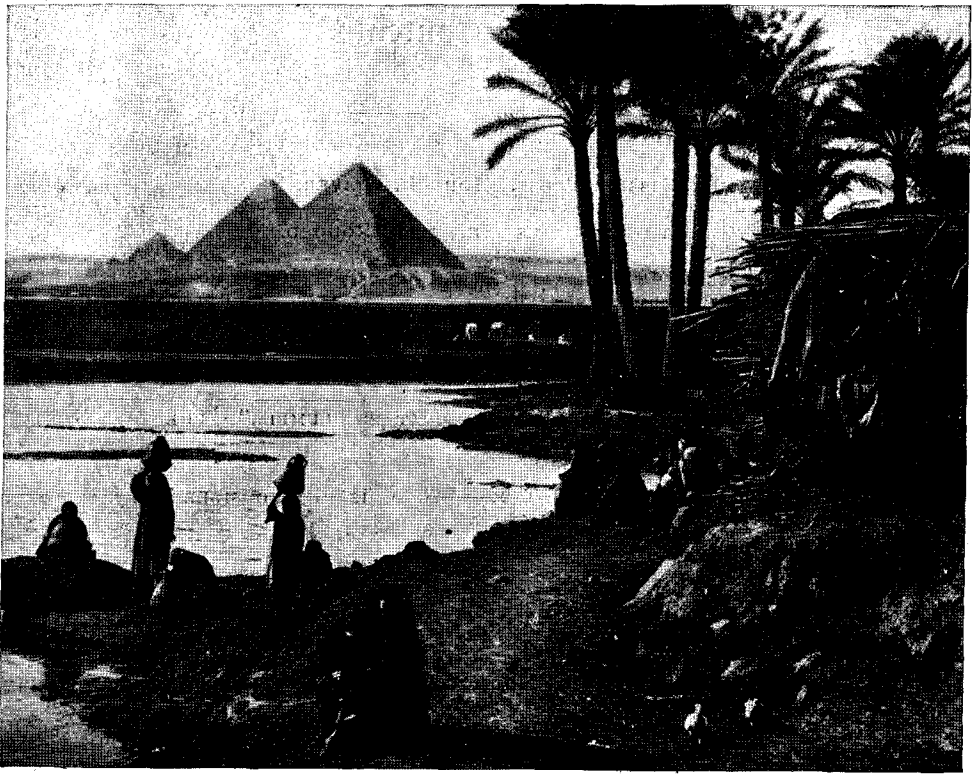


# BLESSED BE EGYPT.

January,  
1924.

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, 1924.

## Table of Contents.

“A TE DEUM FOR GOD’S OWN SELF.”

EDITORIAL.

THE NILE MISSION PRESS. J. L. OLIVER.

NEWS FROM THE FIELD. ARTHUR T. UPSON.

TEN DAYS IN TRANS-JORDANIA. A. M. FORDER.

THE THIRD GENERAL CONFERENCE OF THE FELLOWSHIP  
OF UNITY.

FOR PRAYER AND THANKSGIVING.

NILE VALLEY EVANGELISTIC CAMPAIGN. D. D. PORTER.

THE SENIORS SPEAK PROFESSIONALLY—A COMPOSITE  
CLASSROOM EXPERIENCE. PROF. WENDELL CLELAND.

SUBSCRIPTION LIST.

---

The subscription for “Blessed be Egypt” is 2s. a year, post free.

It may be obtained from the Office of the Mission:

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

## A Te Deum for God's Own Self.

For Thine Own Self

*We thank Thee, Lord!*

For this, Thy mightiest Gift of Gifts—Thyself!  
That Thine Own Self Thou givest without stint,  
Immeasured as Thine own eternities;  
That when we seek we find Thee everywhere;  
That everywhere, unseeking, still we find;  
That everywhere we find ourselves in Thee,  
Members of Thy love-linkéd company;  
That we do find our highest selves in Thee;  
In Thee do meet and find ourselves a part  
Of Thy great world's unworldly throbbing heart,  
Wherein Thy love pours round us like a flood  
Of wise and tender father-motherhood,  
Patient, long-suffering, eager-quests its own,  
And yields its fullest when most called upon;  
That Thine Own Self hast worn our human flesh,  
And toiled and borne, and suffered as a man;  
That so Thy love is vast enough for all,—  
To raise the fallen, to forgive all sin,  
To heal earth's wounds, to solace every woe,  
To cure the ills that suffered woes to be,  
To give fresh courage to the faint of heart,  
To strengthen weak and make strong souls more strong,  
To be to all The Promised Comforter.  
At one with Thee we find our souls in tune,  
With that true Soul of Life, whence all Life springs:  
In Thee we meet and hold communion sweet  
With every other soul there entered in;  
There soul greets soul though all the world divide  
There, sundered hearts are once more close allied,  
And Faith and Hope and Love are sanctified;  
For thought and prayer o'erleap all boundaries,  
And time and space in Thee are less than nought;  
Nor Death himself can interpose, since Love  
Doth conquer Death, and breaks the bonds of time,  
And spans the earth, and climbs the courts of Heaven.  
And Thou art Love, and Very Soul of Love.  
And Thou art in us, of us, with us, everywhere.

For this all-mightiest gift of Thine Own Self,

*We thank Thee, Lord!*

And, since to Thee, praise sweeter is than thanks,—  
For Thine Own Self we praise Thee, Lord!

*We praise Thee, praise Thee, praise Thee, Lord!*

For Thine Own Self—to Thine Own Self be praise!  
The ages praise Thee,—and the days to come.  
From all Thy sinless ministering hosts,—

*In service—Praise!*

From all the saints by Thee from sin redeemed,—

*Still nobler praise!*

From every world and creature Thou hast made,—

*Eternal Praise!*

For Thine Own Self, from all Thy works be praise!  
Perpetual, perfect, pure, impassioned praise!

*Praise without ceasing!*

*Without ending—Praise!*

(From *The Later Te Deums*, by John Oxenham, by kind permission of the Publishers, Messrs. Methuen & Co.).



AN EVENING BY THE CAÑAL.



# “Blessed be Egypt.”

---

VOL. XXIV.

JANUARY, 1924.

No. 96.

---

## Editorial.

“*He that is joined to the Lord is one Spirit.*”—1 Cor. vi. 17.

“*That ye walk with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit.*”—Eph. iv. 1-4.

“*Now there are diversities of gifts, but the same Spirit. . . . All these worketh one and the same Spirit, dividing to each one severally as He will. For in one Spirit were we all baptized into one body; and were all made to drink of one Spirit.*”

—1 Cor. xii. 4, 11, 13.

Our Lord's prayer, that all His disciples might be one, has not gone unanswered all these centuries. He asked that the oneness between them might be the same as the oneness between Himself and His Father. And in every age the true children of God have known each other, and loved each other, because they were all born by one Holy Spirit. It is a spiritual unity for which the Lord Jesus prayed.

We print to-day the account of a Conference on Unity, held in Egypt at the invitation of Bishop Gwynne. He has done much to draw Christian people together and to break down barriers that exist between them. His requests for prayer, which were sent in too late for the Prayer Cycle, are added to the Conference Report. We would remember these in prayer.

While we dare not pray for unity between ecclesiastical systems, we can seek, by the meekness and gentleness of Christ, to keep the unity of the Spirit with all our fellow Christians wherever they are found. Countless ones may have been born and brought up in the Greek and Roman and other Churches, who have touched the Lord Jesus by faith, and have the same Holy Spirit. They are one with us, and we with them. Here is the true Church of Christ. As we all draw nigh to our Saviour, and to each other, we cease to be separated.

---

The account of Mr. and Mrs. Forder's colportage journey to Trans-Jordania truly tells of work under difficulties. We can feel thankful for the many Arabic books left behind to continue the work after their return to Jerusalem. The Colporteurs in Palestine are busy all the time selling Christian books to Arabs, Jews and Christians. We thank God for having supplied our needs, and we look to Him to enable us to continue.

The news of the recommencement of the Boat Campaign is a reminder to us to be instant in intercession on behalf of this effort. Also that something more may be done for the villages visited during the last two years.

We give an interesting and entertaining account of a class at the American University, showing the eagerness of the students for further opportunity of technical training. It will be a great gain if the University is able to extend its activities in this way. It is doing a great work of usefulness.

The price of "Blessed be Egypt" is reduced to two shillings a year. We shall welcome more contributions to its pages from other Missions.

### The Nile Mission Press.

*"For from you the Word of the Lord has been sounded forth.—I Thess. i. 8.*

**I**T has been pointed out that the Apostle's letter to the Thessalonians shows two things concerning that Church. "On the one hand there are evidences of the Apostle's unbounded joy and satisfaction in the work accomplished at Thessalonica. On the other hand there are equally clear evidences of his concern for the Thessalonian Christians in view of the circumstances of peril in which they lived."

We do well to take heed to these lessons. If we have been used of God in the past to so sound forth the Word of the Living God, we may be perfectly certain that the powers of evil will do their utmost to hinder that Word from getting out to Moslem lands in future. Hence our need to "Watch and Pray."

As we enter the New Year, the thought which will probably come to most of us is, "Will our Blessed Lord return in 1924?" If that be so, what more holy and sacred work could engage us than to sound forth His living Word as a clarion trumpet call to repentance and faith.

We would pray that His testimony of the N.M.P. might be as that of Paul to the Thessalonian Church. It is for this purpose we exist. Will not our friends make this the burden of their prayer on our behalf, that from our Press in Cairo "the Word of the Lord may have free course and be glorified."

Looking back over the past quarter, we can thank God for much answered prayer. Miss Van Sommer, with Mr. and Mrs. Upson, arrived safely after having experienced much of God's goodness en route.

Miss Van Sommer will be devoting herself to the enlargement of "Fairhaven," and we trust that all the needed funds may be forthcoming.

Mr. Upson has begun, as we mentioned in our last number, to unify the control in Cairo, in which work he is being ably helped by Mr. Byrnell for the moment.

We are glad to be able to report that our Chairman, Mr. Percy K. Allen, has just arrived in Egypt on a tour of inspection,

after which he will visit Palestine and see the work there. We know he will value your prayers.

We can also report progress in Miss Monro's health, and although the doctor has definitely decided that she shall not return to Egypt until the Autumn, she hopes to be ready for deputation in Scotland in January. If any of our friends could arrange a Meeting for her in Scottish districts, will they write to her at 36, Lilybank Gardens, Glasgow.

We are thankful also that God has heard our cry for a colporteur for Northern Galilee. A few friends have joined together towards his support, and we trust he will soon be at work.

We most warmly thank all who have sent towards colportage work in Egypt, which has obviated the necessity for further cutting down the number of men employed, but the numbers are still quite inadequate to the need. Let us continue much in prayer for those who are working there and in Palestine.

I recently took part in a three days' Missionary Exhibition for Bible Lands, at Honor Oak Baptist Church. The N.M.P. shared a stall with the E.G.M., and we had an exhibit of all our books. The opportunities for personal conversation were many, and I made quite a number of new friends. As part of the fruit of this, we now have a Nile Mission Press representative in that Church.

Mr. Forder has completed a ten days' trek to Trans-Jordania, meeting old friends who knew him when first he went to Palestine. He took Ibrahim, the Jerusalem colporteur, with him, and over three hundred books were sold in ten days. Please pray that the seed sown may bear fruit to the glory of God.

We would call special attention this quarter to a small book by Dr. Zwemer, "The Call to Prayer," price 3/6, to be obtained from Marshall Bros., London. In his "Foreword" he points out that the short papers of which the book is compiled appeared as editorials in "The Moslem World," and are here brought together for the object of uniting God's people to pray for the needy Mohammedan people. We commend this book to our readers.

The summary of distribution from Cairo for November shows sales of 4,270 books, of which 92 were Scriptures, besides which we have distributed, gratis, 7,500 Portionettes of Scripture.

In a recent little booklet Mr. Upson has produced since he reached Cairo, he asks the question, "How can you keep a bath full of *fresh* water? The only way is to have the inlet tap full on, and the outlet one also full open. If the two taps are the same size, and the bath has been filled to start with, it ought to be always taking in and also giving out, and yet always be *full* and always *fresh*."

The Executive Committee are very anxious to live up to this. The only way they see to be at all possible to do it is to have an amount of £500 to be used as capital turnover (and this, after all, is a very small sum for such a work as ours). Mr. Upson has sent home a very urgent plea to double this amount, but we should like to get the £500 immediately.

We are glad to be able to report that God is moving along this line, and we have already had the amount of £105 for this object.

We write of this for prayer and effort. It would be a good

investment in the Kingdom of Christ, although the interest would have to be awaited in Heaven.

At the present rate of education in Moslem lands, there will soon be a host of new readers for whom we have got to provide, and we must continue to pray that God will raise up an understudy for Mr. Upson, a man full of faith and the Holy Ghost, with the gift of languages, who can take up such work at once, and thus prepare for a larger output from the Nile Mission Press than ever before.

We take this opportunity of drawing attention to the Pink Slip enclosed in this issue. This is the Renewal Form of the Magazine, and we shall be glad if it is filled up and returned as soon as possible, with the subscription. The price has been reduced to 2/- per annum, post free.

Can our readers get other friends to take in the Magazine, or could they pay for free copies to be sent to any of their friends? It all helps to arouse interest in the Moslem World, with its terrible needs.

As we look out over the untouched parts of the earth still under Moslem sway, may the Spirit of God in us, using the personality of each one, so inspire us that we may begin to cry with a living faith, not merely, "What can we do to win them for Christ?" but, "We *will* win them for Christ."

Nile House,  
Tunbridge Wells.

JOHN L. OLIVER,  
*Secretary.*

---

### Dews from the Field.

"Till when the Orient glows with might amain,  
He hies him to the field and fold again."



