the immediate results will be, or what may soon take place we do not need to prophesy. For us, loyal children of grace, it is quite enough to put on record our deepest gratitude to our All-Sufficient Jehovah for His graciousness in permitting us to witness this inauguration of the coming "Restoration." The beginning of the great Consummation. Yes, with thankfulness, amidst all the sorrows and sadness which we see around us, we look forward to the "*great day of the Lord.*" When the Lord Jesus will come as *the King of the Jews*. The self-same title which the Roman Governor put on the Cross in three languages. The lessons are many, but I dare not say more on the subject.

S. B. ROHOLD.

Witnessing at Beersheba.

IT has been in our minds for a long time to go with the Joyful Messenger to the desert town of Beersheba in southern Palestine, but the time did not seem ripe till quite recently, for our Jerusalem district colporteur has as much as he can do to get to his villages every month, and a visit to this distant settlement meant an extra effort. Had we known what rough roads we had to traverse, and what racking of our bones we should have had to endure, we might have thought twice ere setting out; but all went well, no accidents or hold-ups, and all were none the worse except for aching bones caused by the bad rocky roads which constitute the one and only way to this desert settlement.

Beersheba is a tiny town, surrounded on all sides by desert, its life is the ancient wells with their never-ceasing supply of cool, clear water, which means life to thousands of Bedouin and their flocks and herds who throng the wells day and night.

The town consists of one long broad street, which constitutes the business part of the place, the shops being kept mostly by Moslems and a few Greeks, who thrive on their Bedouin customers, who do most of their dealing by barter, going in debt from season to season, and paying dear for the privilege. Off this main street run side streets, all forming squares, in which reside the people of the town; most of the streets have trees planted on either side, which, when grown sufficiently, will give a welcome shade from the glaring sun and heat of the surrounding desert.

Beersheba is quite up to date, having water laid on to the houses, which is pumped up from one of the oldest wells by means of a Lincolnshire engine, a well-ordered post-office with three in-mails weekly and three outgoing mails, also a Government hospital, good boys' school, town hall and mosque; but most attractive of all is the well laid-out military cemetery which encloses the graves of those who fought that Palestine might be freed from the Turk.

We—my wife, Ibrahim the colporteur, and myself—left Jerusalem one morning about eight o'clock. The Joyful Messenger was

well loaded, for we had sundry furniture for an old missionary who was located at Hebron, and which we had brought from Nazareth some weeks before, various things for missionaries resident at Beersheba, our own few necessities, books, petrol, and all the extras that motors sometimes need when in out-of-the-way places. Let me say here that the Joyful Messenger has proved itself to be indeed a useful part of the community, for it has carried many a thing for missionaries who otherwise would have had to wait a long time ere receiving their goods, for transport is slow, uncertain and risky here in Palestine, so the van is doing good service beside carrying us and the books from place to place.

In good and due time we passed Bethlehem, the Pools of Solomon, Phillip's Fountain, and almost to the hour pulled up at the door of the missionary in Hebron, Miss Nicholson, and delivered her goods to her, which, coming unexpectedly, were all the more welcome.

Then off again. So far we had had a good road to travel over, and had been told again and again that the road all through to Beersheba was good; but, alas, soon after leaving Hebron, and getting into the hill country of Judea, we found to our sorrow that the so-called road was only a levelled-off tract over rocks and stony plains, which put our car and engine to the severest test it has had, but which it stood well. Our driver, who is a competent and good machinist, was well pleased at the way in which the car took the hills and rough places, and all through we had only one puncture; whereas, judging by the road, we might have had a thousand.

About half-way through the hills we came to the village of Dahareyah, which is inhabited by an ignorant, illiterate and bigoted set of Moslems, who are out at elbows with all their neighbours, and between whom there is a serious blood feud. As the water of the engine was getting low, we stopped with the idea of filling up; but on asking for a bucket of the needed fluid were told that if we could get one in the village we should have to pay at least one shilling for it, as water was precious and scarce, the villagers having to go long distances to get it, so we left the place without filling up, as it meant delay and uncertainty.

For the next half-hour we ran down through a long winding valley, which being very stony gave us a good shaking up, then we emerged on to the great plain that surrounds Beersheba on all sides, and, leaving the so-called road, took to the plain itself, following the telegraph wires, which were a sure guide to the town ahead.

After about half an hour on the plain, where it was very hot, camels and sheep, with their keepers, began to appear, some going to and others coming from the watering at the wells ahead, and soon we saw the town looming up out of its sand surrounding, made attractive by green trees and gardens, the largest standing over the home of the missionaries, at whose door we soon stopped.

We received a hearty welcome from our friends the missionary and his wife in charge, and were told that if we could put up with such as they could provide for us we were welcome; the car was soon unloaded and given garage at the front door, where the Joyful Messenger was a continual attraction for the next two days.

After dinner book selling began, and continued till sunset; as it was our first visit to the place most of the Moslems were shy of buying books, thinking that they were against their religion; but later on they bought, for they found that the books were not of the nature they thought.

Soon after our arrival the missionary made known through the town that two special meetings would be held, at which the colporteur and myself would speak. By half-past six the little Church was well filled, the audience made up mostly of men, some of whom were Moslems. The first evening the address was given by myself, the subject being "How to Prosper"—of course, spiritual prosperity being intended. After the meeting a goodly number of books were sold, and at a late hour we were glad to get to rest.

The following day was the great weekly market, where thousands of Bedouins congregate to buy and sell stock and produce of all kinds, and to which traders and pedlars come from such towns as Hebron and Gaza, with such eatables and wares as are in demand for the desert dwellers. This weekly market is a great institution, to which all the tribes of the district resort, and we were fortunate in being there at the time, for it gave us the opportunity of getting into conversation with some of the Bedouins, who were quite willing to converse on religious matters, and who were quite intelligent.

Early next morning we were mixing with the crowd, but it was extremely hot under a scorching sun. Ibrahim went about selling books, and was fairly successful, considering it was a first visit. Many bought, and would carry their books back to their camps, to be read and re-read around the camp fires to groups of men who otherwise would never hear the messages of salvation, hope, comfort and cheer contained in them. After some hours amid this throng we were glad to return to the shade and shelter of the house, for by noon the market is over, and the Arabs scattered in all directions making for their camps, which many would not reach till after sunset. We felt that God had blessed our visit to the market, and we shall hope to go there again some time in the future. On the second evening of our visit another meeting was held in the Church, and attended by a goodly number of people. Colporteur Ibrahim gave the address, taking for his subject "The True Foundation," in which Jesus Christ was faithfully lifted up and souls pointed to Him as the only One on which to build for eternity.

Before leaving next morning a few more books were sold, and then the car with its passengers started on its return journey. Half-way between Beersheba and Hebron we stopped at a guard house occupied by one man. Being able to read, we left him a copy in Arabic of "Jesus is Coming," which he will read during his quiet time, of which he has plenty. Farther on we stopped at the springs, which are supposed to be "the upper springs and the nether springs" (Joshua xv. 19), which is a favourite watering place for the villagers of the district.

Whilst filling our engine a Ford car came up on its way to Beersheba with some Government employees, who, seeing the Arabic characters on our van, asked what they meant. We explained that it was our business to sell good news in books, on

which they asked to see some books, and in a few minutes bought some books, among which were three copies in Arabic of "Jesus is Coming," which we know will be well read by the buyers and their friends. Thus the message is scattered, and only in eternity will any results be known.

We stopped for a short time in Hebron to greet the lonely worker there, and then moved off for home, which we reached without mishap or puncture; but for days after we suffered from wracked bones and badly strained muscles, caused by the ups and downs of a rocky road over which few would care to take their car a second time.

Now that we have done our part by roughing it, it remains for the readers of these lines to do their part too, by praying for blessing on the books sold and the words spoken; for are we not workers together, and each has their part in the work.

We only await funds which will enable us to make other visits to such untouched places; for again let me say, The Joyful Messenger will not run without petrol, and drivers must be paid for driving and caring for the car, and without money we can do nothing.

An urgent request has just reached me to place a colporteur in the district of Northern Galilee, where there are scores of towns and villages untouched by Gospel effort. An able, experienced, earnest and sincere Christian man is waiting to take up the work, but money is needed wherewith to pay him for his services. Who will help us occupy this field, and by scattering the message and giving the message help to bring back the King?

Since returning from Beersheba we have had an invitation to again visit the town, stay several days, and hold meetings every day in the Church, which we shall hope to do some time in future.

Again let me ask the prayerful sympathy of the reader on the visit made, so that through the reading of the books bought, and the word spoken, many of "those that dwell in the wilderness may bow before Him," and crown Him Lord of all.

A. FORDER.

Jerusalem,
November 22nd.

The Jerusalem Book Depot.



ALTHOUGH the general bookshop was closed early in the year, the depôt for our stock of Arabic literature is still open every day, for daily there are demands for books by the colporteurs which have to be packed and despatched by post.

Of necessity we have to have a place in which to store the very large stock of books necessary to keep the five colporteurs supplied for their districts, but the store not only serves in this way, but stands as a perpetual witness for the spread of a full and simple Gospel amid peoples up against a mixture of false and misleading religious systems.

Our sign over the door, NILE MISSION PRESS BOOK DEPÔT,

causes many to stop and enter, and hardly a day passes without some interesting person coming in, either to wish us God-speed or to make some small purchase.

In this way our publications are oftentimes bought, and either sent or carried to some distant part of the world where Arabic is spoken, or the messenger of the Cross working.

A few weeks ago a priest of the old Syriac Church in Bombay called, and after looking round made some purchases of Arabic books to take back with him to Arabic-speaking people in that city of India.

Another day some men from Baghdad, over here selling sheep and camels, called in and bought some books, returning two or three times ere they left the city.

Recently two natives of Persia looked in, bought some large texts in Arabic and some large Scripture pictures, which they were to carry back with them to Teheran, for use in a mission hall there.

Jews, Armenians, Greeks and Arabs all find their way in. Some buy, others look around and pass out, to return later, and we never know who half our customers are, or where the books go that we sell.

Thus the store serves a double purpose. Needless to say, that Christians and missionaries visiting the city frequently look in on us, attracted by the sign over the door, or the Scripture pictures in the window. One such worker bought a complete set of Scripture pictures and sent them to a mission in the far-away Solomon Islands.

In this unostentatious way does the message go forth from Jerusalem, to bring hope, light, cheer and salvation to those far distant. Pray that the quiet witness of, and from, the depôt may be blessed of God to the salvation of souls, then our witness, work and place here will not be in vain.

Jerusalem.

A. FORDER.

Heavenly Light on Daily Life.

Translation of Arabic Leaflets for Women by Miss Trotter.

2.—THE LESSON OF SWEEPING.

THERE are two ways of sweeping—a good way and a bad way. You can tell a clever woman from a stupid, idle woman by the way she sweeps her room.

The stupid woman only wants to put the crumbs and the dust out of sight. She begins in the middle of the floor, where the rubbish is easiest to see, and sweeps it all under the bed, or into the corners, and leaves it there.

The sensible woman begins in the corners and sweeps all into sight instead of sweeping it out of sight. She sweeps into the middle of the room, and gathers it into her shovel, and carries it away. Have I the truth?

This thing is a picture of the unseen. Our souls are like the room, and our sins are like the rubbish. If we try to forget our

sins, we are like the stupid woman who sweeps the rubbish into the corners and leaves it there, and next day covers it up with some more dust, till the day comes when the owner of the house is angry with her, and the whole must be turned out to her shame.

It may be, my sister, that thou hast told lies, and hidden those lies by other lies, and then thou has tried to forget all about it. Verily thou art like the foolish woman who only sweeps the dust out of sight.

If thou wouldst be as the wise woman, look at thy sins till thou art ashamed of them, and dost long to be rid of them. Sweep them out of their hiding places in thy heart, tell God about them. Bring them out to the light before the great day of judgment comes, when, if thou hast still hidden them, all will be brought to view to thy confusion.

God says, "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Take with you words and turn to the Lord; say unto Him, 'Take away all iniquity and receive us graciously.'" And this He will do for the sake of Christ the Lord.

3.—THE LESSON OF THE LOOM.

Wherever we go in the lands of the East there are looms. Some bear on their framework gay curtains and carpets, some black goats'-hair tents, some snow-white haiks with stripes of shining silk. And most women know how to thread in the strands and beat them firmly into their places.

And, when a piece of work has been woven, it is, as you know, rolled up. No one can see after the pattern of the carpet, or the stripes of the haik, only the last little bit remains visible.

And when it comes to the end you measure the whole, and if it is too short on one side, you make it right as best you can; but the whole weaving is out of your power to change, and when it is cut you can add no single thread, good or bad.

Our lives are like the fabric on the loom, and each day adds a few threads. They are grey or gay, so to speak, with trouble or joy; they are black or white with sin or purity. Then night comes down like the beam, and shuts all back into the days of the past; and soon it is rolled up and almost forgotten.

But the end of the weaving comes when life is done. In their last hours people try to set right what they can, saying to one another, "Forgive me." But this is only like the added threads that are meant to straighten the work, but can change nothing of the past. Then death comes and cuts the whole. As it was said of old in the Book of the Prophets by a great king who saw death coming, "He will cut me off from the loom." And as your life leaves the world, so it must be shewn in the Day of Judgment.

In that day, my sister, thou canst change nothing and add nothing. But now, thanks be to God, we can tell thee of a Saviour Who can take out the wrong threads as if they had never been, and give thee henceforth new and beautiful threads to weave into thy life. So wilt thou not be ashamed when it is unrolled before the Judgment Seat of God.

4.—THE LESSON OF THE PATCH.

Patching is poor work. We all know that, and you have often said when you have finished a bit of it, "It is the best I could do." Your little son comes back from play with a great hole in his Gandoura, past your power to mend. So you look out a bit of stuff and see that it covers the hole. But it does not match, and if it is a bit of new stuff and the Gandoura is old, it soon tears into a worse hole than before.

And then perhaps the boy's father comes back from a journey, and says, "I am ashamed to see him like that," and he buys him a new Gandoura altogether. How gladly you put it on him and are done with the old patched one.

There is another kind of patching. People try to patch a bit of the new faith and life on to the old faith and life.

Do you do this, my sister? I know many women who like to come to the meetings and listen to the story of the Gospel and sing hymns that avow they believe it and receive it, but they go back to their houses and follow the old faith and the old practices, and keep the old feasts and fasts and superstitions, and, worse than that, the old sins. That meeting once a week is like the little new patch on the old garment, and Jesus, Who must have watched the women patching long ago, tells us that the rent is made worse. That means, it would be better for you in the end if you had never heard than that you should be content with the patching together of the new faith and the old life, saying, "It is the best I could do."

The patching may be the best you could do for your boy's Gandoura, but it will not do for your soul. Tell God it will not do, and He will give you a new heart, a new spirit, and a new life through and through, because this is what Christ the Lord bought for you. If you delay, take care lest in the last day of account our Lord should look at the patch of the new faith on the old life, and only say, "The rent is made worse."

5.—THE LESSON OF WASHING DAY.

It is a hard day, this washing day, to the dwellers in towns, who have to buy their water by the pot or skin, or who must draw it from the well in the court.

But it is not a hard day to the women who live by a stream or a river, and it is to those that I write, for they will the most readily understand the meaning of the heavenly light on that work of theirs.

First of all the woman seeks out her soiled garments; if she is in any doubt, she brings all to the light of the doorway where the sun can stream upon them, and then, whether she finds them soiled much or little, they will go into the bundle that will be taken down to the river. For to leave anything behind would only be to fix the stain; time will not get rid of it, nothing but the water will avail.

Then she plunges each garment into the stream, and in some way that she does not understand, the water takes hold of the raiment, and of the defilement that is in it, and the stains pass into itself, so that for the moment the clear water is stained; but

the flood sweeps along, and it bears the defilement out of sight, where it can never be found again, and the garment is left as fresh and clean as if it were new, and the water runs as pure as ever.

So, long ago, our Lord the Christ took our guilt, and for those two hours on the Cross it passed on Him, and was counted as His, not ours. God "made Him to be sin for us Who knew no sin," and He took away the sin of the world—away where God would look on it no more.

O my sister, here lies thy one and only hope for getting rid of the stains of thy sins. Thou dost not wait to take thy clothes to the river till thou dost understand how it carries away all the impurities, thou only knowest that it will be done. Come with the same certainty to Christ our Lord, bringing Him thy soiled heart and life, and the stains will go, thou knowest not how. Amen.

6.—THE LESSON OF THE BROKEN BREAD.

"Give me a 'kesira'" (i.e., a little broken bit). How well mothers know the words! How gladly your hand reaches to the shelf, and breaks and gives, if bread is there. What sorrow and pain they bring when there is none.

That loaf on the shelf cannot meet your boy's need while it remains there. You have to bring it down to him, and you have to break it before his hunger can be stayed.

Christ our Lord said of Himself, "I am the bread of God, which cometh down from Heaven and giveth life unto the world." He was in truth the Bread of God up in Heaven—able to supply the need of every created thing, but He could not meet the needs of this earth of ours while He stayed up there. God brought Him down to us when He was born of the Virgin Mary and was made Man.

And then at the end of His life down here His body was broken by His wounds on the Cross, and His heart was broken for our sins. He was broken for you because God your Father so loves you, and He had no other way by which He could give you the Bread of Life.

And now, in that the message of His love has reached you, it is as if the hand of God our Father were stretched out to you, and He offers you the greatest thing He has to offer, the gift of Jesus.

And on your side you have only to know that you need Him and His salvation—you need Him more urgently in your soul than your body needs its daily bread—that you cannot do without Him. If you have come that far you have but to stretch up your empty hand, as it were, to God, for the gift of His Christ. Say to Him, "I want Christ to be my Saviour."

That is like your little boy when he holds out his hand to you for a 'kesira.' As surely as you give it to him, so surely will God give Christ to you.

10.—THE LESSON OF THE MOTHER'S LAP.

Can you not remember, my sister, as if it were yesterday, the hour when your first-born child lay in your arms, and how

your heart glowed with such love and joy that all you had suffered in bearing it to life was forgotten.

And as it lay there, weak and helpless, its very need called to you all the time, so that you could not forget it for a moment because of the great fountain of loving care that had sprung up in your heart.

Even in the night you would wake at its faintest cry, and put your arms round it and care for its needs. God created in you, my sister, that wonderful mother heart, and he loves you with the same strong tender love that He has given you for your little ones, only far more tender and strong and deep. He says in His Book, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." And again He says, "As one whom his mother comforteth, so will I comfort you." So in all that love that wells up in your heart, you can feel as if God stretched out His hands to you and said, "That is a little like the way I love thee."

And when your child gets a little older, your arms are still his refuge; he runs and hides his head in your lap if he is frightened, and he sobs there if he is hurt.

"Ye are all the children of God by faith in Christ Jesus." Very little children and very weak, perhaps you have hardly yet learnt to speak to Him or to walk in His ways. But before your little ones know how to speak or walk they know how to get comforted in your arms.

So if the new life has come to you by faith in Jesus Christ, you have a place of refuge in God as safe and warm and beautiful as you have all ready for your child. Come and hide your head there when you are afraid of what may happen, and if you are troubled, bring your trouble there as your children come to you, and when Satan tempts you or the world draws you, run to your refuge like your children run to you if they see danger near. And if the night of death comes before Jesus returns, He will take you in His arms and hush your soul to sleep, and you will know nothing more till you wake in the new day of Heaven. Amen.

II.—THE LESSON OF THE COIN.

There is a very small thing in all our houses that has a power beyond all its size. It has a power to change things from one place to another. That thing is a coin. When you take it to a shop the coffee, or the sugar, or the candle changes its owner and changes its place. And if, instead of a small piece of money, it were an Egyptian pound, it could work much greater things.

There is one price compared to which the highest values in the world are as a speck of dust against a diamond. That price is the life-blood of the Son of God, that was paid for our redemption. It was poured out so that we might pass from the ownership of Satan and be altogether and for ever His own, as a thing for which a price is paid in the market passes over altogether to its new possessor. When you buy something, you do not leave part of it behind for the benefit of its former owner. When you have paid the price, you expect the full use of the thing you have purchased—full and immediate and for always.

And that is the meaning of this word among the Words of God—"Ye are not your own, for ye are bought with a price."

But there is one great difference. The thing that you buy from the merchant has no choice; the new owner takes it away at once. But Christ will not take you away from Satan by force. Satan has no right to keep you, and he knows it, but Christ waits for the joy of seeing you freely yielding yourself up to Him, "in your spirit and your body which are His." Claim to be free from Satan's power, and he can lay no finger upon you.

"Ye belong to Christ." He wants at once and altogether and for ever that which He gave His life to purchase. Say to Him, "Here I am, Lord, take every bit of me, and take me now, and keep me always." And His Hands will close on you with gladness, and He will carry your soul in His keeping like you carry away from the merchant the thing for which you have paid the cost.

Here then is the lesson of the Coin. Hast thou learnt it, O my sister?



Nile River Valley—Mission Boat "Columbia."

OCTOBER 15TH—NOVEMBER 15TH, 1922.

"Behold, I will do a new thing . . . I will even make a way in the wilderness, and rivers in the desert."—Isaiah xliii. 19.



T the close of the first month the workers on the Mission Boat "abundantly utter the memory of His great goodness."

During the absence of Mr. and Mrs. McClenahan in America the work is under the charge of Mr. and Mrs. W. Dickins. Including them, seven workers have been on the boat the entire month; Mr. Upson, of the Nile Mission Press, has given nine days' assistance; and Mr. Ashley King, of the Egypt General Mission, came October 31st for four weeks' work.

The boat has been anchored at Edfu, Kilh, and opposite Mahamid.

Twenty-three villages and ezbets have been visited; a number of Gospels sold; and much literature distributed.

The willingness and even eagerness with which many of the villagers have listened to the Gospel message, and the evidence in unexpected places that the good seed sown last year had taken root, are an earnest that "there shall be showers of blessing."

"Away in foreign lands they wondered "how"

Their simple word had power;

At home, the Christians, two or three had met

To pray an hour."

From the Log Book.

Oct. 17.—I came to get things ready on the boat, and as soon as the other missionaries arrived we were ready to move on to Kilh; but, alas, to our dismay, we discovered there was no rudder on the boat. How could we move without a rudder to control? We at once telegraphed to the Company. In the meantime, per-

haps we may learn some lessons, viz., that we dare not move in any service for our Lord until we are sure of the controlling power of the Holy Spirit.—Herbert E. Jones.

Oct. 31.—Mrs. Dickins went up to a group of three women in Kilh, and soon forty women and children surrounded her. After teaching them she went to a house near by, which had no front wall. Most of the crowd followed; soon there were sixty, and then ninety people, unaware that God had sent one of His messengers to offer them the Bread of Life. Having dealt faithfully with this crowd, she moved farther afield, still followed by many. As there was some disorder, a man hastily climbed a tall palm tree, tore off a branch and switched it around, until only those disposed to be quiet remained. The men then formed a circle and listened attentively, and seemed to grasp what she said. "Thou knowest whether shall prosper, either this or that."—Grace W. Haight.

Nov. 1.—We were taken to the Omdeh's people. It was a very difficult time, but exceptionally good. It was a matter of "praying through" all the time. Moslem questions were asked, but God gave wisdom in answering. One son said, "You are dealing with matters of heart and conscience, so we receive you; but if you came and said, 'You are all wrong, and we are right,' I should have to drive you out of the village."

We left to go into the fields for lunch, but returned again. In walking through the streets a bright-faced woman came running out of her house, and fell on my neck, saying, "I know you, I know you; I met you in Komombo last year." She dragged me into her house, and was overjoyed at seeing me. Other women came in, and I had a very attentive group. When I sang "Ya Rabbi naddif nefsi," the woman joined in; she had remembered it from last year. One poor sad young woman said, "I will ask the Lord every day to wash my heart in the blood of Jesus and to give me victory over sin," and placing my hand on her heart, she added, "If I do, it will cool my heart."—Elizabeth W. Jones.

Nov. 1.—In the Omdeh's house I had a particularly good side talk with some women and children. I told the story of "Fatma's Dream," and impressed on them what a tremendous price Christ had paid to redeem us, and that if they wanted to know the benefit they must pray for the new nature through Christ. One woman said, "Oh tell me again what I must say," so Mrs. Jones and I taught her the little chorus, "Ya Rabbi naddif nefsi." I think she really took it in.—J. S. Jameson.

Nov. 4.—In Huqua we had a small group, but keenly interested. One old woman asked, "Where shall I find an atonement?" She seemed really to grasp the efficacy of the blood of Jesus Christ, but said, "How shall I remember when you are gone?" She repeated the prayer for cleansing again and again, in her longing desire to remember what she had heard."—Muriel R. Palmer.

Nov. 6.—Mr. Jones and I accompanied the ladies on an expedition to El Sharqi. The walk was quite a good one, and provided us with opportunities for distributing a quantity of literature. At Karnak, *en route*, we sat down with a company of men and gave the message, but our real encouragement came when

we were striving to interest another little group on the island of El Sharqi itself.

A man walked in, and at once made his way up to us, announcing that he had seen us and heard our message at Komombo last year. He had attended at least two lantern meetings, and had grasped the necessity for a clean heart. This, he said, he had obtained through the blood of Jesus. Others too, he affirmed, were with him in the faith. He inquired particularly after Mr. McClenahan. To crown all, he begged us to rise and pray there and then, telling the other men present, despite their objection that it was not the time for evening prayer, that they should stand and join us. So we stood together at his request and offered prayer to our Father in heaven, all remaining quiet until the end.

He then took us off to his own home, and having made us sit down, begged us to read to him from the Gospel, and to teach him more. We strove to encourage him from John x. and John xiv., and then had to leave; but he escorted us round to yet another house, and there, in the open, again insisted that prayer should be offered. This time he audibly repeated every sentence I pronounced, standing by my side. How we praised the Lord for thus bringing us into touch again with this hungry soul.—Ashley King.

Nov. 6.—Reflections. There's more than one way to get in touch with the Egyptian people—and without "direct contact" our work would be artificial and vain—but my experience has long taught me that for this country the very best *practicable* method is to work right up (or down) the Nile Valley by means of a house-boat. Motor lorries, etc., may *some* day be useful for such work, but not for many a year to come.

The villages as such—even strict Moslem villages—are very important, for the Egyptian is rapidly developing; there has been surprising advance even in *character* since the riots of 1919. It is important to remember that a village lad may be Prime Minister, or the national leader (*c.f.* Zaghlul Pasha). Systematic working of the villages is more than desirable, it is essential. Let us not forget that the new Constitution has ordained, as a fundamental principle, that *every* simple village child is to be educated, and that at the country's expense, and his father is to be *compelled* to send him to school.

Mr. Dickins and I have been at Mahamid station and village on four or five occasions. We have often sold seven or eight Gospels in the trains, etc. Some interesting dinner-hour meetings have been informally held in the shade of the Mahamid station. Groups of seven or eight, or of ten or twelve (on one occasion seventeen) readily listened to the Gospel.

At Sasida, on Monday evening, a most successful lantern meeting was held. I explained the pictures, and Mr. Dickins, Mr. Jones, and Mr. King also spoke. The meeting lasted one and a half hours. Not less than 400 to 500 Moslem men were present. The Sheikh estimated 800, but one-half that number would be a safe figure. I have never seen such a meeting. Who is going to follow it up?—Arthur T. Upson.

Nov. 7.—We began the attack on the district of Basaliya. Our first crowd clamoured for backsheesh, and were more inter-

ested in Mrs. Jones and myself than in our message, but with labour some were caused to hear it anyhow. Some men tried to entangle us in religious objections. After this, very noisy children followed us. Eventually a woman brought us in and barred the door against most of the crowd, who then tried to make a way in over the high wall at the back. Meantime, we talked as the Lord enabled us, our hostess loudly interrupting with voice and reed and rope, chastising the crowd, and sometimes driving out some. Nevertheless, quite a number wanted to hear and understand.—J. S. Jameson.

Nov. 9.—The women greeted us pleasantly all along the way. Later on quite a number of men came up, and one, the oldest of the group, was so eager to hear all our story that he begged them all to listen. Miss Jameson told them how hearts black with sin may be cleansed. When my turn came, the same message was given again in other words, and they were urged to receive God's gift of salvation through the One Who alone can save us and destroy in us the love of sin. We knew the Lord was with us and that He would honour His own Word. Others were spoken to as we walked on through the village. Quite a number of men heard several times over of Him Who is the Way, the Truth and the Life. Finally, a man turned on us, saying, "I will not listen to another word, because you only speak to us of Jesus. What about our prophet?" But he was the only one in the whole village who disagreed with the message; and we returned, after a very happy morning, praising God Who had sent us.—M. H. Dickins.

Please pray the Lord of the Harvest to unstop the deaf ears, and that the message may be a "savour of life unto life."

"We shall have all eternity to celebrate our victories, but only a few hours before sunset to win them."—G. W. H., Socy.

The Deglected Moslems—Who is Responsible?

By MR. F. HERBERT RHODES.

IN addressing the elders from Ephesus the apostle could with clear conscience affirm, "I protest to you . . . that I am not responsible for the ruin of any one of you, for I have not shrunk from declaring to you God's whole truth" (Weymouth). Having delivered the message entrusted to him, Paul could confidently say, "I am pure from the blood of all men."

The followers of Mohammed—one-eighth of the world's population—must, to a great extent, be reckoned among those who have not yet understood the fundamentals of the Christian faith. They are bound by endless rites, ceremonies and merit-seeking plans. *We* have entered into liberty through the grace of God, so abundant, free and satisfying. Can we say we are "pure from the blood of all men"?

There are (it is estimated) ten million Moslems in China; twenty millions in Russia; thirty millions in Dutch possessions; more than forty millions in Africa; sixty-seven millions in India;

and adding the population of certain countries that are almost wholly Moslem, you find a total of two hundred millions who belong to the faith of Islam. A vast multitude walking in the gloom of the Crescent, many of whom might to-day be rejoicing in the Light of the World had the Gospel reached them. In the name of the risen, ascended and returning Lord, the question is again asked, who is responsible for these neglected millions?

In considering the need of the Moslem world the following points should be prayerfully faced:

(1) The number of workers free to make Christ known to this people is pitifully small. The missionary forces to-day touch only the mere fringe of the Mohammedan population.

(2) Through the Church's long neglect, "the strong man armed" has so strengthened his hold on these souls that some Christians have little practical sympathy with any attempt to evangelize the Moslems. They consider it a well-nigh hopeless task. Surely they have forgotten the resources of the omnipotent Lord, and His express command, or they would be found helping rather than hindering this work.

(3) "There are Christian communities" (writes Dr. Zwemer) "that do not touch with their small finger the hem of the garment of Mohammedan needs, that have no work whatever in Mohammedan lands, or among Mohammedans": and he added, "where are the societies definitely organized to pray and fast and toil and weep and die until—God gives the victory?"