WE left Victoria Station at 11 a.m. on the 10th October on our return to Egypt. A number of friends came to see us off; some of them travelled long distances to do so. Owing to the fact that there were three boat trains leaving that morning, one or two of our friends failed to find us. Otherwise there would have been a larger assortment of religious denominations and churches represented on the platform. But, as it was, the little group that wished us God-speed consisted of Presbyterians, Baptists, Congregationalists, Society of Friends, Wesleyans, and a Church of England vicar. It was specially nice to see the last mentioned, for, many years ago, before he went to Oxford, he was one of my pupils. We were greatly encouraged to have such a good send-off to the difficult work lying ahead of us.

\* \* \*

Seldom had there been so much prayer offered for us at one particular time, and not only for us, but for Miss Van Sommer and Miss Pacy, our fellow-travellers. Just as we left Victoria we had a very severe storm in the Irish Sea, but it had not yet got to the English Channel. Afterwards we heard that its force was felt at Eastbourne, where we have been staying for so long,

and not a few of our friends wondered how we were doing. But in the Mediterranean we had cloudless skies, a calm sea and a steady boat. A wireless message came through to the Captain, "Look out, storm ahead." But no storm came our way; the only thing we saw was a number of clouds low down on the horizon, apparently from a storm just dispersed. "For these and all other mercies may the Lord's holy name be praised."

\* \* \*

The greater part of our time in England was spent at Eastbourne, where we had Christian fellowship in Miss Potter's House of Rest for Christian Workers. We could hardly speak too highly of the love which surrounded us there. Then we were at 10, Finchley Road, for two or three weeks before we left England. Here also we felt the influence of the big motherly soul in charge.

It was a great joy to see how "Unity problems" solved themselves in such an assembly. For example, Miss Potter asked me to speak one evening, and I told a little of my wondrous experiences of God's dealings. Just in front of me were an evangelical vicar and a Colonel of the Salvation Army. As I spoke, the spirit of the assembly became more and more cordial, until at last the S.A. friend could contain himself no longer, and uttered a loud "Hallelujah," to which the vicar promptly said "Amen," and a Baptist minister nodded emphatic assent. It seemed so easy in such an atmosphere to be "all one in Christ Jesus." There was no need to discuss schemes of re-union, for we were already "one in Him."

\* \* \*

Many friends were interested in praying for the meetings which I held in Yorkshire and elsewhere, and they will be glad to know of God's goodness. The only drawback was that in Yorkshire we had a week of almost intermittent rain. In spite of that very much kindness and interest was shown.

\* \* \*

One of the most remarkable meetings was that at Bromley, when the two speakers were the Bishop of Uganda and myself. Bishop Willis gave a most interesting speech upon the relation of Uganda to the Nile, *i.e.*, as the source of its springs of water; then he drew the spiritual parallel. It was helpful to us, and most unselfish on his part.

\* \* \*

Dr. Zwemer's great address at the Keswick Convention is now published as a separate booklet, obtainable from Marshall Bros. The tent was packed, a number of people standing around. On returning to the house, some of those who had heard the address professed to be somewhat discouraged, others said "overwhelming"; but others, on the other hand, felt that it was very stimulating. Let us hope that many may respond.

I had a wonderful time on the whole. To begin with, I was the guest of the "Heart of Africa" Mission, and that meant that I was a member of a party consisting of nearly seventy members, all of whom were crusaders, and many of them quite young. Then, in addition to those mercies, my old friend of over forty years, Rev. W. Dickins, reported all the addresses for me, and

so fully that other people often asked to see them. On the Tuesday morning we went in to hear Rev. Graham Scroggie, who spoke upon "Tested by Temptation." This was found to be very helpful. As soon as the meetings were over I obtained from him permission to translate his addresses into Arabic, and circulate them among Moslem and Jewish Converts in all lands, for these are specially liable to the very temptations which he outlined. Our Publishing Committee took up the matter and appointed a reader. This reader has now reported enthusiastically, and we are going ahead. (By the way, "The Keswick Week" is on sale in our bookshop here, and also Mr. Scroggie's "Bible Readings" in book form, so the purchaser will be able to obtain these splendid Bible studies both in English and in Arabic).

\* \* \*

The Committee have asked me to take over the directorate of the whole work. After a certain amount of hesitation, I have agreed to do this. During the five weeks since we returned to Egypt I have been full from morning to night doing nothing but tightening the screws. Among other things we have given up commercial printing; consequently we have more time for—

- (a) Our own Arabic publications.
- (b) For other mission printing.
- (c) Church work in English.

\* \* \*

"Credit to whom credit is due." I must say that I have been surprised to find that during the six months from May to October, usually the slack part of the year, the colporteurs—who were left behind with no one to direct them other than American missionaries to give a kindly eye, and Butros Eff., the colportage clerk—these men, left to their own, so to speak, sold no less than £250 worth of Arabic books; this is considerably more than one-half of the previous year's work when I was on the spot.

*Apropos* of the colporteurs, I am very glad to report that the men now number ten; whereas when we left Egypt in May, support was only available for about five. I mentioned at our Annual Meeting that Ibrahim, one of the convert-colporteurs, might have to be dismissed for lack of support. Thank God, that fear is removed for this winter, anyhow; and last week a letter came from Rev. R. W. Walker, Ibrahim's overseer, saying that he wished he had several more like Ibrahim.

\* \* \*

When Miss Monro and I travelled to England we had to leave some unfinished jobs behind us to be finished during the summer. Hers was "The King of Love," *i.e.*, The Child's Life of Christ. It is gratifying how well it has now been received, due, no doubt, to the beautiful Copping pictures.

My book, "The Lord of Glory," was left partly printed. By June it was finished, and by July some copies were bound up. During the three or four months I had expected to find that perhaps forty or fifty copies had been sold. What was my joy and surprise to find that no less than 250 copies had been sold out. So the first thing to do on arrival was to get more copies bound



up. Will Egyptians buy such books? Indeed they will, when they fancy them.

\* \* \*

*Other publishing work.*—Mrs. Gould Shepard, one of our most generous helpers, has a very nice collection of Scripture passages suitable for memorising, and, some months ago, she—through Dr. Zwemer—suggested that our Junior Department issue an Arabic version of the same. Alas! our (then) system of departmental working was too rigid, and when the one department wished to pass the job to another, precious time was lost. However, my recent appointment has cut all the "red-tape"; and the booklet is now ready. I have called it, in Arabic, "I HAVE KEPT THY WORD," for the Arabic verb "to keep" may be rendered "to memorise." The memorising of the Old Testament prophecies and New Testament fulfilments is calculated to deepen loyalty to God's Word.

\* \* \*

A most interesting book has been reprinted this summer; at least, part of it was done, and by supplementing our staff we hope to rapidly complete it. About 1835, Dr. Pfander, of C.M.S., had great arguments with Indian Moslems, and, as a result, wrote a very powerful book, which he called "THE BALANCE OF TRUTH." For a long time this book was the means of converting Moslems in its Persian, Urdu, Arabic and Turkish editions. But at last, as it was thought to be rather too strongly controversial and certainly out-of-date, the R.T.S. published an entirely rewritten version by Dr. St. Clair Tisdall, the great evangelical orientalist. I edited the Arabic version, and published it at the N.M.P. about ten years ago. It has been found exceedingly useful, and the Palestine and Egypt colporteurs are eagerly awaiting the completion of this new reprint.

\* \* \*

Perhaps the N.M.P. publication most appreciated is the Prayer Cycle for Egypt and Sudan. I am struggling—under the burden of physical weakness—to edit this Cycle once more. But no one would believe how difficult it is to do it without capable assistance; the main point is the regularising of the score of ways missionaries write their names and kinds of work. (I asked our Committee to send out a capable secretary-typist, but they preferred to get one in Egypt)!

Again and again the Evil One has warned me to give up the Prayer Cycle, especially when the correction of the punctuation has tried my eyes, but I have tried to hold on, believing that the best of all roads to Unity is, "Pray one for another."

\* \* \*

Miss Hodgkin gave us as a parting message this subject, taken by Rev. C. A. Fox at Keswick thirty-five years ago:—

"A Missionary Outfit."—Three *shall*s in Phil. 4.

- (1) "The peace of God *shall* keep."
- (2) "The God of peace *shall* be with you."
- (3) "My God *shall* supply all your need."

Amen.

ARTHUR T. UPSON, *Director.*

## Ten Days in Trans-Jordania.

**I**T has been our desire for some time to pay a visit East of the Jordan, taking our colporteur and a number of books with us. Early this year some friends kindly sent a sum of money specially for this purpose, but owing to my long illness from typhoid it was not possible to go before the heat of the summer set in. However, as the weather began to get a little cooler the way opened, and on October 16th we left Jerusalem for the East.

We booked seats in one of the cars that go between here and Amman, and, as there were no other passengers that day, we (my husband, self, and colporteur) had the car to ourselves. It happened to be a Dodge car that day, and as we were taking as little luggage as possible we were a very light load. The driver was a very good one—almost too good we felt later on—and we soon made good progress round the Mount of Olives, past Bethany, then a steep descent to a spring, known as the Apostles' Fountain, because the apostles are supposed to have drunk there on their way up and down to Jerusalem. Shortly after this all cultivated land is left behind, and the real Wilderness of Judea is traversed. A short stop at the Inn of the "Good Samaritan," now in a very dilapidated condition, just to see if all is right with the engine, and then the descent to the plain of the Jordan, through wonderfully wild, barren and desolate country. In just over one hour we have descended from 2,640 feet above sea-level to nearly 1,300 feet below, a tremendous dip. Jericho is soon reached, where a short halt is made to fill up with water, and then we go across the plain to the river at a great speed. A halt is made this side of the bridge over the river for the soldiers belonging to the Palestine government to ask questions or examine the luggage if they want to. When the other side is reached a further halt is necessary, as a tax of  $3/1\frac{1}{2}$  has to be paid for going over, and the Sheriff's men ask many questions as to who we are, and what our luggage contains. The bridge is a fine structure, built by the British in a different place than the old Turkish one.

A little further on we halt at a beautiful spring of water, to have a little refreshment and to fill the engine with water again, for the heat on the plain was great. It was a great treat to see flowing water, and how we wished it could have been transported to Jerusalem, which is so badly in need. When the wheels and engine of the car had been cooled we started on the steep ascent into the hills of Trans-Jordania; but, alas! directly we got into the Sheriff's territory we found the roads in a dreadful state, and apparently nothing is ever done to repair them. The road wound up through a beautiful gorge, with a stream running at the bottom and oleanders still in flower. It was here that we wished our driver was not quite so clever, for he would take the corners at a great rate; it was impossible to see what was the other side, and if we had suddenly come on to donkeys or camels it would have been a serious matter, for the road is quite narrow, and in many places there is a sheer drop of 300 feet to the valley below, without the slightest protection of any kind at the edge of the road. Besides this, as the surface of the road was in such an awful condition, we were tremendously shaken, and several times

bumped against the top of the car. When we remonstrated with him he said it was the fault of the road.

When we reached Es Salt we were subjected to another questioning by the soldiers stationed on the outside of the town for this purpose. "Where are you going to?" "Amman." "Where are you going to stay?" "With my son, Mudir, of the bank there." Then name, age, business, etc., were asked for, and all written down; our colporteur had to go through the same, but no questions were asked about me. We were then allowed to proceed, and after some more shaking up we reached the outskirts of Amman. Here again the same formula of questions was gone through, but we soon reached our destination, only four and a quarter hours after leaving Jerusalem; the journey usually takes about five and a half hours, so it was no wonder we were very stiff and sore the next day and could hardly move.

The next morning, although still very tired, we went to Kerak, as it seemed best to make for the furthest point first. It is a wonderful country, miles and miles of fertile land with beautiful rich soil; it must be a fine sight in the spring, when all is green. There is no real road to Kerak, it is just a track over the plain, in some parts very rough and stony, in others as good as a road, so that good time can be made. The railway line is followed most of the time, and occasionally the track is along water-courses, which are quite dry in the summer, and sometimes under the bridges on which the line goes over the rivers. The railway is the one that used to run as far as Medina for the pilgrims on their way to Mecca, at present the line has only been repaired as far as Maan, and the train runs from Amman there once a month. Needless to say, they do not get many passengers, as people cannot wait all that time if they have business to transact.

After some time the fertile land is passed, and the car runs along the pilgrim track over desert, on which nothing but a few stunted bushes grow. It is quite easy to tell one is on the pilgrim route by the numbers of well-worn little tracks running parallel and close together; at times broken-down stations are passed and huge reservoirs, used as watering stations for the pilgrims and their animals; most of them were dry as we passed, as they are out of repair, and so the water leaks out of them. There has been a good deal in the papers lately about the first Britisher doing the pilgrimage to Mecca, but it ought not to be called a pilgrimage, it was luxurious travel; one needs to go along the route a bit to realise what the pilgrims go through for what they believe to be the most meritorious thing they can do for their faith.

All went well till after we left the railway line and turned west towards Kerak. The Turks thought of taking the railway up to Kerak, and for this purpose had started making a road bed; sufficient was done the Kerak end to enable cars to go right up to the town, and a mile or so had been levelled out the railway end, in between was very rough ground, winding in and out among the hills and up and down the valleys. In one of the sudden, sharp dips our front spring broke, and that of course delayed us considerably. The day before the chauffeur had a spare spring in the car, but his brother had taken it out, saying he did not need it. These drivers are most happy-go-lucky, and never have any provision for emergencies, even in these out-of-the-way places

where it is impossible to get any help. After a good deal of hunting round, he found a suitable stone, which he tide on, and with one or two adjustments, and by dint of going very slowly, we managed to get into Kerak, with the smallest possible space between the mud-guards and the wheels.