(4) Another point—and it is vital—only those whose faith in the inspired Word of God is unwavering can be relied on to effectually intercede on behalf of the Moslem, or, by some means, to pass on the Gospel to him. Dr. St. Clair Tisdall wrote none too strongly when he penned the words, "We must go with the old Bible, the whole Bible, the Martyr's faith, or give up missions to Moslems."

How can we account for the widespread indifference and marked disinclination to face the actual situation?

Several excuses have been advanced for the prevailing neglect of the Mohammedans, and we propose to examine two. The first is, "*The Gospel has been offered to the Moslems and they have rejected it.*"

Some have rejected it. But there are millions who have never clearly heard, or plainly understood the Good Tidings. Neither in Mohammed's time, nor since his day, has the Word of God been fully and widely preached to this people. The fact should ever be remembered that "the Moslem power sprang from the ashes of an extinguished missionary fire" (E. E. Jenkins). Further, (as Hughes points out), "doubtless much of the success of Islam, in its earlier stage, was due to the state of degradation into which the Christian Church had fallen" (*Dictionary of Islam*).

There can be no doubt that Arabia was a field ploughed and ready for the Gospel seed. But, alas, there were bitter controversies and passionate contentions within the Church. The love of Christian for Christian was replaced by a burning hatred of sect for sect; real faith waxed cold; the opportunity to evangelize the country was lost; while the Church wrangled and Christians fought, Mohammed conquered the land, and practically exterminated Christianity in Arabia. For hundreds of years the only

weapon used to resist Islam was apparently the sword, and not "the sword of the Spirit" (*condensed summary from authorities*).

To very many Moslems to-day the Bible is still a closed book; multitudes of illiterates have only a vague idea of Christian truth; a great host of men, women and children are waiting for someone to point the way. In one of the best-known and most accessible Moslem districts in the world (not in China!) a recent report states, "at the present rate of progress it will take about fifty years to cover the country." They are making special efforts in the district from which the information comes to reach the unevangelized, but find so many (Moslem) centres "hitherto absolutely untouched by any Gospel agency whatever," that with present forces it will be a long time before all can hear the message we know so well. If this be the case in one field easily reached, what prospects are there for the widely-scattered centres of Islam in China?

To-day there is not one male missionary who is able to give his whole time (or even half time) to the Mohammedan people; there is not one foreign woman worker free to give half her time to help her needy Moslem sisters.

In addition to the illiterate, the educated class has also to be reached. It was one of the Moslem leaders in China who wrote asking for Christian books, "in order" (as he stated) "that he might understand and be able to choose the religion that is true." His was just one voice, but it should awaken a prayerful response.

Unable to plead for themselves, and with so few voices raised in their behalf, the need of the women of Islam should not be passed over lightly. The conditions of home and life vary greatly according to their rank and country; but wherever found, in whatever circumstances, the Moslem woman's claims are just as urgent as those of her more favoured sisters. Some say that the idol-worshipper has the greater spiritual need; lady workers who have had close touch with both classes tell a different story. Even in China "the lot of the Moslem woman is infinitely more sad than that of her heathen sister. This is the verdict of an experienced worker. Perhaps few words convey a clearer sense of heart-hunger than the following lines, translated from the Persian and quoted by Dr. Zwemer. The title is "The Cry of a Moslem Woman."

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained thy sword,
Less than the trust thou hast in me, my lord,
Even less than these.
Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life for me,
Even less am I.
Since I, my lord, am nothing unto thee,
See here thy sword, I make it keen and bright,
Love's last reward—death comes to me to-night.
Farewell—my lord."

The words that follow were written by a Moslem judge—a would-be reformer of the social system of Islam; they convey a deep message on this subject:

"Man is the absolute master and woman the slave—a toy with which he plays. Knowledge is his, ignorance is hers; his is everything that is, and hers an insignificant part of that everything."

What reformers are so slow to accomplish, Christ by His glorious Gospel is effecting in these loveless, hopeless lives. He is the One they need.

"They grope for a light in the darkness,
They call on their 'Prophet' for aid;
How few to tell them of Jesus,
And the sinner's debt which He paid."

The statement that "the Gospel has been offered to the Moslem, and been refused," cannot possibly be accepted.

The second excuse for passing by the Moslem may be summed up in two words, "hard," and "disappointing"; in fuller form: "*The soil is exceedingly hard; the number who accept the Truth is very small; the general outlook is so discouraging that it is a wiser expenditure of time and talents to send workers to those more easily reached and who are more ready to respond to the Gospel.*" This elaborate and plausible excuse is widely circulated both at home and abroad; it is hindering and to some extent it is paralysing effort to reach the Mohammedans.

Before going further may we ask a few questions? How is it that "the father of lies" has been so successful in obscuring the real issue in this conflict? What is his object? Why does he suggest excuses to hinder work among Moslems? Why is he so persistent in discouraging efforts on their behalf? Why does he use any and every means to turn aside the intercessor from pleading for this people? The answer to these questions is surely not hard to find. The adversary and enemy fears the proclamation of the Word of God; and he suffers defeat when the warrior is on his knees.

It needs only a brief examination of the second excuse to see that the same spirit which long ago possessed the ten spies—and led to grave consequences—is abroad to-day. Some Christians see so much discouragement in this work among Moslems that there is little room for faith to triumph. Oh, for the quiet confidence, the steady conviction of Caleb and his companion, as we face Islam's strongholds! They saw and they considered the overwhelming difficulties—as did the ten spies—but the two counted on God when they said, "Let us go up at once—the Lord is with us, fear them not." When the Church goes forward to this problem relying wholly on her risen Lord, then, and not till then, will "the impossible problem" become possible, and victory be assured.

It is quite true that the work among Moslems is hard; sometimes it is baffling; too often it has seemed a defeat. The outlook (to human observation) is a real test of faith. All this and more is granted; but across the black report please write the words, "*but GOD.*"

Fill in some of the promises that bear on just such a situation, and what is the outlook? "With God, all things are possible." Moslems can surely be reached and transformed, and can share in all the riches that are in Christ Jesus.

There is yet another side. More converted Moslems are now witnessing to the crucified and risen Lord than you or I are aware. Some have suffered severe persecution and death for the sake of His Name.

To-day, there are outstanding witnesses for Christ who formerly were Mohammedan by belief, and a few of these are found in China. One is an educated man of charming personality, and a true brother in the faith. His humility, zeal, love, patience and reverence for the Word of God we would do well to emulate. At one time a Moslem, he heard the voice of the Saviour, and a great change came into his life, old things passed away, and all things became new.

Scattered throughout the world there are hundreds of converted Mohammedans now preaching the faith they once hated and wished to destroy. Striking testimony concerning some of these witnesses has recently come to hand from a friend in India. Speaking of the appointment of converted Moslems to non-Moslem districts, he wrote, "It was because of their special fitness, because they were the best men, that they were appointed."

That the work is hard, and disappointment is frequent, is insufficient reason for neglecting the Moslem. Unpromising soil has sometimes yielded very precious fruit. Yet two plain, sad facts confront us. The first is that so few missionaries are at work among Moslems; and the second is that there are so few prayer-partners at home.

A further issue remains for consideration. If Christ's messengers are to go first to those who are more ready to receive the Gospel than the neglected Moslem, an alteration in the wording of the missionary character is involved. The instructions are "to all the word," and "to every creature," *Moslem included*.

Let us beware of the suggestion, popular but unscriptural: "to the difficult Mohammedan *after* the more receptive people have been reached." The divine order, "to the Jew first," which has led to rich results, notwithstanding all opposition, surely forbids neglect of the Moslem—the Jew's brother—because of the difficulty of the work.

Too much has been made of the opposition of this people, and too little said about our apathy toward the follower of Islam. Had more prayer been offered, more sympathy shown, had a greater obedience to Christ's command been witnessed, the outlook to-day might be very different.

Those in closest touch with Moslems sometimes find hearts wonderfully prepared to receive the truth; and sacred confidences reveal unsatisfied, burdened souls longing for help.

Not long ago, a Mohammedan in the "Near East" put his arm around a Christian, saying, "Henceforth, we will be friends."

Writing to one of Christ's ambassadors in China, a Moslem said, "I greatly desire your friendship."

"But," some reader may ask, "is not the opposition at times very severe?"

Yes, dear friend, it is; "the strong man armed" holds his prey with deadly grip; but there is One stronger than he, One "mighty to save"; and as intercessors plead, He delivers the captive.

The importance of prayer cannot be over-estimated. Fields are waiting to be occupied; lonely workers are counting on some to uphold them; persecuted Christians are calling for spiritual

aid; and in many lands some Moslems are stretching out their hands to the followers of the Lord Jesus.

In answer to the prayer of faith, God will show how "the impossible task" can become possible. "I expect great blessing in Mohammedan lands" (said Hudson Taylor many years ago), "because of them specially the enemy has been saying that 'Missions are a failure.'"

Is God calling the reader to intercession on behalf of these souls? If this be the case, it will mean increasing blessing. So far as the China Inland Mission is concerned, its missionaries are in touch with important groups of Moslems in at least seven provinces. Will you pray for them, and for all who preach the Gospel in Moslem districts throughout the world?

Sowing Bountifully.



OUR readers are asked that before looking at this article they will read carefully through the one preceding it—"The Neglected Moslems—Who is Responsible?" We must take our share of responsibility, and look to God to guide us how to reach more of them with the Message of Life. The Conference on the Survey of Literature for Moslems which has just taken place in Cairo has been occupied with the problem of what is to be done. We ask ourselves—What can we do? One thought is to form a new department for circulation, so that one able worker may give his whole time to the distribution and sale of literature throughout the Moslem world, but back of this there comes the need to double our production in readiness for such extensive distribution. During this last year we have been enabled to buy a new and powerful printing press, and shall shortly purchase the needed motor to drive this press. This gives us three printing machines which may be kept always at work. Fresh supplies of type have also been bought, and we are up against the difficulty of the Compositors being crowded out of the machine room.

We have printed as our frontispiece one of our old pictures of the Mission Press premises, which best shows their size, and at the close of this article we have printed a ground plan showing their extent. The Printing Works at the back have up till now been machine-room and compositors-room combined, the size being some 70 ft. by 24 ft. approximately. We propose now to roof in the yard between the works and the house, so as to separate the compositors from the machinists, and allow them to do their work apart from the dust which is inevitable with constantly moving machines. We believe that one result of doing this will be to enable us to double our production. We have had an estimate prepared for the work, including walls, flooring, roof, with light and ventilation, being about 25 ft. by 70 ft. in size. The cost would be £1,000, and I write this to-day to ask all our readers to join us in prayer to God that this may be very speedily accomplished, that before another year has passed, we may be enabled to

reach double the number of Moslems with the Message. We do thank Him for the way He has caused this work to grow from a very small beginning, and we know that He can do greater things than this. Is it not possible that some man of God, trained in publishing and printing, could offer himself freely as a voluntary worker to strengthen our staff? In every Mission most of the Missionaries must live by their work, but there are nearly always one or two to whom God has given means, and who have the great joy of offering themselves voluntarily. This may meet the eyes of such an one.

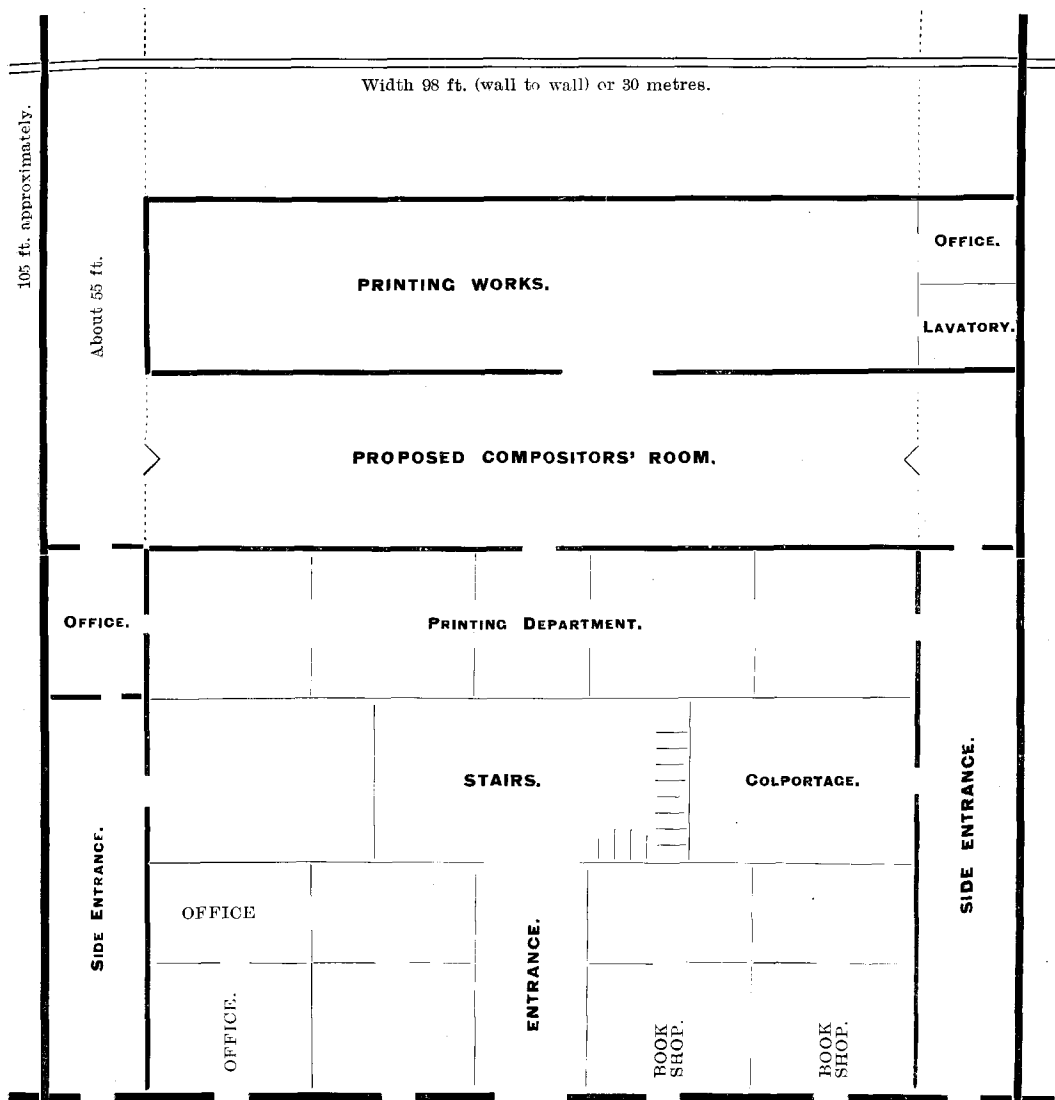
When the thought of the Nile Mission Press was first given to us by God, we longed that it might be a continually flowing source of blessing, that it might be a centre from which we might minister seed to sow. To some little extent our hope has been realised, but we want to see much more. In God's creation there is such abundance: quantities of flowers, quantities of fruit, abundance of life; and we have the promise—"He which soweth bountifully shall reap also bountifully." There are some lines which have meant much to me:—

"Grandeur than common sense is that sweet thing,
That overrules man's choice;
That says 'arise,' or 'stay,' 'speak,' or 'be still,'
'Tis God's Own Voice."

May we hear His Voice telling us how we may send the Message of Jesus to the whole Moslem World!

ANNIE VAN SOMMER.





MAIN ROAD.

NILE MISSION PRESS,
37, SHARIA MANAKH, CAIRO.

Ground Floor:

Printing Department, Colportage, and Bookselling, also Export Department.

First and Second Floors:

Dwelling Flats for Workers, and Publication Department.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1922.	Receipt No.	£	s.	d.
Sept. 20.	11627	6	5	0
" "	11629	3	0	0
" "	11630	7	6	0
" "	11631	5	0	0
" "	11632	10	0	0
" "	11633	10	0	0
" "	11634	9	6	0
" "	11635	10	0	0
" "	11636	1	0	0
" "	11637	2	0	0
" "	11638	5	0	0
" "	11639	10	0	0
" "	11640	2	6	0
" "	11641	10	0	0
" "	11642	10	0	0
" "	11643	3	0	0
" "	11644	5	0	0
" "	11645	14	7	7
" "	11646	9	6	0
" "	11647	10	6	0
" "	11648	57	0	0
" "	11649	1	2	9
" "	11650	10	0	0
" "	11651	10	0	0
" "	11652	5	0	0
" "	11653	10	0	0
" "	11654	1	1	0
" "	11655	2	6	0
Oct. 2.	11656	3	9	10
" "	11657	1	11	10
" "	11658	10	0	0
" "	11659	2	0	0
" "	11660	2	0	0
" "	11661	1	1	3
" "	11662	1	10	6
" "	11663	2	6	0
" "	11664	10	0	0
" "	11665	7	16	0
" "	11666	5	17	3
" "	11667	1	0	0
" "	11668	10	0	0
" "	11669	10	0	0
" "	11670	18	0	0
" "	11671	1	0	0
" "	11672	2	0	0
" "	11673	11	0	0
" "	11674	5	0	0
" "	11675	10	0	0
" "	11676	13	0	0
" "	11677	5	0	0
" "	11678	2	6	0
" "	11679	5	0	0
" "	11680	50	0	0
" "	11681	2	6	0
" "	11682	5	0	0
" "	11683	1	0	0
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" "	11686	2	6	0
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" "	11688	5	19	6
" "	11689	1	0	0
" "	11690	3	6	0
" "	11691	2	2	0
" "	11692	5	0	0
" "	11693	2	6	0
" "	11694	7	6	0
" "	11695	1	1	0
" "	11696	36	0	0
" "	11697	1	5	6
" "	11698	2	6	0
" "	11699	1	10	0

Bank Interest 3 9 10

Date. 1922.	Receipt No.	£	s.	d.
Oct. 19.	11699	5	5	0
" "	11700	5	0	0
" "	11701	5	0	0
" "	11702	1	1	0
" "	11703	5	0	0
" "	11704	6	2	0
" "	11705	1	0	0
" "	11706	7	6	0
" "	11707	8	6	0
" "	11708	2	6	0
" "	11709	1	5	0
" "	11710	5	0	0
" "	11711	1	1	0
" "	11712	2	9	0
" "	11713	1	1	0
" "	11714	5	0	0
" "	11715	7	6	0
" "	11716	1	7	0
" "	11717	1	1	0
" "	11718	12	0	0
" "	11719	1	0	0
" "	11720	2	2	0
" "	11721	1	0	0
" "	11722	2	5	0
" "	11723	10	0	0
" "	11724	2	3	0
" "	11725	10	0	0
" "	11726	6	2	0
" "	11727	2	6	0
" "	11728	5	0	0
" "	11729	8	0	0
" "	11730	5	0	0
Nov. 1.	11731	8	0	0
" "	11732	13	12	8
" "	11733	1	0	0
" "	11734	1	13	6
" "	11735	5	0	0
" "	11736	3	11	8
" "	11737	1	0	0
" "	11738	1	0	0
" "	11739	5	0	0
" "	11740	1	0	0
" "	11741	5	0	0
" "	11742	2	4	6
" "	11743	4	12	6
" "	11744	5	0	0
" "	11745	2	6	0
" "	11746	2	0	0
" "	11747	6	16	0
" "	11748	2	6	0
" "	11749	8	2	4
" "	11750	4	2	6
" "	11751	5	0	0
" "	11752	10	0	0
" "	11753	12	0	0
" "	11754	3	4	6
" "	11755	4	13	0
" "	11756	2	2	0
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" "	11766	11	10	0
" "	11767	11	10	0
" "	11768	18	6	0
" "	11769	10	0	0
" "	11770	5	0	0
" "	11771	7	6	0
" "	11772	2	2	0

Scotland

Date. 1922.	Receipt No.	£	s.	d.
Nov. 18.	11773	1	1	0
" "	11774	5	0	0
" "	11775	6	10	6
" "	11776	2	0	0
" "	11777	19	3	0
" "	11778	5	0	0
" "	11779	2	0	0
" "	11780	6	6	0
" "	11781	1	0	0
" "	11782	5	0	0
" "	11783	6	6	0
" "	11784	10	0	0
" "	11784A	1	0	0
" "	11785	20	0	0
" "	11786	1	5	3
" "	11787	1	0	0
" "	11788	1	0	0
" "	11789	10	6	0
" "	11790	2	6	0
" "	11791	10	0	0
" "	11792	4	6	0
" "	11793	2	0	0
" "	11794	10	6	0
" "	11795	5	0	0
" "	11796	5	0	0
" "	11797	2	0	0
" "	11798	1	2	6
" "	11799	6	0	0
Dec. 1.	11800	10	0	0
" "	11801	1	10	0
" "	11802	20	0	0
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" "	11812	1	0	0
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" "	11820	2	7	0
" "	11821	2	3	0
" "	11822	6	6	0
" "	11823	4	10	0
" "	11824	1	3	6
" "	11825	1	0	0

£600 8 9½

General Purposes—

Amounts already acknowledged	762 5 10½
As above	495 18 9½
	£1258 4 8

Special Purposes—

Amounts already acknowledged	645 7 4
As above	104 10 0
	£749 17 4

God's Sunshine.

Never—once—since the world began
Has the sun ever once stopped shining,
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so—behind life's darkest clouds,
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

From "The Later Te Deums."

By JOHN OXENHAM.



THE MISSION BOAT "COLUMBIA."

"Blessed be Egypt."

Vol. XXIII.

APRIL, 1923.

No. 93.

Editorial.

"God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord."—1 COR. I. 9.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."—PHIL. III. 10.

How often the prayer is in our hearts that we may be made Christlike, and that our work may be acceptable in His sight, and that it may be a glory to Him; but when the answer comes it leads in the way of the Cross. He was despised and rejected of men; . . . He was despised, and we esteemed Him not. He was oppressed, and He was afflicted, yet He opened not His mouth. . . . It pleased the Lord to bruise Him; He hath put Him to grief, and His answer to all His Father's will was: "Even so, Father, for so it seemed good in Thy sight."

We want to drink of the Spirit of our Master, and to be made conformable to His death. We want to be willing that our work should be purified in the same way. There is no other way.

Human nature asks for things that are strong, rich, powerful, large, mighty. But the message of God's Word is that the Lord hath chosen the foolish things of the world, the weak things, the base things, the despised things, the things that are not, that no flesh should glory in His presence. And He asks us, are we willing that our work should be esteemed poor, foolish, weak, base, despised, if only so can it be Christlike, and we would say from our hearts, "Even so, Father, for so it seemed good in Thy sight."

For there can be no harvest without the dying of the seed corn in the ground. We crave a harvest of souls for the Nile Mission Press, and we look for the day when our Saviour may see of the travail of His soul and be satisfied.

It was step by step down for the Lord Jesus: follow Him.

"He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." "Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

We all want unitedly to press forward to a higher standard of work. The Nile Mission Press needs to be brought to greater efficiency. The circulation needs a missionary's whole time, in order that we may keep in touch with all parts of the Moslem world. The literary work needs many minds to find entrance to Moslem hearts.

"I held it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

B

We have a picture of the Mission Boat, "Columbia," as our frontispiece, knowing the interest that is felt in this undertaking on the Upper Nile. The accounts of work which accompany the picture are most encouraging, and we look forward to the continuation of the campaign next autumn. It ended for this season on the 31st March.

Our readers are specially asked to remember to pray for Mr. Upson's book, "The Lord of Glory," as it goes forth into circulation, and for Miss Padwick's book, "The Child's Life of Christ," which Miss Monro has been seeing through the Press. Both these books need the prayer of faith behind them that they may be fruitful for eternity.

The interesting article in this number entitled "Living Stones," is from a chapter in a book by George Swan, now being printed, called "In Troublous Times," a sequel to "Lacked Ye Anything?" It may be ordered from the Headquarters of The Egypt General Mission, 10, Drayton Park, London, N.5. We would follow this book also with prayer that it may encourage faith.

The Nile Mission Press.

BEFORE this number is in the hands of our friends another milestone of N.M.P. work will have been passed. March 31st, the end of our financial year, seems to have come round very rapidly again. As we faced 1922-23 we knew we should have difficult problems to solve, but we also knew God would enable us for all He permitted to come, and we can praise Him for what He has enabled our workers to accomplish in the past year.

There has been a good deal of ill-health during the past year. Mrs. Forder at Jerusalem and Mrs. Byrnell in Cairo have both been laid aside for some time. Please pray that both may be completely healed, and that the necessary burdens which have fallen on their husbands may be met.

Mr. and Mrs. Upson and Miss Monro are due for furlough this year. They hope to start early in May. At present we have a very small amount in hand for passage-money. We trust that our readers will especially remember this burden in prayer.

It is hoped that both Mr. Upson and Miss Monro will be with us at our Annual Meeting in London in June. Further particulars will be sent in due course. Meantime I am wanting to secure a number of meetings for Mr. Upson to take whilst he is home, and shall be grateful to any who will write me, offering to help in this matter.

The Colportage reports are distinctly encouraging, and we thank God for the number of towns and villages they have visited, both in Egypt and Palestine. Oh, the darkness of these places! In a small leaflet recently issued in America, Miss Trotter, a member of our Executive Committee, has written: "A dark, unwholesome street, and one ray—pure, clear, unswerving: that pictures

the meaning of literature in Moslem lands. Will you open a crevice that will let in the light-shaft? Each copy of a tract may reach scores of souls—any copy may bring a heavenly illumination to one who will rise and become the leader for which these lands wait. 'God said, let there be light, and there was light.' Will you be a fellow-worker with Him?"

The possibility is there, but at present there seems a very serious aspect looming just ahead. The shortage of funds is causing one and another of the co-operating societies in Egypt to withdraw. Shall we—can we, still further reduce the number of our Colporteurs? The answer rests with those whose hearts God is touching with a love for Moslem lives.

Miss Monro has passed her further Arabic examination with distinction. The examiners were pleased to add a comment that she is on her way to become a good Arabist. I am sure she would wish to thank all who have been praying for her.

Mr. Byrnell, our Business Manager, had to make a quick journey to England to report to the Committee the absolute necessity of having an English-Arabic Linotype machine installed in Egypt as soon as possible. With the necessary accessories and fresh supplies of paper which are urgently wanted the Committee are needing the sum of £3,000. I issued a prayer appeal in February, and I am thankful to know that several of our prayer members are telling of the assurance God is giving them in the matter. Please continue in prayer, as very little has yet been received towards this need.

When Solomon was alone with God, after a wonderful day at Gibeon, He asked him in the quiet of his own heart, in the night season:—"Ask what I shall give thee." Solomon's reply to God's query was instant and effective, "Give me *now*. . . ." He took God at His word, and God gave him far exceeding abundantly above what he asked or even thought. May we go and do likewise.

JOHN L. OLIVER,
Secretary.

Nile House,
Tunbridge Wells.

A Winter Visit to the Promised Land.

NO, gentle reader, this is not what you might have expected, being neither the travelogue of a "globe-trotter," nor the pilgrimage of a saint; it is merely the account of an attempt to improve communications between Egypt, Palestine and Syria, so far as concerns the distribution of Gospel literature.

For some six months past I had been expecting a summons to attend the centennial gatherings of the American Press, Beirut. But, as time went on, and it became apparent that the meeting would be held in the winter, I had to give up the idea altogether. It seemed that a kindly letter of congratulations to our fellow-workers there upon the completion of one hundred years' happy service for our common Lord and Master would be sufficient for the purpose, and my presence would not be needed for a mere speech of congratulation.

About the last day of November, however, an invitation was received asking me to represent the Nile Mission Press—not to speak at the ordinary public meeting at all, but to open a discussion upon "co-operation of the mother and daughter presses." This sounded very important, and I made hasty preparations to travel to Syria, although it meant delaying the Prayer Cycle for a fortnight and leaving much other important work.

In Jerusalem.

On Tuesday, the 5th December, I had the great pleasure of the company of Dr. Stanley, on his way to Palestine. We travelled second-class at night, but found the accommodation of the Palestine railroads so very much improved that third-class by day would be possible.

On the way down to Kantara I was able to distribute a number of our small tracts and leaflets, and thought to do the same after the sun rose next morning. However, Palestine is not Egypt: it is not a matter of religious liberty, but largely of language. Walking along the corridor of the train, I was interested to find that, as far as Gaza, anyhow, only ten per cent. of the passengers seemed to be Arabic readers: they were English, French, Russians, and all sorts, to say nothing of Jews of every variety. Of course, it must be remembered that this was a main line train from Egypt to Palestine, and, therefore, carrying a majority of foreigners, and not fairly representing the Palestinians.

I parted company with Dr. Stanley at Ludd, continuing my travel toward Jerusalem on the little line which winds backwards and forwards around the hills, ascending all the time, until it reaches a height of 2,800 feet above the sea.

The Joyful Messenger.

I was met by Mr. Forder and taken to their home, greatly enjoying my second visit to them. During the two days spent in Jerusalem we discussed many problems connected with the distribution of N.M.P. literature, and I was able to relieve Mr. Forder of a number of books, which had been overstocked during the days of the original bookshop. It appears that the then manager of the shop ordered a fixed number of every book, whether large bound books or eight-page leaflets, whether good sellers or poor. Needless to say, that was a very poor method of ordering books; but here we are up against the fundamental difficulty that it is exceedingly desirable for the book agent not only to read the titles of the books, but also to be able to thoroughly analyse the contents, and thus decide what is more suitable for a particular country, and of which, therefore, a larger quantity can be ordered.

"The Joyful Messenger," *i.e.*, the Mission Car, of which a picture has appeared in our magazine, was just being repaired, but we hurried on the repairs in order to take the colporteur to Bethlehem. We had an interesting time for an hour or two in that holy city. But, on looking back upon the whole matter, one realises the difficulty of working in Palestine, and is glad that so much has been done. For one thing the petrol is P.T. 65 per four gallons, as a contrast with P.T. 46 in Egypt and P.T. 55 even on the mountains of Syria. Then, of course, there is the hire of the chauffeur. Worst difficulty of all, the roads inside Jerusalem are execrable. Once outside the city, we bounced along

very fairly well, making enough noise for about three cars in England, for the Syrian cars—and even the ordinary horse carriages—are fitted with a small handle which, when revolved rapidly and for a considerable duration, causes noises which are indescribable.

I felt it advisable to start from Bethlehem before the time arranged upon, and it was well we did so. We had passed Jerusalem station, and, with a good deal of grunting, were trying to get over the roads between the station and the city, when an explosion occurred, so startling that it seemed as though a bomb had been thrown. Not at all; it was merely a burst tyre. No one seemed to make much fuss about it—why should they, when they know for themselves the state of the roads which are under the care of the municipality. In fifteen minutes a fresh tyre was put on, and we arrived without further mishap.

By the way, the colporteur who had accompanied me, and whose name was Ibrahim Jamil, came originally from Mesopotamia, and his wife from Cilicia. A short visit to their home was appreciated.

Before leaving Jerusalem, I was very glad to be able to exchange books with Mr. Forder, sending him some of the stock that we have in hand which is less in request here, and taking from him that which is less in request there.