Kerak is a wonderfully situated town, the old Kir of Moab, the military stronghold of the district, surrounded by deep valleys, with only one narrow strip of land connecting the town with the outside world, except by going down into these deep valleys; the road by which the cars enter crosses the bottom of one of these valleys and then winds up the side of the hill. At one time it was entirely surrounded by walls, parts of which are still standing, but most have fallen away. At one end is what remains of a Crusading watch-tower, which must have been a fine erection at one time. The other end was guarded by the castle, on the outside of which is still part of the old Moabite wall which divided it from the rest of the town; the only entrance to it is at one corner of this wall, where the moat has been filled in enough to make a road over it. When the Turks evacuated Kerak, the people rushed into the castle and took away all that was movable in the way of wood, beams, etc., with the result that it is gradually falling to pieces; the banqueting-hall is still in fairly good preservation, also numbers of underground vaults, of which originally there were seven storeys. There is a fine view from the castle overlooking the Dead Sea, and on clear days the towers on the Mount of Olives can be seen. The only entrance or exit from the town was through underground passages, which were always built with a right angle in them, and so were easy of defence. Some of these passages are still in constant use. Since the rebellion of 1910, when the Arabs rose against the Turks, and there was a good deal of looting and destruction of property, many of the houses have not been rebuilt, so that in parts the town has a very desolate appearance. The owners of most of these houses have built up old ruins that were outside, and have settled in little companies, with gardens round them, so there seems little prospect of the tumble-down houses being rebuilt.

When we reached Kerak, after our seven hours' journey from Amman, we went first to the house of two American missionaries who have recently settled there, but found they were living in two tiny rooms, as their house was not yet finished building, and as they had a teacher and a maid with them there was not a corner for us. We then went to the house of the chief Christian family, whom my husband knows well, and where he knew we should get a warm welcome, and such indeed was the case, for the old members of the family literally fell on his neck and kissed him. We were soon seated in the guest room in the place of honour, and tea was brought to us; it was rather weak and scented, but acceptable after our long journey. There was no thought of a rest or wash after the dusty journey, hat and coat had to be just taken off and put by one's side, for very quickly the room became filled with guests, for the news quickly spread that "Abu Jerius" (the father of George, the name by which my husband is always known amongst the Arabs) had come back to visit Kerak. It is just over thirty-two years since he first settled there, and nine years since he last paid it a visit, and as they all

knew that he had been in prison during the war there was lots to talk about. When supper time came at sunset the room was packed with people, but they called us out to have our meal, and when we returned there was not a vacant seat, and some were sitting on the floor; of course, coffee was handed round *ad lib*. Soon after eight they thought we must be getting tired, so everyone was told to go, and they proceeded to prepare beds for us in the same room, and when these were ready we were left to ourselves. Some years ago we should have had to lie down on the floor on mattresses in the same room as everyone else, but now they are sufficiently advanced to give us a room to ourselves; in fact their own married couples of the younger generation are demanding rooms to themselves. Alas! for a good night's rest. I had not been on the bed for many minutes before I was obliged to get off, and wondered how I could spend the night in peace. Fortunately, we had taken with us a camp bed in case of need, and this we soon put up, and with my husband's coat under me for a mattress and my own on top I tried to settle down, but not for long, for I seemed to have brought away with me so many unwelcome guests from the other bed that it was five a.m. before I got any sleep at all. We had to be up in good time, as the people were early about, and the room had to be put straight again before guests arrived, also our brushes, etc., had to be put away in the suit-case before we left the room, as, knowing how they believe in all things in common, it was safest to put them out of sight. Washing was a public affair, from a tiny tap just by the front door, but better than nothing, and it freshened one up a bit. Shaving produced quite an audience, for the men seldom shave themselves, but go to the barbers, and they had never seen a safety razor before. As it was impossible to undress properly, having no proper bed and no curtains to the window, or to wash properly, we felt decidedly grubby by the time we left Kerak.

Before we had finished breakfast more visitors were waiting to see us, but they did not stay long at that time of day, and we were soon able to get out for a little. The first place we went to was the house where my husband lived when he first went to Kerak. It is very hard to imagine what life must have been like in such a place, an underground cave is a better term for it than a house. There is a well in the middle of the floor, and at one side of the room a raised platform on which to sleep and eat; the only entrance for light and air was the door, till a small opening was made near the roof. The Christians in Kerak at that time had no windows to their houses, as they were afraid of the Moslems, and great fear was expressed for the safety of the occupants of the house when this small opening was made. A little later on my husband made windows for the house of his fellow-missionaries. In wet weather they had to be blocked with tin, as no glass was available, and, as nothing happened, the Kerakes themselves began to put in windows, and now their houses are much the same as in other places.

Wherever we went we were greeted with the same cry, "Welcome, Abu Jerius." It was encouraging to realise that with all the changes old friends were not forgotten. One morning an old man came running towards us, and, after affectionate greetings, he began to relate to those who had gathered round

all the minute details of how he had brought Abu Jerius and a party up from the Dead Sea just over twenty-eight years ago. It seemed he had forgotten nothing; the party was shipwrecked that time, fortunately near the land, and he, with others, waded in and carried the ladies and baggage ashore. He described exactly how he had carried Jerius, who was then a baby, as high up on his shoulder as possible, so that he should not get wet, for the water was deep; one thing that made a great impression was that, as he had to wait about for two or three days doing nothing waiting for the boat, he was paid double his wages, which were  $\frac{3}{4}$ . The older generation were much simpler and more contented and happy with less than the present ones; we were very much amused to see what a lot the young men thought of themselves. There was a large mirror in the guest room, and whenever they came in, the young men would stand in front of it, arrange their head-dress and locks of hair in the latest style, no matter how many people there might be in the room at the time.

The family we stayed with are Greek Christians, but they seemed to be more enlightened than many; one gathered that they know the truth, but it is hidden by so much superstition and ceremonials. There is a great field for Christian work there, as the people are dissatisfied with their priests and seem to have lost faith in them. There is one Protestant in Kerak, the first who left the Greek Church; there were others, but they have removed, died, or gone back to the Greeks, as for years there was no settled mission in the place, though nominally it was in the care of the C.M.S. The Christian Alliance has now taken it over and a young couple have settled there, but the sad part is they have no medical missions, and there is a great scope for one there. The only doctor in the whole district is the one appointed by the Emir's government, but the people have not the slightest faith in him, and one is not surprised, considering what we heard of others in similar positions. Wherever we went people came after us for medical advice, for in the old days my husband did a great deal with a few simple remedies.

One of the great problems while we were there was the meals we were expected to eat, for the people nearly killed us with their kindness and feasting. One evening we had to go out to supper, after having had a huge meal at our host's middle-day, when the two Americans were invited. Happily all the food was put on to the table at once, so that there was a little chance of regulating the amount of each dish taken. The table was covered with good things, and there was no room left for a single dish more. Amongst the dishes was a large joint of meat stuffed with rice, stuffed egg-plant, two kinds of meat stews, huge dishes of rice with pine kernels on the top, and roast chicken. When we had eaten as much of these as possible, though we did not manage enough to satisfy our hosts, some native cakes, very sweet, were handed round. We were helped in real native fashion, the two hosts, an uncle and nephew, waiting on us all the time; if they did not think there was enough on anyone's plate they took pieces of meat out of the dishes with their fingers, tore them to pieces, and put them on the plates of their guests. Happily I was one of those sitting with their backs to the wall,



so could not easily be got at in this way. Usually guests eat by themselves and the family afterwards. Once or twice at the house where we stayed the host eat with us, and then he always helped my husband, who was nearest, freely with what he thought were the best tit-bits, of course using his own spoon all the time, as no implements were ever put to serve the dishes with. After this big feast was finished there was washing of hands in real Eastern fashion, except for the piece of European scented soap, a rather necessary performance after the style of serving and eating. We then went into another room, and coffee was soon served with biscuits; after about half-an-hour's conversation, tea was handed round, and then was the time to go. We drank a great deal of the strong coffee, for it was always served after every meal, breakfast included, and several times during the day as well; when sweet coffee is served each person has a separate cupful, but when it is the turn for the bitter the same cup has to do duty for all the guests; if the room is very full, perhaps two cups may be used. The bitter takes more getting used to, for it is not served this side of the Jordan.

Our hosts, two brothers, were very disturbed when we began to talk about leaving on the Friday; the elder of the two was exiled to Asia Minor during the war because of his friendliness to the English. On his way there, he passed through Damascus, and hearing Abu Jerius was in prison, he went to see him, and left with him three French pounds in gold, as he saw he was in need. It was a great sign of affection and respect in those days, when he did not know where he was going or how long he would be exiled and unable to get any more money for his own needs. Enquiries were made about cars, but there was only one in the town on Friday evening, and the driver of that confessed his engine was so shaky he would rather not take us for fear of a complete breakdown in the desert. A bride and her party were expected from Medaba on Saturday at noon, so we said as it was moonlight we would go back in one of the cars that brought them. For some reason there was no cars to be had in Medaba that day, so the party had to ride into Amman and get cars from there, and the bride did not arrive till two o'clock in the morning. Saturday night another car turned up, and though we did not like travelling on Sunday, we felt we must take the opportunity; had we known what was ahead of us we might have delayed, but the clouds were gathering up for rain and we did not want to prolong our stay. For one thing our nights were not too restful, though fortunately the Americans were able to produce a tin of insect powder, and so more sleep was possible; and also, as our Jerusalem colporteur, Ibrahim, was with us, there was no one to carry on in Jerusalem, and the book depôt was quite shut up. As it happened, we can see now that in spite of our adventures on the way, we were rightly guided in leaving on the Sunday morning.

Ibrahim sold quite a nice few books, with little opposition. The first morning a man told him that if he sold he would get the American mission closed; knowing it was only bluff, he told him we had nothing to do with the Americans, and heard no more from him. Another day a sergeant asked what he was selling and for whom; the son of our host was with him then, and replied, "He is with Abu Jerius." "All right then, if he is with Abu

Jerius he can go on selling." Many of the people wished to pay for the books in eggs, &c., but as these were not accepted, finally gave cash. We have since heard that on the Saturday evening the local governor of the district was sitting talking with some men and the conversation turned on to the Englishman who was selling books in Kerak. The governor, judging others by his own standard, said: "No Englishman would come here selling books unless he had some motive behind it; I must enquire into this." The next morning some soldiers were sent to the Americans' house to enquire where the Englishman was staying, as they had been sent to arrest him, and he was to be kept in Kerak, with two sureties, until word had been sent and an answer received from the Emir Abdullah as to whether he might go; they were surprised to hear "the bird had flown." Considering how known and liked he is by both Moslems and Greek Christians (the Latins are the ones that always try to stir up difficulties and stop the missions), I do not think they could have done much, but the detention would have been awkward and inconvenient, and the governor might have been rather nasty. Anyway, we were out of his reach, and no word followed us as far as we know. If we had called on him when we first arrived it is quite likely he would have forbidden the selling of books, and as it was we have the satisfaction of knowing that well over 100 books were left behind in the town, all good clean literature leading up to Christ, and as they were paid for they will be read and passed on, with what results we shall never know: that must be left in the hands of God.

We left Kerak about 9 a.m., and with the exception of one puncture (I wonder there are not dozens on those roads), we reached the railway again. Again we were in a Dodge car, but this time a Bedouin shiekh and youth were with us, so we were a little more tightly packed. When half-way between the railway station and the shiekh's tent, about a quarter of the distance to Amman, we met a Ford car, which came up as we were repairing the second puncture. The occupants were very excited, and we soon learnt that there had been soaking rain between us and Amman (not a drop had reached Kerak and we did not know when we started that any had fallen), and there were some very muddy, difficult places to get through. These people said they had stuck three or four times, and later we met another car with the same story, except they said they had been stuck for three or four hours. We hastened on till, just as we were nearing the shiekh's tents, a strong smell of wet goats' hair tents was wafted to us on the breeze, and turning a corner we saw the first signs of rain. His tents were pitched close to some of the old reservoirs mentioned before, and these were full, although it had only rained for two or three hours. We were obliged to halt for a short time and drink coffee, which was already on the fire. He pressed us to wait and have dinner with him, but we knew that would mean the women would have to set to work to grind corn, make bread, cook a kid which he would kill, &c., all of which would take a long time, and it was already well past noon. We insisted we must get on, not knowing what was ahead of us, and urged the driver to get on. He was not anxious to delay, so we soon started again on our journey, noticing signs of the heavy rain all about us,

though the track itself had dried up with the sun. Fortunately the places where we had to go under the bridges were passed before the tents, for we soon came to a rushing stream of water, and the question arose how to get across. The driver sent the Bedouin, who was still with us, into the river to see how deep it was; he slipped once and just managed to grab a stone and so kept from being swept further down, for the water was running very swiftly. It looked somewhat formidable, but there seemed nothing for it but to make a dash and hope to get through to the other side. We do not quite know what happened, whether the driver turned the front wheels when in the stream in the hope of getting out in the usual place, though it would not have mattered where we got out as long as we got out, or whether he struck a stone and the wheel was jerked out of his hand: at any rate, the engine failed just as we were in the middle of the stream and the car slipped back into the hole he had tried to avoid. We were then in a fine pickle; fortunately the engine was out of the water, but it was soon rushing through the back part of the car and we had to curl up on the seat to keep dry. Ibrahim was soon out, off with his boots, and plunged in, but the car was too heavy for him and the Bedouin to move out of the hole even with the engine going at its hardest. We crawled out from under the hood, not an easy matter, as a Dodge's hood is low, over the baggage, which was tied on outside on to the front mudguard, and from there Ibrahim carried us on his back to dry land. The men worked hard; we wished we could help, but were not strong enough, but as the car was acting as a dam in the stream, they were all the time hampered by the rushing water, though in reality the stream was fast going down. After trying every available means, they were at last obliged to give up, and it seemed as if the only thing was to wait till the water had subsided further. We had been there about an hour when we heard a buzzing sound, and thought another car was coming; instead of that a trolley appeared coming down the line, with about a dozen men on it. There was a big washout further down the line and they were going to see what had happened. We signalled to them, and seeing our plight they stopped, and all came running down to see what could be done, bringing their rifles with them! One of them soon said: "Now you strong men, take off your coats and boots," and in a minute eight or ten of them were in the water with our two men as well, and the driver working his engine for all it was worth. Chanting one of their native songs that is in constant use when a number are lifting a heavy thing together, they all gave a push and a heave and the car was soon on dry land again. No sooner was the car out of the water than one of the men came running along: "Oh, it is Abu Jerius; how are you, &c." Soaking wet as they were, they picked up their rifles and shoes and ran back to the trolley, laughing as they went, without a word of backsheesh, just glad to help others out of a difficulty. Our men disappeared to wring the water out of their clothes, for both were soaked through up to their waists, and the driver examined the car, fortunately finding no damage. We were soon in again, and hoping not to have any more such difficulties. If the trolley had not come along when it did we should have been there probably well on into the night, for we were miles away from the nearest

Bedouin tents. All went well for a few minutes and then the engine stopped; it was soon started again but soon stopped, and we found alas that water had got into the petrol tank, which in a Dodge is right at the back and so had been under water for about an hour. We managed to get a bottle of pure petrol out of the tank, and by stopping every few minutes, cleaning a part of the engine, and putting a little pure petrol straight into it, we covered a little ground. Then we saw another dip ahead of us; this time there was not much water, as it had gone down, but the sides were steeper, and having been under water were very slippery. The engine was started as hard as it would go, but had not much strength, and again stuck in the middle. As it was narrower we could crawl out on to the mud, but it was a great difficulty to keep one's feet. Every time the engine was started the wheels slipped round without gripping, so we all set to work and collected stones and made a bed of them in front of the wheels, both back and front, and after about three-quarters of an hour we got the car out again. We were beginning to wonder how long we were going to be, as the stopping became more frequent and the sun was getting low. There was nothing into which to empty the petrol tank and so get rid of the muddy water which had settled at the bottom, till at last, in despair, Ibrahim suggested cutting open one of the two inner tubes and emptying the petrol into them. This we did, but it was hard work, as the petrol quickly burnt the weak places in the tubes, and we had to grip them tight so as not to lose all the petrol. At last the muddy water was emptied out, the pure petrol put back, and once again we started off. The mud seemed to have got right into the feeding tubes, and still the engine would not go for more than ten or fifteen minutes at the most. The sun set, the moon rose (happily it was about full moon) and found us still slowly creeping across the desert, the driver's one cry being, "If only we can get to Ziza." Ziza is one of the wayside stations on the Mecca line, with one or two soldiers stationed there and a telephone to Amman. At last the welcome sight of buildings loomed in the distance, and shortly we arrived at the station. It was about 7.30 p.m. Here we found a nice Christian soldier who had been educated in the American mission school at Sidon, of which he spoke very gratefully. He invited us into his room while the phoning was going on, and soon made us a cup of hot tea, which was very acceptable; we brought from Kerak enough food for the three of us for an ordinary journey, but the driver and the Bedouin had none, so we had to share with them, as they got very hungry working about in the water, and by the time we got to Ziza our supply was exhausted. The soldier was very sad he had nothing to offer us, as he had the greatest difficulty in getting supplies for himself, but the Bedouin had some flour with him, which happily had kept dry, and they managed to make some unleavened bread, which we all shared. It turned out Ziza was one of the stopping-places of the Cairo-Bagdad air mail, which alights there to fill up with petrol. Some of the Air Force from Amman always come to meet it and have to sleep the night there, so they have a little room and some hard straw mattresses on boards on which they sleep. As we were English the soldier took us in there and insisted on us having his covering, for it was bitterly cold by that time, and damp after so much rain. There

we spent the night, getting what sleep we could, and between midnight and two a.m. two more cars came in from Kerak, having had somewhat similar experiences to our own, but not quite so bad, as they were Fords and lighter. The cold was intense in the morning, with a damp mist rising off the desert; again we appreciated a cup of hot tea, and our soldier friend produced a small round cake each, so hard that they were very difficult to eat. About 7 a.m. a car arrived from Amman, bringing petrol for us and one of the others, and the four cars started off about 7.30. We were soon in similar difficulties in another dip, and it took the efforts of all the occupants in the four cars to get us out of the hole, which was so slippery the men could hardly stand. Our engine still played the same game, though going a little further sometimes, and at last, in despair, being tired, hungry and cold, we got into the relief car and went ahead for Amman, arriving there about 10.30 a.m., having been 25½ hours doing what can be done in 5½. Our car arrived about half-an-hour later, as it seemed that the tubes had at last got free of the mud. In the afternoon the driver picked up passengers and left for Jerusalem.

As the books were in a box tied on the outside of the car, we had expected to find all were spoilt, and were planning to return straight home, but on opening up at Amman, we discovered only one small pamphlet was at all damaged, so the next day we went to Medaba, about 1½ hours' run from Amman. The road was dry, so we had no adventures either way, and the people seemed very willing to buy books. We had a warm welcome from the two American missionaries who are there, as it is not often visitors come their way. The great thing of interest in Medaba is a fine old mosaic map of Palestine, which was discovered when clearing the ground on which the Greek church stands; it was badly damaged before its value was realised, but is now protected by boards. We went to the church just as the service was finishing, and here again Abu Jerius was recognised and welcomed. We returned to Amman the same afternoon, and the next day left for Es Salt. The only thing of interest to see in Amman is an old Roman amphitheatre, which is spoilt by having a wall built between the pillars and huts put up close to it. The Emir does not care about these old places, and has recently pulled an old church down for the stones.

Es Salt is built on the two sides of a valley and seems a prosperous and busy place. The books were well received here, on the whole, and a number were sold. A sergeant asked Ibrahim what books he was selling, and when he said, "Protestant books for the Christians," he said, "All right." We purposely avoided taking any controversial Moslem books for the first visit, as in some places there had been a little trouble over some books, though several times the colporteur was asked for some of these. A Moslem enquired about the books and bought quite a few; as soon as he passed on a man went up to Ibrahim and said, "Why do you sell books to a Moslem, they are not for him?" "Will you buy," was the answer. "O no, I am a Latin and cannot buy." They will not buy for themselves and they want to prevent others from getting any good.

Our stock of books was getting short, so we did not want to delay our return, so left Es Salt on the 26th for home. Our bags

had already gone to the car and we were getting ready, when Ibrahim came hurrying to the C.M.S. house, where we were staying, and said, "All the cars are being commandeered; come quickly and see the Commandant about ours." We needed no second bidding, and in a few minutes my husband was going with the chauffeur to the government offices. We had found a very careful driver in Amman with a Ford car, who belonged to Nablous and was very anxious to come into Palestine again, and was willing to bring us for a reasonable amount; it was as well we had not booked seats in an ordinary car. The Commandant, seeing an Englishman and learning that his wife was with him, said, "All right, go ahead, only get out of the town quickly." In a very few minutes we were well on our way down the valley, and after a good journey, for the boy drove very well and carefully, we reached Jerusalem in just under four hours. It seemed much warmer over this side and there had not been much rain, and we were glad to be home and able to rest a bit, as we were both very tired and suffering from chills as the result of the exposure, but these passed away after some days in the warmer climate.

In spite of all the difficulties, we felt it was well worth while, for many had books who otherwise would not have had them, and also it was most encouraging to find that those who pioneered in Mohab and opened the district to missionary work were not forgotten, but received such a hearty welcome and many enquiries about the other workers of long ago. We could not help remarking many times what a difference modern methods of transit have made, it now being possible to do in one day what formerly took four, with its inconveniences, fatigue and danger; surely the modern missionary has much to be thankful for.

Jerusalem,

A. M. FORDER.

November, 1923.

## The Third General Conference of the Fellowship of Unity.

**T**HE Third General Conference of the Fellowship of Unity was opened by a reception held at the English Winter Hotel in Helwan. There were present thirty members, representing eight different Christian Communities. After tea the members adjourned to St. Paul's Church. Here a Service of Intercession was held. The Chairman, the Right Rev. Bishop Gwynne, addressed the Conference, saying how grateful to God he was to see so many representatives of different Churches present. Since the last Conference, held twelve months ago, there had been a great advance in the movement towards the unity of the Church of Christ. He had recently been in England, and had seen what an advance there had been there. He had met Mr. Gardner, the Secretary of the Faith and Order Movement, and had learnt from him of how great had been the advance made throughout the world. The most noticeable thing was that there was a universal desire for unity. This desire had not sprung up in one place only, but in all parts of the world—in England, in America, in the



mission fields. It all flowed from the same source—the Holy Spirit of God.

Another most remarkable thing to be noticed was the broad toleration which inspired all those who met to discuss the means of getting this unity. The whole world was in great distress, and materialism was again coming into power. The world looked to the Christian Church to help her. Men of business, of literature, of science, all those who were trying to reconstruct the world, said that there was need of a new spirit. What was needed was the Spirit of Jesus. We Christians had the remedy, but, owing to our unhappy divisions, we were not able to apply it. Christ had said, "That they all may be one: that the world may believe that Thou hast sent Me." Christian men and women were standing outside the Churches, because of the quarrelling that was going on between the Churches. Lloyd George had said to a deputation of clergy during the war, "If you were only united nothing could resist you." Nothing could stand up against the united opinion of the Christian peoples; and yet we are weak and impotent in face of the depravity of the world because of our divisions. G. K. Chesterton had said, "Christianity has not been tried and found wanting; but Christianity has been found difficult, and so has not been tried."

The Bishop himself trusted that these two thousand years which had been passed were merely a period of preparation for the creation of a united Church, one united body through which Christ might be able to speak. In Scotland they were closing their ranks, in America it was the same, in East Africa the same, while in South India they were co-operating in Christian effort, in spite of doctrinal differences. He trusted that out of the work of the present Conference something definite might come; that we might get to know one another better; come into closer sympathy with one another. That we might evolve a settled plan, so that we might co-operate in spite of doctrinal differences. That we may all be one.

The first paper of the programme was read by the Rev. Isaac Ibrahim, on "Social Reform and Co-operation." He told of the terrible miseries which resulted from drugs and sexual immorality and the pitiful condition of the waifs. He referred to the inadequacy of the law in regard to these evils, and how the Government action was negligible. The only solution was united action by all Christian Churches, which could take the form of (1) A deputation, representative of all the Churches, should ask the Government to take measures similar to those in force in Europe and America; (2) the dangers should be explained in all schools and in all institutions for men and women; (3) the clergy should make a greater use of their pulpits to combat these evils; (4) institutions such as the Waifs' Home in Shubra should be supported by individuals and by Government.

The Conference of the Fellowship of Unity, which had opened so successfully on Monday, was continued throughout the whole of Tuesday and the forenoon of Wednesday. There were over forty members present from ten different Christian Communities. To show the great interest which he took in the Unity Movement, his Beatitude the Greek Patriarch sent as his representatives to the Conference the Archbishops Christophoros, Polenktos and

Parthemis, as well as the Archimandrite Gynangos. The only thing which marred the complete success of the Conference was that Bishop Thorgom, of the Armenian Church, who had come to Helwan to attend the Conference, was unable to be present owing to the sudden death of his mother, which occurred in Helwan on Tuesday morning. This sad loss to one who from the first has shown his keen sympathy in the work of the Conference was a real and personal sorrow to his many friends.

The first paper read on Tuesday was by Canon Gairdner, on "The Lord's Day and Human Needs." Canon Gairdner said that all Christians were agreed that the "First Day of the Week" should be set apart for rest and worship; but within that agreement there were, and inevitably must be, differences as to the application of the principle owing to national, social, climatic, denominational, traditional, personal considerations. Even we ourselves might, and did, change our views on how Sunday should be kept. Such differences were profitable, as they compel us to think how Sunday ought to be kept, and we were able to learn from the ideas of others. In Egypt, and especially in Cairo, the centre of Government, the difficulties of keeping Sunday in a Christian manner were very great, especially for the government official and the school-boy or student. The difficulty arose from the official observance of Friday as the day of rest and of Sunday as a working-day. Many children and students had no alternative but that of attending government schools, and so from their earliest days they acquired the habit of working on Sundays, a habit which continued from the age of twelve to nineteen. This practice had a lasting effect on their young minds, and too often the practice continued throughout their lives. The Government Official was placed in a very difficult position; although in principle it had been decided that Christians should be allowed facilities to attend their Church Services, it was difficult to give effect to this principle in practice. The Christian official was a wheel in the machine, and if that wheel was taken away, even temporarily, the smooth working of the machine was interfered with, and the Christian in consequence suffered. There were three alternative remedies:—(1) To get the national holiday changed from Friday to Sunday; (2) to secure Sunday as a day of rest for all Christians; or (3) to obtain fuller facilities of worship for Christians on Sundays. It was true that once or twice the first of these was very nearly secured. From the point of view of business the pressure in favour of Sunday rest was and is very great. A non-Christian State, such as Japan, had been compelled to adopt Sunday as the day of rest, because Banks and Bourse were closed on Sunday, and so the business side of the administration could not be carried on that day. Even in Egypt business considerations compelled a full postal service on Friday, which made the Sunday the day of rest. Large numbers of shops and commercial houses closed on Sunday. Such considerations as these must have an effect in a non-Christian State. Business could be done on Friday, but the offices of the administrations were closed, business could only be transacted to a very limited extent on Sunday, and so the work of a very important part of the administration was gravely handicapped.

A very interesting discussion followed the reading of this

paper, in which many took part. A very interesting account was given by Maitre Zahos on the growth of Sunday observance in Greece. Dr. Zwemer and Archdeacon Palmer put forward a plea to the Arabic Press to copy the English Press and print notices of Sunday services.