At the Foot of Mount Carmel.

The original plan had been to travel from Haifa to Beirut by road car, but we learnt in Jerusalem that the recent rains had made the roads impassable, and therefore, I was strongly advised to go by Damascus. Unfortunately, this meant a shortening of the stay in Haifa by two or three days, because the Hejaz railway only runs a train to Damascus three times a week, and the Tuesday train would have left me in Damascus, not in Beirut. The only way therefore was to take the Saturday train, but that meant a considerable change in my plans. Reaching Haifa, well after sunset on Friday evening, I was met and conducted to the house of our Syrian fellow-worker, Bulos Dowany. He is an evangelist engaged by the Rev. S. B. Rohold, of the British Jews' Society, but is also local agent for "Al-Bareed," which is the monthly magazine of the Nile Mission Press and the Postal Telegraph Christian Association. Dowany has succeeded in getting quite a number of postal and telegraph clerks—mostly Egyptians—to subscribe to the paper while domiciled at Haifa, Palestine being to them quite a foreign land.

We had communicated with our friend by telegram, and he was very pleased to open his house to me, Mr. Rohold's home being farther up the hill, and there being a misapprehension as to his leaving on furlough. After supper, seven or eight young men came round the table, and, for a couple of hours, we were talking as hard as we could go. Here is an example of the questions, two or three of which were being propounded at one and the same time from different sides of the table.

Q.—Do you seriously believe the book of Genesis?

A.—I believe the whole Bible without reserve.

Q.—Do you believe that Methuselah lived to be 900 years old?

A.—Of course; firstly, because the Bible says so; but, secondly, because this was before the days of modern civilisation, which, with all its blessings, has confined us to offices, instead of the former out-of-door life, and has—by means of its very luxuries—saved us the trouble of taking physical exercise.

Q.—What of the future of Palestine? Is Christ coming soon?

Q.—Is it right for the Jews to come and take Palestine and turn us down?

Q.—If the Jews are going to be brought to Christ, why are they so disbelieving now? Etc., etc.

Of course, one explained to them that the Jews are now going back in unbelief; also that the present fruit of the Jewish fig-tree is very sour fruit, the figs being bitter, because the time for the figs is not yet. They were full of questions of this kind, and begged of me so to arrange as to have a week-end in Haifa. In fact, one of them said: "I have a car, I will undertake to drive you to Beirut on Monday, if you will speak here on Sunday, and tell us more about the coming events in the Near East in the light of our Lord's return."

"But suppose it rains again to-morrow?"

"Then, in that case, the road would be impassable."

"Very well, then the best thing for me to do is to get to bed now, as it is a long drive down the hill to catch the 7 a.m. train for Damascus." We all stood around the table and united in prayer.

On the Hejaz Railway.

It was a new experience to me to go across the great plain between the northern and southern hills, that plain which has been in days gone by—and will be again—the battle-field of nations, Megiddo, from which our great Field-Marshal takes his title. I was surprised not to see more water in the Jordan, for rain had fallen upon the mountains, and at Semagh the Sea of Galilee (Bahr Tubariya) seemed to be full. Of course, the Jordan will get it later. At Semagh the Palestine railway engine was taken off, and a Hejaz engine coupled on, the train being handed over to the charge of French officials. It was then about 10 a.m., and from that time until the train actually arrived in Damascus station, at 6-15, my passport was kept from me and placed under lock and key. When we reached Deraa, a policeman of the rank of N.C.O. was sent around the train to collect all the foreign newspapers. As there is no second-class on the Hejaz train, to save expense to the funds, I travelled third-class, but that brought me more in touch with the people, as hardly any of the Syrians travel first-class. The Damascus policeman, knowing me to be an Arabic scholar, very carefully questioned me as to whether I had not brought a newspaper from the outside world over the French border. I laughed at him, and he eventually desisted from opening my suit-case, as at first he had threatened to do. The well-dressed Syrians who were travelling with me were very much annoyed, for they said: "Granted that all newspapers from the outside world, especially from Egypt, are forbidden in Damascus; yet we have a 4½ hours' journey to Damascus; why may we not read these newspapers on the way? We will give them up when

we get there." But no: the papers were taken from them rather forcibly. One wonders what our Egyptian brothers would think of such treatment! In Egypt we are completely spoiled with 15 to 20 Arabic daily papers, all giving Reuter's telegrams in full, to say nothing of Havas', the Italian and Hellenic agencies, while "Al-Ahram" gives me every day nearly a whole page of private telegrams, reporting on the leading articles of the "Times," "Morning Post," and "Daily Telegraph."

Talking on the way.

I had Arabic manuscripts in my bag, but was totally unable to get them out, for two reasons. The one was the beauty of the scenery in the Yarmuk Valley, between the hills of which the Hejaz line winds and curves, crossing the river from time to time. Now we pulled up to take water for the engine, from a natural waterfall; I got down, filled my hands at the waterfall, and drank from it, remembering with pleasure how I had done the same thing on Mount Lebanon, twenty years ago, on my first visit to the American Press. Even after leaving the Yarmuk Valley, the whole country was interesting to me; for Hauran (east of Mount Hermon) is fertile, and could be made much more so, but the population is scanty and extremely poor.

The second reason why work was impossible was the extreme friendliness of the people. They discussed all sorts of questions: finally, of course, coming back to the Qur'an. The Damascus policeman, who had been so officious over the passports, became quite friendly in the end, and jokingly professed to be on the look-out for dangerous propaganda. I assured him that I was an arch-propagandist.

"Against whom?"

"Against the world, the flesh, and the devil!"

He then sat down and became immersed in one of our publications, called "The Rejected Guest." Someone called him away, and suggested to him to ask us more questions. Presently he came back, and enthusiastically cried out aloud: "Do you know that our prophet Mohammed was the Lord of all creation? In fact, he was so wonderful that the Qur'an says that God addressed him thus: 'But for you, Mohammed, I would not have created the world, for the world was wholly for you.'"

"Kindly tell me in which chapter of the Qur'an that verse is found."

"I think it is there; in fact, it *must* be there."

Turning to better educated Moslems: "Where is it gentlemen?" No one seemed anxious to help him, for they knew that he had been caught in a snare of his own laying.

"Now, my friend, listen to me. Firstly, such a verse does not exist in the Qur'an at all; nowhere does it say that God created the world for Mohammed, because He did not. Secondly, have you ever read the Qur'an yourself, *i.e.*, right through from end to end?" "No." "I thought not; well, I have read the Arabic Qur'an three times, twice from El Fatiha to El Nas, and the third time from El Nas to El Fatiha, in order to get a different idea of the style."

Our friend more or less collapsed.

The third-class carriages on Hejaz railway have wooden par-

titions, so that you can stand over to see what others are doing. A number of Moslems, two or three of whom were Sheikhs from Damascus, now came around us or stood in their compartment to look over the partition, in order to witness the discomfiture of the Orientalist (!) when the bomb-shell should be thrown! This bomb-shell—as they thought it—was a poor fizz-out. It was the old question: "What about the verse in the Bible which says that God would send another prophet whose name should be Mohammed?"

"Such a verse does not exist in the Bible."

"But the Qur'an says it does."

"Quite so, and you have quoted the Qur'anic verse correctly, but the Qur'an says that which is not true, for the verse is not in the Bible, and never has been." (Consternation). "Now let me tell you this, that there is a verse which reads something like that: Moses said that God would raise up a great prophet, but that was the Lord Jesus Christ, and not Mohammed." Then, opening my Pocket Testament and reading aloud, so that all in the carriage could hear, I read Acts iii. 19-26. There was quite a sensation, and the heads of the Moslems in the next compartment all dropped behind the partition simultaneously, just as though a gun had been fired. I have seldom seen men so completely affected.

The Oldest City in the World.

I reached Damascus late on a wet Saturday night, and, never having been there before, I was thankful to be treated honestly at the hotel to which I went. Pastor Nielsen, of the Danish Mission, had kindly offered to show me hospitality, but I had not been able to wire to him until 6-30 a.m., when I reached Haifa station that morning. Accordingly, I wrote an ordinary telegram, and gave it to a young man. They said they were quite willing to keep it until 8 a.m., the opening of the telegraph office, and then dispatch it for me; but they added: "Of course, you know you will be at Damascus before this telegram reaches there, for your train will take you there in twelve hours from now, whereas perhaps this telegram will reach there to-morrow." (These delays are not caused by inefficiency, but merely by what some of my friends call "the discouragement of communications," for Haifa is on this side of the frontier, while Damascus is on the other side!)

Incidental sidelights are interesting and valuable. I learnt the value of the late Dr. McKinnon's work in Damascus merely by watching the face of a cabby. Knowing no one, and the hotel people apparently not knowing Mr. Nielsen, I asked the cab driver to take me to the English hospital. He beamed all over, and seemed very pleased indeed to take me there. It was a good way out, and, when we got there, he seemed to be delighted to shake hands with Dr. Brigstock, from which I inferred he was one of those who, having been treated there, remained grateful ever after. That hospital was, at one time, the only one in the great city. Dr. Brigstock was able to direct me to the Nielsen's, who live just at the opposite side of the city, and right upon the hill which overlooks the famous orchards of Damascus. Pastor Nielsen had gone to Church, so we started off once more, this time for Mr. McFarland's Church (the Irish Presbyterian Mission to

the Jews). Here we found everybody, for it was a communion service. I was delighted to take lunch with the Nielsen's, and discuss how best to aid his bookshop and reading-room, and how he could help us to distribute our literature in Damascus. Leaving there at 2-15, I reached the British-Syrian School in a little over an hour (Damascus is a city of more than a quarter of a million inhabitants). Taking tea and supper at the British-Syrian School, I was besieged with questions by two enthusiastic godly women: Miss Harrison, full of questions as to the writing of simple stories to bring the young to Christ; Miss Strong, equally full of interest in our Gospel purity work for young men in Egypt.

Over Lebanon in the Snow.

I was strongly advised not to attempt to take the ordinary train, for it occupies nearly nine hours from Damascus to Beirut, where the cars take three hours in actual driving. Also, incidentally, one could travel by car, with other Syrians, for exactly the same fare as a *third-class* railway fare. Also another important consideration, on a winter's day, was to get a good breakfast in Damascus and a satisfactory dinner in Beirut, instead of having to picnic in the train. After crossing the smaller Lebanon range and descending to the depressed area between the two, we saw the main Lebanon stretching before us like a sugared cake, or, to be more exact, like a loaf; as far as we could see to the north and to the south the range was spread before us, and, of course, we were approaching it from the east. It was just as though someone had started sprinkling sugar on the loaf, and covered the top of it all the way along, but there had not been quite enough to cover the sides—in other words, the snow which had fallen had melted on the lower parts. At the point of crossing there was snow above and below us, yet, strange to say, I took no chill. Why? Merely because my tendency to chills is not constitutional, but merely local, being due to the "rapid evaporation" of Egypt; in other words, this very dry climate of ours is more liable to cause chills than that of damper countries, such as England or Syria. Mount Hermon was an absolute picture, for, being 10,000 feet, or twice the height of the Lebanon hills, its snow lasts for several months. How I enjoyed that drive, and how I wished my boy Philip had been with me, for, as a student of motor engineering, he would have been so tremendously interested in the levels and the curves on the mountain roads and the pace at which our car took them, *i.e.*, so much faster than the "funiculaire" (cog-wheeled train).

The Centennial Gatherings at Beirut.

I not only received a hearty welcome, but was the guest of Mrs. Hoskins, widow of the late Dr. Franklin Hoskins, who showed me so much kindness in Beirut twenty years ago. The annual meeting of the Syria Mission (American Presbyterian) was in progress, and, in fact, continued after the centenary day. Consequently, I was only able to see the members of the Mission in the intervals between the meetings. That, however, gave more time to inspect the new press premises, and to renew touch with the staff, one of whom at least had been of great assistance to me in 1902.

The actual celebration day was Wednesday, the 13th December, this being divided into three main sections. To begin with the afternoon first, a very distinguished company—ranging from the Patriarch of the Greek Church to the representatives of Moslems, Maronites and others, to say nothing of the British Consul-General—gathered to see the staff at work in the new press premises, and, after being shown round and the work explained, tea was served. The new premises, which are situated about eight or ten minutes' walk from the old ones, consist of one very large building of two floors and a smaller one, both being of steel, lined with asbestos, and up-to-date in every particular. They, however, give the appearance of being temporary structures. Certainly they provide more than the space required at present, thus leaving room for large developments.

Immediately after tea, a public meeting—not a religious service—was held in the building, at which the guests gave their appreciation of the work of the press for the past one hundred years. Among other speakers was a Syrian Moslem Sheikh, son of the very man who was responsible for the *vowelling* of the Arabic Bible; but by far the most interesting speech was made by H. B., the Patriarch of the Greek Church of the East, who told that he acquired his love for the Scriptures at an American Mission School in Lebanon. I had the privilege of an introduction to him, as the biographer of St. Chrysostom and St. Athanasius, the greatest patriarchs of the Greek and Coptic Churches respectively. These books of mine are now being bound up together to be presented to him. He and his chaplain were extremely courteous and kind.

Unfortunately, the day was marred with thunderstorms and heavy showers of rain. The evening meeting was held in the Memorial Hall, and attended by a fair number. Professor McClenahan brought from Egypt the greetings of the American University in Cairo, and the Synod of the Nile (Evangelical Church of Egypt) sent their very cordial thanks for the wondrous gift of the Arabic Bible. Then followed a very interesting ceremony, the presentation of a gold watch to Asad Eff. Khairallah, on the completion of fifty years' continuous service at the press. Well did he deserve it, for he is not only literary adviser, but also elder of the Beirut Church, and respected by all. This was a public meeting, and comparatively unimportant from *my* point of view.

The important meeting was that held in the morning, consisting of a gathering of the whole of the members of the Mission. After the devotional part, Rev. F. W. March read a paper containing most interesting reminiscences of past days and the lessons learnt therefrom. Then Rev. Oscar Boyd, D.D., agent of the American Bible Society, read a paper upon the history of the translation of the Arabic Bible and the close relations between the Beirut Press and the A.B.S.

My paper was entitled "The Relations between Mother and Daughter Presses." I was given a full half-hour for the paper, and it was followed by a little discussion. Some of the missionaries present had only heard of the N.M.P. by name, and it was all very interesting to them. One point specially brought out and urged upon the Syria Mission, was the organisation of a system of colportage for Syria, similar to the N.M.P. system in Palestine.

It is also proposed that the American Mission in Beirut shall be the recognised agency for the N.M.P. in Syria, and the N.M.P. to fulfil a reciprocal function in Egypt.

Stranded for the Night.

A good deal of book business was accomplished in Beirut in the intervals between rains (including an examination of the few remaining R.T.S. books, in the hands of Rev. J. E. Cheese), and then came the all-important problem of how to get back to Haifa. The rain and the cold night prevented me from going up to Brumana to visit our old friends, Mr. and Mrs. Fox, but, owing to not leaving Beirut, I was enabled to come to a hasty decision next morning to travel with Dr. Boyd back to Haifa. It was somewhat risky, for the thunderstorms of Wednesday had made the roads very bad. Unfortunately, the chauffeur, an ex-soldier, delayed the start, and then went round the town to pick up passengers, some of whom carried their domestic goods in baskets, and it is not so easy to tie baskets on to an automobile. We knew the road might be very bad; but, had I not gone that way, I must have spent another Sunday in Damascus, and would have lost the opportunity of speaking in Haifa.

Things went fairly well on the good coast road from Beirut to Sidon, and nearly as well until Tyre, but then our troubles began, for "roads" only exist on the French side of the frontier. When we reached the "Ladder of Tyre" (a steep incline along the face of the limestone cliff overhanging the Mediterranean) it was sunset. By the time we reached Ras-El-Nakura it was so dark that the police at the second block-house—*i.e.*, the Palestinian post on the English side of the frontier—examined our passports by the light of electric torches. We came down the stony hill fairly well, but only floundered into a morass of thick mud at the foot. With care the chauffeur was able to drive the car through the mud, but after a time his light went out altogether, and he considered it to be too dangerous to try to get through ploughed fields in the darkness. He therefore announced his intention of spending the night in the car, and, when we refused to do that, he asked us to be so kind as to leave our firearms with him! But the Syrian passengers possessed no revolvers, and, of course, Dr. Boyd and I had nothing of the kind, so the poor Tommy had to stay in the open country, in a district infested by robbers. We lent him a rug and left him, for we had to tramp for half an hour through the mud in the darkness to the frontier post that we had passed on our way down. (Our party included two Mohammedan ladies!) The police on guard were very good to us, and we were even able to lie down on wooden boards, but there was no food to be obtained. Yet, even under those romantic circumstances, we could do a little for the Master, Dr. Boyd getting into touch with one of the native policemen, who proved to be a Presbyterian, and to have lived for a time in U.S.A., while others of them read an Arabic leaflet, which I happened to have in my pocket.

At daybreak we rose and started on our way. Never have I seen such roads; in fact, in places, there was not even a semblance of a path, for the young wheat was springing up in the fields, right under our wheels. Two or three hours later we reached

Haifa safely, with no other mishap. Having had neither dinner nor breakfast, and only a picnic during the day before, to say nothing of the keen appetite due to motoring on the Mediterranean seashore, we may be excused for rushing off to a good breakfast.

Sunday on Mount Carmel.

Rev. and Mrs. S. B. Rohold, and Rev. A. Payne, of the British Jews' Society, showed me very kind hospitality. The pastor of the C.M.S., Haifa, invited me to preach in Arabic at his morning service, after which I spent a little time in meditation on Mount Carmel.

At 3-30 Mr. Rohold held his English service, and some fifty or sixty were present. I was asked to preach in English and then give an Arabic resumé. Of those present a few were Hebrew Christians, one or two others Jewish enquirers, some Syrian Christians, and quite a few of the British community of Haifa, some of them earnest Christians.

In the evening our friend Dowany called a meeting of young men at his own house, and I gave an Arabic lecture, lasting nearly an hour. Among those present was an old Sheikh, who was scated to be the leading poet, both in Arabic and in Persian.

Next day, on leaving Haifa station at 7 a.m., a young man came to bring me a note of farewell and thank God for my message of the night before, in which I told of my own conversion to Christ. He was a Moslem.

It is a long journey (15 hours) from Haifa to Cairo, so I was very grateful for the pleasant company of Dr. Boyd. And now for the pile of accumulated work.

A. T. U.

Junior Department.

E are quietly going ahead. The autumn saw the publication of "Two Suns," a tract with quite a history, for it was written in Russia, illustrated in Algiers, and translated in Cairo. We hope it will find its way to the poorer boys of town and country, who must surely be attracted by its gay cover and cheery decorations, inside and out.

By the time you read these words in "Blessed be Egypt," the "Life of Christ" will in all probability have been published. A generous gift from the A.C.L.S.M. enabled us to send it to press without further delay. The Arabic title means "The King of Love," and sums up our main hope for the book—that it may be used to reveal the love of God to boys and girls, and win them to obedience as well as adoration. Already God's blessing has rested upon the author and translator, and we ask your continued prayers that He to Whom all hearts are open may prepare the hearts of its future readers, so that many, many boys and girls—yes, and their elders—may be led to "make Jesus King" and Lord of every thought and impulse, as well as of deed and word. Pray too that the Spirit of God may use the pictures as well as the letterpress to open the eyes of the heart to the glorious humility of the Divine Son.

The Next Step.

Now that the "Life of Christ" is so nearly ready to set forth on its ministry to Moslem childhood we are beginning to consider ways and means for launching the next book on our list, "Stories Old and New." The "Old" parts are some of Miss Trotter's parables, many of them with fresh illustrations; the "New" stories are allegoric likewise, from various sources, several of them being also tales by Miss Trotter which have not yet been issued in Egypt. A single book was the first idea, but the stories are so numerous that now we plan to make two volumes, for boys and for girls, though it will not hurt sisters to read their brothers' book, nor *vice versâ*. The finishing touches were put to the boys' volume by the Egyptian headmaster of a Mission school and his wife, both of them Moslem converts, who undertook this work of editing as a labour of love. They assured me that their little boy of ten could understand every word of it. In the Junior work we try to get our translators and editors to test their efforts at simplicity of style by reading aloud to real live children, and altering whatever is not fully understood. The girls' volume wants a little polish before it too is ready for press. These two volumes will cost nearly £100 each to print. Some years have passed since they were planned, and the work in connection with them has met with several checks. Are we foolishly optimistic in hoping that funds will be given so that these books may find their way without further loss of time to the library shelves of schools, as well as to homes throughout the Arabic-speaking world? The answer to that question lies with our friends at home.

Library Shelves.

At the time of writing I have beside me a snapshot sent from Khartoum North, showing a group of school-girls, older ones on chairs, younger girls on the ground, listening attentively while one of their number reads aloud from a story book. Close by is a tray with a jug and tumblers, for it is summer. (A doctor in the Sudan is reported as declaring that "here everybody drinks every half-hour. Persons of unusual self-control can wait thirty-five minutes.") The letter that came with the photograph tells of reading circles held on Wednesday afternoons through the summer, at which "Polyanna" and "Little Meg's Children" were special favourites. Both these books are published by the American Press at Beirut, and were part of a consignment sent up for a school library. Can you imagine an English school library containing all the available juvenile books in the language, and filling barely one shelf? The mission schools are all asking for story books, story books, to meet the eager demands of boys and girls, and it is a real grief to be able to increase the number so slowly.

The thought of these empty library shelves has been much with us lately. The call is not so much for small tracts as for volumes of true stories or good fiction, in which the problems of every-day conduct can be dealt with, and the children led to admire what is truly admirable. In this Moslem country one realises how deep and all-pervasive is the influence of Christ in England, even when His name is not openly named. Surely it was from Him that our best writers learnt their indignation at wrongs and

their intolerance of shams. It is this eminently Christian judgment on daily life that we covet for the children, but it will be long before the N.M.P. can hope to supply the need. Therefore the Junior Committee has set to work to sift out from the mass of publications that pour from the secular press of Egypt those books that could profitably be read by boys and girls, so as to be in a position to advise all schools that desire to found libraries for their pupils. It is a difficult task, for comparatively few books will pass our triple requirements, a simple style, a clean, healthy tone, and interesting subject matter. But we believe that it will be well worth the trouble if we can bring a number of readable books within the reach of pupils in the higher classes of mission schools.

Younger children will still be dependent on our efforts, and even where bigger boys and girls are concerned these publications of the Cairo secular press are not the very best that could be given them, even if they are very much better than nothing. A fair supply of possible books from such sources is no reason why we should slacken our efforts to provide exactly the right thing. Hitherto the Arabic press has undertaken no publications especially for children beyond school text-books. Even if it were to, it would produce a literature tinged with the ideas of Islam.

Our Opportunity.

Up to the present we have had a clear field. The agencies publishing specially for children are all Christian. It lies with us to form the minds of a whole generation. Let us take two kinds of book only. In the domains of science it is in our power, now, to make sure that the facts about the world are presented to children from a definitely Christian standpoint. In biography we have none to challenge the type of character to be held up for the admiration of boys and girls, both Christian and Moslem, in the Arabic-speaking world. Would it not be a loss to the children to learn their science in an atmosphere of unbelief, or to be taught to revere the heroes of Islam?

The opportunity is so great that it staggers the imagination. What we print here will play its part in building up the characters of, literally, thousands at the most impressionable time of their lives, during a critical epoch in the history of the Near East. All kinds of forces are at work already; minds are being opened by education, and facilities for travelling are enlarging horizons. Advertisements—too often, alas! of whiskey—shout from the hoardings, and the cinema has opened the gates of its curious unreal world to audiences that take it seriously. We may well dread the effect of these things on untrained imaginations in minds so newly awakened that they cannot discern good from evil in this mass of novelties.

But it is just this receptivity, so new on a large scale, that gives us our opportunity. May we not take it? Is it not a privilege to thank God for on our knees that the Church of Christ should have been called, before others are awake, to use the power of the press for the redemption of these awakening minds? Have we not had, in the war, a clear lesson on the danger of the awakened mind when the spirit still sleeps? Remember, these

minds cannot be lulled to slumber again : for good or ill, they are awake.

A great responsibility rests on us who believe that there is a Saviour able to save the children from all the evil that threatens them. And since God, in His grace, has put into our hands this weapon of the press, will you not help us to use it effectively for the redemption of the young life of the East?

M. T. MONRO.

Nile Mission Press Colportage in Palestine.

The following is the Report of books sold by our colporteurs during the last three months of the year :—

OCTOBER.

Number of villages visited, 58.
Number of books sold : Arabic general literature, 1,016.
Number of Scriptures sold : Arabic, 20; Hebrew, 78; others, 23.
Number of pictures sold, 92.
Monthly total of books sold, 1,137.

NOVEMBER.

Number of villages visited, 56.
Number of books sold : Arabic general literature, 1,169.
Number of Scriptures sold : Arabic, 11; Hebrew, 127; others, 13.
Number of pictures sold, 4.
Monthly total of books sold, 1,320.

DECEMBER.

Number of villages visited, 64.
Number of books sold : Arabic general literature, 1,143.
Number of Scriptures sold : Arabic, 7; Hebrew, 75; others, 4.
Number of pictures sold, 7.
Monthly total of books sold, 1,229.

Nile Valley Campaign.

"Without ME ye can do nothing."



SINCE starting out in October, the Mission Boat, "Columbia," has been tied up at Edfu, Kilh, Mahamid, Sebaia, El Adaima, Esna, Matana, Mualla, Shaghab, and Damgaria. From these centres the missionaries have visited all the villages on both sides of the Nile. A little sailing vessel enables them to cross the river, and, if there is a favourable breeze, occasionally carries them up or down stream.

The Egypt General Mission set free various missionaries for this evangelistic work, but all the cabins have not been in use all the time, because several other missionaries who wished to come could not leave their regular work. Mr. Zaki Fam and Mr. Danial Boulos, of Assiut College, gave part of their Christmas holidays to the work; Mr. Nicola Aboud, of Cairo, laboured faithfully for nearly a month; Mr. Upson, Mr. King, and Mr. Steel

gave all the time they could spare; Mr. Dickins and Mr. Jones have been on the boat since the beginning; and Mr. Hay, who came early in January, is still preaching the glad tidings. The lady helpers have been Mrs. Dickins, Mrs. Jones, Misses Jameson, Palmer, Webb, Perkins, Murray, Inwood, and Emerson.

Mr. and Mrs. McClenahan are still in America, but their prayers are made without ceasing for this work so dear to the Master's heart.

As most people are aware, Egypt is nearly all north and south; the river valley is very narrow. On the east side of the Nile the desert creeps much closer than on the west, and at Sebaia the desert stretches its dusty feet right into the river. On the western side there are two, and sometimes three, canals parallel with the river, and the people seem more prosperous than those on the western shore. Oh, that their souls might prosper and be in health.

Most of the Egyptians seem filled with content as to the present and future state of their souls. With Mahomet's help, will not a prayer before death square all accounts? Nevertheless, there has been "the sound of a going in the tops of the mulberry trees," for, in answer to the prayers of God's children, the Lord has gone on before, and souls here and there have been awakened to a consciousness of guilt. May God grant that the spoken Word will be meditated upon, and that the Gospels and portionettes sold and distributed will have careful and thoughtful readers, who will study to show themselves approved unto God, and who will "rightly divide the Word of Truth" among their neighbours.

The reception of the Word at the large town of Esna (about 18,000 inhabitants) was a great encouragement; but there was much disappointment at the town of Asfun (about 9,000 inhabitants), for the people set themselves steadily to resist the strivings of the Holy Spirit. The people in the smaller villages are usually eager to "hear some new thing," and often those who "come to scoff, remain to pray."

The following extracts from the Log-Book are typical of the work as it goes on from day to day.

G. W. H., *Sec.*

At Mualla an aged woman took hold of my arm, asking me to go with her to her dwelling to see her daughter, a bride, who could not go outside their enclosure. I went with her, and did not see that some men entered also with the crowd. This greatly angered a young man, who may have been the girl's husband, and before I had time even to greet two young women who came forward to welcome me, he seized me roughly by the arm, saying, "Go away from here immediately." As he seemed beside himself, I turned to leave the place, making him remove his hand, and rebuking him for his rudeness. This was the second time a man had been very rude and violent. The dust caused by the excited crowd got into our throats, so we returned to the boat, as the morning was almost spent. Some men accompanied us, begging us not to mind. Many young people walked with us, and it touched us very much that two very pleasant young women took us each by the hand, to try to make up for the rough behaviour of the young man. Two days after I prepared to go

to the opposite side of the river, but a young man came on board saying he had come to take me to the village by another way. He was a Copt, and his relatives received us very kindly. The homestead was small, so we had to move on to a shady spot, where we sat on some trunks of trees. It was just the spot for the large crowd that gathered. The news of our arrival soon spread, and the women gathered in big numbers. After a few minutes, more than a hundred people were there, including children and thirty-nine men, who stood on the outside. They were eager to hear the message, and I told them if they would all be quiet I would tell them some good news. The women seemed to take in God's way of salvation, and the men responded to all that was said of the Lord Jesus as the Way—the only Way to God. One aged man listened with a very kind, smiling face, and towards the close he said, "Lady, there is just one question I should like to ask—What do you say about intoxicating drinks?" I replied that none of us had anything to do with them at all. Then he said, "I will receive all you say. Your doctrine is excellent."—M. W. DICKINS.

We visited Naga Gharira to-day and an ezbet close by. It was a stormy day and much dust was blowing; also the dogs were very fierce, and we encountered much opposition from the men. We were invited into a house; the woman drove out the children and allowed all her neighbours to enter. We were just getting settled, when some men entered and drove the women out. Finally, they returned one by one, and although the time was difficult, we were able to give the message of Christ's love, and several women showed real interest. At the ezbet we encountered sharper opposition, and a group of men, who refused to leave us in order to keep the women away, formed our first audience. After hearing that there is no possible hope of salvation from sin apart from Jesus Christ, they walked away, and the women drew near. There were several nominal Christians (Copts) present, and one pathetically said, "Why don't you stay in the village and teach us? No one ever comes to tell us these things." After lunch we had a group of boys in the desert, who listened well to the message and grasped it clearly—E. JONES.

We were waiting for our sailing boat by the riverside, when three big, bright girls from Naga Bahr came running towards us. They were not in the village in the morning, but they had heard all about us. They told us that when they returned to their village at mid-day from the fields, the women said, "Oh, two European ladies came here this morning and told us the words of God—beautiful words, such as we have never heard before—all about the clean heart and the way to heaven. Oh, that they could stay in the village and teach us more about it every day." These girls listened well to the message.—E. JONES.

For two days the house-boat was moored alongside the village of Shaghab, an Arabic name signifying "Discord." Within earshot along the river bank were many shadoofs, the age-long contrivance employed even in the Pharaohs' time, whereby water is raised from the level of the river to the fields. A pole suspended in the middle has attached to one end a hide bucket; at the other a lump of clay weighted to balance the bucket's weight of water. Stripped to the waist, the shadoof man plys his bucket through

the livelong day, and as he works utters ever and again his long-drawn cry, which, mingling with the creak of the pole, may be heard afar stealing across the water. It is a strange melancholy note, having neither beginning nor end, which seems to speak of the ceaseless toil and hopelessness of him who is in discord with his Maker, "who in the sweat of his brow eats his bread until he returns again unto the dust."

But to such God sends His message of reconciliation, "Be ye reconciled to God," and on seven different occasions the message was carried to the men of Shaghab—"Discord." Two meetings of these were held on Sunday evenings, nominally for the Copts, but the forty or more men assembled were found to include several Moslems.

On each occasion the message of a Saviour from the penalty and power of sin was proclaimed, and in every gathering the faces of some revealed their hunger and interest. At the outset there was scarcely any opposition, but as the meaning of the message grew clearer, that it was a repentance from sin unto the Saviour—God—there was growing discord, and on the last three occasions the message was definitely gainsaid. One opponent avowed that Moslems imbibed their religion at their mothers' breasts, and nothing but the power of God could ever change them. The reply was to read to him Romans i. 16: "The Gospel is the power of God unto salvation." Another raised the well-known Koranic objection that the Lord Jesus was not crucified. However, the reading of John xx. 19-29, recording the Lord's manifestation of Himself to unbelieving Thomas, silenced him, even if it did not convince him, so that other hungry souls had the opportunity of hearing the message to its close. Please God, even in Shaghab (Discord) there shall be yet, as the result of the message of Jesus, souls that are no longer in discord, but are reconciled through the Blood of His Cross.—A. M. HAY.

At a place called Naga Gabal, Mrs. Jones and I gained an entrance into a house where several women were gathered; but a sheikh who appeared to be greatly concerned about his responsibility with regard to what teaching we were going to give to the women, entered and said that he must stay in the house with us. At this juncture a rather ignorant-looking old man, the owner of the house, arrived on the scene. Our opponent then retired outside the door, and, with a crowd of other bigoted young Moslems, stood peering through a large hole and shouting out the virtues of the prophet to try to distract us and our large audience of women, who, at the invitation of our host, had quickly gathered in by another entrance. All listened quietly to the Gospel message, but we know not whether any really definitely accepted God's offer of pardon.

Later, at another village near by, we had a splendid time with a few women in a Copt's house. One dear Moslem woman received Christ into her heart, and repeated many times by herself the simple prayer we taught her, so that she would remember it when we were gone. She said that she was going to pray to God in the name of Jesus every night and morning.

Another day we visited some villages near Shaghab, and had a nice group of women who listened eagerly to the Gospel. One woman, who opened her heart to the Lord, disappeared for a few

minutes, returning with two long sticks of sugar-cane, a present for us. Another brought us a gift of four eggs as we were leaving, and said to the other women standing round, "Is not this a day of good tidings?" Another in the same group, who asked the Lord to cleanse her heart in the blood of Jesus, said with a bright smile, "I'll meet you in heaven when Jesus comes to gather together all who have a clean heart."

"The fields are Thine, with Love's great ransom bought,
The precious blood of Thy beloved Son;
'Tis long since His redeeming work was wrought,
Yet scarce the reaping seems to be begun!
Lord, send the labourers forth!"

C. MURRAY.

Our New Book—"The Lord of Glory."



THE following is a translation of one of the smaller chapters from Mr. Upson's new book, "*The Lord of Glory*," which our Mission Press is busy at work upon. It is chapter II, of Volume I., and deals with the striking phenomenon of the ascription to Christ of attributes, which are elsewhere ascribed to God the Father.

We have already, in chapter 10, dealt with the divine *titles* ascribed to Christ. We shall now show, by means of a comparison between one passage and another, that, very often, the attribute of God the Father, or an incident ascribed to Him, is, later on, ascribed to Christ Himself. The only possible explanation of that is that Christ is really God.*

I.

In Isaiah vi. 1-9 we read: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . Above it stood the seraphims. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. . . . Then said I, Woe is me! . . . for mine eyes have seen the King, the Lord of hosts. . . . Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

Now turn to John xii. 39-41: "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him." We see from that that St. John was told by the Holy Spirit that the One whom Esaias saw on the throne with the seraphims and the One whom he called "Lord," and "Lord of hosts," and "the King the Lord of hosts," was Christ Himself. Therefore, Christ is God, the Lord of hosts, worshipped and adored by heavenly beings.

*The relationship of the persons of the Holy Trinity is not dealt with here, because it comes in another chapter.

II.

In Revelation xxii. 6 we read : " And He said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done." Compare verse 16 of the same chapter : " I, Jesus, have sent Mine angel to testify unto you these things in the churches." Now, in verse 6, it is said that the One Who sent the angel messenger was the Lord God of the holy prophets, but, in verse 16, it says that it is Jesus. Then, Jesus is the Lord God of the holy prophets.

In Psalm ciii. 20 the angels are exhorted to bless the Lord, hearkening unto the voice of His word. Now, Christ is said to have sent the angel, who was obedient to Him; but angels are only obedient to the Lord God; Who, then, is Christ?

III.

Isaiah xlv. 6 : " I am the first, and I am the last "; compare this with Rev. xxii. 13 : " I am Alpha and Omega, the beginning and the end, the first and the last." Now it appears, from verse 16 that the speaker calls Himself " I Jesus." Then, Jesus is the Lord, the King of Israel, the first and the last.

IV.

Isaiah xliii. 11 : " I, even I, am the Lord; and beside Me there is no Saviour." See Acts iv. 10, 12 : " Jesus Christ . . . Neither is there salvation in any other." Also Titus i. 4 : " The Lord Jesus Christ our Saviour."

V.

Jeremiah ii. 13 : " Me the fountain of living waters." John vii. 37 : " If any man thirst, let him come to Me, and drink "; and iv. 14 : " Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." From this it follows that Jesus Christ is the Lord of whom Jeremiah said that He was the fountain of living water.

VI.

Psalm lxxviii. 56 : " Yet they tempted and provoked the most high God." 1 Cor. x. 9 : " Neither let us tempt Christ, as some of them also tempted. This was the historical temptation recorded in the Book of Numbers, chapter 21, but in the Psalm it is said that they tempted " The most high God," and in 1 Cor. it is said that they tempted Christ. Then, Christ is the most high God.

VII.

Isaiah liv. 5 : " Thy maker is thine husband; the Lord of hosts is His name." Now see John iii. 29 : " He that hath the bride is the bridegroom (Christ)." See also Mark ii. 19; 2 Cor. xi. 2; and Rev. xxi. 9; from all these we gather that Christ is called the bridegroom of His people, the church, and Isaiah says, " the Lord of hosts is His name."

VIII.

Jude 24, 25 : " Now unto Him that is able to keep you from stumbling, and to present you faultless before the presence of His

glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Compare this with Eph. v. 25 : "Christ also loved the church and gave Himself for it . . . a glorious church, not having spot . . . holy and without blemish." But the One Who did this was the only wise God, our Saviour. That is Christ.

IX.

1 Kings viii. 39 : "Thou only knowest the hearts of all the children of men. . . ." Compare Rev. ii. 23, the words of Christ : "All the churches shall know that I am He which searcheth the reins and hearts." Now that which Solomon ascribed to God, the N.T. ascribes to Christ.

X.

Psalm lxxviii. 17 : "The chariots of God are twenty thousand. . . . Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men." Eph. iv. 8. It is said here that the first who ascended on high and led captivity captive was Christ.

XI.

Isaiah xlv. 23 : "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear." Now compare Phil. ii. 10 and Rom. xiv. 10, 11.

XII.

Isaiah viii. 13, 14 : "A stone of stumbling and a rock of offence." 1 Peter ii. 7, 8 : This stone of stumbling and rock of offence is Christ, Who is called by Isaiah "The Lord of hosts."

XIII.

Psalm cii. 24-27, compared with Hebrews i. 8-12.

XIV.

Psalm xlv. 6, compared with Hebrews i. 8.

XV.

Isaiah xlv. 21, 22, compared with Acts iv. 10, 12 and 2 Peter ii. 20, from which we learn that Christ is God, and that there is no other God.

These passages have shown us in a very remarkable way that Christ is "God," but known to us in the New Testament as our Lord and Saviour Jesus Christ; for we are shown clearly that God was manifest in the flesh, or that God took our flesh and became incarnate. But, although He took our flesh, He has still retained His eternal Godhead from everlasting unto everlasting. He is God, blessed for ever. (Here follows an extract from the 1st chapter of Colossians), Sanctify the Lord God in your hearts.

N.B.—This is but one chapter of the book, and in order to "preserve the balance" it is incumbent upon us to read what we have elsewhere said of the meaning of the three "Persons" in one God—Father, Son, and Holy Spirit.

Translated by A. T. U.

Living Stones.



ANY at home have shared with us the bitterness of promising converts who have gone back, and the way that some of these have been faithfully upheld in prayer, year in and year out, by our prayer partners is to us a cause of great comfort and joy, but there are many whose names and history never get home, many whose story never get beyond the missionary who has laboured, loved and wrestled in prayer for their conversion. And yet how little all this sorrow is, how negligible alongside His, Whose "visage was so marred more than any man," "a man of sorrows and acquainted with grief." Though so small a share, thank God it is a share in "the fellowship of His sufferings."

But God does not leave us without encouragement, and these eight years under review have been fuller of encouragement in the matter of baptisms of Mohammedan converts than all the previous years.

Suleiman.

The first one of the period was Suleiman, one of the hospital helpers at Shebin-el-Kanâter. Miss Liblik wrote of him in the 1917, November-December, number of the "E.G.M. News" as follows:—

"There is another empty place, of which I would like to write a little more in particular, as it is unknown to outsiders. It has been left empty through the home-call of our valued hospital boy, Suleiman.

"Suleiman was a converted Mohammedan, brought up in the Orphanage of Mr. Pennings, in Calioub, and employed by us since the opening of the men's hospital in January, 1913. He was baptised in Zeitoun at one of our native conferences, early in 1914, by the late Dr. Watson, and as I have had the opportunity of watching the lad's life, I can bear testimony to the reality of his faith in Christ Jesus. When Dr. Payne went to work at the Red Cross Hospital in Cairo, I took up his weekly Bible Class with the hospital boys, and it was always a deep joy to me to hear Suleiman pray. One could not but feel the reality of it; he spoke as in the presence of God to a friend.

"But he showed his faith in Christ not only in words but by a consistent walk with God. He was truly a power for good among the others. Often, when work seemed overwhelming and others would slacken off or grumble, he was always willing to go on cheerfully, and one could rely on him in everything he was capable of doing. Often he used to try to influence the patients and lead them to Christ.

"Then came signs of failing health, he underwent an operation, and for some time was hanging between life and death. Again those who nursed and watched him saw the reality of his love to the Lord Jesus, and now I hear he has gone to see the King in His beauty. How glad one is to know he is safe—beyond the reach of the enemy—but his place is empty too, and there is much need for your prayers on behalf of other Moslem youths, whose lives we should love to see brightly shining for Jesus as Suleiman's did."

George Kaoustos.

Old friends of the Mission will well remember "Questo," as, in our ignorance of modern Greek, we used to write his name in all our accounts of him in the "E.G.M. News." Our first little schoolboy at our first boys' school, Belbeis, and our first attendant at the Sunday School there. Always well and neatly dressed, sometimes on Sundays in the national dress of Greece, he was the petted child of an old Greek publican, whose one redeeming feature was his great love for this child. The boy's mother was a Mohammedan woman-servant, who, on the death of the father, seized the child, produced her Mohammedan husband and a false birth-certificate proving the child to be his. He could only have been eleven or twelve years of age when, in 1907, he was taken away from Belbeis to one of the neighbouring villages, where strenuous efforts were made to turn him into a Mohammedan and poison his young mind against Christians and Christianity. For a while they seemed to have succeeded, but one supposes the financial advantages of having his education completed led them to apply to us for help, for they could not afford to send him to Government schools. By our influence he was taken in at the C.M.S. Boarding School in Old Cairo, but possibly the evidences of a return to his Christian faith frightened them, and he was taken away and put in a Mohammedan school. Very occasional visits to the missionaries showed the great misery of his position. When he was about seventeen years old he obtained employment with an English company having ramifications throughout the whole Delta of Egypt, and, sad to say, noteworthy for the disgraceful underpayment of its officials. Holidays were few and far between, he nearly always spent all he could of them at Zeitoun, drinking in the Word of Truth, and he not only began to show signs of true conversion, but became a centre of light in the places where he was stationed from time to time. It must be remembered that in all these years since his father's death he was known only by his Mohammedan name, Aly Salih, and it was greatly to the astonishment of the people in the large town where he was stationed that one Palm Sunday, on his own initiative, he arose in the Coptic Church and boldly proclaimed that he was a Christian. His next annual holiday he came to Zeitoun, and spent the whole period in preparation for baptism, which took place on May 13th, 1917. He has gone on steadily growing from strength to strength. Shortly after his baptism he received an appointment in the British and Foreign Bible Society, and is a keen soul-winner. This year (1922) he had the joy of seeing an elderly Jew, whom he brought to Christ, baptised at Port Said, and of hearing of a young Mohammedan official, also the fruit of his labours, baptised on Easter Sunday in Khartoum.

Wadi'a.

Wadi'a is known to our supporters by the English translation of her Mohammedan name—"Gift." Her story was told by Miss King in the September-October number of the "E.G.M. News" for 1919. It is a story full of encouragement to the missionaries in this difficult field. A case of bread cast upon the waters and found "after many days." Gift's father came under the sound

of the Gospel while the Egypt Mission Band was still in Alexandria; he was accustomed to attend the nightly meetings of the North Africa Mission. Some years later he was stationed at Suez, and received a Bible from Mr. Logan, who wrote his name in it. Years afterwards he was again stationed in Suez, and when there he lost his wife, and the cares of the household fell upon Gift, then a child of about twelve, with two younger sisters. The younger sister and the baby were brought to the school, and then about a year later Gift, recovering from a severe illness, found her way to the school, a poor, broken-down woman of thirteen! In answer to believing prayer she was allowed to come as a boarder, and in the modest bundle of her poor clothes was found the Bible Mr. Logan had given to her father years before, and this was the first indication the ladies had of her link with the past. School life was very difficult to her, she had many sorrows, and gave much anxiety to the missionaries, but at last, very simply and very definitely, she accepted Christ, and after long, careful preparation, for much of the old nature still clung, and fits of waywardness made the ladies afraid to present her for baptism, she took this very decisive step for a Mohammedan girl on May 13th, 1921, and was baptised by the name of Wad'ia Abd-el-Massih (Humility, the Servant of Christ), for she had been saved from her waywardness. We believe she ushered in a new era in our mission work amongst Mohammedan girls and women. Down-trodden and kept in ignorance for generations by the men, it seemed almost impossible that any of them could ever summon up sufficient courage to make the bold profession of faith involved in baptism in a Mohammedan country. She is now being trained at our hospital at Shebin-el-Kanâter, and her Christ-lighted young face of 1922 must be a tremendous contrast to the broken little woman's wan face that Miss King describes six years before!

Lydia.

Ameena, named Lydia at baptism, was the first free pupil taken into the Girls' School at Belbeis in Miss Reimer's time, a little girl of about eight years of age. Her father was a dyer. They are a notable sight in all Egyptian villages, these dyers, with hands and arms permanently black with indigo or its substitutes, carrying on their trade in full view of the passers-by. They are a very poor class, but little removed from that of the labourer. Somewhere about the time a special mission was held in the girls' and boys' schools in March, 1918, she definitely passed from death unto life, and from that time made steady progress. For a while she helped Miss Pim in the dispensary, and afterwards Mrs. Porter in the house, and under this close observation her true Christian life and character was thoroughly established. A certain hereditary obstinacy of temperament stood her in good stead in withstanding the pressure brought to bear upon her from time to time by her parents. During all this period she persistently asked for baptism. But until we were sure she was of sufficient age to claim her liberty from parental control, to accede to her request was only to court disaster for her in a forced Mohammedan marriage, with all the misery which that would entail. We succeeded in obtaining a copy of her birth certificate in 1921, and she was baptised at Zeitoun in December of that year. On returning to Belbeis it was

soon apparent that the fanaticism of the population was forcing the parents to take extreme measures, and she was quietly sent back to Mataria. After a while the father came and sought to persuade her to return with him. He used the usual lies of severe illness of members of the family, usual to us missionaries, who so often have to protect enquirers and converts from subtle attacks to entrap them, but not usual to the victim, and often, so often, successful. After a severe struggle the girl stood out, and eventually decisively refused to return with him. That does not sound much to you, but it is a very bold step away from parental control for an Egyptian Mohammedan girl to take. The father was next pressed by cunning people in Belbeis to appeal direct to King Fouad, on the ground of his being a King of Mohammedan subjects. King Fouad has yet to win the good-will of the Egyptian people. He took the matter up, and time after time the girl had to appear before police officials, high officials of the Ministry of the Interior, and Secretaries of State, to show reason why she would not return to her father. Grace was given to her in every instance to make a good and clear confession of her faith in Christ, and her consequent refusal to return to where she might be forced into a Mohammedan marriage. The case is now in the King's hand, and we await the next step. But how we thank God now that this test case of a young woman's religious freedom, so critical for so many shrinking souls known to us, should have fallen to the lot of a girl who has a remarkable strain of natural obstinacy which by grace becomes steadfastness.

Umm Samuil.

One of the great joys to the ladies at Ismailia recently has been the coming of Umm Samuil, an old Soudanese woman, whose son is a dresser in the Cairo Hospital of the Church Missionary Society and a baptised convert. She was as dark in skin as a Soudanese could be, and almost as dark in mind, wholly unable to grasp any teaching, but marvellously enlightened by the Spirit, so that she showed every evidence of the New Birth, and the Presbyterian Session that examined her prior to baptism were greatly impressed with her spiritual grasp of the essential truths of Salvation, and had no hesitation in passing her. Her short time of preparation at Mataria was a joy to all who had any contact with her. Her face, glowing with the joy of the Lord, was a benediction.

Oasis Marcus Abd-el-Messih.

We cannot close this chapter on the living stones without reference to Oasis Marcus, though his baptism took place as long ago as 1907. This year, 1922, has seen him ordained as a clergyman of the Evangelical Church of Egypt (Presbyterian), and appointed by the Delta Presbytery to work in connection with our Mission. His story, as told by himself, appeared in the September-October number of the "E.G.M. News" of 1921, on page 73. His ordination and the work to which he has been appointed, that of developing a real Church life in all our stations and of building up the converts in their most holy faith, marks a new phase in the history of our Mission, which by your prayers will mean real advance.

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"	11867	..	1	0	0	"	11964	..	12	6		"	"	12061	..	3	6
"	11868	Scotland	1	1	0	"	11965	..	6	0		"	22.	12062	..	4	6
"	11869	..	6	0		"	11966	Special	423	4	0	"	23.	12063	..	5	0
30.	11870	..	5	0		"	11967	..	5	0		"	"	12064	..	15	15
"	11871	..	5	0		"	11968	..	2	6		"	"	12065	Special	15	0
"	11872	..	1	0	0	"	11969	..	2	7	6	"	24.	12066	..	7	6
"	11873	Special	3	19	0	"	11970	..	2	6		"	"	12067	..	7	6
"	11874	..	6	6		"	11971	..	2	6		"	26.	12068	..	10	0
1923.						"	11972	..	10	0		"	28.	12069	..	8	4
Jan. 1.	11875	..	5	0		"	11973	..	7	9	7	"	"	12070	..	5	0
"	11876	..	5	0		"	11974	..	4	1	0	"	"	12071	Special	5	0
"	11877	..	2	0		"	11975	Special	1	0	0	"	"	Bank Int'st	19	0	
"	11878	Scotland	2	15	0	"	11976	..	2	6		Mar. 1.	12072	..	5	0	
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"	11880	{U.S.A.	1	1	0	"	11978	..	2	12	0	"	"	12074	..	1	1
"	11881	..	8	6		"	11979	..	4	10		"	"	12075	..	10	0
"	11882	..	3	0	0	"	11980	..	2	6		"	"	12076	..	5	6
"	11883	..	13	6		"	11981	..	5	0		"	2.	12076	..	2	0
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3.	11885	..	1	0	0	"	11983	Scotland	6	14	10	"	"	12078	..	1	0
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"	11888	..	2	6		"	11986	..	2	0	0	"	"	12081	..	5	0
4.	11889	..	2	6		"	11987	Special	10	0		"	"	12082	Special	5	0
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"	11891	..	5	0		"	11989	..	10	0		"	"	Special	105	14	
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"	11893	..	10	0		"	11991	Special	1	0	0	"	"	12084	..	12	0
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"	11899	..	1	1	0	"	11997	{Special	2	0	0	"	"	12090	Special	10	0
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6.	11901	Scotland	5	0		"	11999	Special	15	0	0	"	"	12092	..	10	0
"	11902	..	2	6		"	12000	..	7	0		"	"	12093	..	2	6
"	11903	..	2	6		"	12001	..	2	6		"	"	12094	..	10	0
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"	11907	..	3	6		"	12005	..	5	0		"	"	12098	Special	2	0
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"	11909	..	2	6		"	12007	..	10	0		"	"				
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"	11912	Scotland	1	1	0	"	12010	..	5	10		"	"				
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£2209 1 44

General Purposes—

Amounts already
acknowledged 1258 4 8
As above 421 15 34

Special Purposes—

Amounts already
acknowledged 749 17 4
As above 1787 6 1

£2537 3 5

O may Thy soldiers, faithful, true, and bold,
Fight as the Saints who nobly fought of old,
And win, with them, the victor's crown of gold.

Alleluia !

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou in the darkness drear their one true Light.

Alleluia !

O blest communion ! fellowship Divine !
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

Alleluia !

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.

Alleluia !

But lo ! there breaks a yet more glorious day;
The Saints triumphant rise in bright array;
The King of Glory passes on His way.

Alleluia !

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.

Alleluia !



WOMEN FILLING THEIR WATERPOTS FROM THE RIVER.

"Blessed be Egypt."

VOL. XXIII.

JULY, 1923.

No. 94.

Editorial.

"Write the vision, and make it plain upon tables, that he may run that readeth it."—HAB. ii. 2.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever."

—ISAIAH xxx. 8.

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—I JOHN v. 11, 12.

We close our eighteenth year with deep heart thanksgiving that God has helped us thus far on our way, and that He has met and overcome innumerable difficulties.

We would look forward in hope that He will do much greater things, and that He will enable us to make the record of eternal life plain to the Moslems. This is the one thing we would set before us, forgetting the things that are behind, and reaching forth unto the things that are before, we would press toward the mark "to secure the prize of God's heavenward call in Christ Jesus," not only for ourselves, but for them.

We ask for the prayer of faith to be offered for reinforcements: a fellow-worker for Mr. Upson at the Mission Press, and a fellow-worker for Mr. Oliver at home. We have long prayed for these, but the answer has not yet come. We would not slacken prayer because the answer has not come, but remember our Lord's encouragement to importunity. In asking for the workers, we need to couple with this the prayer for their support.

Then let us pray definitely for a large increase in the number of Colporteurs, and sufficient help to pay them better salaries. May we have one Colporteur supported in the Soudan, and several in Egypt. Also for a missionary to be set apart to oversee the Colporteurs in Egypt and the Soudan.

We thank God for the beginning of effort in Canada on behalf of the Nile Mission Press. We owe much to our New York and Australian Committees, and we look forward to new help and strength from our Canadian Committee. Since the war, we, in common with other Missions, have suffered through the widespread shortness of means and heavy expenses in England, and it comes as a welcome help when friends in Canada reach forth kindly hands to bear our burden with us.

The problem of circulation is an ever-pressing one. We really need a worker wholly devoted to this branch of the work. It is not enough to produce books. We want to get them into the hands of the readers, and to induce the rising generation to read them.

We can only advance on our knees, and we plead earnestly with all our readers and supporters to give themselves to prayer on behalf of the Nile Mission Press, that the blessing of God may rest upon it continually.

The Nile Mission Press.

IN an earthly mosaic both light and dark stones are necessary to complete the perfect pattern. The darker shades cause the lighter to stand out the more distinctly. So it is with things Heavenly. In God's perfect plan for any work there must ever be times of testing, as well as days when everything seems to go smoothly. It has been well said that, "In a great work, great difficulties may be expected." As the Executive Committee have administered the work of the Nile Mission Press in the past year, this has been their experience, but in presenting their 18th Annual Report they give God praise for His enabling power, both in light and shade.

Early in 1922 an urgent letter was received from Cairo announcing that the main wall of the building was crumbling, and that there was considerable danger to the whole structure unless expensive repairs were undertaken at once. The work was done, and once again the building was put in good condition.

During the year the Committee handed back to the L.J.S. their Printing Press and Premises in Jerusalem, which the Nile Mission Press had been using until such time as the L.J.S. were able to administer it again.

Mr. Percy K. Allen, who has been our Honorary Treasurer for twenty years, has now become the Chairman of the Executive Committee; and Mr. Alfred Barkworth has become our Honorary Treasurer.

It is with regret that the Committee have to announce that Dr. Zwemer has thought it better to resign as a Member of the Executive Committee as he is so seldom in London, where they meet. They are grateful to him for his continued help in the matter of distribution of literature and other ways.

Dr. Zwemer remains the Chairman of the Publication or Literary Committee of the Nile Mission Press in Cairo. He is also a member of our New York Committee. We are glad to hear that Mrs. Zwemer will rejoin him in Cairo this autumn, after being in America for some years for the sake of their children.

The illnesses of Mrs. Forder in Jerusalem, Mrs. Byrnell in Cairo, and the necessity for a serious operation on the wife of the Secretary in England, have caused a good deal of strain to the workers throughout the year. The medical reports on all three

are much better. God having answered prayer for them in a wonderful way.

Reviews of the work are given in the reports appended, and although the situation both in Egypt and Palestine has been far from easy, progress has been made.

With reference to Egypt, the Committee are anxious to see a much larger distribution than in previous years; the great difficulty, however, being that, owing to lack of funds, the number of Colporteurs has had to be cut down, the standard of remuneration having of necessity to be increased since the War.

A further great set-back has been received both in Egypt and Palestine by the inability of a certain community to subscribe an amount of £300 to Colportage work, which they have so kindly done for two years past. The Committee will be glad of earnest prayer that God will supply this need in the near future.

An urgent call was made to Mr. Forder for a Colporteur for the Safed district, but this also has had to be postponed for a similar reason.

It is with real thanksgiving that the Committee have appointed Mr. F. Herbert Rhodes, late of Chefoo, and in co-operation with whom they have scattered their literature in China, to be their Honorary Representative in Canada, as time and strength permit. Mr. Rhodes has commenced by appointing a Committee of Reference. Those who have already joined are:—Rev. W. H. Griffith Thomas, D.D., Rev. Canon Dyson Hague, D.D., Professor P. S. Campbell, Rev. John McNicol, B.D. and Rev. Dr. R. H. Glover. Each of these represents a wide sphere of influence, and earnest prayer is asked for them all in the administration of the work in Canada.

Friends of the Junior Department will be glad to know that Miss Monro has again come through her Arabic examinations with distinction. Her report is also to be found in the following pages.

The Executive Committee wish to acknowledge with great thankfulness the gifts sent to them by the Trustees of the Milton Stewart Evangelistic Fund, the American Christian Literature Society for Moslems, "Links for Egypt," and to the Church Pastoral Aid Society for the use of their Committee Room in London.

There are two words which became very familiar to all of us during the War, "Propaganda" and "Broadcasting." This is the work that lies before us. The trust that has been committed to us is to broadcast the faith of the Lord Jesus Christ to the whole Moslem world through the printed word.

The days in which we live are hard days from the financial standpoint, as well as in other ways, but the numerous small gifts, as well as the larger ones, prove that God is still caring for the work. Each Department needs strengthening, the Home Staff needs a young and energetic Deputation Secretary, and the Committee earnestly ask the prayers of their friends that they may be guided in their administration, and that in the days to come the work may stand "Perfect and complete in all the will of God."

J. L. OLIVER,
Secretary.

"Not Forgotten."

18th Annual Report of Literary Department,
Nile Mission Press, 1922-23.



SEEKING for encouragement, I opened my Bible, and at once was attracted by the remarkable assurance: "Thou shalt not be forgotten of Me" (Isaiah xlv. 21). My mind ran back to the time when, on asking help from a returned missionary in 1903, the response was: "How glad I would have been to help you; but you see I have come back to Scotland a *forgotten man*." Now we look back and remember how our own friends have gradually died off—so much so, that to go to England is to visit a strange land, whereas to return to Egypt means to come back home. Still, however much our friends and helpers may forget, and however lonely we missionaries may feel when we set foot on the shore of the old country, the assurance still holds that we shall not be forgotten of *Him*. Some good people do not realise what it means to us to be forgotten; perhaps our ex-soldiers may appreciate it, for many had the sad occasion to remark, when on duty in the expeditionary force, "You don't mean to say she's forgotten me?" Indeed it is a sad thing to feel forgotten!

I remember George Muller's remark about the "odd sparrow," *i.e.*, that if two sparrows were sold for a farthing, and (according to another Gospel) five sparrows for two farthings, then the odd sparrow must have been thrown in as a "bakhshish." Our kind heavenly Father has not only undertaken to look after the two sparrows for one farthing, but also the odd sparrow thrown in, for the word distinctly says: "*Not one of them is forgotten before God.*" "Ye are of more value than many sparrows." This thought has proved to be very comforting as we close our year's work. There has been some shortness in our finances, but that has not been the only difficulty. Yet, whatever may be the nature of our difficulties, still we may claim to be in the Master's eye of more value than the odd sparrow! Not a colporteur, not a writer, not a printer of our Mission Press is forgotten of God. But let us proceed to tell of the main branches of our work during the past year.

I. Our Latest Literary Work.

In a previous report we remarked that that year we were doing a much larger number of small tracts, but were then expecting to be able to settle down more steadily to the production of books of a larger and more substantial type. Such has been the case during the past year, and our publications are less in number; that is due to the fact that those we are working upon are larger and more important.

A Moslem Seeker after God.—This book, by Dr. Zwemer, has become fairly well-known in its English dress, but Arabic is a totally different thing from English. There has been great difficulty in finding the original of some of the quotations, for which no reference was given, and Sheikh Iskander spent quite a time in the Royal Library trying to trace the sources. In addition, the translation was very badly made, being full of grammatical

and other mistakes. I was able to revise and correct the translation up to the fourth or fifth chapter, but found, after that stage, that the translators had merely omitted the passages they could not understand or could not find. Sheikh Iskänder has had special interest in this production, being himself a converted Moslem baptised about twenty-two years ago. I have written an introduction showing that, although Ghazzali was a seeker, he was not a finder; still, it is hoped that the reader may go on where Ghazzali left off, and find Christ to be his Saviour.