The second paper on Tuesday was read by the Rev. A. W. MacMichael, on "The Progress towards Union in the last twelve months." Thanks to the articles published in the English-speaking Press in Egypt, all should be familiar with the advance which has been made towards unity since the appeal made at the Lambeth Conference in 1920. The position was fully discussed at the Second General Conference of the Fellowship of Unity a year ago. Mr. MacMichael described how great had been the advance made in the last year, especially as between the Anglican Church and the Non-Episcopal Churches in England. Mr. Calderwood, of St. Andrew's Church, Alexandria, followed by a summary of the position in Scotland, where all that remained to be done was for the two General Assemblies to accept the findings of the joint Committee appointed to study the question of the property of the Church of Scotland and the United Free Church of Scotland. When they had agreed on that one point the way would be clear for their union. Dr. Zwemer described the steps which had been taken for union between the Congregationalists, Methodists, and Presbyterians in Canada. After forty years of work the Churches had, by overwhelming majorities, accepted their union, and had asked the Canadian Parliament to pass the necessary Law for vesting their property in the United Church. Dr. Zwemer also referred to the United Church which existed in China, and Archdeacon Palmer described the position in South India.

At the afternoon sitting a paper was read by Professor McClenahan, of the American University, on "A Unified Programme of Christian Education." He referred to the deplorable ignorance among Christians about the Bible even, of arguments in support of Christianity, of what is being done and thought outside our very restricted personal circle, of what Islam meant, especially the changes that were coming through an awakening Islam, of the effects of the theories of independence and representation on the Mohammedan races of the Near East. Co-operation among all Christian workers was necessary, so that one body might help the other in their educational work. The knowledge acquired laboriously by one should be shared with and made available to all. There should be an interchange of workers and methods. Maitre Abadir Hakim, who followed, said that the object of Christian education should be to mould the character. His view was that in spite of very great material advance there was a serious falling off in character within the last fifty years. This view was also taken by Girgis Effendi Bîshai, but was warmly contested by Mr. Elder, Dr. Zwemer, and Kusa Bey Saad. The latter put the position very clearly by saying that owing to the very great advance made in the study of medicine we now heard of names of diseases which we did not hear of fifty years ago, but it was wrong to say that these diseases had only come into existence within the last few years. They had always existed, but through our ignorance we did not know about them, and we

did not know their remedies, now we knew of them we could find remedies for them. In the moral and social spheres our knowledge had advanced so greatly that what had not been recognised as an evil fifty years ago was now known as a social danger, and we worked for its removal. Dr. Zwemer amplified this idea by showing how cruelty to animals had lessened, and how the position of children and of women had been improved. How gluttony and drunkenness were once almost universal, but were now a source of scandal, and of how man's word was much more to be trusted now than it had been.

On Wednesday, the third day of the General Conference of the Fellowship of Unity, a most interesting paper was read by Dr. Zwemer on the work of the World Conference of Missions, held in Oxford in July, 1923, at which there had been present representatives of all the Protestant Missions from every part of the world. The members of the Conference had been united by a common faith, hope, task and peril. He illustrated what he meant by the unifying power of each of these by saying that the best example of a people united by a common faith was Islam; of one united by a common hope, the Jews; by a common task, the British Empire; and by a common peril, the Armenians, who by the fires of persecution and by the spirit of sacrifice had been closely bound together in love. The present conditions in the world to-day can only be met by a United Church. The common perils in the world were godlessness and bolshevism, and materialism in the Church itself; these bound the Christian workers together, who realised that it was either Christ or chaos. The spirit of the Conference was one of confidence, that there was light abroad, not darkness, that there was still hope in God, and faith in prayer.

Among many papers read at the Conference, there had been two of remarkable value and interest. The first had been read by Robert Spiers, a great Presbyterian, and the other by the Bishop of Bombay. They both dealt with the same question from different points of view, but each had come to the same conclusion, that co-operation was possible even in the face of doctrinal difficulties. Spiers had said that identity of opinion on the whole body of Christian doctrine was not essential, so long as there was a fundamental unitary faith in Jesus Christ. The Bishop of Bombay had said that no doctrinal differences are a necessary bar to co-operation, except when those concern our doctrine about the nature of God. These were followed by much interesting discussion, which resulted in the unanimous adoption of a resolution to the effect that a common obligation to preach Christ's Gospel and a common loyalty to Jesus led to co-operation in council in spite of doctrinal differences. That co-operation in work was more difficult, but that in spite of doctrinal differences there had been experienced throughout the missionary field a great deal of co-operation in a great many different forms of missionary work. The Bishop, in his paper, had referred to a remarkable form of co-operation in work where such co-operation might least have been expected, namely, in a theological college. "For example," he said, "two men might co-operate on the staff of a theological college, one of whom greatly emphasised the Sacraments, and the other hardly spoke of them at all, so long as

neither of them thought it his duty to denounce the opinions or teaching of the other. Two perfectly conscientious men might co-operate on the basis that they were convinced that the whole truth about God and man included the points of view of both of them."

Interesting as the papers that were read at the Helwan Conference might be, and stimulating as the discussions undoubtedly were, the most fruitful part of the influence working here in Egypt towards the Unity of Christ's Church was to be found in the social intercourse of the members who had assembled at the English Winter Hotel. Many have received a new stimulus from intercourse and close personal contact with men of other churches. Much has been gained in sharing each other's difficulties and by drawing from the unsuspected treasuries of others. A purer atmosphere of mutual understanding, sympathy and friendliness was created, an atmosphere which will allow the growth of love and trust, on which alone the foundations of Unity can be well and truly laid.

### ◆

## For Prayer and Thanksgiving.

The following topics have been kindly sent to us by the Right Reverend the Bishop of Egypt and Sudan. May God hear our prayers for "England in Egypt" at this critical time.

### Topics for Prayer.

Prayers are asked for our new archdeacon, Archdeacon Palmer: that he may receive all the equipment necessary to make the Church a living force in Egypt.

Prayers are also asked for the completion of our staff: that there may be sent to us the men necessary to minister to the British community.

Prayers are also asked for the Unity Fellowship for Egypt: that the laity of all the Churches may join in greater numbers to bring about the unity of Christendom.

Prayers are also asked for God's blessing on the work of the Anglican Church Council for Egypt and the Parochial Councils: that the laity may, in work and council, do their share in making the Church a great spiritual force.

That the guidance of the Holy Spirit of God may be given in all matters relating to the building of the Cathedral Church in Cairo.

### Thanksgiving.

Praise God for the success of the Unity Conference at Helouan on the 5th—7th November; for the greatly increased numbers that attended; for the spirit of friendship and comradeship; for the excellence of the papers read and discussions that followed.

Praise God for the increased interest in the work of the Church shown at Alexandria, Port Said, and Suez.

Praise God for the heart-felt gratitude shown to Almighty God at all the Armistice Day services, and the recognition that it was God Who took the hardest part, He Who bore the heaviest sorrows, and on the first Armistice Day vindicated His Right before the world.

## Nile Valley Evangelistic Campaign.

Mission boat *Columbia*, Dabiya,

November 30th, 1923.



HIS effort to reach every town and village in Egypt with the Gospel has fairly entered its third season's work, and its first month is now behind us. My wife and I joined the party on the 6th, while the *Columbia* was still tied up at Luxor.

It was early proposed that we should move a few miles to the south, in order to cover ground untouched by the work of last season, and also to pick up the threads then dropped. Unfortunately, at least as it seemed to us, there was little wind to take us, and we were delayed in Luxor.

During the waiting days we made some expeditions to the small villages on the edge of the desert, and also across the river, and had some blessed opportunities. I also went round the town itself with Gospels and got good sales, the new colloquial Genesis being particularly easy to sell. While many of the buyers were Christian, a good many Muslims took books, and only in one case did I encounter opposition.

In my own memory a visit to the village of Bayadiya stands out. The American Mission evangelist, who has an occasional meeting there at the house of a Christian weaver, asked me to accompany him. About forty people gathered, among whom were some Muslims, and in speaking to them I felt very conscious of God's presence. Since then some of our boat party have been there for lantern meetings, and only with difficulty could they get away, owing to the eagerness of the people, both Copt and Muslim, to hear the Word.

During our time in Luxor we made the acquaintance of our friend Wolseley. He belongs to the Coptic Communion, and recently has been very truly converted and enlightened, so much so that he has started a meeting in the courtyard of the Coptic church for men. They meet four times in the week, and all are free to take part. One night Mr. McClenahan and I went along, and were greatly encouraged by the reception accorded us. After the meeting, at which we both made strong appeals for personal service among the Muslims, a young fellow, who has a barber's shop in the town, came up and volunteered to help. So keen was he to join us, that we have agreed to take him on the boat, and now, after a fortnight's really hard work, he is shaping well, and we are praying that he may develop into a most useful evangelist. He has all the keenness and consecration. Do pray for him.

On the 16th inst. we made a move south, but the journey was an eventful one. We accomplished four miles at the rate of a mile a day! Owing to the strength of the current the boatmen had a very hard time. First we bumped badly on to a stone embankment, and later stuck for twenty-four hours on a sandbank. After the latter adventure, we all had to work like navvies, for the boatmen said that unless we got off at once we would stick there until next flood, in the month of May!

Latterly a feature of the work has been the lantern services. We have two lanterns going, and experiences have varied



greatly. At the first I attended, just as the talk was about half-way through and I was sitting in the road in the middle of a crowd of boys, we were suddenly aware of a rumbling, just like a big drove of cattle coming down the road, and then followed the unmistakable swishing of hide whips. Somebody kicked over the lantern into the road, and the audience, numbering about sixty men, women and children, ran away for all they were worth. Thank God we have had better meetings in other places, but some of these nearer villages on the east bank have proved very difficult and wild. Last Sunday we were simply turned out of them, our departure being hastened by a stone or two.

On several other occasions, however, it has been a great joy to speak to large crowds of Muslims a clear Gospel message such as we like to hear in a home church. This week I have had two such meetings, both in the headman's courtyard. At the first we had the whole force of village watchmen and many others, everyone Muslim, who listened with the greatest stillness to the story of our Lord's life and death, the headman himself punctuating the talk with remarks of approval. At the second meeting the crowd must have numbered well over two hundred, likewise in the headman's courtyard, and proved very difficult to manage, not because of opposition, but in its eagerness to get in to see the pictures and to listen to the message. Our other brethren on the boat, who have had meetings elsewhere, have the same story to tell.

Do please pray that the word may not be like the seed by the wayside. One reason for our moving south from Luxor was to seek evidences of last year's work, and such have been discovered. One particular case of a young Muslim in Arment is specially touching. He has been in correspondence with Mr. Swan during the summer, and I went to visit him. He has been very ill, and is now suffering from bad eye trouble. He gave me such a warm welcome, though he was utterly unable to see me, and the sadness in his voice spoke of the very real and earnest desire of his heart to know the Lord.

Take hold of God, dear friends, for these dark villages. We are only "passing by" them, and there are many who, humanly speaking, will never hear the Message of Life again. All our Lord did in many places was to "pass by" too, but He left health, and salvation, and joy behind Him. O that it might be the same now.

D. D. PORTER.

---

## The Seniors Speak Professionally—A Composite Classroom Experience.

"**S**IR, tell us of our future." Someone had written this on the blackboard so that it would catch Mr. Conscientious Teacher's attention as he entered the room. He, being nothing of an astrologer, was undecided as to whether to be amused or exasperated, but he faced the class.

"What can I tell you of your futures? Anyway, this is an English class."

"But, sir, we like to know what you think we can do," interposed Omar.

"Yes, sir. Yes, sir," came a general chorus. So seizing the opportunity to have a lesson in conversation on a subject which would spontaneously interest them and hold their attention, Teacher put aside his programme for the day and turned the class into a forum on "Openings for the Egyptian student."

"Well, what do you all want to be?" The vote showed the doctors to be overwhelmingly in the majority, so he opened up on that.

"Abdullah, why do you want to be a doctor?"

Abdullah adjusted his tarboush and rose eagerly. "Because, sir, doctors make much money ['Umhmm,' thought Mr. Teacher] and if a doctor is very wise and clever, many people will come to him and he will become very rich."

"But, if so many want to become doctors, there will not be enough rich sick to go around, and then some of you will starve to death, or else go out into the villages and treat the fellaheen, who cannot pay very much," Teacher objected.

"No, sir. The fellaheen are very rich now. They used to be poor, but since the war prices of cotton and grains have advanced from three to ten times and they have made lots of money. Their land has become very valuable, too. It is worth, on an average, \$1,000 an acre, and many of them own the land they work. The number of fellaheen who own land is increasing at the rate of two and one-half per cent. each year. Now 450,000 more farmers own land than ten years ago, and that means that eventually the majority of the peasants are going to own their own farms, and so no longer be the slaves of the big landlords."

"My-h! Where did you learn all that?" interjected the astonished Teacher, absolutely bowled over by such a detailed exposition of statistics. "Are you sure of your facts?"

"Yes, sir. They are in the last Government Year-Book," exclaimed Said, grabbing the top of his tarboush and rising hastily to interject his opinion. "There are 4,000,000 peasants in Egypt, and nearly 2,000,000 Egyptians own farm land, so that means that almost every family owns a little bit, at least one or two acres. The average amount owned by Egyptians has decreased from three and one-half to two and three-fourths acres, or nearly 25 per cent. in the last ten years, which means that the people who were once poor and almost like slaves are getting the land from the rich pashas who used to own it all. So if a man owns even one acre only he is worth about \$1,000, and can afford to pay us well for our work."

"Well, that is splendid, Said. You and Abdullah must belong to the sociology class. ['Yes, sir,' with a pleasant smile.] And that is a much more civilized way for the peasants to get hold of the land than the way taken by the Bolsheviki, isn't it?"