The Lord of Glory.—Reference has already been made to this important publication, which is *not* a translation. Fully three-fourths of it is entirely original writing, although, in a few places, we have not hesitated to draw upon such scholars as the late Professor Orr and Canon Liddon. The book has cost us about two years' work, including the revision of the whole MS. by an aged pastor of the American Evangelical Church.

The first chapter deals with preliminary considerations, *i.e.*, difficulties which must be cleared out of the way before the Moslem or the Jew can be brought to read the book at all. This concerns such topics as the authenticity of the Scriptures; then Chapters II. to V. consist of a detailed investigation of the teaching of all the books of the Old Testament concerning the deity of our Lord, from the pre-incarnate theophanies down to the fulfilment of prophecies; Chapters VI. to IX. cover a classified investigation of the teaching of the Evangelists, St. Paul, etc. Then we deal with such subjects as the meaning of the phrases "Son of God," "Son of Man," etc. Then with the incarnation, the virgin birth, the resurrection and the ascension, the whole being an indirect reply to "modernists."

At the moment of writing the printing is not finished, but it will make a book of something like 450 pages royal 8vo. It should be published in boards at P.T. 20 (one dollar, or four shillings).

Dr. Rouse's tract, "The Sinless Prophet," has been translated and printed time after time, but has somehow dropped from our list, until our old and tried friend, Miss I. L. Trotter, wrote to point out the omission. With what joy did we read her testimony that this particular publication had been the means of causing at least two or three Moslems to make decision for Christ! If such be her experience in the land of Algeria, how many may have been brought to Christ in other lands; to use a cumulative argument, how many Moslems may not have received spiritual help from our *other* publications especially written for them!

As usual, we have had many manuscripts offered to us, which we have been unable to use. One such—"A History of the Coptic Church"—covering 800 to 900 closely written pages of MS., has had to be returned to the author, partly on account of lack of funds, partly because of the approaching furlough. The author of this MS. is one of the increasing band of Oriental Church members who are interested in our work, and who write for us on their own initiative; in fact he is a deacon of the Coptic Church.

It may interest some of the students to know that my "Arabic Simplified" has been revised, and the last fifty lessons entirely re-written. This is not a publication of the Nile Mission Press—though both editions have been carefully *printed* here—but of the "School of Simplified Study," to whom we offer congratulations

upon the interesting fact that already well over 400 students of this book are scattered through the six continents of the world. Warm commendations have been received from students in India, Algeria, Palestine, etc.

II. Distribution of Literature.

In a paper written for the Committee on the Literature Survey I drew attention to the fact that some people had pleaded for a far greater *production* of literature, with comparatively little provision for the *circulation* of the fine books already existing; and I remarked—rather to the surprise of some, but I repeat it now—that the output has, during the past years, been relatively too great, seeing that the distribution has not kept pace with it.* Of course that does not mean that we have failed to get our books distributed. We have not had one in a hundred which has altogether failed to go. But we want much more than this. However, we are pleased to learn that the circulation of our publications during the last twelve months reached to over 140,000 copies, in spite of the serious reduction in number of colporteurs. This is equal to *any* previous year with the exception of 1918-19, when we had some special campaign on.

During the year under review, one of my duties was the editing of a catalogue, but it was well worth while, for the "Descriptive Guide" was no sooner circulated among the missions of the Near East than a rush of orders began to come in. For example, Dr. Zwemer, on his epoch-making journey through Java and Sumatra, made a special point of circulating Miss Grautoff's "Illuminated Gospel." In fact he succeeded so well in selling that beautiful Arabic book to Javanese and others, that, on one occasion, with the mail from Insulinde, came an order for 49 copies at 5s. each. Taking it to the Business Manager's department, I found he had an order for 52 copies for Java. This seemed strange, but, when we enquired into the dates, we found that the second order had been posted three days later than the first one, so that it was quite additional; in other words, Dr. Zwemer had disposed of over 100 copies of this expensive, beautiful work in a comparatively short period. It is easy to imagine five or six good reasons which the Javanese might give why they should *not* buy this Arabic book. Only, you see, our friend had determined it should go, and go it did. What a lesson to us all! Then again, how much can be done by any of us on a railway journey! Rev. R. MacLaughlin came in the other day, after three hours' journey, and remarked: "My pockets were full of tracts when I left Mansura, but I have not one left now." "Good man, fill up again, we have plenty here suitable for the purpose."

Grants have been made of bound books for the library of the Y.M.C.A., Assiut; 3,500 portionettes were granted to the workers of the Mildmay Mission to the Jews for wholesale distribution in the Delta; on another occasion, 400 addresses by Dr. Coleman, on "Sin and Temptation," were distributed at the American University to an assembly of 400 young men, of whom a large proportion were medical students, and probably the majority were Moslems. The 55,000 tracts donated to the Nile

*The Literature Survey Committee agreed with me and asked me to come down and give them a talk on the subject.

Valley Campaign are not yet all used up. An American Mission pastor wrote from a town in the North of Delta to say how much harm had been done in the town by "legalised impurity," and we were very glad to accede to his request for free tracts. Many thousands of portionettes have been granted (gratis) to various workers, and not only in Egypt.

But our books are intended to help speakers as well as audiences. Let me give one interesting example. South of Cairo, away from the railway line, is a fellaheen village containing about 260 Moslem men. They still call themselves Moslems, but, as a matter of fact, must be somewhat unorthodox ones. A Coptic monk got to know them, and they requested him to visit them and expound the Christian religion to them, if it could provide them with a hope of everlasting life, for they said, "The religion of Islam gives us no assurance of salvation; can your Christ undertake for us?" Of course it should be noted that they know very little about Christ, and they have *not yet* decided to follow Him. They are merely making preliminary enquiries. The monk had recourse to an Evangelical pastor, thinking the latter could better cope with the task; in his turn, the pastor wrote straight down to me, not only to ask for prayer, but to request that I would at once send him such of our publications as would enable him to answer their questions. Things sometimes move slowly in Egypt—outside of Cairo political circles, anyhow. We have not yet heard the result of the interview with the 260, except that the American Bible Society's colporteur visited them and did what he could, in the meantime collecting useful information. Before this report is published it is hoped that the pastor will have been able to make a frontal attack upon the position; I have offered to send Sheikh Iskander (my literary assistant) for a few days, to reinforce him. Is not this worth the expenditure of time in prayer?

Our Need of Colporteurs.—It has never been our practice to say much about finance in our annual reports, but this time we cannot do otherwise; we hear from all sides that funds are needed. The printing department thinks that machinery is one of the chief things; the book department is convinced—and so am I—that it needs working capital; the publishing department is always in need of funds for new publications; all these, however, are as nothing when compared with the *need of the colportage work* in the Nile Valley. Circulation, to a publisher, is IT. The colporteurs have, during the past year, sold Gospel books to the value of L.E. 417, and to the number of 18,455 copies, and paid 2,106 visits to towns and villages. This is very encouraging. But, alas! although the American Mission, Egypt General Mission and others are remaining with us and will bear the support of some of the colporteurs, yet even then our funds will not stand the strain of the salaries and travelling expenses of the eight colporteurs we have left. Each man only receives L.E. 4½ per month, but travelling costs L.E. 1½, and parcel post costs money. The total works out at L.E. 80 per colporteur per annum. What are we to do? The work of distribution is the most urgent of *all* the forms of effort. Let us not give in to pessimism; let us never suggest that it can be the will of God for us to have such a depleted staff for distribution, while our publishing work is going so strong; let us put our shoulders to the wheel, and say before God: "That, if

the original number of five colporteurs can be maintained for the 700,000 population of Palestine, we ought to be able to maintain a reduced (two-thirds) service of ten men for the fifteen million population of the Nile Valley." However, our key-word rings in our ears: "Thou shalt not be forgotten of Me."

III. Out in the Field.

Now we come to the perennial problem—how to be in two places at once. From one point of view we may be most needed here, from another we should be out with the men. One has to make a compromise between the urgent calls in opposite directions. Hence the impossibility of giving to the work in the field anything like the time that it ought to have.

One Journey.—A short journey was taken in September, when the writer had the privilege of attendance at the annual prayer conference of the Evangelical Church of Egypt. It was fairly warm at Minia those days and nights, and when I was distributing Gospel purity leaflets among the Effendis and even Beys sitting in the cafés at Minia, I was not disinclined to accept the invitation, "Come and drink iced lemonade." This was very acceptable, even though it were between 10 and 11 p.m. What followed was not quite so acceptable, for the Bey went on to extol the Nationalist movement with the shout, "Long live Zaghloul." After shouting it several times himself, he asked why I did not follow suit. It took a quarter of an hour to convince him that it was useless to inveigle me into politics. This is one of the difficulties in the country these days.

Some of the keen ones divided up into bands and went out, two by two, distributing evangelistic leaflets at night, during the time that the conference was on. Also, on my way to and from Minia, I broke the journey at various places, especially at Beni-Mazar, where our friend, Mattyas, who has been with us for some ten years as a colporteur, was just out of hospital, after a long trying time.

A Longer Journey.—I left Cairo on the twelfth of October and travelled to the southward, but had to come back to Saft Maidum and Cairo. In the latter place I only spent about two hours. Passing through the Delta, we visited Zagazig, Mansura and Damanhur; again passing through Cairo on the way to Upper Egypt. At Roda, Hur, Mallawi and Derut one night was spent in each evangelical church. As usual, we had a full house in each place, and, as usual, a great point was made of the distribution of Gospel literature.

At Mallawi the pastor wrote as follows:—"The doctor, lawyer and the omda (mayor) were very pleased, and so were all others present at the meeting. They all wish you great success in your campaign against all that is evil. We thank you cordially for your visit. 'God be with thee.'"

We passed on to other towns, and included in the programme a visit to the colporteur at Luxor; this would be just about the time Mr. Howard Carter discovered the tomb of Tut-Ankh-Amen.* Unfortunately, I was urgently requested to come down and give evidence before the Literature Survey, so had to take an eighteen hours' journey to Cairo.

* To this day I have never seen Tut, but I must have stood exactly over his head, in the tomb above, a few years ago.

One of the most interesting features in the journey was that out of thirty-one nights that month three were spent at home, two at Fairhaven, three in hotels, one in the train, two in the houses of American missionaries, ten on the mission boat, and last, but best of all, ten in Egyptian houses, where the warmest of hospitality was shown.

Syria and Palestine.—It was with very great joy that the writer attended the celebration of the centenary of our sister press—we often say "mother press"—of the American Presbyterian Mission at Beirut. It was not merely the centenary in itself that was the attraction, but the opportunity to meet the members of the Syria Mission in session at their annual conference. Further, we were to be shown over the new steel buildings of the press. We rejoice with our friends as they emerge from their difficulties of war-days, and I was very glad to be able to discuss proposals—which may ultimately materialise, if not at the present moment of political uncertainty—concerning increasing distribution of Christian literature in the Near East.

On my way to Syria I was obliged to go round by Damascus, on account of the rains, and that visit was very encouraging. Among other things, Miss Harrison, of the British-Syrian Mission, is only too willing to give time to translating Miss Trotter's new tracts, entitled "Heavenly Light on Daily Life."

IV. The Nile Valley Village Campaign.

It was a great joy to spend even ten days on the "Columbia," with my friends—of over forty years—Rev. W. and Mrs. Dickins, and also Mr. and Mrs. Jones. On one occasion I was distributing at a way-side station, when the train from Assuan to Luxor came in. There are two difficulties in distributing on that train, the one is that it only stays about a minute in a way-side station, and the other is that there are no platforms, so that, when the train moves, one has to jump to the ground and mind one's feet. However, the number of passengers was not large, and so I was able to run along the carriages, selling a few Gospels here and there, and distributing tracts to those not able or willing to purchase. All this had to be done in the space of one minute! Just as the train was on the point of moving a Mohammedan asked for a New Testament. I had none with me but my own pocket Testament, which he begged to have. Apparently he had no money to pay me for it, his excuse being that he had left his money behind in the village, and would be returning in a few days; he would then pay. I rather doubted the possibility of collecting the money, and moved along the carriage to jump off; this Moslem, however, was so anxious for the book that he ran along and seized my coat, saying, "I want that New Testament; give it to me at once, and I will pay you when I see you." What would you have done? I let him have it, and sprang to *terra firma*.

On another occasion, Mr. Dickins and I crossed the river to distribute in the town on the opposite bank, where was a post office. I should explain here that the rule on the boat is that those not able to return for lunch—and most are unable—pack up their lunch and take it with them in food bags thrown over the shoulder. I saw Mr. Dickins had one of the old Army ration bags thrown over his shoulder, and it appeared to be sufficiently bulky. We,

therefore, went across the other side, and then took a three or four miles walk in the heat. After we had distributed tracts and held an impromptu evangelistic meeting in the shade of the station building, Mr. Dickins said: "Well, it is now one o'clock, what is the next item on your programme?"—"Why, lunch now, of course."—"But where is the food?"—"Why, you have a bag full, for, when we came away, I saw you had the ration bag full of food."—My dear chap, that is not food for the body, that is food for souls, *i.e.*, tracts! What, then, was to be done? It was very hot those days, probably 105 in the shade, and one o'clock is a trying time, when one has had no food or drink. True, there was a village there, but they did not offer us food, and, in any case, to drink the water would have been rather risky. There was nothing for it but to set out upon our long walk upon the river bank, until we could get opposite to the dahabiya, and shout for the rowing boat to be put across to take us. It was hot! By 2-30 we started trying to signal to our ship, and continued until 3, with no result whatever. Probably the men on the boat were having a mid-day siesta. Also we were still too far down the stream. To make matters worse, Mr. Dickins had offered me food in the shape of a handful of dry corn, which happened to be in his pocket; that corn appeased the pangs of hunger, but it made us very much more thirsty. Why not drink from the river? Several times we were on the point of doing so, but the water was terra-cotta colour, for the river was in flood.

About three o'clock we started to resume our walk, and, seeing a house in the far distance, stumbled over the desert until we reached it, about 4 p.m. By that time my throat was so dry that I could hardly speak. We devoured glass after glass of water, which was clear as crystal; and the servant then told us that this was the house of a celebrated antiquarian. Our host then appeared, took us into his house, made us very welcome, and got us afternoon tea. It then transpired that he was Mr. Somers Clarke, formerly architect of St. Paul's Cathedral! We had a delightfully interesting time with this aged scholar, and, the following afternoon, his men rowed him across the river to return our visit. How unexpected to find an aged English gentleman living entirely alone, with no other English-speaking person for many miles around! Incidentally, it was most interesting to hear how—during the riots of 1919, when the railway was torn up—the local villagers encamped around his house to protect it from all harm. Whether Englishman or not, he had been their friend, and they trusted him.

One day some village notables came on board and invited us to hold a lantern meeting in their village square. We set out soon after sunset, and were met by men with lanterns, who conducted us through the fields of Indian corn (*dhurra*) to the village. We found gathered together, in a most orderly array, a few hundreds of Moslem men. They formed three sides of a large square, and were placed according to position, rank, etc. At the fourth side of the square were chairs arranged for us and a small table. Apparently they did not realise that to show the pictures meant an entirely different arrangement. Mr. Jones had fixed his lantern in such a position that the pictures could be shown upon the inside wall of a house, which was more or less open to the square. The

result was that the men packed in a solid mass, and on the outside were hundreds more. It was a remarkable meeting, for we showed pictures, not only of the life of Christ, but also of the death of Christ, explaining each one. When the pictures were finished we went back to the original square formation, and all my colleagues gave addresses. The village sheikh was present, in fact he was our host, and provided us with strong tea at the close. He guessed that 800 were present; that would be an exaggerated figure, probably there were three or four hundred. In any case, it was one of the best meetings I have attended in Egypt—300 or 400 men (all Moslems) listening to an exposition of the life and death of Christ.*

V. Young Men's Problems.

The Alliance of Honour has been passing through a critical stage, one might almost say a succession of crises. In the spring of the last year, Mr. S. A. Morrison (C.M.S.), who was at first the General Secretary and afterwards co-secretary with Botros Eff. Samaan, had a nervous breakdown, and was sent to England for three months. Unfortunately, before the end of that time, it was decided he must stay another three months; and now, alas, he will not be able to come back before next autumn.

In the meantime another crisis developed. The Egyptian young men who gave their services to this interdenominational movement—which is of course non-political—naturally hold their own views on political matters. They came to the conclusion, last September, that there were too many English and Americans upon the council of the Alliance of Honour, and decided for themselves that the best way to redress matters was to proclaim complete independence. They did this, and those whom they dispensed with—from the highest to the lowest—wished them "God speed," and continued to remember them in their prayers. Some three or four of us, however, were subsequently elected to serve as advisers, with a wide sphere of influence, but, technically, no control.

Before this new movement had got upon its feet a further crisis developed. Botros Eff. Samaan, who was by this time General Secretary, had, for some time, been suspected of being too friendly with Evangelical missionaries, and some of the people had misunderstood the object of the movement, and thought it to be aimed against the Coptic Church *per se*! Of course, it was nothing of the sort. Anyhow, Botros Eff. received a notice to leave Cairo at once and go to a post down the Red Sea, two days' sail from Suez. The only result of our appeal was that the place of banishment was changed, and Botros was sent to Matruh, between the Mediterranean Sea and the Western Desert.

However, our troubles were not yet finished, for the secretary—capable as he is—made an error of judgment, and left the wrong man to act for him. The result was that the central office broke down. They have recently sent for me to carry on for a few weeks under my Arabic name, and we are beginning to pull up, and several capable men have promised to help. We are

* In the absence of the Rev. W. L. McClenahan on furlough, any friends interested in this united mission might communicate with the Egypt General Mission, Zeitoun, Egypt.

calling a general conference for the 4th of May, and are making a great attempt to get Botros Eff. here for it. (Will you join us in prayer that this earnest man may take up this as his sole life-work?)

In the meantime the responsible Army Authorities decided—a great error of judgment—to put certain streets “in bounds,” after they had been “out of bounds” for a year and a half. However, only a few streets are actually in bounds, and the Authorities are fairly active. But the difficulty is they cannot spare any military police these days of excitement.

Now, what are we to think about it all? Has God left us? Absolutely no! In answer comes, once more: “Thou shalt not be forgotten of Me.” Meanwhile, Arabic and English literature is being distributed, and lectures are being given in the provinces. I have recently, while visiting colporteurs, lectured at Alexandria, Mansura, Beni Suef, Beni Ghani, Kena and Beni Mazar. See 2 Cor. 48: “Perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed”; and, we may add, pressed for funds, but still plodding on.

One of the most interesting sad documents I have ever read was a letter I received by post from a man, who had read one of our N.M.P. tracts and had been convicted of sin. He gave no address, so we could not reply to him. But his letter ran something like this: “God has shown me that I am a sinner. I have fallen into the sin of impurity, and I do beg your prayers that God may forgive me, and grant to me the joy of His salvation.” Needless to say, we have often remembered him in prayer.

An indirect testimony came from B. M. After two lectures, attended by hundreds of Moslems, a great (and, alas, temporarily successful) attempt was made to prevent the branch from being started. Certain Copts said one thing, certain Moslems another, but one sheikh led most effective opposition by publicly announcing: “O you fools, do you not know that this movement to save Moslem young men from impurity is in essence nothing more or less than to attempt to bring them to the Gospel of Christ? If you do not want to be made Christians, keep out of the Alliance of Honour.”

One more testimony. An educated Moslem, a descendant of the prophet Mohammed, and therefore a person of title, came one day for a spiritual conference, and told me that he had been helped by Dr. Sherwood Eddy at his first visit. I said: “Yes, but when he comes again, at the end of March, he will be a very sad man if I tell him where I met you last.”—“Oh, I know quite well where you met me, and the tract which you gave me, I know I had no right to be in a bad street; but tell me this, ‘Have you ever caught me there again, since the night you gave me that tract?’”—“No, I have not.”—“You will *never* catch me there again.”

VI. The P.T.C.A. Magazine.

Our monthly magazine, “Al-Bareed,” which was originally started for the post-office officials, has had a satisfactory year, though we have had difficulty in collecting subscriptions, for it is not easy to get any money from our Egyptian brethren, who are somewhat suspicious these days.

The most appreciated feature in the magazine is the English-

Arabic section. During most of last year this consisted of special articles upon the Deity of our Lord, but these concluded with the February number, 1923. We are now having a series of evangelistic sermons by Dr. Jowett in English and Arabic. There will be sufficient of these to last until I get back from England.

Even with the kind assistance sent by Miss Orton Smith, the magazine is still on a comparatively small scale. About 500 copies are printed monthly; these go into Palestine, Syria, and the Sudan. On my recent journey in Palestine it was a great pleasure to hold a meeting in the house of Bulos Eff. Dowany, agent for the magazine for Haifa, and an occasional contributor to it.

The clerical work of the magazine is done by Ibrahim Eff. Botros, our colporteur clerk, as we cannot afford to employ anyone especially for it; could we do so, of course we could get more subscribers. It has been a great joy to watch this young man grow up. When a boy he was in the orphanage of Rev. P. J. Pennings, Caliub, and has since been with me eight or nine years. On a recent Sunday, he, his wife, his brother, and his brother's wife were, all four, received into fellowship as members of the Church of Christ.

VII. Our Letter Box.

1. Our first letter, from the head of the great Greek Church (Syria, Russia, etc.), is a pleasing indication of happy relations and of interest in our work.

"By the Grace of God, Gregory, the Patriarch of Antioch and the East.

Dear Abdul-Fady el-Qahirany,—I send this letter telling you that I am well pleased with your present, *i.e.*, 'The life of the two great Fathers—Athanasius and Chrysostom,' I have read them both attentively. Now I thank you very much for your precious gift. It is mentioned in one of the books you sent to me that the 'Life of Anthony the Great' is also printed in your press; will you please add it to its two sisters? and if there are more of the like will you be kind enough to send them also, so that the pleasure will be complete, thankfulness perfect, and blessing go deeper. My prayer to God for you includes your colleagues who shared in writing and printing. Constant health and exceeding grace to you.

24 Kanoon II.,

(Sgd.) GREGORY,

6 February, 1923.

Patriarch of Antioch and the East."

2. The following comes from *Derr*, the only police district in Egypt that missionaries are not able to visit, because it is 200 miles south of Asswan, and the Government steamer from Shallal to Wadi Halfa does not call there. Not being able to go myself, I sent our senior colporteur to this town, which is the geographical centre of the old Christian kingdom of Nubia. A Government clerk writes to say:

"On the 30th of January last our brother Bulos, your colporteur for religious books, came to visit us and stayed three days. He did well here in distributing religious books among Moslems and also among all the Government officials; he also held two meetings, which the Christian officials

attended. We wish to thank you for this visit, and ask God to give His blessing."

3. *From Shanghai :*

"I was under the impression that Dr. Darroch had mailed you specimens of our poster for Moslems. I now find that he has not done so, so I am sending a packet containing twelve of the posters and a number of book-markers containing, in reduced size, two of the Arabic inscriptions.

We are deeply indebted to you for your help in the preparation of these messages to Chinese Moslems. I do trust that they will be used to interest very many . . ."

4. *China Inland Mission Schools, Chefoo :*

"Dear Uncle Arthur,—We received your letter with the receipt for our last donation some time ago. Thank you so much for both. We have much pleasure in forwarding another small sum, \$3 in Chinese money, to be used as you think best."

(Later) . . . "Miss Harman read us your letter of June 26th at our last band meeting. It was very interesting to hear of the work amongst the Moslems in China, and we all felt it to be a privilege to be able to help a little in such a big work."

5. *Iraq.*—Mr. Byrnell may be telling in his report of the encouragement we have received from Mesopotamia telling how our books "go" in the Persian Gulf and up the river Tigris; in fact the zeal of the Baghdad missionaries in distributing our literature is a great encouragement to us all.

And so we conclude, "Not one of them is forgotten before God." Neither have our kind friends forgotten us. The need for money to pay our colporteurs will not be forgotten, nor our fight for the maintenance of the Alliance of Honour as a spiritual force among Egyptian students.

"I have been very jealous for the Lord God of hosts. . . ."
"Thou shalt not be forgotten of Me."

ARTHUR T. UPSON.

Nile Mission Press,
Cairo.

1/4/23.

P.S.—As we write the draft of this report the closing meetings of Dr. Sherwood Eddy's "Fortnight's Mission" are being held. Very great help has been given to numbers of young men. One of our colporteurs has had a bookstall at the Y.M.C.A. each afternoon and evening.

NEW ARABIC PUBLICATIONS, 1922-23 (Classified).

A. Books for Moslems and Jews.

"The Inward Way." A very useful booklet for work among Muslims. By Rev. J. Takle, of Bengal. 2½ piastres (sixpence).

"Ghazzali" (A Muslim Seeker after God). Originally by Dr. Zwemer. With several illustrations. Boards, 2 francs.

"What the Bible says about the Deity of Christ." An original work by Rev. Yassa Mansour, of Assiut Orphanage. Paper covers, fourpence.

"The Lord of Glory" (On the Deity of our Lord). About 420-450 pp. Royal 8vo. Price, 20 piastres (one dollar). Ready about June.

B. Miss Trotter's Story Parables.

Ten new ones are being translated, edited, and sent to press. Not yet ready. Some of these were translated to English in the January issue of "Blessed be Egypt."

C. Evangelistic Tracts.

"A Message from the Grave." A reprint from "Beshair-es-Salaam" at the suggestion of E.G.M. $\frac{1}{2}$ piastre.

"The Sinless Prophet." A tract by the late Dr. Rouse which is in great demand. Selling at the rate of 2,000 a year. $\frac{1}{2}$ piastre.

"The Possibility of Purity in Christ." A. T. U. tells the story of his own conversion to Christ, and gives scientific backing to his contention that "Victory is possible." $\frac{1}{2}$ piastre.

"The Greater War." A street leaflet, dealing with the "Prohibition" movement in Egypt. Only 6 piastres ($\frac{1}{3}$) per 100.

D. For Christians.

"Secret Prayer." Splendid original Arabic addresses given at the annual "Prayer Conference" by Rev. Mikhail Abadeer. $\frac{1}{2}$ piastre.

"Evangelical Sermons." A bound volume containing nine sermons, one of them by C. H. Spurgeon, the others all original. One shilling and sixpence.

E. P.T.C.A. Monthly Magazine.

"Al-Bareed al Misry" has been published monthly, with the assistance of the Postal Telegraph and Telephone Christian Association. One of Dr. Jowett's sermons is given in English and Arabic. Three shillings per year.

F. Prayer Cycle.

Our "Prayer Cycle for Egypt and Sudan" is greatly appreciated by many workers. Price sixpence.

G. N.M.P. Guide.

A descriptive guide to over 400 publications, in English and Arabic. Price one shilling.

JUNIOR DEPARTMENT, 1922-23.

This past year has been chiefly a time of quiet preparation for the future rather than one of finished achievements. The great obstacle to advance has been lack of funds; second to that was the time that had to be given to language study. We were very

grateful for sundry donations that made it possible for us to put out two small books, "Two Heroes" and "Two Suns." The "heroes" are David and the Son of David, and six tiny coloured pictures (given by our friends in America) make it a pretty little book. The last two pages give some of the "prayers" of the hero David, chiefly prayers for pardon, from the Psalms; and then some of the promises of Christ. The second booklet, "Two Suns," has been rather well received. Several people have spoken favourably of it, and it has sold well (an even better indication of a book's popularity). Its get-up is undeniably taking—a rather big page, with black and yellow pictures and designs on nearly every page, and a cheerful yellow cover, with a picture of little ships, and in the background the setting sun shooting giant rays to the very margin of the page. I think too that the amount of information contained in the book wins the approval of parents, and the spiritual teaching is plain and arresting.

Our chief energies have gone to preparing various books for publication, so that we can go ahead and print them without loss of time as soon as money is forthcoming. We have about half a dozen books, some ready to go to press, others needing just a little more work. The next to be printed will be the two volumes of story parables, with the title "Stories Old and New." Then come the Star Book, Miss Yonge's "Book of Golden Deeds," considerably re-written, "Livingstone the Pathfinder," and "The Spirit's Sword," which is a little book on Bible study.

In our last issue I spoke of the task undertaken by the Junior Committee, the compilation of a list of all Arabic books that children could read, as a guide to those schools that would like a good Arabic section in their libraries. We made some progress, and our first book list will go out when the school reopen next autumn. But we intend to return to the charge later, and hope to keep the list up to date. We had a double object in undertaking this task—to give what we believed would be acceptable help to mission schools, and to provide a wider range of reading matter, so that the task of forming a taste for reading may be faced with greater prospect of success. At present the N.M.P. junior books make just a single handful, and even when the publications of the Beirut Press are added, there is not enough to make it possible for a child to get thoroughly into the habit of reading. This task of developing a public of child readers must receive increasing attention if our work is to have its full result. It is useless for us to publish if our books get no further than our store shelves. At present our junior books sell at about the same rate as books for adults, which is encouraging in view of the special difficulties of getting children to read. If a solution of this difficulty were found our sphere of usefulness would be greatly widened.

The greatness of our opportunity found a reflection in the last decision of the Junior Committee before I left Cairo. This Committee decided that £1,000 were needed to put the Junior Department on a sound footing and to develop the work as the opportunity demands. A door is open before us, and at present we alone are trying to enter that door. Lack of money is keeping us out, and depriving countless children of help they would otherwise have.

Can this not be put right?

PALESTINE REPORT, 1922-23.

"Eben-ezer" is the most fitting word to put at the close of another year of work. For "if it had not been the Lord Who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: Blessed be the Lord Who hath not given us a prey to their teeth."

Truly these words apply to us as we look back over the past year, for men have risen up against us in nearly every district in which we are working, and have in many shapes opposed the work and tried to hinder the circulation of our literature. But in every case they have failed, and God has made the wrath of man to praise Him, and the work has been helped instead of hindered, and we have continued up to the present time.

The year just closed has been one of uncertainty, unrest and rumours of all kinds of things going to happen, for the people of Palestine are all against the administration because it does not favour one class more than the other, and were it not for the presence of the military and gendarmerie there would have been serious outbreaks between the different factions here, for the feeling between Jew and Gentile is very bitter. The latter being afraid that the former is going to oust him from the land.

Every festival sees a display of military strength, thus warning the people that it is useless to attempt anything in the way of rioting or even demonstration, both of which are strictly forbidden by the law. Even with such precautions the Easter season saw priests fighting in the Church of the Sepulchre, and Moslems fighting at the Tomb of Moses, and a mob of fanatics fighting the police and military at the Damascus gate, all of which is not conducive to peace of mind or the furtherance of missionary work.

In nearly every district there has been some opposition to the work of the Colporteur, mostly by the heads of the religions who have read books sold by our men, and then taken upon themselves to warn the people against buying our literature, as they think all we sell is against their creeds and beliefs.

The successes of the Turk under Mustafah Kemal has made the Moslems lift up their heads, and their expectation is that more victories will follow until the victors have power again as in pre-war times, for most of the Moslems have the belief that the religion of Islam must eventually prevail over all other religions and be predominant over all peoples.

Ofttimes opposition has been a means of furthering the sale of our books, as, for instance, a Moslem in Nazareth took upon himself to gather up books that had been sold and took them to the judge, with the request that such literature be forbidden, and that the Colporteur be stopped from offering such for sale. The judge said he could do nothing until after he had read and examined the books, which would take him two or three days. After some days the fanatic went to the judge, and was told: "I see nothing in these books that is wrong, and have decided to keep them for myself; if the people object, they have the option of refusing to buy, and can please themselves; as for me, the books will be kept and read. If the people want others they can buy

them." The fanatic now had to face those from whom he had taken the books, who demanded their books back, but he had none to give them, neither authority to forbid them buying; consequently they sought out the Colporteur and made fresh purchases.

Local newspapers have had items in them warning the natives against buying the books offered by the Colporteur, as they are the books of Christians, and are against the religion of the Moslem.

The visits to Jewish colonies and camps in Galilee have been most encouraging from a book sale point of view. The colonists are freer than their city brethren, and are free from the spying and oversight of the Rabbis, consequently they buy and converse more freely, and are open to buy anything that is offered them.

The following details of work done during the past year is encouraging, and stimulates us to go into another year with large hopes and increased faith.

Number of visits made to villages and towns, 687.

Number of books sold, 12,872.

Number of Scriptures sold—Hebrew, 1,021; Arabic, 238; others in ten languages, 68.

Number of pictures sold, 1,191.

Total number of sales, 15,450.

The reader will note the large number of Scriptures sold during the year; our men are not supposed to push these, as that is the work of the Bible Society, but as requested our Colporteurs get the books, and thus we have a share in spreading the Word of God throughout the towns, villages and camps of this spiritually desolate country.

With few exceptions our workers have kept well all the year, considering they are out in all weathers, and oftentimes under hard conditions; this is much to be thankful for. But for my wife's long illness from typhoid, we ourselves would have done more than has been reported; but we hope, with renewed strength and energy, to make up for lost time, and ere long visit trans-Jordania, the expenses for which are already in hand, having been supplied by friends in or near Liverpool.

An additional feature of the work during the past year has been the visiting of Bedouin camps in districts where they are found, and sales among these nomadic people are not to be expected, as very few of them are able to read, but they give an attentive hearing to the spoken message, and understand it when read to them. Thus Ishmael, in his black house of hair, has thrust himself in our way, as though he too were desirous of hearing the Gospel message.

If the increase of sales is not much in advance of last year, the reader must bear in mind that Palestine is not Egypt. Conditions in many ways are different, only a small proportion of the people are able to read, and colportage being a new venture in Palestine, the natives view the sale of books as adverse to their religion. Time only will break down misunderstanding and opposition, but enough is visible to encourage us to go on spreading the good news and our literature in its various forms and varieties.

The reader will get some idea of the work from the following extracts taken from the Colporteurs' monthly reports.

Jaffa Colporteur says :—

My last visit to the Jewish colony of TEL AVIV was a hard one on me and the books, for one of the Jews came at me, seized my books and tore some of them to pieces, he also gave me some blows about my head and body, and told me that if I came again they would kill me. Soon after I went again to the same colony and had a better time, for there were good opportunities to speak on religion, and a goodly number of books and Scriptures were sold.

It is surprising what a lot of controversial books are **sold** in the town of Jaffa and outside. These are mostly read **by** Moslems, but not bought directly by them, for they are **afraid** to be seen buying such books from the Colporteur, so **they** get their Christian friends and neighbours to buy the **books** for them, and hand them over secretly.

We much regret that many of the most important and best selling books are out of **print**, with no prospect of their near delivery.

Nazareth Colporteur writes :—

I have made a second visit to the large village of SAF-FOURY, and had a good success. When I went there many months ago, the people, who are a bigoted fanatical lot, turned me out of the place because my books were all against their religion, and they said, "If you come again we will kill you. Go and sell your books to the Christians."

On my second visit they took less notice of me, and during the day I sold thirty-three piastres worth of books. Pray that blessing may come to the readers, and that they may come to understand that we are not against them, but only want to do them good.

He reports much the same from the large Moslem village of HATTIN, near Tiberias. At first they were indifferent and threatening, but on a second visit he sold a goodly number of books.

Good success has resulted from his visits to the Jewish colonies scattered about in his district. He has been kindly received, and has sold a goodly number of Hebrew Scriptures to the colonists, as well as giving his testimony to the saving power of the Messiah.

Haifa Colporteur writes :—

The work gets always harder, and we need much prayer to quiet the enemy. Some Jenin people wrote in the Carmel newspaper, and said that some of the foolish Christians are scattering books against Mohammed, and this will cause a great trouble between the Moslems and Christians. When the people read this they started to murmur against us, for they are taking thought that it is from the Zionists.

Another report says :—

On the fifteenth I went by train to the colony of KHUDERA, and had a very good time with the Jews, sold thirteen New Testaments, and some Old Testaments, all in Hebrew.

Another writes :—

Yesterday I went to TIREY, expecting to go further, but was hindered by the rain. At night had a very good meeting, and in the morning went to the Sheikh's house, where about fifteen persons were there and two other Sheikhs.

The meeting lasted for two hours. There was much discussion, but a good witness to the Lord Jesus Christ. I left them and went to many other places in the village and had another four meetings, which lasted till afternoon.

On the sixth of the month, in the afternoon, I went to ACRE, had a very good meeting in the train with fifteen young men, employees of the railway, some Christians, some Moslems. At first they were laughing and mocking at the religious books, and thinking it very foolish of me to sell such things. I prayed God to help me, and then stood and uttered words warning them for saying such things, and that God will bring them all to the judgment for doing so.

I explained to them that religious books did not do anyone any harm, and that I had other polite books which are very interesting for young men, and they wanted to see them.

I told them that men are falling into sin and loving it, but it will bring them to destruction; just as a patient does not like to drink things which the doctor orders, they must take the bad consequences of their doings.

Some of them said, "You want to sell us books to get interested in them, but we are interested in you and your words," but nearly all of them bought books before we parted.

Another report says :—

On the fifteenth I went to EL BIRWE, a Moslem village with a few Christians. I went about selling books and speaking to many about salvation by Jesus Christ. In the night had a meeting which lasted till after ten. Next day went to the village of SHAIB, also all Moslems. That day was Friday, and the people were crowded in the Mosque for prayers. I prayed God to make me able to witness Jesus to these people, and went and stood boldly before them with my Bible in my hand.

I spoke a few words to them to make them listen to me, and began to read them the Sermon on the Mount, explaining to them as we read, and all were listening very quietly.

After prayers the people sat about in the street, and there were gathered over eighty men, a big crowd, the Sheikh was also sitting with them. By God's grace I stood and began to speak to them about religious matters, about sin and atonement, and many other subjects, after which the Sheikh stood and thanked me and said, while all are listening, "This man should be here with us two or three weeks."

Another letter says :—

These days I have been again in the Bedouin tents, visiting two camps. Many gathered around me to hear what was read from the Bible, and a few bought books from me. I also had a meeting with Egyptian labourers who are making a new railway near here.

Jerusalem Colporteur writes :—

I see the people are hardening their hearts more and more to the truth of the Gospel, and hating religion, and they will not listen. Some think about religion, and say God is convicting of their sins. The Latin priests prevent their people from buying books from a Protestant, and the Moslem Sheikhs also tell people not to buy any books from the Christian seller.

The spirit of the devil is working mightily in the hearts of many to not read the Word of God. But, praise the Lord, there are some that want to read and know, and want to be saved by the Lord Jesus Christ.

Another report says :—

This month I had a good time to speak with many Jews and Moslems, and saw in my experience that the Latins are in the same condition as the Jews and Moslems, for they show great hatred against everything Protestant, even more than other peoples.

Again he writes :—

In this month I could not visit many places, but I had good chance to speak to many different people about their need of salvation through the precious blood of Jesus Christ.

I thank God Who allows me to sell the bread of life to many hungry souls, and to let me speak with many drunkards, thieves, adulterers, gamblers and other bad men, and I ask your prayers that what is sold and spoken may be blessed to the glory of God.

Nablous Colporteur writes :—

In JENIN the people arose against me and prevented me from selling my books, and much talk was made with the man at whose door I was selling books. They said, "We can prevent you from selling such books as these"; but I told them such books were sold in every place. They said, "If you have a certificate from your Mission we cannot prevent." So I told them that I am not selling on my own account, but for the Mission. They said to me, "You are the cause of all the trouble in the country"; and others said, "You will make great trouble by selling such books, it is better for you to give up this thing." I told them it is God's work, and no one can stop it, and I do not care for what you say or anything you can do. I beg you to pray for me.

Writing again, he says :—

The people in my district are very superstitious and ignorant, they do not understand the religion of the Christian, and very few can read, so my work is slow and difficult.

I thank God for allowing me to witness to the truth, and to sell such books to these people, many are reading and telling the neighbours what they read; but few in the towns will buy books, as they think we are opposed to their religion, and that our books speak bad things about them.

The village people are more easy to deal with, and in many places they want to hear the truth, and in many places I can only sell one small book, but God is able to bless.

Do not forget me in your prayers, for I need your help.

Superintendent's Remarks :—

The foregoing portrays in plain but definite language somewhat of what our Colporteurs are doing, and what they have to contend with as they get among the people. It is not boasting, or saying too much, when I say that the Nile Mission Press Colporteurs are doing as much, if not more, to evangelise the people of Palestine as any other agency in the country. For it has to be admitted, as a sad fact, that most of the missionary effort in this land is expended on educational work, schools, schools, schools, and the adult population entirely neglected.

Looking over the field here, and the work done, the best results, not numerically, might be attributed to the Colporteur in the hard and fanatical district of Nablous. Considering the bigotry, ignorance and illiterate nature of the people, the class and number of books sold is surprising and encouraging. Books tabooed and hated by the Moslems are sought after, bought and read, with what results only eternity will reveal. Readers should pray for this district, which is admitted by all to be the hardest field in all Palestine to be worked.

There has reached me lately, through the Secretary, rumours of retrenchment, because of shortage of funds. This makes one sad, for with other districts asking for Colporteurs, and open doors about us on every side, advance should be the word, not dragging back. If the friends at home only realised what retrenchment means to those on the field, they would never allow Committee or Secretary to use such a word. Please pray and believe for increased funds, that more work may be undertaken, and a wider witness given.

In conclusion, let us be thankful for what has been done, and have faith for greater things in future, then, in spite of opposition, difficulties, drawbacks, and other hindrances, our work must be blessed to the salvation of souls, and the hastening of the return of our Lord, "Whose we are, and Whom we serve."

Let us, as co-workers together, not be discouraged by seemingly few and small results to our work, but with a larger outlook, and a still larger faith, go forward, not depending on man for results, but saying, as did the Hebrews long ago,

"OUR HELP IS IN THE NAME OF THE LORD."

A. FORDER.

Jerusalem,
April, 1923.

BUSINESS MANAGER'S LETTER.

The work of the past year has been full of fascination. On the one hand a horde of overwhelming problems and trials, on the other a record of victories over them all, and well may we unite and with one accord lift up our hearts and say *Laus Deo*. Throughout all we have felt the power of prayer behind the work and the leading of the Holy Spirit.

The work on the whole during the past twelve months has been handicapped by economic conditions, following the grave political crises which the country has had to face at short intervals, to say nothing of the general demeanour of the popula-

tion, both Christian and non-Christian, who, surrounded by a tense atmosphere of unrest, consequent upon wholesale and indiscriminate assassinations, has been seriously menaced.

It must be realised *apropos* of the previous paragraph that work has been very difficult among native Christians owing to the feeling, always latent in the breasts of a would-be persecuted minority at the birth of national freedom, that they must over-exaggerate their expressions of loyalty in loud spoken and noisy exhibition of patriotism. The Copts here are notorious in all demonstrations, and whenever any internments are made by the authorities, one always observes a *far* greater percentage of internees than the Christian population merits.

The attitude of their leading clergy and lawyers (the majority of successful Egyptian lawyers are Copts) has of course percolated through to the student class, and thence to the lower stratum. As an example of this indifference to all things outside this watertight compartment of national politics, I may add that the minds of both Coptic and Mohammedan students are fixed only on politics, interned nationalists, rights of small nations, etc., and on the least provocation indulge in abstention from work or participate in strikes. On any holiday these students regard it as a sacred duty to go to their villages or among the ignorant and spread the ideas they have learned from older men, such as certain native lawyers, teachers and Sheikhs.

You might be surprised to hear that it is a common thing for boys in Secondary schools to write letters and articles in the native newspapers. (The Effendi class and those of the lower class who can read will buy five or six newspapers per day. They are empty, and filled with nothing but political and polemical articles, without anything uplifting and instructing).

The whole situation may be resolved into the same category as that of Ireland during the past few years. Even the parts which seemed to be under the certain influence of the R.C. clergy weighed their anchor and embarked on a voyage of arsen and murder, and the appeals of their spiritual authorities were ignored, yea, even scorned.

Here the same wave is passing. On several occasions the Grand Mufti and Sheikh of Islam has been forced to issue strong appeals to the people, so far has disregard for religious teaching and indifferences to things spiritual run amok.

A sign of the times in Egypt is that very few of the educated Moslems in the country ever go to the Mosques or fulfil their obligations in regard to their daily prayers unless on an official feast, when the manners and customs of the country demand it, and the scandalmongering tongue of an hypocritical observer forces them for the time being to carry out the injunctions of the "Prophet" and the examples of their forefathers.

Thus the present inertia seems to be a direct result of the wave of spiritual indifference bred of national political aims which occupies the minds of all classes of Egyptians at the present time.

Young Egypt wants your prayers in these unsettled times. Continue also in prayer for all the Lord's messengers, that they may be imbued with a spirit of tact and sympathy, and that they may not easily be discouraged in the difficult work which lies

before them. There is one other subject which calls for special prayer—that the British community as a whole may be led to a realisation of the responsibility and power of example. Quite nine-tenths of a missionary's work is undone by the thoughtless, selfish and pleasure-seeking crowds who represent a Christian land. What can a non-Christian think of a religion which to all intents and purposes permits of midnight orgies, drinking bouts, card parties and all-night dancing, which are in vogue at many of the hotels and casinos throughout the country? It makes Christian propaganda terribly hard.

This briefly summarises the present state of affairs out here, and yet in spite of the difficulties the Lord's work is very far from standing still. As will be seen from Mr. Upson's Colportage report, the Word is finding its way into over 2,100 villages, and an Egyptian village must not be compared with an English one. Out here the population of a village averages from five to twenty-five thousand souls, and splendid work is being accomplished.

Finally, a word about the Printing Department. We have had a very busy year, producing over 120,000 volumes comprising 1,715,000 pages. (This figure represents Christian literature only). We were delighted to receive during the year from our Committee a new stock of type, which we badly needed, together with a quad-royal machine and stereo plant. We still have many needs, which I made known at a business conference with the Committee in January last, and which was followed by a general appeal, and which I feel confident will bear fruit.

I cannot conclude without paying a tribute to the loyalty of our staff and workmen, who throughout the political troubles of the past year remained very faithfully at their posts. They join me in Christian greetings to all our Christian friends.

(Sd.) JOHN G. BYRNELL,
Business Manager.

Review.

Glimpses of North Africa. Series of N.A.M. Booklets. Young People's Series, Nos. 1, 2 and 3. 2d. each of N.A.M., 18, John Street, Bedford Row, London, W.C.1.

A very nice series of well-printed and well-illustrated booklets at a very moderate price. Each booklet of the series contains no less than twelve or thirteen pictures of life in North Africa, more particularly the Barbary States. We could wish nothing better for the literature table of any missionary society.

Particularly interesting to public schoolboys—and, indeed, to any intelligent reader of the "Times'" articles upon the excavations at Carthage—will be the photograph of the ruins and that of the site of martyrdom (Booklet No. 3).

In No. 2 there is a slight mistake in the tenth line of the Arabic, on page 18; it should read: "Jesus said to him, *Go.*" Also the extract is from the *fourth* chapter of St. John, not the first.

We cordially commend these up-to-date booklets, and pray God's rich blessing upon the work of the North Africa Mission.

THE NILE MISSION PRESS.

Statement of Accounts for Year Ending 31st March, 1923.

RECEIPTS.				PAYMENTS.			
	£	s.	d.		£	s.	d.
To Balance at Bank, 1st April, 1922 :—				HOME EXPENDITURE.			
Current Account	423	18	6	By Office Rent, Taxes and Salaries ...			545 10 0
Building Account	8	2	0	.. Printing, including "Blessed be Egypt" ...	154	1	7
.. Amount on Deposit	759	6	9	.. Deputation, Advertising, Postages, and			
.. Cash in Hand	14	14	0	Office Expenses	160	11	0
			1206 1 3	.. Bank Charges	14	16	2
HOME RECEIPTS :—							329 8 9
.. Donations and Subscriptions :—				EXPENDITURE ON BEHALF CAIRO :—			
Hon. Treasurer	2828	4	0	.. Fire Insurance Cairo Premises ...	24	14	6
Scotland	215	14	9	.. Passages for Workers	170	6	7
U.S. America	243	10	2	.. Machinery sent Cairo	712	0	0
.. Borden legacy	26	9	4	.. Type " "	210	9	8
Australia—Victoria	47	12	6	.. Paper " "	150	0	0
N.S.W.	18	7	6	.. Freightage Account	52	11	8
Brisbane	13	17	6				1320 2 5
New Zealand	19	15	0	FOREIGN EXPENDITURE :—			
For Colportage—Egypt and Palestine ...	1144	17	4	.. Cash transferred :—			
.. Building, Machinery and Type ...	804	17	6	Cairo Publication Account ...	1228	6	3
			5363 5 7	Printing Account ...	995	2	8
.. Sale of Magazines	65	5	11	Bookselling Account ...	52	2	9
.. .. Literature	25	7	2	Junior Department ...	429	4	9
			90 13 1				2704 16 5
.. Bank Interest and Income Tax returned ...			59 1 7	.. Palestine			1059 3 10
				.. Balances at Bank, 31st March, 1923 :—			
				Current Account	588	11	2
				Building " "	103	3	8
				.. Amount on Deposit	59	6	9
				.. Cash in Hand	8	18	6
							760 0 1
							£6719 1 6
			£6719 1 6				£6719 1 6

I have audited the above Statement of Account with the books and vouchers of The Nile Mission Press and certify same as correct.

PERCY K. ALLEN, *Hon. Treasurer*,
1st June, 1923

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

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
1923.						1923.						1923.					
Mar. 13.	12100	U.S.A.	10	0	0	April 4.	12138	..	2	6	0	May 7.	12196	..	1	16	6
" 14.	12101	..	10	0	0	" 5.	12139	..	2	6	0	" 8.	12197	..	7	6	0
" "	12102	{Special	7	6	0	" "	12140	..	10	0	0	" 9.	12198	..	10	0	0
" 15.	12103	..	1	0	0	" 6.	12142	{Special	4	8	8	" "	12199	{Special	5	0	0
" "	12104	..	10	0	0	" "	12143	..	6	0	0	" "	12200	{Scotland	3	5	10
" "	12105	..	2	6	0	" "	12144	..	5	0	0	" "	12201	..	1	0	0
" 16.	12106	..	10	0	0	" "	12145	..	7	6	0	" 10.	12202	..	1	0	0
" "	12107	Special	30	0	0	" 7.	12146	..	2	6	0	" "	12203	..	1	0	0
" 17.	12108	..	2	6	0	" "	12147	..	5	0	0	" "	12204	..	2	3	0
" "	12109	..	1	3	8	" 9.	12148	..	1	12	6	" 11.	12205	..	10	0	0
" "	12110	{Special	50	0	0	" 10.	12149	..	10	0	0	" "	12206	..	1	1	0
" 19.	12111	..	15	0	0	" 11.	12150	..	1	0	0	" 14.	12207	..	1	0	0
" 20.	12112	Special	78	0	0	" "	12151	..	1	0	0	" "	12208	..	10	0	0
" "	12113	..	8	6	0	" 12.	12152	..	5	0	0	" "	12209	..	2	2	0
" 21.	12114	Special	3	10	0	" 13.	12153	..	14	0	0	" "	12210	..	1	0	0
" "	12115	..	2	6	0	" "	12154	{Special	10	0	0	" "	12211	..	2	0	0
" "	12116	..	3	0	0	" "	12155	..	2	2	0	" "	12212	..	8	0	0
" 22.	12117	..	7	14	6	" 14.	12156	..	1	0	0	" 15.	12213	..	10	0	0
" "	12118	..	2	0	0	" "	12157	..	6	19	0	" "	12214	..	3	5	0
" "	12119	..	10	0	0	" 16.	12158	Special	1	0	0	" 17.	12215	..	12	6	0
" "	12120	..	10	0	0	" "	12159	..	2	3	0	" 18.	12216	..	2	6	0
" 23.	12121	..	10	0	0	" 17.	12160	..	10	0	0	" "	12217	..	7	0	1
" "	12122	..	1	1	0	" 18.	12161	..	5	0	0	" "	12218	..	2	2	0
" 26.	12123	..	7	7	0	" "	12162	..	5	5	0	" 19.	12219	..	2	6	0
" 27.	12124	..	1	1	0	" "	12163	..	6	0	0	" 22.	12220	..	5	0	0
" "	12125	..	2	6	0	" "	12164	..	8	0	0	" "	12221	..	5	0	0
" 28.	12126	..	7	6	0	" "	12165	..	1	2	6	" "	12222	..	5	0	0
" 29.	12127	..	2	10	0	" 19.	12166	..	2	5	4	" "	12223	..	5	0	0
" 31.	12128	..	2	10	4	" "	12167	..	1	1	0	" 23.	12224	..	15	0	0
						" "	12168	Scotland	2	5	0	" "	12225	..	10	0	0
						" 20.	12169	..	1	1	0	" 24.	12226	Special	100	0	0
						" 21.	12170	..	2	6	0	" "	12227	..	7	10	0
						" "	12171	..	5	0	0	" "	12228	..	1	0	0
						" "	12172	{Special	20	0	0	" 26.	12229	..	1	0	0
						" "	12173	..	30	0	0	" 28.	12230	..	1	4	3
						" "	12174	..	6	0	0	" "	12231	..	4	12	3
						" "	12175	..	10	0	0	" "	12232	..	4	7	11
						" 23.	12176	..	5	10	0	" "	12233	..	14	0	0
						" "	12177	..	1	0	0	" "	12234	..	10	0	0
						" 24.	12178	..	2	6	0	" "	12235	..	1	0	0
						" "	12179	..	10	0	0	" "	12236	..	17	1	0
						" "	12180	..	5	0	0	" "	12237	..	3	18	0
						" 25.	12181	..	10	0	0	" "	12238	Special	10	0	0
						" 26.	12182	..	3	12	6	" "	12239	..	20	0	0
						" 27.	12183	..	2	6	0	" "	12240	..	9	0	0
						" 30.	12184	Special	1	0	0	" 30.	12241	..	3	5	6
						" "	12185	{Special	30	0	0	" "	12242	U.S.A.	28	0	0
						" "	12186	..	213	18	9	" 31.	12243	..	3	0	0
						" "	12187	..	5	1	3	" "	12244	..	10	0	0
						" "	12188	..	3	0	0	" "	12245	..	1	0	0
						" "	12189	..	10	0	0						
						" 3.	12190	..	2	0	0						
						" 4.	12191	..	10	0	0						
						" "	12192	Special	1	5	6						
						" 7.	12193	..	10	0	0						
						" "	12194	..	2	6	0						
						" "	12195	..	10	0	0						
						" "	12196	..	5	0	0						

“ Stir me, oh ! stir me, Lord, I care not how,
But stir my heart in passion for the world !
Stir me to give, to go—but most to pray ;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

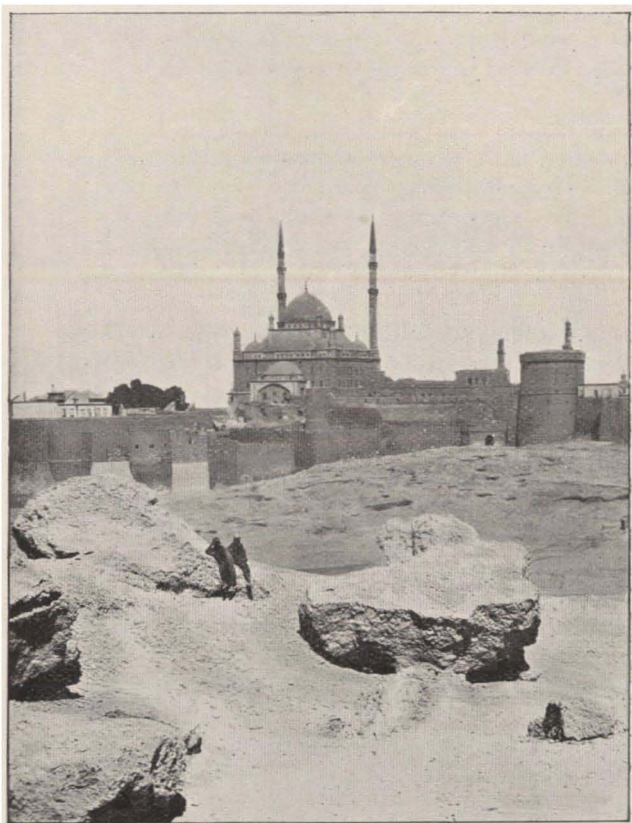
Stir me, oh ! stir me, Lord, till all my heart
Is filled with strong compassion for these souls ;
Till Thy compelling Word drives me to pray ;
Till Thy constraining love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in love's great fire.

Stir me, oh ! stir me, Lord, till prayer is pain—
Till prayer is joy—till prayer turns into praise !
Stir me till heart and will and mind—yea, all
Is wholly Thine to use through all the days.
Stir, till I learn to pray exceedingly ;
Stir, till I learn to pray expectantly.

Stir me, oh ! stir me, Lord, Thy Heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved one,
E'en to that dreadful Cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

Stir me, oh ! stir me, Lord, for I can see
Thy glorious Triumph-day begin to break !
The dawn already gilds the Eastern sky :
Oh ! Church of Christ, arise ! awake ! awake !
Oh ! stir us, Lord, as heralds of that day,
For night is past—our King is on His way ! Amen.”

MRS. ALBERT HEAD.



THE CITADEL MOSQUE WHICH DOMINATES CAIRO.

"Blessed be Egypt."

VOL. XXIII.

OCTOBER, 1923.

No. 95.

Editorial.

"I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. ii. 2

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

—Phil. ii. 13, 14.

"Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work."—St. John iv. 34.

The one aim of our Lord and Master was to do His Father's will. God grant that this may be our one aim. His one message was the glad tidings of the Kingdom of Heaven—the good news of eternal life. May we, too, make it our purpose to send forth the message of eternal life, far and near.

"They forsook all, and followed Him."

In our Secretary's letter he makes an announcement that may have far-reaching consequences:—that we purpose giving up all commercial printing, and to keep only to missionary printing, at the Nile Mission Press. At first we used to do job printing, to help to pay printers' wages, but as years have passed we realised that it was taking too much time and cost. Also that all our heavy losses could be traced to this cause. During the War we were much used by the Government; but this is no longer necessary, and we may thankfully return to our first purpose of being a Mission Press only. This will involve a reduction in Staff and accessories. We would seek that the whole undertaking, while being smaller, may be made thoroughly efficient.

The transition period will be costly, as we are anxious not to part hastily with our work-people, and expose them to hardship. There will still be much going out, while less coming in, and we look to the Lord to carry us through this time of difficulty, and to establish us on a firm footing through faith in Him. Our printing presses will be kept busy with our own Mission work, and with that for all other Missions who wish us to print for them, and we will trust our Father in Heaven to supply our need.

In taking up the post of Director, Mr. Upson may not seem to others to be in any different position to what he has always been as Superintendent of the Literary Department. Nevertheless, he will be able to plan and to carry out those schemes of development which have been gradually forming in his mind. The whole work will be under his care.

We earnestly trust that the Holy Spirit has guided us in these matters, and that He will still guide: that the Lord Jesus may be made unto us wisdom, and that we may glorify Him.

B

We would remind our readers to pray afresh for the Boat Campaign, as it begins another winter's work. The Rev. W. L. and Mrs. McClenahan hope to reach another part of the river country. They will start at Luxor about the 15th of October, and work down the Nile, visiting all the villages within a few miles of the banks on either side for evangelistic effort. It is the purpose of themselves and their helpers to preach the Gospel to every creature in that part, leaving behind them many Scripture portions and Christian booklets to carry on the work when they are gone. They will need fellow-workers, and ask prayer for this.

We would draw attention to Mr. Forder's plea for help to meet the expense of the working of "The Joyful Messenger," the Mission motor van, for work in the villages of Palestine. He needs money for petrol and for chauffeur. The little Bookshop in Jerusalem still goes on, and forms a base of operations. From here books are sent in many directions, and supplies are stored for the Colporteurs. Do not let us forget them. It is a work for Jesus' sake, and with Him.

We learnt by cable from America, in July, the sorrowful news that our generous friend, Mrs. Cyrus McCormick, of Chicago, had passed away. She had been a wonderful giver to the Nile Mission Press. She gave royally. We largely owe to her help at a critical time the power to establish the work in a sure dwelling of its own. There are few who, like her, lay their riches at their Master's feet during their lifetime, rather than wait till their death. Our Lord has promised such a full reward. We shall ever gratefully remember her as one of the founders of the Nile Mission Press.

We print the short obituary notice of Miss Mary Dobson, which appeared in the "Times" of September 11th. It was not three months since she was speaking for us at our Annual Meeting. She was just going through the sorrowful crisis of her life, in learning that it must soon end, and it was a great blow to her. She had worked hard to fit herself for further service, and she had done what she could to help us. She accepted her Father's will for her with sweet patience, and we thank Him for sparing her long suffering. We remember her with grateful affection.

MISS DOBSON.

A correspondent writes :—

The death of Miss Augusta Mary Rachel Dobson, eldest of Austin Dobson's four gifted daughters, brings a sense of personal bereavement to all who came even slightly in contact with that beautiful personality. To her friends the loss is an abiding one; they will not meet her like again.

Born in 1872, Mary Dobson was educated at Princess Helena College, and studied music at the University of London. She was the second woman in England to take the Bachelor of Music degree. Mary Dobson was musician, author, and poet. Fired with missionary zeal at the early age of 24, she went to India, and, with three other graduates, found the Missionary Settlement for University Women in Bombay. There she worked for twenty-three years in social and missionary enterprise mainly among the Parsees. Her name to-day is a household word in the Parsee community; and by her sympathy and genius for true friendship, she won the respect and love of the whole community. Her

Christian character, selflessness, and devotion to ideals were mingled with humour and love of sheer fun that made her sought after by all sorts and conditions.