"Certainly, this is a *civilized* country," came from Ahmed, an ardent Nationalist.

"But," continued Teacher, "how do you know that these people are going to get sick? This is said to be a very healthy country. It never gets very cold, the sun disinfects the place, and diseases do not get much of a hold. What makes you think there is going to be any work for the doctors?"

Naseef's hand shot up, and Teacher knew his answer, for he had seen him intensely interested in an illustrated lecture given to the students by Dr. Abd ul Malik on the subject "Bilharzia."

"Sir," he said, thrusting forth his hands in an argumentative way, "80 per cent. of these fellaheen have bilharzia, and when they discover it they will all want treatment. And then they all have trachoma, and many have hookworm and other diseases. Of course there will be lots of work."

"Sir, sir!" Hands were going up all round, so one more representative of the doctor group was called upon. Ibrahim rose with an interested, eager look on his face, and making the habitual adjustment of his tarboush, spoke up.

"Sir, my friends have said that the future of our country holds great wealth for the doctor because of his ability to cure diseases and get paid for it. But, sir, I think there is a better reason for becoming a doctor. I don't care whether I get rich or not, and I would treat all the fellaheen and poor people alike, whether they could pay me or not. But as a doctor I would rather study how to get rid of these diseases by purifying the water, killing the mosquitoes and fleas, and teaching the people, and especially the children, how to avoid these bad diseases. Then, sir, the death rate among children under one year of age would not be 23 per cent. every year. For this reason, I would rather do most of my work at 'preventative' medicine (I think you said, sir, that was the word), and so eventually free Egypt of these bad diseases. ['Long live free Egypt!' Ahmed, the patriot, could not restrain himself.] Then, sir, there is no reason why Egypt should not be the healthiest, wealthiest and most famous country in all the world." (Enthusiastic applause from the rest of the class.)

"When that great day comes and Egypt has no more diseases what will happen to all the doctors who think they are going to get so rich?" is the question which Mr. Teacher naturally asks.

"Then, sir, it will serve them right for wanting to take advantage of people's misery to make themselves rich. They can find something else to do. Perhaps by that time they will have learned that a man's duty to his country is not finished when he gets rid of its evils. He must assist the process of evolution as well as obstruct devolution. He should help to develop good things, and if he becomes rich incidentally, that is his reward and is no crime."

Teacher had to pull himself together to take in these profound remarks, but he recalled that Ibrahim was the leading student of the class, and had delivered several fine orations along this line in the literary society to which he belonged.

"But, sir," he continued, almost pleadingly, "where can we get this kind of medical education? The one government medical school already has too many students, and nearly a hundred are turned away every year. And it is very expensive for us to go to Europe or America to study. Why does this University not have a medical department, so we can continue our preparation right here? It would be very much better for us to go on with you and be able to stay here in our own beloved country."

Prof. Teacher had no answer to that question. Personally, he was willing enough to have a medical school as part of the University, where boys wanting to work under the stimulus of

such high ideals would find themselves encouraged, but, as the Arabic puts it, "not with us money." So Teacher dodged the answer and started on a different track.

"Yacoub, you are planning to be a teacher. Why?"

Now, some students are inclined to think that a man becomes a teacher only after he has failed to get into the medical or engineering or law schools, so Yacoub got to his feet with something of defiance in his eye.

"Sir, I am planning to be a teacher because I think my country needs education more than anything else just now. I know that all of our people are very intelligent and have good minds. [Yacoub is a proud defender of the Nationalist cause also.] If you talk to the average fellah, you will not find him stupid, for he does his work very well and knows many things. He may not know how to read, but that does not mean that he does not have a good mind. Mohamed Aly Pasha (the founder of modern Egypt) could not read nor write, and now Fulan Pasha, of the Constitutional Commission, though he cannot read nor write, yet is recognized as having a very fine mind. However, in spite of this fact, I know, sir, that ability to read will help very much to open the poor man's mind and let him see the bigness of the world and the Truth of God, and release him from being the tool of wicked men who tell him lies to excite him for their own bad purposes. So I wish to be an educator and spread education in every village and city among the 93 per cent. of our people who cannot read and write now. And especially would I like to assist in the education of the women and girls, for only 1.2 per cent. of the women over five years of age can read; and the others cannot be even as well educated as the illiterate men, for our customs prevent women from travelling very much from place to place and learning new things. I had hoped, sir, when I entered this college three years ago, that I would be able to learn the teaching profession in this University, so as to become a teacher and trainer of teachers myself, but you do not have that department yet, sir."

These veiled reproaches were getting a bit under the skin of Mr. C. Teacher, so he shifted the subject again, and called upon Mohamed, who had lustily voted to make himself a journalist.

"Arabic journalism, sir, is going to furnish one of the most useful occupations for young Egyptians. There are now seventy-seven Arabic newspapers and magazines printed in Egypt, though only 800,000 people out of Egypt's 13,000,000 read Arabic. As Yacoub gets the other 93 per cent. educated, there will be a big demand for newspapers in every city and village, just as there is in your country. Then, too, sir, you know that the Cairo papers are read not only in all parts of Egypt but also in every Arabic-speaking country, all the way from Morocco to Persia, and these countries are affected by what takes place in Egypt. I think you know that one of our new students this year, who came from Mecca, learned about this University by reading an article about it in the *Mokattam* [a Cairo Arabic daily]. But, sir, I want to reach many people with my paper, not only to make a living for myself, but because I believe the security of our country's independence rests upon all the people knowing the truth about events. Some newspapers print only lies, so as to prejudice their readers. I want to print the truth, so that those who read can form

unbiased judgments. I saw, sir, in your printed programme that you were going to have a School of Journalism, but——”

He got no further. Teacher could not bear it any longer, so he tried to divert the train of thought back to the English lesson, but one other profession insisted on being heard from. Abd ur Rahman, who had his heart set on commerce and his hand set on his tarboush preparatory to launching forth, was given the floor. He talked staccato, for he was not the most fluent in English.

“Sir, Egypt is a land of agriculture. One-fourth and more of the Egyptians live and work on farms. All of our commerce depends on our soil, which Father Nile brings us as a new coat every year. The water of the river is full of fresh soil. Irrigation by means of 11,000 miles of canals deposits this continuously, so that there is always a new surface. This enables the farmer to get three crops a year easily. Never does our river fail us entirely, and we never have cold to kill our plants. So we are very fortunate in agriculture. We are sometimes called the granary of Europe. During the war we sent much food to the Allies—sugar, wheat, rice, barley, dairy products, etc. In 1919, 90 per cent. of our exports were cotton and cotton goods alone; and also the total goods exported were almost double the importations. Therefore we should become increasingly wealthy. And since we are on the great trade route between Europe and the Far East, our opportunities for trade with all the world are tremendous. We are the front door to Central Africa, too. I wish, sir, the Americans would start a school to teach the young man of Egypt all about economics and the great science of commerce, so we could be experts, like the men in New York and London and Paris, and manage all our own affairs to the gain and honour of our country. You will have many students, sir, and some who now go to England and America to learn this at great expense will remain here.”

That was the last straw, and Mr. Conscientious Teacher, who had spent three years encouraging these boys to see big visions with increasingly lofty ideals, felt that he was about to turn them loose into a cold world where high purposes so carefully cultivated might be nipped in the bud, and so bear no fruit. But he was in for another jolt, albeit somewhat of a comfort, too. This time it was Suren, an Armenian boy and a leading student, who hopes some day to be a structural engineer.

“Sir, we are all here in this college, Armenians, Egyptians, Syrians, Jews and Arabs—different races and religions; but you have taught us to be brothers, to love each other and our Father, God. We will never forget our beloved college. We are sorry to leave her, and we would stay longer if you would keep us. We hope, in the future, our successors will be more fortunate than we, and be able to finish their educations for their professions right here in the American University. We are glad that we came here, and——”

But the bell happened to ring at that moment, and the class had to be dismissed. Mr. Conscientious Teacher wandered back to his study, fervently thanking the Master for what he had seen, but also realizing how much more certain would be the results if he could see in the near future a completed University.

PROF. WENDELL CLELAND.

*From "The United Presbyterian."*

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1923.	Receipt No.	£	s.	d.
Aug. 30.	bank Interest	4	15	11
Sept. 4.	12449	6	15	2
"	12450	7	0	1 <sup>3</sup> / <sub>4</sub>
"	12451	1	0	0
"	12452	10	0	0
"	12453 Special	8	0	0
"	12454	2	2	0
"	12455	6	0	3
"	12456	10	0	0
"	12457	5	5	6
"	12458	1	15	6
"	12459	5	0	0
"	12460	1	0	0
"	12461	5	0	0
"	12462	1	0	0
"	12463	15	0	0
"	12464 Scotland	5	0	0
"	12465	2	0	0
"	12466	2	5	0
"	12467	1	0	0
"	12468	100	0	0
"	12469	1	0	0
"	12470 Special	3	0	0
"	12471	6	0	6
"	12472	6	0	0
"	12473	10	6	6
"	12474	2	0	0
"	12475	9	12	0
"	12476	5	12	6
"	12477	2	5	0
"	12478	2	0	0
"	12479	9	0	0
"	12480	10	0	0
"	12481	1	0	0
"	12482	4	6	6
"	12483	1	2	3
"	12484	2	10	6
"	12485	1	1	6
"	12486	5	0	0
"	12487	2	8	0
"	12488	3	8	2
"	12489	3	10	0
"	12490	5	0	0
Oct. 2.	12490a	3	0	0
"	12491	15	0	0
"	12492	5	0	0
"	12493	1	10	0
"	12494	1	1	0
"	12495	3	6	6
"	12496	10	8	6
"	12497	7	6	9
"	12498	6	3	3
"	12499	15	0	0
"	12500	1	10	6
"	12501 Special	10	0	0
"	12502 Australia	52	10	0
"	12503	1	0	0
"	12504	5	0	0
"	12505	2	0	0
"	12506	11	10	0
"	12507	5	0	0
"	12508	2	6	6
"	12509	2	6	6
"	12510 Special	200	0	0
"	12511	2	6	6
"	12512 U.S.A.	22	5	8
"	12513	2	6	6
"	12514	2	6	6
"	12515	5	0	0
"	12516	5	0	0
"	12517	10	0	0
"	12518	2	6	6
"	12519	5	0	0
"	12520	5	0	0
"	12521	2	6	6
"	12522	6	1	0
"	12523	15	0	0
"	12524	2	6	6
"	12525	8	2	7
"	12526	1	0	0
"	12527	10	0	0
"	12528 Special	10	0	0
"	12529	2	6	6

Date. 1923.	Receipt No.	£	s.	d.
Oct. 16.	12530	2	6	6
"	12531	1	10	0
"	12532	13	10	0
"	12533	5	0	0
"	12534	3	5	0
"	12535	10	0	0
"	12536	1	0	0
"	12537	4	0	0
"	12538	10	6	6
"	12539 Special	1	0	0
"	12540	3	0	0
"	12541 Special	10	0	0
"	12542	60	0	0
"	12543	2	0	0
"	12544	1	1	6
"	12545 } Special	36	0	0
"	12546	1	5	6
"	12547	3	19	8
"	12548	19	4	4
"	12549	5	0	0
"	12550	1	0	0
"	12551	2	6	6
"	12552	2	6	6
"	12553 Special	60	0	0
"	12554	1	0	0
"	12555	5	0	0
"	12556	2	2	0
"	12557	5	0	0
"	12558	17	10	0
"	12559	1	0	0
"	12560	15	4	0
"	12561 } Special	5	0	0
"	12562	5	0	0
"	12563	1	6	0
"	12564	5	0	0
"	12565	1	1	0
"	12566	3	7	0
"	12567	5	0	0
"	12568	5	0	0
"	12569	1	0	0
"	12570	10	0	0
"	12571 Scotland	2	0	0
"	12572	2	6	6
"	12573	7	2	0
"	12574	8	6	6
"	12575 } Special	6	0	0
"	12576	2	10	0
"	12577	8	0	0
"	12578	2	0	0
"	12579	9	0	0
Nov. 1.	12579 } Special	10	0	0
"	12580	10	0	0
"	12581 Special	25	0	0
"	12582	5	0	0
"	12583	1	0	0
"	12584	10	0	0
"	12585	1	1	0
"	12586	1	0	0
"	12587 Special	70	0	0
"	12588	2	0	0
"	12589	12	0	0
"	12590 Special	20	0	0
"	12591	5	0	0
"	12592 } Special	1	0	0
"	12593	2	6	6
"	12594	10	0	0
"	12595	7	1	6
"	12596 } Special	3	17	6
"	12597	5	0	0
"	12598	1	15	0
"	12599	5	0	0
"	12600	4	4	0
"	12601	10	0	0
"	12602	2	2	0
"	12603	2	2	0
"	12604	10	0	0
"	12605	1	0	0
"	12606	1	0	0
"	12607	1	0	0
"	12608	3	3	0