Though gifted and a true musician, her missionary work ever came first, and the writer of these few lines well remembers the joy with which Mary Dobson would look forward to the twenty minutes that was all she would allow herself after a long day's work for composition. Many of her songs were published, and her part-songs for children were a joy to hear; she wrote several books of poems and prose of much beauty. But it was not her achievements that won for Mary Dobson the love of those who were fortunate enough to come in contact with her; it was her human sympathy and tender judgment of mankind. The word "saint" has been both misused and misjudged. In its true sense few who knew her would hesitate to speak of Mary Dobson as one.

The Nile Mission Press.

IN the present issue of our Magazine we print the report of our Annual Meeting. It was felt to have been one of the best we have ever held. Firstly, from the sense of God's Presence manifest in the midst; and, secondly, as the result of this, from the offerings which have since come in, in response to Mr. Upson's stirring appeal for the Egyptian colportage work.

We all felt the loss of Miss Monro's presence. She had been forbidden the journey by her doctor, and has been taking a strict rest during this, her first furlough. We are glad to report decided progress in her health.

Our readers will peruse the more carefully the words spoken by Miss Mary Dobson, in Miss Monro's absence, when they hear that the address at the Nile Mission Press Annual Meeting was one of the last she ever gave, as God has since called her into the Presence of her Lord. Her cry was indeed that we supply literature for Moslem children as speedily as possible.

Mr. Upson has been doing a good deal of deputation work in many places, and is now fully booked up until he and his wife return to Egypt on October 12th. Miss Van Sommer will be leaving for Egypt at the same time. Please pray for travelling mercies to be granted them on their journey.

The Executive Committee have for some months been prayerfully considering a change of policy. It has been their plan to do a certain amount of commercial (non-missionary) printing in Cairo. For various reasons, the Committee at home and the workers on the field had been led, separately, to think and pray concerning this. At a recent meeting in London they have decided to drop this commercial business altogether, and trust God entirely to enable them to carry on the work without it. This alteration has taken them the further step of unification under one head. Mr. Upson, who has been with us since the inception of the work, has accepted the post of Director in Cairo, and upon his return will take up this position. The Local Committees will still continue their valuable assistance as heretofore. Mr. Upson asks your prayers for his special guidance under the new regime. The work will be heavy and exacting. And he still needs a colleague for editorial and translation work, etc. Please remember this need in prayer.

Mr. Byrnell has been doing splendid work all alone, in Cairo, during the summer months. As we go to press, his wife and little

daughter are on their way to rejoin him. We cannot be too thankful at Mrs. Byrnell's recovery, and we offer our praise to God with them both.

The report from Jerusalem, also printed in this number, is most encouraging. It will give our readers some idea what the demands on a missionary's life are, and this altogether apart from his usual work.

The Palestine Colportage work is much needing help for the remainder of this year. Will some of our readers take up this matter for prayer. In June and July these men have visited 99 villages and sold 2,332 books, including 65 Arabic, 108 Hebrew, and 10 other Scriptures.

Oh, that we had sufficient funds for Syria also. It is so sad to read in a pamphlet recently to hand, entitled "Impressions from Syria, touching both Syrians and Armenians," by Mr. Marshall N. Fox, that the spiritual conditions are so bad up there. He writes:—"In the ten years, from 1913 to 1923, the results of the efforts of more than three-quarters of a century have been seemingly destroyed. Protestant work is non-existent where, in 1913, there were 19 central Mission Stations, 137 organised progressive Churches, 15,000 Church members, and 51,000 adherents." Surely this is a call to prayer.

Mr. Rhodes, in Toronto, has now completed the Committee of Reference for Canada by adding the names to those already serving of the Rev. W. Ellis, B.D. (Principal of Vancouver Bible Training School); Rev. G. Hanson, D.D. (Erskine Presbyterian Church, Montreal); H. E. Irwin, K.C. (Toronto); and the Rev. W. J. Southam, B.D. (Holy Trinity Church, Winnipeg, Manitoba). We give these gentlemen a hearty welcome, and pray that God will use them all to the furtherance of the work in Canada.

Orders for N.M.P. tracts are still being received from other lands. A recent one from Algeria was for supplies for Colportage work in Tozeur, Monastir, and other places. We earnestly plead that our friends will continue in prayer that each book and booklet may tell for Christ in all parts of the Moslem world.

I shall be glad to hear of openings for deputation work this winter. I feel sure we have many friends who, by dint of a little hard work and real self-sacrifice, could arrange for a Drawing-room Meeting in the place they live. Let us remember that our work here for our Master may only be for a little while longer. Oh, that we might buy up all our opportunities to send the Message of Eternal Life to Moslems everywhere. Do try what you can do along this line and write to me about it.

Lastly, many of us are longing for *wonderful* things to happen in the Moslem world through our books. Let our whole heart go out to God for them in prayer, effort, and self-sacrifice. As we do this we shall be kept rejoicing and blessing God, and in the words of Psalm 72 we too shall sing:—

"Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be His Glorious Name for ever;
And let the whole earth be filled with His Glory.
Amen and Amen."

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

The Nile Mission Press Annual Meeting.



HE Annual Meeting was held at Sion College on June 20th, 1923.

After a hymn and prayer the **Rev. F. S. Laurence** read Romans viii. 31-39.

Mr. John L. Oliver, Secretary of the Mission, in making a brief statement, said :—

The first thing I have to do is to say how really sorry we are that Miss Monro is not with us to-day. She is laid up, and has to rest for at least four months; therefore it was impossible for her to come to this Annual Meeting, and we ask your prayers that she may be able to go back to the work.

We have to thank God for taking us through another year. In the Accounts there is a difference between the amounts received last year and this year. Last year we had £4,500, and this year have received £5,653. We thank God for that. We have sent out a good deal more money to the field than we did the year before.

I want to make one further reference to the Accounts. Owing to certain war and post-war conditions we find that most of the large business houses have had to write off large amounts. The Nile Mission Press has had to follow suit. About £1,800 has been written off owing to bad debts and the large drop in the market price of paper, etc. We want you to take this burden on your hearts before God.

We do thank Him that he has raised up Mrs. Byrnell again, and are thankful to have her in our midst to-day. We pray that God will strengthen her. We are also glad that Mrs. Forder, in Jerusalem, is better again, and may I take this opportunity of thanking you for your prayers with reference to my own dear wife's operation of recent date.

We thank you from the bottom of our hearts for all the prayers you have put up on behalf of our Mission Press during the past year.

We are just about at the same place that Israel was, with reference to Kadesh-Barnea. God has rapidly opened these lands during the War, and we have to decide whether we will go in and possess them for Him. If our vision sees the cities "walled up to Heaven," we are looking through the wrong end of the telescope, and we shall not go forward; but if you and I look at God, and then at the difficulties through Him, we shall go forward and God will bless this work. Oh, may God give to us a vision of Himself to-day through His servants whom He has sent.

I want to thank Miss Dobson, who has been out and seen the work, and has also been in the Sinai Peninsula, for taking Miss Monro's place at such short notice. Mr. Upson needs no introduction. We pray that God's will may be done in all the work.

Miss Mary Dobson.

As you have heard, I returned a short time ago from the Sinai Research Expedition, but I am not really going to tell you much about that, wonderful as it was.

In order to avoid several days of waterless desert, we came by sea from Suez to Tôr, the little seaport on the western side of the Sinai Peninsula. Thence we worked our way through the desert, gradually rising as we mounted the great Sinai range, until we came to the plain of Râha, the great camping-place of Israel. I cannot tell you what it was to cross that plain, with the steep end of Horeb before us, and behind it Jebel Mûsa, the Mount of God, where Moses spoke with Jehovah, face to face.

At the foot of Jebel Mûsa, at an altitude of about 5,000 feet, lies the Convent Fortress of St. Catherine; the high, towering walls enclose the actual building and its gardens, which are most beautiful. It looks, as you approach it, like a strange anomaly in the midst of the desert. The term Convent technically includes both monasteries and nunneries; this Convent is, of course, only for monks, and is run by the Greek Church. It was built by the Emperor Justinian early in the sixth century to protect the hermits (many of whom lived in the caves around the mountain at that time) from the furious inroads of the Saracens.

Tradition says that some hundred years after the Convent was built a caravan came up to the monastery. It was in charge of a young camel-driver who had a certain air of distinction about him, and who seemed to have a thirst for acquiring knowledge, for he asked intelligent questions about many things. The monks of the fortress received him kindly, and put up his camels for him, being greatly impressed with the charming personality of their visitor.

And, indeed, he was more than he seemed to be; they found before he left that he had influence. In return for the kindness and hospitality shown him he had a letter of protection from the Arab tribes around drawn up, and when he was to sign it he placed his ink-stained hand upon the parchment, leaving its impress there, for despite his desire to learn, he could not write! The camel-driver was Mohammed, the prophet of Arabia. The tradition has come down mixed with much that is evidently nonsense, for they point out still the mark of his dromedary's foot on the rock by the Convent; but that letter of protection has been renewed year by year by each Sultan of Constantinople, and, side by side with the Christian Church within the Convent walls, stands a mosque.

The legend seemed to bring one into close touch with Islam; one thought again and again of the camel-boy, whose active mind so longed to find truth at the first, and who at the last was conquered by sin and death. If he had not been surrounded by ignorance he might have been a great Christian leader, a follower of Him Who conquered both sin and death.

Among our own camel-drivers on the expedition were boys full of life and vigour; they should have been at school, but had not the chance; they too might become great in the Kingdom of God, were they given opportunity. But education is spreading, and now that the great highways are open to Palestine from Egypt, education will spread even on the Sinai Peninsula.

At Suez the E.G.M. has a Girls' School, and it was a joy to see Arab girls there under sound Christian instruction. One thing much amused us. They had had one little girl from among the Bedouin in residence as a boarder. But the love of her people

and the restrictions of school life were too much for the child of the desert, and she went back to her own people. But she returned, from time to time, for an extraordinary reason; she wished for a bath, which she had had for the first time in the Mission School, and which had been a revelation of comfort to her. One felt that one could never despair of trying to inculcate new customs on ignorant peoples if this child could adopt a custom so contrary to the usage of her own people. We saw the little school at Tör on the Gulf of Suez, run by the Greek Church; about this school I would rather not say much, but there they were reading the regulation Government books, and as they begin to know more about other lands things must go ahead, even as they have in Mesopotamia and Jerusalem, where, in the Government school for girls, there was even a kindergarten where tiny children learned their Arabic letters. Yet other evils come with education and so-called civilisation. In Egypt, and even in Jerusalem, the cinema holds sway, and children go. Some of the films shown are so revolting that they would be suppressed elsewhere, and there must be some counteracting influence if the morale of the children is not to be spoiled.

Now, they say the pen is mightier than the sword, and it certainly is; and we must realise that there is a tremendous necessity for child-literature. If you can get a child and train it, and give it a literature to read which can help it, it makes all the difference. Think of the difference literature has made in our own lives; everything a child reads becomes part of the child, and we have only to look back to realise how, since childhood, our magazines and story-books have influenced us. And what do these young people of the East read? Once, in a native house in India, I found a sweet, gentle girl reading an unexpurgated edition of the "Arabian Nights." Unless we give them attractive literature in a lawful way they may grow up worse with their education than without it. And we can get at the children, where we cannot reach the older folk with their fixed ideas.

I have never forgotten how, once, when I had to do with a most interesting Mohammedan woman of high birth. She said to me: "Will you read the Koran with me?" I consented, and we were reading a Bible history at the same time. Presently the two books differed. The woman said to me: "Which is right? Your book or mine?" I replied: "Mine is right." She said, proudly: "We will read no more!" But the children are often accessible, and, in non-Christian countries, they are reading more and more as education spreads. In India they have recently brought out an illustrated children's magazine on Christian lines, and it is doing a great work. The Oxford University Press in the same country have felt that school-children must have literature about their country, that they can understand, to read besides their school-books, and so have been bringing out special sets of stories to meet the need. It is an absolute necessity to have suitable literature for children if they are to be rightly trained.

Some people are down on fiction of every kind. I never can feel it is right to take that attitude, because our Blessed Lord made it part of His teaching to instruct by parables. Do you think the poor people and the children would have understood as well if our Lord had given them a discourse on the love of God

instead of the parable of the Prodigal Son? But one does want to be tremendously careful what one is going to give the children; we do not want to give them fiction which has not the convincing power of Christ behind, since teaching by fiction seems to me to be teaching along the lines of Christ Himself.

And often through children's books the older people are reached too; we found once in India that a certain father read the books we gave his daughters to read; he sent on one occasion asking for another book by a certain religious author, with whom he had been deeply impressed. Moreover, children's literature needs to possess certain qualifications; it needs to be attractive and well got up, for children love what is beautiful. At Sinai we used sometimes to go round the camp fires at night to see who could read; the reader would take possession of "Joseph and his Brethren," with its excellent illustrations, which could not fail to attract, and would read aloud to the rest. Some of the tracts published by the N.M.P. are most arresting, with their bright-coloured head-pieces. One entitled "The Caravan," by Miss Trotter, is always a delight; the story is so beautifully told, and the whole thing so well done.

And young people of the East, as they acquire education, grow critical. Once in India we had a debate on a certain book of a sentimental, religious type, much read at the time. There were various castes and creeds present, as well as Europeans, and no one saw the weakness of the book until a young Hindu girl stood up and said: "I ask myself, 'What have I learned from this book?' I reply, 'Nothing.'" Her criticism was quite true, but none of the European girls had seen it.

Just one last thing about this kind of literature. I would repeat. It is most important to remember continually what a message we have to deliver. I think that we should be careful to have the Gospel message put very plainly. Many a time before giving away tracts on our journey we looked anxiously to see whether the Gospel message were clear. It would have done you good to see how at the last the people came in to ask for Gospels.

Out in the camel-khan at Sinai we were called to see a dying Arab, and we were constantly with him till he passed away, and got to know his wife and children well. We learned many things by that death bed. Just before leaving we gave little Fatima "The Story of Galila," the first children's story written in Arabic and published by the N.M.P. The child could not read, but was going to get someone to read it to her. I often think of her, with no chance of knowing or learning, but she may get a glimpse of truth through the reading of that little book. God has promised that His word shall not return to Him void, and we believe it; and I feel that in some ways the children's work of the N.M.P. is the most important of all.

Mr. A. T. Upson.

My subject is "*Broadcasting our Propaganda throughout the Moslem World.*" Here (on the map) is the Moslem world—half of Africa, a certain part of Europe, and nearly half of Asia, including part of China.

There are two great problems. The first problem is for the Western missionary to write in Arabic (but see 1 Cor. i. 27, 29)

the things which are weak, the things which are despised, the things which do not exist at all, these are the ones God wants, for He can use them. Hudson Taylor and William Booth have practically said the same, that God rarely uses the men with the brilliant qualifications. In twenty-five years I have only known (in the whole Moslem world) one *brilliant* literary man to last out; he is in Cairo to-day, and is such a striking exception as to prove the rule. It is the man without the qualifications who will do the work through God's bestowal of the gifts. Remember the motto on the flyleaf of the "Everyman" series—everyman means the *ordinary* man—"Ordinary man, I will be thy guide, in thy most need to stand at thy side."

Second problem, for the Moslem to accept it; *i.e.*, "to get the proudest man in the world to take the thing he does not want from the hand of the man he despises!" But they are doing so all the time! At the "All Nations" Bible College I was telling them of my new book, "The Lord of Glory"—468 pages—just ready. When that enormous book is published, who is going to read it? The answer is, that is the last thing *you* need to bother about! It will be read! Missionaries can do more than native workers can to circulate literature, but they have to get off their pedestal to do it. But I want to tell you of our Headquarters, our Branch, and our Agencies.

I. *Our Headquarters*.—Can you find Cairo in the Bible? No. The previous capital of Egypt was Memphis, *i.e.*, Noph, in the days of Isaiah. But St. Mark and St. Peter were at Babylon together (1 Peter v. 13), and Babylon was on the site of Old Cairo.

I have a literary assistant—Sheikh Iskander—you will find him in the photograph on the mantelpiece—who was a Moham-medan student twenty-two years ago. When Douglas Thornton held an evangelistic meeting, this man broke up the meeting by smashing the lantern, and shouting their Moslem battle-cry, "*Allah Akbar*." He then patted himself on the back, and said, I will do it again. But he broke up Douglas Thornton's meeting once too often, and the Word of God broke him, and he became a Christian. He was sent down to me at Shebin-el-Kom, where we prepared him for baptism; then years and years rolled by, but he is now my literary assistant in Cairo, and is sub-editor of our monthly Postal Telegraph Christian Association Magazine, "Al-Bareed." He has only one good eye, and is wearing that out as fast as he can by constant writing of tracts, etc. He and an evangelist met last April and pledged before God that "while Mr. Upson is in Europe, we will go out into the streets distributing tracts to hold the fort till he comes back." They have engaged to distribute tracts to 15,000 Egyptian students and others during my five months' absence.

(a) In all our literary work we stand where we have ever stood—for the *utterances* of our Lord, not only for the *doctrines*. The question is, did our Lord teach doctrine at all? No; then in that case all His utterances are alike Divine; take all, or leave all! I may add that we distributed this last year more books than ever before in a single year.

One day I had an inspiration for a tract. A good lady in Cairo has vowed before God to have prohibition in Egypt—and

the women will eventually get it! In order to co-operate I wrote this leaflet, called "The Greater Warfare," based on a saying of Mohammed's. The story runs that Mohammed one day returned from a triumphant campaign, and someone said, "Praise God, you have returned in peace." Said Mohammed: "We have only returned from a lesser campaign, there's now before us the *Greater Warfare*. And that is the fight against our evil self." Now it is all very well to close the saloons—and we want you all to sign for it—but the fight is in the heart, and only God can change the heart.

Started one Saturday morning, it was set up in two hours, proofs corrected at the end of three hours, and in four hours the first thousand copies were upstairs, for they worked overtime for pleasure. I got one of our Colporteurs to sit there dividing them into packets, and he got 10,000 packed up in small lots and posted by five o'clock to towns within a radius of 400 miles south and 100 miles north of Cairo. These were delivered on Sunday morning and were distributed when the people came out of Church. This is what we call broadcasting, and it was very effective.

(b) *Junior Department*.—I came prepared to speak on this, in the regrettable absence of Miss Monro, but as Miss Dobson has kindly done so, I will only give a text and pass on. Genesis xxi. 27. Do you read it thus? "God heard the voice of the lad, as for me I do not hear it?" God forbid! Or will you say, "God heard the voice of young Ishmael; so did I, and I am going to help."

(c) *Nile Valley Colporteurs*.—Acts viii. 4. Broadcasting again. I took a Colporteur to Mansoura—a town in the Delta of 40,000 people—and, having got permission to hold a meeting at the American Mission Church, went out to get the audience, for we do not want the Church to be filled by people who are always hearing the Gospel. The Colporteur began to sell his books. Before we had gone far I felt someone tugging at my coat-tails—the police had arrested us for distributing *propaganda*! They took me to the Head of Police, who questioned us. "These are Christian publications?" "Granted, but we are dealing with the drink question—now are you on the side of the Greek saloon-keepers or on the side of the people who are trying to close the drink saloons? As a good Moslem you must be against drink." He replied, after examining the books, "There is no objection to these books." "Indeed! I knew that before I came in, but I came to hear you say, 'God bless you'!" Then the policemen who had arrested us came along and said, "Bakhsheesh, bakhsheesh!" "What for?" "Because you have beaten the police." "No bakhsheesh for you!" "Never mind, we want the books—let us have them at half-price." All four policemen were glad to buy those books at half-price, which half an hour before were contraband!

Another Colportage incident. One of our Colporteurs named Ibrahim, a converted Mohammedan, sent up one of our country cousins to the city of Cairo. The man wanted work, also to hear the Gospel, and to be baptised. He went back under instruction, and we lost sight of him for a year or more. This spring he turned up again. "What do you want this time?" "I am a Christian." "What do you want?" "I have come to be bap-

tised." Well, not only do we not do the work of a clergyman, but the converted Moslem needs a circle of converts like himself, and the easiest way is for the *local* missionary to baptise him and put him in the circle of those who will help and support him, so we sent him to the C.M.S. in Menoufia. He came back again, and said, "I want you to know that it is your books which brought me to Christ, so I am your child; you have got to father me, and don't you forget it," and he shook his head emphatically.

But alas! some of our Colporteurs will have to be dismissed at the end of the year. On account of our fidelity to our position we have lost the support of two or three men. Who is going to supply the place? If you cannot support a whole Colporteur, divide him into parts:—

£12 for the head that does the thinking;
 £12 for the heart that does the loving;
 £12 for the left arm that carries the books;
 £12 for the right hand that distributes them;
 £12 for the feet that do the walking.

They can sell to Mohammedans all the time; in fact, there is only one class they cannot sell to—the Coptic Catholic—for Rome is more difficult than Islam!

II. *Secondly, our Branch.*—"Pray for the peace of Jerusalem." (Ps. cxxii. 6). We have in Palestine five Colporteurs, one in Jaffa, one in Nazareth, one in Haifa, one in Jerusalem, and one in Nablous; all working under the able direction of our brother, Rev. Archibald Forder. Are some to be dismissed? We simply cannot afford to keep on all the men unless the state of our funds improves.

In Egypt we have cut our fifteen men down to eight, by next year it may be even less. Eight is the *absolute limit*—but ten the lowest "safe" cut. We shall have to go forward, trusting God that money will come in for their support. They must *not* be turned down, for they are doing good work, and must go on!

III. *Our Agencies.*—(1) One in Syria. Palestine is not all the "Promised Land," but it is *in* the promised land. The British Government having just concluded an arrangement by which Amir Abdallah shall be made king, Jews may be allowed to go into Transjordan as well as into Palestine. Our books already go there. Also we have an agency at the Beyrout Press; we are agents for them in Egypt, and they for us in Syria. They have given us seven pages of advertisement free. In talking with them when I was over there in December, they were most ready to co-operate, and as Mr. Weaver once gave them seven pages of our Catalogue free, they gave us seven pages to show how much we loved one another.

(2) One in Java. (Is. xli. 1). Dr. Zwemer went to the Dutch East Indies, and sent letters to Mr. Byrnell and myself asking for no less than 101 copies of "Illuminated St. John," which we publish at 5/-. While most of the people do not read Arabic, they have to *pray* in Arabic. Dr. Zwemer has returned greatly impressed by the existence of about 40,000 converts from Islam in Java and Sumatra.

IV. *Our Representatives* (or clients, or voluntary helpers).
Irak (or Mesopotamia).—This represents the ancient country

of Assyria, which is mentioned as being in the line of blessing : " Assyria the work of My hands " (Is. xix. 24). The new American Mission Bookshop in Baghdad actually sold 1,100 volumes of our literature to Mohammedans in about one month. The missionary in charge wrote to Mr. Byrnell : " One incident which happened comes to my mind as I write. Our Colporteur was trying to sell a Gospel to a Moslem, but failed. On leaving he offered a Portionette, which the Moslem took and read. Some days later he came (of his own accord) to the shop and bought a Gospel; then, having read the Gospel, he bought a whole New Testament." That is the way our literature is going in Baghdad.

Barbary States.—Is that in the Bible? Oh yes! (Acts ii. 10). " Parts about Cyrene " (i.e., Kairouan). That is where Miss Trotter is working—in the Barbary States. The other day she wrote to me : " I have always meant to ask if you would re-print ' The Sinless Prophet.' I think, of all the tracts I know, it is the one I have seen take hold most strongly and bring the most blessing. I know of two cases, if not three, where it seems to have been the turning point in Moslem souls."

Damascus.—On the other side of Lebanon is Damascus—the pearl of the East. Mr. Nielsen, of Danish Mission, got our books from Cairo, also a Moslem convert from Cairo, and opened a book-shop. By order of the Government he has had to close the book-shop, but is experimenting on re-opening in a fresh quarter.

West Africa.—Here is a letter just received from Gambia. A doctor writes : " Send me some of your publications, because I want to reach the Moslems of Gambia, and yours is the only agency that can do it."

India.—Here our publications have been translated by local missionaries into Urdu, Pashtu, etc., at their own expense. We often call Afghanistan a closed land; but some of our publications (translated to Pashtu) went into Afghanistan through Peshawar and down the Khyber Pass inside the garments of Pathans or Afghans.

Passing to the *Celestial Kingdom* (Isaiah xlix. 12), which used to be (and will again be) a promising agency, the Committee on Work for Moslems wanted a poster, and asked me to co-operate. See this handsome specimen. *We* have given the Arabic texts only, they have done all the other work in China. This poster is going right through China, more especially the parts inhabited by Moslems. The Chinese have refused to allow broadcasting in China by means of wireless, but this is a new form of broadcasting, for they can stick the posters upon the public hoardings, etc. What might not be done if some missionary, knowing Arabic, went to China.

Now what are we going to do about all this work for the Master? Is it *your* work or *my* work? The Gospel has to be carried, and it has to be carried by us, for it can neither fly nor walk! Our funds are short, and we have been having difficulties on every hand, but that does not mean we are going to stop, or even slacken. Not at all!

" He has sounded forth the trumpet that shall *never* call retreat,
He is sifting out the hearts of men before His judgment seat,
Oh! Be swift my soul to answer Him! be jubilant, my feet!
Our God is marching on."

Rev. Chas. Inwood.

"It is not my purpose at this late hour to attempt anything in the way of a message, but I should like to call your attention to what we have been hearing in the meeting this afternoon.

We can classify these facts in this way.

Facts which must make us think. We must put our brain power into action and think more seriously and earnestly than we have ever done before.

Then, surely, those who know most about Egypt know these facts. There have been facts stated or hinted at that ought to make us weep. Will they pass us lightly and leave no trace behind? We have heard things that makes one, who knows the Moslems, weep, and one's heart bleeds before the Lord. Hard thinking and tears, that means bleeding hearts.

But then there is another fact. I have heard more than one 'Hallelujah' this afternoon; we have not quite as much of that as we ought to have. Let us sing praise to the Lord for the facts, some of which are full of tremendous meaning for the near future in Egypt.

If these facts demand on our part earnest hard thinking and stir our hearts to weeping, they ought to set the joy-bells ringing in our souls, and also to lead us to a definite and sacrificial kind of consecration; but all you do will be useless unless it leads to definite results. It should pledge you to a larger faith in the Gospel and a larger faith in the Holy Spirit, and to a spirit of venture; to a spirit of prayer; and, above all, I would challenge you in my Master's name to the spirit of sacrifice. Sacrifice, prayer and gifts, which we need.

Many things you cannot do, but there is not one here who cannot make a real sacrifice for the evangelisation of Egypt. Do it now, and go home pledged in His strength to do it, and next year return to tell what the Lord has done in answer to your humble obedience. God grant you may do it."

The meeting closed with a time of silent prayer for such consecration as Dr. Inwood had suggested, and the power of the Holy Spirit Himself was definitely experienced.

Saturday Missionary Meeting at Keswick.

July 21st, 1923.

MR. UPSON'S TEN-MINUTE ADDRESS.



On Thursday, Dr. Zwemer mentioned the Nile Mission Press as a Christian Literature Society for Moslems. Our two principal branches are in Palestine and Egypt, but we have two agencies, one in Syria and one in Java. And we challenge the C.I.M. to appoint some one to re-start the agency at Chefoo (North China), for Mr. Rhodes used to send our literature all over the 18 provinces of China, for Moslems who read Arabic. If they

find the man I can supply free grants of Gospel literature. Also we make grants at half-rate to encourage mission bookshops and colporteurs throughout the Mohammedan world. Dr. Zwemer is chairman of our Publication Committee in Cairo.

To show how we co-operate with all out-and-out workers:—The China continuation Committee (Miss Garland, Dr. Darroch, and others) got out this poster to broadcast the Gospel to all Mohammedans in China. The N.M.P. supplied these *Arabic* texts only. (Dr. Whitfield Guinness displayed the poster).

I.—Attempt Great Things for God.

(a) *Production.* In 18 years I have edited and published over 400 Arabic books and tracts, all of them definitely *Gospel* ones.

Let me show you my latest book, published only three weeks ago. It is called "The Lord of Glory," and is intended as a defence of the Deity of our Lord against those who belittle it these days. This book of 468 pages, which took two years to write, is mostly original, but when dealing with the Kenosis theory, as applied to our Lord's utterances, we have quoted Dr. Griffith Thomas. We have said here, "Yes, Scripture says that Christ voluntarily 'emptied Himself,' but it also says (Luke iii. 22) 'The Holy Ghost descended upon Him,' (iv. 1) 'Being full of the Holy Ghost.' This was on the threshold of His public Ministry, viz., at the beginning of His utterances." "Emptied" yet "filled."

This book ought to be translated to English, but alas! I have not, just now, a competent shorthand helper to whom to dictate the translation. Perhaps one of you will volunteer to go to Cairo with my wife and self in October.

Among many translations I have done Carnegie Simpson's "Fact of Christ." Also, we have translated "The Life that Wins." Now what about Scroggie's Bible studies on "Temptation." Ideal for Moslem converts. If we translate this will you back us up?

(b) *Distribution.* We have five colporteurs in Palestine under Archibald Forder. And we used to have 15 in Nile Valley, then cut to 10. But we have heavily suffered, temporarily, for our policy of "No compromise." But our Lord says, "Them that honour Me I will honour."

The Moslems readily buy our books; but we also distribute gratis. Once I was stopped by British Military Police, who of course could not read Arabic, and so they feared that my tracts might be "propaganda." "Of course my tracts are propaganda!" "Dear me! Against whom?" "Against the world, the flesh and the devil. Stay, I have some English *revolutionary* propaganda," and I then presented them with Red X N.T.'s. They accepted and saluted.

II.—Expect Great Things from God.

Four incidents. (1) *Upper Egypt.* When I visited the Nile Boat Campaign of McClenahan, Dickens, and Egypt General Mission, they rowed me across the river to a village railway station 60 miles south of Luxor. A train came in. Jumping on,

I ran along the corridors handing out our leaflets. One Moslem got another to tell me (in writing) that he wanted a N.T. I had none but my Pocket Testament. "Give me that and I'll pay you a franc to-morrow." I refused; the train started, and I ran. The Moslem dashed after me, and the moment before I jumped he seized me, saying "I must have that N.T." I let him have it, and sprang to the ground.

(2) *Algeria*. Miss Lilius Trotter started the Algiers Mission Band 35 years ago, and now has 30 workers in 10 stations, all working on the "one-by-one" principle. She circulated one of our tracts, "The Sinless Prophet," and wrote to say that she knows of at least two or three Moslems that this tract has led "over the line" to the foot of the Cross.

(3) Now to *Mesopotamia*—right away to the East. A colporteur of the American Mission in Baghdad tried to sell a Gospel last winter to a Moslem, but without success. At last he gave up; but, on leaving, gave him (gratis) one of the N.M.P. 4-page "Portionettes." Reading this tract led the Moslem to come to the mission bookshop to purchase a single Gospel. After reading that he came to buy a whole N.T.

(4) *Delta of Nile*. This last April a Moslem travelled up to Cairo to see me and to say that one of my colporteurs—himself a Moslem convert—had sold him some of our books three years before, and, said he, "For these three years I have been a steadfast believer in the Lord Jesus Christ; now, if the missionary to whom you send me baptises me, well and good; if not, I come back and sit down here till you do, for your book brought me to Christ, so I am your child, and don't you forget it!"

(Gen. xxi. 17) "God hath heard the voice of the lad." That lad was Ishmael, progenitor of the Moslems. God hath heard, but have *you* heard the voice of the Moslems?

Jerusalem News.

SINCE writing my last paper for the magazine, things have gone along much as usual, with some amount of opposition just to remind us that we are working against the forces of evil and superstition, oftentimes under the name of religion and even Christianity.

The past months have been unusually hot, and it has been very trying physically for the colporteurs to keep going week after week, all day out under a glaring sun, oftentimes made worse by intense sirrocos.

Moslem opposition has also made the work in certain districts hard, for the successes of the Turk, coupled with the propaganda of the Moslem-Christian alliance in Palestine, have both tended to make the Moslem lift up his head with more arrogance than in former days, so that at times our men have been in real danger. Yet, in spite of this, the work goes quietly on, and books are still

in demand, and the colporteurs have plenty of opportunities for individual talks as well as meetings in the villages they visit.

The Joyful Messenger has been standing still this summer, for friends have forgotten that it takes petrol, oil, energy, and driver to cause it to carry books and messengers to the different districts here in this country. Who will help make it run this coming autumn?

The book dépôt in Jerusalem still has its attractions for a variety of visitors, and many are the requests that are made, and expected to be complied with, by one suppliant or another. The following are a few of the requests made and people dealt with in and at the dépôt :—

A young Palistinian who is preparing for the native ministry calls with the following request : " I have to take the service in a village church on Sunday next, and want to preach from the text, ' The greatest of these is love ' ; will you please help me prepare my sermon." This means time and thought sandwiched between customers and callers, but, between Western and Oriental ideas and thoughts, something in the form of a sermon is evolved.

A young educated Indian, visiting the country and intending to write a book, calls with the request that I tell him all about the history, life, customs, religion and superstitions of the Bedouin, as he has heard that I had lived among them for years. He was surprised that his request was refused, not realising that it would take time, thought, and some amount of writing to do as he wanted.

Another caller was a young Greek girl, wife of a ne'er-do-well, a young demobilised Englishman. Her request was that I should go with her to the law courts and get a divorce for her, as her husband beat her and was continually unkind to her. She, too, was surprised when told that it was not my business to do such things, but that I would call and see her husband and try to make peace between them, which was done with some measure of success.

One morning a visitor called with the request that I lend him five pounds, as he was in debt and was being pressed to pay. He would repay as soon as he earned some money, with interest. But I knew the applicant as a confirmed gambler, and soon bade him be off about his business, but ere he departed he told me that he thought it was the work of a mission to help all who needed it and not to refuse.

A letter from a troubled father in Guernsey asked me to look up his son, who was here in the city, and who had written him begging for money to get home with. This meant searching and writing, but with success, and eventually getting passages for the young delinquent and his war-time wife, the money, fifty pounds, being sent to my care to arrange the voyage right through.

On hearing that we were going in the Joyful Messenger on a trip to Beersheba, a request comes that we bring back with us a large dog, which was eventually to find a home in Haifa, a request that was complied with with little trouble.

Persians have been among our visitors ; these bought Arabic texts to take back with them to their distant homes.

A priest of the ancient Syriac church in Bombay called several

times and bought books; these, too, were to travel with him to his far-off home, and coming from Jerusalem would be highly prized.

Trans Jordania has sent us customers in the shape of priests of the Greek Church, who also bought books which were to be taken by them to their homes in ancient Moab.

Thus the book dépôt attracts, and as far as possible all demands are met, with what results not always known, but Faith assures us that our efforts to meet and help all in the spirit of Christ are not in vain, and some day we may see the utility of this effort in the Holy City.

In spite of the great heat this summer, our colporteurs have kept steadily to work, and whilst the employees of other missions are taking and enjoying long vacations, our men keep at it.

The work month after month is pretty much the same, so that it is difficult to find fresh news of their doings to report, but a few items will encourage the reader to keep on praying for us.

On Olivet. Ibrahim, the Jerusalem colporteur, says: "On the Greek feast of the Ascension I went early to the Mount of Olives. I stayed there all day selling books to the crowds gathered there to keep holiday, but I find the Moslem people more ready to buy than the Christians, but, thank God, the people bought and heard the truth."

A European visitor to the same place, going there to see the crowds, tells as follows:—"I was sauntering round among the crowd, when I came across a lot of people sitting in a circle, listening attentively to someone speaking with them. On asking what it meant, I was told it was the colporteur of the Nile Mission Press, telling the listeners the way of salvation in a very simple but earnest manner. He was the only one who told out the message of salvation to the crowds that day."

On another occasion the same colporteur was selling books in a Moslem village, and was having a conversation with one interested. Along comes the Moslem priest, and seizing the listener by both ears, pulled him away and cursed him severely for listening to the words of the Christian bookseller.

Our Nablous man has had hard treatment lately. His earnestness in witnessing to the truth has earned for him the name of Mufsid, which means The Corrupter, and in some villages they refuse to buy his books. His sales, however, keep up well, and it is surprising what a number of controversial books he sells. This man has the hardest district to work, and needs all the prayers that can be offered for him.

From Nazareth the books continue to circulate for miles around: in both the villages and the new Jewish colonies sales are good, the latter needing only Hebrew scriptures, as the new colonists cannot read Arabic. Our colporteur attends the clinic of the Edinburgh Medical Mission on Mondays and gives an address to the patients, who listen to what he has to say from his own experience as to what Christ has done for him. He generally sells a few books, which are carried away to distant homes to be read to the villagers.

The unusual heat this summer at Haifa and on the plains has been very trying on the colporteur there. Although not well, he has kept steadily at work, and in the villages has had encouraging times.

He writes as follows :—" On the tenth of this month I went to Athleet in the train; I sold a few books, and had a good many talks with different people. I arrived early, and sold books to the stationmaster and to some of the workers about the station. From here I went to the Jewish colony, visited many houses, and sold some books; I had talks with many of the colonists and read to them many of the prophecies about our Lord, showing to them by His grace that these prophecies cannot say about any other but Christ. After this some of them bought of the Hebrew books that I had, and asked me to come again to them. Then I went to a Moslem village called Mazar. After supper I began to commune with them as most of the men gathered in the guest room. I read and spoke with them from the Bible, mostly about Christ. After a time some of them said, ' This is not bad, the Christians think much as we do, and we are nearly the same. I told them in one thing we are all the same, in that we are sinners, and need forgiveness of our sins, and told them that Christ died for all, that all might have their sins forgiven. After we had talked much, I showed them my books, and some of them bought. On looking at my watch to see the time, I found it to be half-past one after midnight, so quickly had the time passed."

Another letter says :—" I went to a village called Amk; no Christians are there, only Moslems. At night I held a meeting, at which more than a hundred men were present, speaking to them for more than two hours. My talk was all about Christ the Saviour as seen in the Bible and the Koran.

The Sheikh was very kind and interested, and said before all his people that he believed the Bible to be God's word, and then bought a copy with other books for which he paid.

Next day I passed to another village, called Tarshiha. I visited the shops and government offices, selling some books. I came to a place where there was a great crowd, and some of my books were stolen by evil men. When they found what my books were like they became very angry and wanted to beat me, but God cared for me and helped me to be patient with them and answer them kind words in reply to their angry words. They told me to go away, as they do not want the books, which were only for the Christians. At last the crowd was divided into two parts, one saying that Christ was crucified, the other being against it; so, as they became very angry with each other, I left them, and went on my way to another place.

Next was a Druze village, called Jat. Near the village I stopped and had a meeting with the men harvesting barley. On entering the village I was attacked by a large dog, but a man came and saved me from it. As it was very hot, I asked him to help me with the books, which he did. I lodged by the Sheikh, who helped me to sell books, he himself buying a ' Balance of Truth.' The next day I passed in Bedouin tents, speaking with the people, who were very pleased with the speech. From there I went home to Haifa, arriving very sick from the heat, for the journey was a hard one, and no comforts or good food. Please send me more books, and pray for blessing on the work."

The foregoing will tell the reader that our colporteurs are not idle, and we consider it a privilege to work with them in spreading

the good news of salvation throughout this land among this neglected people, for with all the missions at work in this country, none reach the villages as we do, and were more funds available more ground could be covered.

The great district of Northern Galilee still remains untouched, with its more than three hundred towns and villages, all without the silent messenger that could bring them light, joy and peace. Would that some reader would undertake the support of a colporteur for that district, at the cost of a hundred pounds a year. The door is open, the man ready to enter them, books by the thousand printed, only the money is lacking.

"I heard the voice of the Lord saying, Whom shall I send, and who will go for us?"

WHO WILL ANSWER,
"HERE AM I, SEND ME."

Letter from Rev. W. Dickins.

UST before leaving the "Columbia," I had occasion to take the local train to Armauh. While waiting at the station a train approached, going to Mataánah. The engine-driver stopped and came running to salute me, and said that a young Mohammedan had come to the Christians of Mataánah asking for further instruction in the Christian faith. He had listened to the Gospel message from the lips of our brother Mr. King, and had become convinced of the truth, and wanted to know what he must do. They had welcomed him among them, and believed him to be sincere. I could not help thinking, as I praised the Lord, that there may be many more like him in these villages visited.

In the train itself I had a special opportunity of witnessing for our Lord. The chief government advocate of Esna asked me if I were one of the preachers going through the country. I freely told him of what God had enabled us to do among his people, and how appreciative had been our reception. After conversation, he said, "I have one small question to ask you. Did Jesus die voluntarily or by the force of his enemies?" I was astonished that he, a Moslem, was ready to admit the fact of our Lord's death—as that is so generally denied. And I said: "Voluntarily." He became very excited, as he said: "No! no! Your own Gospel says: He cried out, 'My God, My God, why hast Thou forsaken Me.'" I then urged that He Himself said: "He had power to lay down His life and power to take it again." But, of course, having chosen to yield up Himself into the hands of sinners, then He did die by the force and malice of His foes. Both were true. He continued to assert his point until we reached a village station, where he alighted. In saying farewell I urged him to read the Epistle to the Galatians on this subject of the purpose of the death of Christ, as he evidently possessed a New Testament.

W. DICKINS.

Character-Moulding Processes at the American University, Cairo.

DO you know the meaning of the words "Moslem" and "Islam"? Do you know what the Koran is, and what its existence has meant for thirteen centuries to what is called the "Moslem World"? Have you thought of Cairo, in Egypt, as being the very heart of all that Moslem world?

Those who were responsible for the creation of the American University at Cairo several years ago felt that they did know the answers to those questions, and they were confident that if Cairo, and the Arabic-speaking world around it, could but come to know the mind and spirit and love of Christ, the Moslem world might more quickly know it too.

And so the institution was founded, its very constitution declaring that it was "to discover to the Moslem world those living springs which are to be found in Christ, and which alone suffice for the energizing of the intellectual life, the regeneration of society, and the redemption of individual life."

When we opened, in October, 1920, nothing was more profoundly impressed upon us than the sense of the uncertainty of the consequences of the undertaking, the experiment and uniqueness of it. Here were a hundred and fifty young men, recommended to join the new institution by the leaders of Egypt, from the Sultan down to the man in the street. They were, by every manifest sign, ready to break away from the traditional educational processes which prevailed up to then in Egypt, and bold enough to identify themselves with an American Christian college, the offspring of the American Mission in Egypt, which had always stood, for over fifty years, for Christian truth and Christian character. There was our commission, to "energize the intellectual life," to be instruments toward "the regeneration of society and the redemption of the individual life."

When we faced that company of young men coming up to the age of decisions, alert to discover what this new institution might have to offer; when we found that some sixty-five per cent. of them were Moslems, coming from the leading families of Cairo and Northern Egypt, how to accomplish that great objective, presented an almost impossible equation, humanly speaking. It does yet.

One way to face it was to call the students together into the large room set aside as chapel, and talk the matter over frankly with them, and impress upon them how serious the project was which we were together undertaking; we did this, and put it up to them. Here was the beginning of what might become a mighty force in their nation; would it be wise to enter upon or continue in such an undertaking without seeking for more than human wisdom? At first they did not understand. Then it dawned upon them what it meant, and they seriously agreed that it was essential that we come together each day to ask for divine wisdom, to render thanks and make confession. And yet they did not comprehend what it all meant. Christian prayer? Probably ninety per cent. of them had never before seen or heard of

it. But from that day to now, each day, six days in the week, they have come together quietly, orderly, apparently reverently, and conscious that there is some new source of strength, something quite outside of their ordinary world of intellectual or physical activities, and of value to their souls. Prayer, in so far as they have known it elsewhere, with negligible exceptions, has formerly meant merely the observance of an external form, a Moslem ritual, mechanical, prescribed, void of any personal element or sense of individual need, the approach of a slave to Allah. The reading of the Scriptures, with some simple explanation, the simple, plain prayer of confession, thanksgiving and petition, the entire absence of what they have seen in Oriental churches, crucifixes, images, pictures and other things which offend the Moslem mind—all these seem to appeal deeply to the sense of reverence and the creation of new hopes and ideals in these young men.

Possibly you may ask whether they all have definite and regular instruction in Christian truth. Yes, each one, Moslem, Jew, Copt, and Protestant, has regularly, twice a week, lessons in class on the Bible and religious studies.

In the first of the four years they have the introduction to the Bible. Not what one sometimes understands by "Introduction to the Bible," but something much more vital to them, for it is indeed their first opportunity of knowing what the book is. The course carries them through by character studies from Adam to the apostles. They discover the general content of the Scriptures, and learn, for the first time, how to turn to it. When we began this study, these young men, from fifteen to twenty-two years of age, were as ignorant of the Bible as the reader of these lines probably is of the text of the Koran or the Vedas. When we asked them who Abraham, Moses, Paul, or even Jesus, was, when they lived, what they did, not five per cent. of them knew the first suggestion of an answer. It is not so now, at least, for those who have been any time at the college.

In the second year they study the life and teachings of Jesus Christ. Go down to the East Side in New York City, among an intensely prejudiced Jewish community, and observe their attitude toward the Gospel; or to an intensely Roman Catholic community, and observe their attitude toward Protestantism. Multiply it several times over, and you have the normal attitude of the Moslem toward Christian truth. But within the past two years this company of young men have come to an attitude which is not normal. They have studied the Gospel narrative, have scrutinized the life and teachings of Christ as something new, something attractive, and have discovered that their former conceptions of what it was were all wrong, and that there is in it a reality, a value, not to be neglected.

During the third year they study the rise and extension of Christianity and of Islam, each one-half of the school year. The two pictures are frankly and simply presented, the Christian first and the Moslem second, with study of the persons (Christ and Mohammed), the founders, their books, their example and methods, and the characteristic results of the coming of each to the nations. It is not done in the spirit of invidious comparison, but rather the sober scientific presentation of the two ideals and

systems, from a clear, impartial, historical point of view, with the prayer that the Spirit of God may convince those young men as to which of the two is the true and which is the false.

In the fourth year the study is in "Problems of Faith and Conduct." It concludes the consideration of what are the realities of a divine revelation, what is there of authority in religion, the attributes of God, personal religion, God and man, the problem of sin, the problem of prayer, the chief end of man, religious freedom, etc., etc. The seniors, taking this course, study these problems apparently earnestly and soberly, and it must be that some seed falls on good ground.

As was said above, each student has these lessons regularly, as a part of his weekly programme throughout the year, on a par with his mathematics or science or language studies, as far as the standing of the course in his record is concerned. Such a thing is entirely unknown in Cairo, outside of the mission schools. In the government schools, of course, there is none of it; in the private schools, conducted by Copts, Moslems are neither expected nor permitted to attend Christian religious instruction. We do not engage in controversy, except in the rarest instances. We rather try to help these young men to realize that there is something better, something which the world cannot give or take away, for them to discover in an honest, earnest search for truth, and a character which can come only through the application of the principles taught by Jesus Christ.

What factors other than the daily chapel exercises and regular instruction in Christian truth tend to establish the character of the students?

First, there is the students' union, which has been of much influence since the opening of the college. Its object, as stated in its constitution, is a double one, "inquiry into moral and spiritual matters, and service to others." Its meetings are held on Sabbath afternoons. Its service, through several committees, is varied, in the encouragement of honour and virtue and the suppression of vice, within and outside of the student body. It has not only brought together the students of the college and other schools to listen to able discussions on moral and spiritual example and leadership, but has also acted as host to outside organizations which have conducted large and influential meetings for similar purposes in our chapel, for social and moral reform movements. Such organizations have indeed found the college buildings a natural centre for co-operation, among them the "Alliance of Honour," for the promotion of purity, and a large and very influential women's organization, whose membership includes both Moslem and Christian women.

Not the least element, by any means, in character formation, has been the example and leadership of earnest Christian young American teachers in their contacts with the students in the college athletics, in the class-rooms, and the various school organizations. Honesty, integrity, truthfulness, uprightness, fidelity to the best standards, Christian manliness—these seemed almost to have no place when the students first came together. Bravery, courage of convictions, unselfishness, seemed to have been almost eliminated. One student, when faced with his dishonesty, said he had been trained from childhood to lie whenever he was

in a tight place; many others give evidence of having been brought up the same way. It is interesting to note the adjustment of the new student to the different standards of life and conduct from that with which he has had contact before. The sense of fellowship, of genuinely interested friendship, between teachers and students, is a great factor in this. When teachers, especially young men straight from the atmosphere of Christian America, not only teach the principles of Jesus in class, but carry them into matters of personal conduct on the athletic grounds in conversation, in companionship, in common acts of charity, even in discipline, it means much to the Moslem, discovering these things for the first time.

It may be asked whether there has been any objection to the Christian character of the college, or any antagonism to its presentation of Christian truth. Yes, there has been, but without any serious attack, thus far, upon the institution. Some have come, made enquiries, discovered that it was decidedly a Christian college, not neutral, nor a mere centre for secular learning, and quietly left without entering. Others have been very candid in their expression of their being Moslems, now and for ever, but have said they did want the moral uplift which they felt the college and American Christian civilization was able to provide. Some, both students and parents, have asked why we insist upon the Christian elements in the college. Some have indeed left because of the Christian atmosphere of the school, the requirements of religious studies and attendance at daily chapel. Five left at one time last year. We have had to explain to many the wisdom of continuing in these studies of moral and spiritual matters. We felt that, however, the whole spirit of inquiry into Christian principles and their application to life was considered wholesome not only by us but by the student body themselves. We have felt that they are discovering whence the light does come for the highest welfare of mankind, how certain things must pass away, and under what inspiration men and peoples may become new. We make no apology; we simply state it as our conviction and that of the founders and supporters of the college, that this which we have to offer spells the best things for all, for time and eternity.

And so "to take a life at this impressionable age; to let it live day by day under the contagious influences of a manly Christianity, to mould it with athletics and social activities that make for courage and courtesy, and inspired by the teachings of the Sermon on the Mount; to impart to it thoroughgoing education, backed by vigorous ideals of Christian living; to lay before it steadily the fear of God; to do this day after day throughout the school years—all this in the direction of securing a most influential Christian leadership."

This is what is being done at the American University at Cairo.

—From "The United Presbyterian."



Fairhaven.

Fairhaven. It is some years since I have reminded our readers of Fairhaven. But now I expect shortly to be on my way thither, and I am confronted by so difficult a task that I would fain ask your prayers on my own behalf, and on behalf of the work that awaits me. I am comforted by the daily text in the Y.W.C.A. Almanack, "Is there anything too hard for me?" and I have learnt the answer through many deliverances.

When first we opened Fairhaven, fifteen years ago, as we look at our Prayer Cycle for 1908, we find the number of C.M.S. missionaries in Egypt and the Sudan was 35. If we look into our Cycles for 1923, it is 64. When we compare the number of E.G.M. missionaries in 1908 and in 1923, we find that they were 18 then, now they are 34-40 with this year's additions. Also several other Missions have come, and will doubtless gradually grow in numbers. The London Jews' Society, the Mildmay Mission to the Jews, the American University, the Y.M.C.A., and the Y.W.C.A. have become important parts of the army of Christian workers. Representatives of all of these have come to Fairhaven for rest. Seeing so many coming gave me many days and nights of thought and prayer for the future. I saw that we too must grow, in order to meet the need. It has not been a time for launching new undertakings, on account of all existing Missions being in need of funds. So those of us who belonged to Fairhaven agreed together to pray for £1,000. After a few years God gave the answer. He knew when His time was come. Our plans were made for nine more bedrooms to be built on the second floor, and another bath-room to each of the three floors. Also more space for the dining-room by broadening the verandah, and enclosing it with lattice work. We do not want too large a house, but sufficiently large to receive a good family party in the summer. There will be nine double rooms and eighteen single ones. Further help has been given and promised, so that our building fund will soon be £1,500, and we hope that a Sale of Work at Fairhaven, on the 6th and 7th November, which has been most kindly arranged by the ladies of Ramleh, at the instance of Mrs. Holmes and Miss Thomas, may bring in the remainder of what will be needed.

My part is to go out and build, and it is for this that I ask your prayers. Unexpected difficulties may arise. The present political crisis may add to them. Builders may be hard to find. A good and reliable overseer is a first necessity. Please remember all these, and ask that faith may be given us to overcome, and that all may be so well done, so quickly done, that by next July Fairhaven may be ready to take in all its summer visitors.

And may our Father in Heaven fill the house with His Holy Presence, His abiding blessing.

Miss Pacy and I hope to leave for Fairhaven on October the 11th. If any friends are able to send us work for our Sale, and cannot do so till after the date we leave, will they send it out to Egypt by parcel post. Our address will be as under:—

A. Van Sommer,
Fairhaven,
Palais, Ramleh, Egypt.



FAIRHAVEN.

I have been much encouraged by receiving these lines.
From Mrs. Albert Head :—

"Prayer gets things done."
Then drop Hope's anchor into the vast deep
Of God's unchanging willingness to bless.
And make the cable of your faith so strong
You cannot drift from His great faithfulness.

"Prayer gets things done."

"Prayer gets things done."
You pray for some in need in far-off lands,
Or one in deepest trial in your street;
Place matters not to God—He hears your cry,
Pray on in faith, and He each need will meet.

"Prayer gets things done."

"Prayer gets things done."
"The things that are impossible with men
Are possible with God." He will draw nigh
To those for whom you pray in life's dark hours;
Hope's stars shine brightest in a moonless sky.

"Prayer gets things done."

"Prayer gets things done."
Do we believe prayer is the golden key
Which God Himself has given us to use
To enter His great treasure-house of grace?
Oh! use the key; no good will He refuse.

"Prayer gets things done."

"If ye ask anything . . . in My name, that will I do."—John xiv. 14.
"He spake and it was done."—Psalm xxxiii. 9.

Done by Him Who is faithful, that promised.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1923.	Receipt No.	£	s.	d.
June 1.	12246 ..	2	0	0
" 5.	12247 Canada	1	1	0
" "	12248 ..	1	0	0
" 6.	12249 Scotland	2	1	6
" "	12250 ..	3	6	
" "	12251 ..	1	3	6
" "	12252 ..	2	8	6
" "	12253 ..	5	0	0
" 7.	12254 ..	10	0	
" 8.	12255 ..	17	9	
" 11.	12256 Special	1	10	0
" 12.	12257 ..	16	6	
" "	12258 ..	2	0	
" "	12259 {Special	2	0	0
" "	" ..	14	6	
" 13.	12260 ..	1	1	0
" 14.	12261 ..	5	0	
" "	12262 ..	5	0	
" "	12263 ..	3	0	0
" 15.	12264 Scotland	1	1	0
" "	12265 ..	5	0	0
" "	12266 ..	10	0	
" "	12267 ..	1	0	0
" "	12268 Special	50	0	0
" "	12269 ..	5	0	
" 18.	12270 ..	1	1	0
" 19.	12271 Special	5	0	0
" 21.	12272 Cancelled	6	0	0
" "	12273 Special	9	4	0
" "	12274 ..	6	0	0
" "	12275 ..	10	0	0
" "	12276 ..	4	0	0
" "	12277 ..	7	0	
" "	12278 ..	10	10	
" "	12279 ..	10	0	
" "	12280 ..	10	0	
" "	12281 ..	5	0	
" "	12282 ..	10	0	0
" "	12283 ..	9	17	0 1/2
" 22.	12284 ..	3	10	0
" "	12285 Special	50	0	0
" "	12286 ..	2	0	4
" "	12287 ..	10	6	
" 23.	12288 ..	4	19	8
" "	12289 ..	1	1	0
" "	12290 Scotland	3	0	0
" 25.	12291 ..	3	0	
" 26.	12292 ..	5	0	
" "	12293 ..	5	6	
" 27.	12294 {Special	50	12	10
" "	" ..	79	7	2
" "	12295 ..	10	0	
" "	12296 ..	2	0	
" 28.	12297 Special	100	0	0
" "	12298 ..	2	0	0
" 29.	12299 Special	3	0	0
" "	12300 ..	1	7	6
" "	12301 ..	1	0	0
" "	12302 ..	5	0	
" 30.	12303 ..	5	0	0
July 2.	12304 ..	6	0	
" 3.	12305 ..	2	6	
" 4.	12306 ..	6	0	
" "	12307 ..	10	0	
" "	12308 ..	2	0	0
" "	12309 Canada	42	3	0
" 5.	12310 ..	10	0	
" "	12311 ..	12	6	
" 7.	12312 Special	3	0	0
" "	12313 ..	2	2	6
" "	12314 ..	2	5	0
" "	12315 Scotland	2	5	4
" "	12316 ..	2	6	
" "	12317 ..	2	6	
" "	12318 ..	10	0	
" "	12319 ..	2	6	
" "	12320 ..	4	15	1

Date. 1923.	Receipt No.	£	s.	d.
July 9.	12321 ..	1	0	0
" "	12322 ..	2	6	
" "	12323 ..	10	0	
" "	12324 ..	5	0	
" "	12325 ..	12	0	
" "	12326 ..	2	6	
" "	12327 ..	5	0	
" 10.	12328 U.S.A.	8	8	
" "	12329 N.Zealand	10	2	6
" "	12330 ..	1	0	0
" "	12331 ..	6	13	6
" 11.	12332 ..	2	6	
" "	12333 ..	1	0	
" "	12334 ..	2	6	
" 12.	12335 {Special	5	0	0
" "	" ..	2	6	
" "	12336 Scotland	6	0	0
" 14.	12337 ..	20	0	0
" "	12338 ..	1	0	0
" "	12339 ..	2	6	
" 17.	12340 ..	2	6	
" "	12341 {Special	10	0	0
" "	" ..	10	0	
" "	12342 ..	2	6	
" "	12343 ..	2	2	6
" "	12344 ..	12	6	
" "	12345 ..	2	6	
" 18.	12346 ..	2	6	
" "	12347 ..	2	6	
" 19.	12348 ..	5	0	
" "	12349 ..	2	6	
" 20.	12350 Special	5	0	0
" "	12351 {Special	10	0	0
" "	" ..	10	0	
" "	12352 ..	5	0	
" 21.	12353 ..	5	0	
" "	12354 ..	1	1	0
" "	12355 ..	5	0	
" "	12356 ..	2	6	
" 23.	12357 ..	1	1	0
" "	12358 ..	3	0	0
" "	12359 ..	10	0	
" "	12360 ..	5	6	
" 24.	12361 Special	70	0	0
" "	12362 ..	2	0	0
" "	12363 ..	10	0	
" "	12364 ..	1	0	0
" "	12365 ..	5	0	
" "	12366 ..	2	6	
" 25.	12367 ..	4	0	
" "	12368 ..	5	0	
" "	12369 ..	2	0	0
" "	12370 Scotland	5	0	0
" "	12371 ..	1	0	0
" 26.	12372 ..	1	10	6
" "	12373 ..	2	0	0
" "	12374 ..	2	6	
" "	12375 ..	1	10	0
" 27.	12376 ..	2	6	
" "	12377 ..	1	10	0
" 28.	12378 Scotland	1	10	0
" "	12379 ..	2	6	
" 30.	12380 ..	12	6	
" "	12381 ..	9	0	
" "	12382 ..	9	4	0
" "	12383 ..	5	0	
" "	12384 ..	5	2 1/2	
" "	12385 ..	1	0	0
" "	12386 ..	2	6	
Aug. 1.	12387 Special	5	6	0
" "	12388 ..	1	0	0
" "	12389 ..	5	0	
" "	12390 ..	2	6	
" "	12391 ..	10	0	
" 2.	12392 ..	4	6	
" "	12393 ..	11	3	4
" 3.	12394 ..	5	0	

Date. 1923.	Receipt No.	£	s.	d.
Aug. 4.	12395 ..	10	0	
" "	12396 ..	17	6	
" "	12397 ..	8	16	6
" 7.	12398 ..	2	0	
" "	12399 ..	2	6	
" "	12400 Special	12	0	0
" "	12401 Scotland	1	0	0
" "	12402 ..	1	0	0
" 8.	12403 ..	2	0	0
" "	12404 ..	1	10	0
" "	12405 ..	9		
" 9.	12406 ..	10	16	0
" "	12407 ..	5	0	
" 10.	12408 ..	5	0	0
" "	12409 ..	10	0	
" "	12410 ..	2	2	6
" "	12411 ..	5	0	
" 11.	12412 ..	10	0	
" 13.	12413 Special	15	10	0
" "	12414 ..	2	6	
" 14.	12415 ..	2	6	
" "	12416 ..	5	0	
" "	12417 ..	2	6	
" "	12418 ..	7	10	0
" "	12419 ..	10	0	
" 15.	12420 ..	5	0	
" "	12421 ..	1	2	6
" "	12422 ..	5	0	
" 17.	12423 ..	10	0	
" 18.	12424 ..	10	0	
" "	12425 Special	1	11	8
" "	12426 ..	2	10	0
" "	12427 Australia	10	0	0
" 20.	12428 ..	1	1	0
" 22.	12429 ..	5	0	
" "	12430 ..	10	0	
" "	12431 ..	3	1	6
" "	12432 ..	1	10	0
" "	12433 ..	1	0	
" "	12434 ..	7	6	
" 29.	12435 ..	2	6	
" "	12436 ..	2	6	
" "	12437 Scotland	2	9	6
" "	12438 ..	2	0	0
" "	12439 Special	10	0	
" "	12440 ..	3	7	3
" 30.	12441 ..	10	0	
" "	12442 ..	1	11	0
" 31.	12443 ..	10	0	0
" "	12444 ..	10	0	
" "	12445 ..	3	5	0
" "	12446 ..	12	6	
" "	12447 ..	2	0	
" "	12448 ..	1	1	3
				£840 15 2

General Purposes—

Amounts already acknowledged	257	9	2
\$6·20 (as per Receipt No. 12221)	1	6	5
As above	433	0	8
£691 16 3			

Special Purposes—

Amounts already acknowledged	417	15	9
As above	407	14	6
£825 10 3			