Date. 1923.	Receipt No.	£	s.	d.
Nov. 15.	12607	1	0	0
"	12608	3	0	0
"	12609 Special	20	0	0
"	12610	1	1	0
"	12611	1	0	0
"	12612	1	5	0
"	12613	5	0	0
"	12614	1	1	0
"	12615	1	2	0
"	12616	1	0	0
"	12617	8	8	8
"	12618 Special	15	0	0
"	12619	1	0	0
"	12620	1	5	0
"	12621 } (Special Scotland	1	0	0
"	12622	3	1	0
"	12623	5	0	0
"	12624	1	10	0
"	12625	1	5	0
"	12626	6	18	2
"	12627 Special	10	6	6
"	12628	2	2	0
"	12629	7	10	0
"	12630	1	0	0
"	12631	5	0	0
"	12632 } Special	5	4	0
"	12633	5	0	0
"	12634	10	0	0
"	12635	2	6	6
Dec. 1.	12636	1	3	3
"	12637	5	0	0
"	12638	5	0	0
"	12639	2	6	6
"	12640	1	0	0
"	12641	1	0	0
"	12642	2	0	0
"	12643 Special	100	0	0
"	12644	1	0	0
"	12645	2	6	6
"	12646	1	0	0
"	12647	1	0	0
"	12648	2	6	6
"	12649	5	0	0
"	12650	1	0	0
"	12651	10	0	0
"	12652	3	3	0
"	12653	1	0	0
"	12654	2	0	0
"	12655	16	6	6
"	12656	1	3	6
"	12657	1	3	6
"	12658	1	0	0
"	12659	1	0	0
"	12660	1	0	0
"	12661	1	17	0
"	12662	1	0	0
"	12663	7	7	6
"	12664 Special	2	0	0
"	12665	2	0	0
"	12666	5	0	0
<hr/> <b>£1185 6 10</b>				
<i>General Purposes—</i>				
Amounts already acknowledged				
				691 16 3
As above				523 6 4
<hr/> <b>£1220 2 7</b>				
<i>Special Purposes—</i>				
Amounts already acknowledged				
				825 10 3
As above				657 0 6
<hr/> <b>£1482 10 9</b>				

## Books ! Books ! Books !

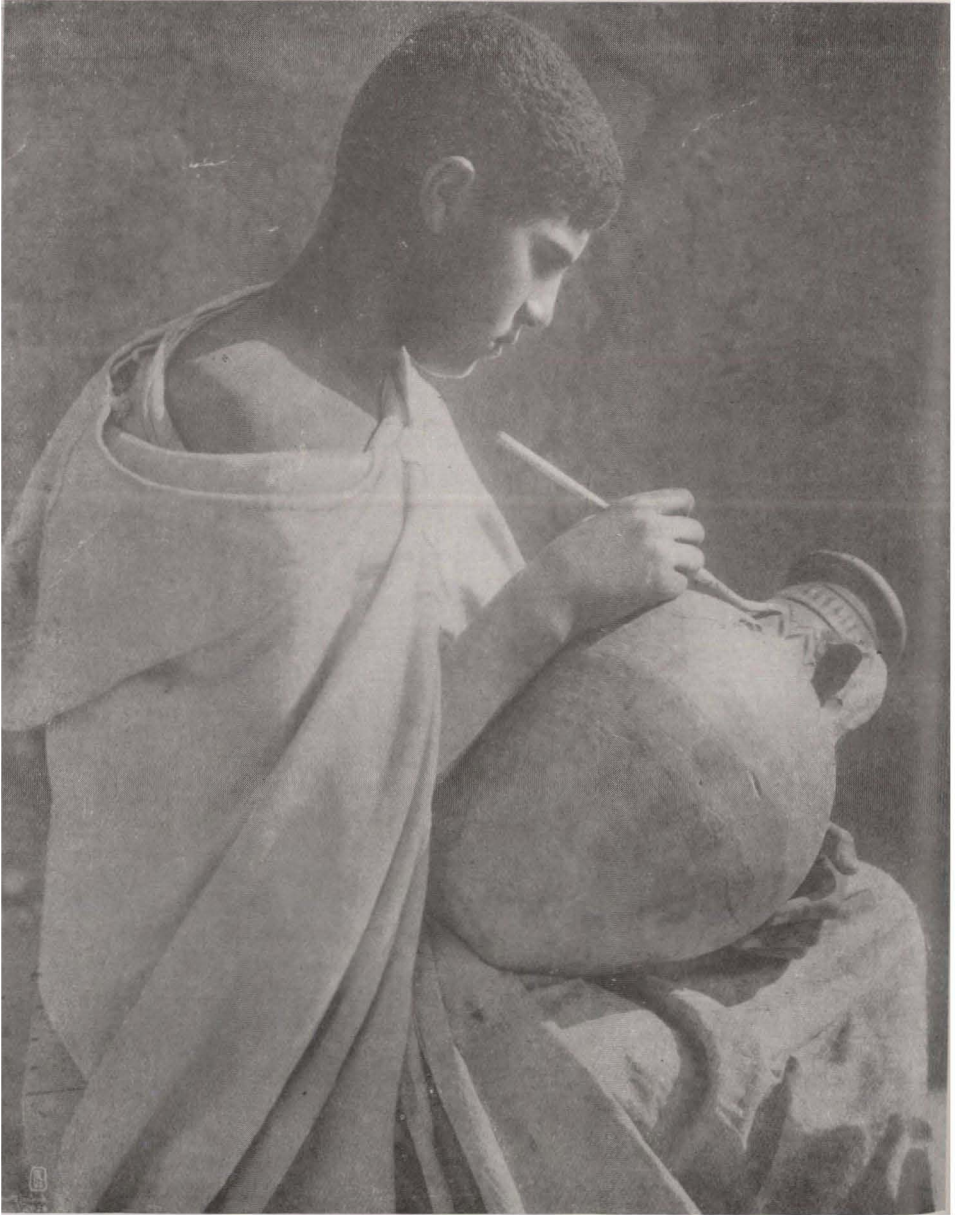
Books ! Books ! Books !  
And we thank Thee, God,  
    For the gift of them;  
For the glorious reach  
    And the lift of them;  
For the gleam in them  
And the dream in them;  
For the things they teach  
And the souls they reach !  
    For the maze of them,  
    And the blaze of them,  
For the ways they open to us,  
And the rays that they shoot through us !

Books ! Books ! Books !  
And we thank Thee, God,  
For the light in them;  
For the might in them;  
    For the urge in them  
    And the surge in them;  
For the souls they wake  
And the paths they break;  
    For the gong in them  
    And the song in them;  
For the throngs of folks they bring to us,  
And the songs of hope they sing to us !

Books ! Books ! Books !  
And we thank Thee, God,  
    For the deep in them;  
    For the rhythmic swing  
    And the sweep of them;  
For the croon in them,  
And the boon in them;  
    For the prayers they pray  
    And the doubts they slay;  
For the *do* in them  
And the true in them;  
    For the blue skies that they shew us  
    And the new stars that they strew us.

WM. L. STIDGER.

(From *The China Bookman*).



A YOUNG EGYPTIAN ARTIST.



# “Blessed be Egypt.”

VOL. XXIV.

APRIL, 1924.

No. 97.

## Editorial.

“Thou shalt take this rod in thine hand. . . . Moses took the rod of God in his hand.”—Ex. iv. 17, 20.

“Take thy rod, and stretch out thy hand upon the waters of Egypt.”—Ex. vii. 19.

“The Lord said unto Moses, Say unto Aaron, Stretch out thy rod and smite the dust of the land.”—Ex. viii. 16.

“And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the fire ran along the ground.”—Ex. ix. 23.

“The Lord said unto Moses, Lift thou up thy rod and stretch out thine hand over the sea, and divide it. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.”—Ex. xiv. 15, 16, 21.

“And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again. And Moses stretched forth his hand over the sea, and the sea returned to his strength.”—Ex. xiv. 26, 27, 28.

“Then came Amalek and fought with Israel. . . . And Moses said unto Joshua . . . to-morrow I will stand on the top of the hill with the rod of God in mine hand.

And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.”—Ex. xvii. 8, 9, 10, 11, 12.

Moses' rod was the symbol of the Power of God. Wonders and signs and miracles were wrought in Egypt by the Power of God wielded by the hand of man.

Miracles and wonders and signs may be done again in Egypt by the Power of God wielded by the hand of man, and they will be done in no other way.

The coming of life is a miracle: the life of the Spirit of God entering into the spirit of man and causing him to be born again is a miracle.

We are all utterly dependent on the Power of God.

Why do we see so little evidence of it? There is all the machinery: there are hundreds of missionaries: scores of mission schools: patient, self-sacrificing toil, constant preaching the Gospel, but we all seem to be waiting for the Power of God.

Do we need to turn from everything else, and never rest till the Power of God has come?

B

It wants prayer that will not cease till the answer comes. It wants faith that takes the rod of God in his hand. It wants a turning away from unbelief and a stedfast reliance on the truth of God. May He give it to us all.

The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the Power of God (1. Cor. i. 18).

That your faith should not stand in the wisdom of men, but in the power of God (1 Cor. ii 5).

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. i. 16).

Christ the power of God, and the wisdom of God (1. Cor. i. 24).

Ye shall receive power after that the Holy Ghost is come upon you (Acts i. 8).

Our frontispiece gives us the picture of a young Egyptian artist. The intent face, and the skilful hand, are true to life. These young Egyptians, the next generation, may be a power for good. We rejoice over every move that is made to win them to Christ. Of late they have paraded the streets in dense crowds, shouting for Saad (Zagloul). They want a leader and a hero to worship. If only the Lord would raise up someone who would lift up the Lord Jesus before them in the power of the Holy Spirit. It wants a tongue of fire, a courageous spirit, and a belief in the power of God and in the reality of Christ, with us here and now.

### The Nile Mission Press.

**M**UCH has happened since the last copy of "*Blessed be Egypt*" was published, and we can praise God once again for real advance.

A General Conference of Christian workers in Egypt, under the Presidency of Dr. Mott, has recently been held, and Mr. Upson reports, besides attending this Conference, he firstly wrote a paper on the subject of Christian literature, he secondly prepared an exhibit of Arabic books of all Societies, and thirdly, served on the Committee to draw up the Resolutions of the Conference on this subject. He further says that some of the papers were very helpful, and especially a long Resolution passed about the Spiritual Dynamic.

The Conference very kindly passed the following:—

"The Conference desires to acknowledge the splendid work of the Nile Mission Press which has brought every Society and Mission under a debt of gratitude; it expresses its earnest desire that the work of the Press should be more adequately supported and its work widely extended. The Conference feels that the contribution of the missions and societies to the development of a Literature policy for Egypt and the Sudan has not been adequate to the great need. We recommend, in order to take the fullest advantage of the facilities of publication provided by the Mission Press, that the missions and societies appoint a group to make a careful study of the whole situation in the light of experience in other parts of the mission fields, and to make such recommendation as will secure that the missions and societies shall more widely and effectively further the task of producing and circulating Christian literature. It is understood that such a committee would not supersede existing publishing organizations but would strengthen and widen their scope."

It is good also to hear from him that they are almost overwhelmed with answers to prayer these days.

Following this Conference, Mr. Upson's helper, the Rev. Gabra Tawdros, visited the Synod of the Nile (Native Evangelical Church) to lay before them a report of the work of the N.M.P. in publishing religious tracts, with a view to get the Synod to co-operate in this work. The delegate was admitted, and given a sufficient opportunity to express his ideas regarding the religious tracts and their effect in the salvation of the souls of individuals, as well as upon society. The Synod welcomed these ideas heartily, and with great sympathy decided that the "Synod Publicity Committee" should write an encouraging article in "Al-Huda," asking the Church of Egypt to participate in this service. The request to appoint the Rev. Ghabriel Mikhael as a member of the N.M.P. Literary Committee was approved. The offer of a hundred thousand Portionettes of Scripture to the Synod has also been accepted with thanks.

The last Colportage report, under the Joint Colportage System, shows that the ten colporteurs visited 215 villages in the month, and sold 2,136 volumes. The summary of distribution in the Bookselling Department, including 13,100 Portionettes gratis, was over 20,200 books.

The Palestinian Colporteurs visited 53 villages, sold 991 Arabic books, 146 Arabic Scriptures, 96 Hebrew ones, and 4 others. We pray that God will bless the seed sown.

We were glad to welcome Mr. Percy K. Allen, our Chairman, at our last Committee, when he gave us a most instructive and comprehensive report concerning what he had seen of the work in Egypt and Palestine.

Mr. Byrnell, his wife and child have returned from Egypt, and he is now leaving us for another sphere of work. We wish him God-speed.

We are glad to report that Miss Monro has been doing a good deal of deputation work.

Through her instrumentality we are glad to welcome Miss G. Kerr as our temporary representative in Glasgow. We pray that God will give her great success in undertaking this position.

We need an Honorary Secretary for the whole of Scotland, however, and should this meet the eye of any one who would be willing to undertake this, we should be glad to hear from them.

We also have to praise God for the start made in Canada, and Mr. Rhodes, in his last letter, has asked that we will join them in prayer that the Lord may touch many hearts, and that the information needed, may reach those who might be glad to respond.

#### ANNUAL MEETING.

Will our friends kindly make a note that our Annual Meeting has been fixed, God willing, for Wednesday, 4th June, at four o'clock, at Sion College, Victoria Embankment, London. Tea, as usual, will be served at 3-30, at a cost of 8d. a head, and we are hoping to have with us on that occasion Miss Margaret T. Monro, who has charge of the Junior Department in Cairo, and the Rev. A. Forder, from Jerusalem, who has been superintending our Colportage work there. Mr. Allen will be in the chair. We are looking for a time of much blessing.

Our needs still continue. That for prayer the most urgent of all. Please include in this, petitions for the following :—

For a co-worker for Mr. Upson.

For new openings to tell of the work at Home.

For the supply of financial needs.

In a recent letter, we have had the following :—

"I feel very much that Mr. Upson should not be burdened or retarded by the need of that £500 (to which we alluded in the January copy of the Magazine needed for Capital turnover) and if you can make it known that someone is willing to give £100 if the other £400 is given within a month, it might come in quickly."

We ask our friends therefore to lay this matter before God in prayer, and we trust that when the next copy of the Magazine comes out we may be able to tell that God has enabled us to claim this £100.

May we also say that our Prayer Meeting is still held at Nile House every Friday at 3.15, when visitors are always welcome.

Miss Trotter has sent me the following, which I insert this month :—

#### A LESSON FROM AIR-CRAFT STRATEGY.

The War brought into vision a fresh lesson on the power of the printed page.

A delightful book, "The Secrets of Crewe House," lets us behind the curtain that prudently veiled its action in those days, and we learn the victories gained by the silent messengers that went floating down from the air-craft into the trenches of the enemy, revealing to their occupants the true state of affairs, so carefully hidden from them. The officers said that they feared those leaflets more than a battalion of soldiers.

Islam is a beaten enemy, though he does not know it, for "at the name of Jesus every knee shall bow," and the seventh part of the world under Moslem domination is not outside that promise. Is it likely that God will leave unbroken the foe above all foes that has hurled defiance at the Crucified?

Already those who are out in the fight see that Islam's strongholds are beginning to crumble, and that his line of defence is wavering, for a marked unrest is creeping into the hearts and minds of the younger generation of his men.

We want to work on that uneasiness till it becomes dismay, and thence turns to a widespread seeking of the way of peace. Let us seize the moment as they did at Crewe House. Let our messages be flung into the enemy's lines, so to speak, and be brought by the heavenly winds to the souls that are ready for them, where they will break up the dreams of false security, and awake the cry for "peace with God through our Lord Jesus Christ." Let us launch our pages swiftly and unstintedly, for "thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." So shall we also have a share in the greatest triumph that remains for Christ to win.

JOHN L. OLIVER,  
*Secretary.*

Nile House,  
Tunbridge Wells.

## Arrested Again !



R. UPSON has had some interesting experiences in the course of his work at the Nile Mission Press, and among them has been his arrest by the Police more than once. Let it be said that the Police never detained him for long; also that, strictly speaking, they arrest the man who is working with him, *e.g.*, a Colporteur, but Mr. Upson allows himself to be taken along with the man in order to fight the case to a finish. He told us at some of his meetings in England that he had been arrested in Mansura and Kena as well as stopped by the Military Police in Cairo. He had not then been "held up" by the Cairo City Police: that took place last Thursday night.

After the tiring day's work in the Office, Mr. Upson went out for a short walk and felt led to go to the district in which his men were distributing tracts, *i.e.*, the bad quarter of Cairo. (Just before going out they had met round the table in his room and had all engaged in earnest prayer, mentioning the blood and fire motto of the Salvation Army, *i.e.*, the blood of Jesus as the only agency to save from sin, and the fire of the Holy Spirit as the only power for service; then they started out with their tracts, full of joy).

He met them at about ten to seven, and at once proceeded to the bad quarter. It was a Thursday evening, and that being the eve of Friday, it is just the same to a Mohammedan student as Saturday night to a British soldier. As usual the streets were full of students, and as usual they came round and asked what these tracts were for. The one being distributed that night contained a picture of an Egyptian student chained by the heels, longing to get away to his beloved, who represented perfect liberty. But in between him and his beloved stand some Greek merchants trading in cocaine and other devilish drugs. He cannot fight these traders because he is chained by his own sins. This picture goes amazingly well, and people are very interested in it. The Police long ago saw it, and found nothing to object to. However, Mr. Upson has been away this summer, and his men in the streets have had some difficulty with the smaller Police Officers. On Thursday night he, as leader, suggested to Gohar Eff.—an American Mission evangelist and one of our distribution band—to stand on some steps and answer a question being put by some of the students. In two minutes a Police van drove up, and a young officer—a 2nd Lieut. and full of his own importance—told Gohar Eff. that he should take him to the Police Station. Mr. Upson then insisted that if Gohar were taken he should be taken himself. Consequently they jumped into the Police van. (By the way, this van is not a *prison* van, but a covered car to seat four policemen, the kind of car which was used to stop the assassinations of British Officers last winter). Inside were two policemen, with loaded rifles on their knees. (Sheikh Iskandar was very disappointed because they did not take him too!). Arrived at the Police Station, the Mamour—district Commandant of Police—was soon convinced that they were doing no harm. They shook hands with him, and were just about to leave his room when in came an English Inspector; so the Englishman had to save his face and

asked that the case should be gone all over again on Saturday at 9 a.m. Meanwhile the two suspects told the young officer to drive them back to the very place from which he had taken them. He grinned at their cheek and finally obeyed! Great was the interest in the street. It was afterwards found that directly the two men were taken off by the police, the crowd besieged our other men and clamoured for tracts, and the last 200 went like wildfire!

On Saturday morning the English Inspector found that Mr. Upson had appealed to the Commissioner of Police over his head, and so felt that it was too big a matter for him to handle. Accordingly, he asked him to go across the city to the office of the Commissioner of Police. The interview took some time, for there was considerable telephoning to obtain more detail. The one in charge was not the Commissioner himself but his assistant, and it was most helpful that this Assistant was the very man who had granted "passes" to Gohar Eff. and Sheikh Iskandar to do this particular work during this summer. (We have always been well treated by the really *high* officers).

As a result of the interview, the Asst. Commissioner of Police wrote down the following words:—

"I have told those concerned that there is *no objection whatever* to the *distribution* of tracts. It is preferable that your men should not read aloud or collect a crowd." (Open-air meetings have always been forbidden).

Thus the incident ended happily, for it resulted in instructions being sent out to the effect that our tracts are not objected to by the Police at all. Our men are praising God for this pronouncement.

That very afternoon Mr. Johnson (known as "Pussyfoot") held a meeting in Cairo to assist the Society for Prohibition of Alcoholic Drink and Drugs. The meeting in itself did not seem very enthusiastic; however, one of the chief features was the distribution of a special tract written by Mr. Upson for this occasion entitled, "Am I my Brother's Keeper?" The 300 who attended the meeting included a Prince, an Ambassador, Lawyers, Doctors, Editors, Sheikhs, and other classes. Our company of distributors gave a copy of the tract to every person who attended the meeting, and then, having 1,000 left over, went round the cafes and distributed them there. *Laus Deo.*

---

## A New Year's Feast.

**S**OME years ago we used to hold an annual feast for our staff of employees; then, for some reason, it was decided to hold an annual outing to take the men to the Barrage. This year it was thought best to go back to the supper. Mr. Allen, our Chairman, was fortunately in Egypt at the time, and he was very pleased to accept the invitation to be present with us and to speak to us.

The Offices and Works being closed on Tuesday, 1st January, for New Year's Day, the opportunity was taken to hold the supper that evening. Some of my lady readers would have liked to see the preparations made the day before. A cook was hired from outside, and we also had to hire the necessary utensils. A long iron brazier was brought into our yard, large enough to support four or five cooking pots at once. About £2 worth of meat was purchased and a great deal of vegetables. The amount of meat may sound disproportionate, but that was part of the pleasure of the occasion for the poorer boys, *i.e.*, not only to eat meat but *as much of it as they wanted!* Many of the dishes were cooked on the 31st of December in the yard inside our front gate, then stood by for the next day. The whole of the morning of New Year's Day was occupied in further cooking. Then, towards the evening, Sheikh Iskandar's room was turned into a kitchen for warming up the dishes, as that room happens to contain a water-tap. Assistance was given by the Bowab (door-keeper) and by our own servant. One of the pleasant features was that a number of men volunteered to wait upon others, to hand the dishes and change the plates; then, when their turn came, others waited on them. There were some five or six courses, the meat being stewed in various ways, and the vegetables consisted of potatoes, vegetable marrows and egg-plant. The last dish consisted of a sort of corn-flower (maizena). Then oranges were handed around and a cup of native coffee. As our staff still numbers fifty—in spite of the giving up of commercial work—the supper was served in two sittings. Small tables were placed about the hall, and Mr. Allen was very interested to see us eating with the men without distinction of rank or position, and, of course, without knives and forks. Mrs. Byrnell came all the way from Helouan to see the fun, and my wife was sufficiently improved in health to be able to come downstairs just to eat with us.

THE MEETING.—The supper was proceeded by a meeting; this fulfilled more than one purpose. Mr. Allen being present, he was asked to give an evangelistic address, this being interpreted by Rev. Gabra, a member of our staff, who is an ordained Pastor of the Evangelical Church of Egypt. The Director occupied the chair. One of the chief speakers was Sheikh Iskandar, who gave his reminiscences of work in partnership with Mr. Upson 22 years ago, when they opened work for the North Africa Mission at Shebin-el-Kom. Special reference was made to the fact that this gathering was intended to celebrate the 25th Anniversary of Mr. Upson's landing in Egypt. Mr. Byrnell then spoke, and the rest of the time was filled with prayer and the singing of Arabic hymns and psalms.

All the staff seemed to enjoy themselves very much, and it helped to augment the goodwill and good spirit among our men at the present time. They are all working hard and in every way doing better.

Since that time the staff has met once a week. Every Wednesday evening they come into the main entrance hall for a short meeting with singing, prayer and address. Dr. Zwemer addressed them on a recent Wednesday evening. The prayers of our readers are requested that the "morale" of our staff may never slacken whatever may be the political future of the country.

## Wedding Bells and other things.

By MRS. ZWEMER.



GILT-EDGED invitation was received by us for January 7th, at 3.30, to witness the marriage of two young Egyptians. A wedding anywhere is always a time of gladness and sunshine. But this wedding was a little out of the ordinary; both parties are converts from Islam, and they were to be united in marriage by a convert, who, as a boy, found in Christ Jesus salvation for this world and the next. So you see this ceremony was different in its personnel.

The service took place in a tent in the compound of the Egypt General Mission. Among the guests present were the fathers of the bride and bridegroom, one still in the Moslem faith. In this, it was certainly extraordinary that he should witness his daughter openly married according to Christian rites. There were about a hundred and fifty friends and sympathisers present. The bride walked from the house to the tent attended by her sisters, all of them dressed "a la mode" in white silk; the bride wore the conventional veil and orange blossoms. The bridegroom stood next her while hymns were sung and appropriate scripture read. Then hands were joined and the pastor gave them a very touching talk on the duties of each to the other, and then asked them the usual questions, which the bridegroom answered promptly, but she had to be prompted. They were then pronounced man and wife. The Egyptian choir rendered a selection and the benediction concluded this beautiful service.

Everybody swarmed up to kiss the bride, who, at first thought it was the proper thing to act woefully sad and downcast, but finally her features relaxed and she showed interest in the proceedings. A picture was taken of the wedding group, then tea and cakes were served by the missionaries.

Whenever you think of this little episode in the day's work, pray for these two who have left behind the blighting system of Islam, and have entered into a new life in Christ Jesus. Their ideals are new and so much higher; the daily life will be so different; they have new lessons along many lines to learn, and it is only by the Spirit of God they will be able to live the victorious life, and put away the past, with its sordid outlook on life and its absence of all things which ought to make up this new life.

Leaving the wedding, we hurried home to keep an appointment with a young Moslem, who came with her teacher to visit us. She is a girl of about fourteen, a very keen student, and is being educated in a Christian school, which brings many new thoughts and consequently many problems. This girl is sweet looking and earnest, apparently desirous of finding the truth, but not convinced that truth is found only in Jesus Christ. We had tea together, and she was perfectly at ease, capable and graceful; she has sparkling black eyes and *bobbed hair*. Pray for her and the books she is reading on Christianity. Pray that the way of least resistance may not attract her and that the seed sown may not be snatched away by the birds of the air.

We have, sleeping on our roof, an Arab from South Arabia. He is helpless and shiftless as far as technical skill and capacity is



concerned; he has been twelve years preparing in the great Azhar University to become a religious leader of Islam, and he can read the Koran more or less correctly, though otherwise his accomplishments are nil. However, in some way, through hospital preaching, while receiving treatment, he became impressed by the claims of Christ and the Bible, and left his university and began to investigate and attend classes. He is simple and teachable, but has displayed no ability thus far for earning a living; what he would like is a sitting position, and to be told what to do all the time. We think he is also in the first stages of T.B. He is fully persuaded now of the truth of Christianity; but it is difficult to know what to do when he has no visible means of support. There are three or four others who are continually coming to read and to get spiritual help. Prayer is asked for them.

We have been having a series of Christmas parties for the poor and the children in the schools. Some of the small children, for the first time in their young lives, possess a real doll, not so very grand, costing only twenty cents each, but giving to their owners twenty dollars worth of joy. The members of the Egyptian W.C.T.U. all contributed largely and made possible these various Christmas treats.

To-day I visited with the Bible women in the homes; in two of the houses death had come the last few days in rather tragic ways. One boy four years old complained of his heart, and seemed very ill, and his people took him to a doctor and he treated the patient. From the description, I imagine the child must have had tetanus. The poor mother was worn out with sorrow and crying; we tried to bring her the thought that he was with the Lord and that she could go to him if her life was right with God. Miss Estir, a Bible-woman, gave a beautiful talk from the life of Job; she was most eloquent, and quite apparently helpful to all those present. All those present, relatives and friends, listened quietly and approved. Prayer for comfort, patience, hope and *light* was offered and the last is needed most.

The next case was even more pathetic, but with all the pathos there was a good deal of bathos, everything, including the mother, was so dirty and smelly. A week ago, as this mother was heating some water to wash with, she put her seven months old son on the floor while she did other things. Naturally he crept towards the fire, a sort of brazier, and pulled over the fire and water. They say the flesh was burned off his chest down to the bone. He lived two days. If you could see what the poor little mite's surroundings were like and his weak, dirty mother, you would thank God that his existence is closed and that now he has begun to *live*. There is so much sorrow here of a kind which never can be understood until you have lived amongst it. It is a very great satisfaction and joy to be able to go in and out and carry a definite message of comfort and light,—if only these women would accept the gift of God. Praise God for the opportunities, and pray for open hearts and minds.

On January 13th we attended a service in the Armenian Church or Cathedral in the Muski. It was a special occasion, a memorial service for the American saints "who from their labours rest," who had given their lives to help and comfort, to relieve and save the Armenians in distress in Asia Minor. The church

is in a narrow street in the heart of the native city; a small entrance from the street opens into a wide court and from there into the church. It is a large church and wonderfully decorated. The altar has as a background a very large sunburst, and in front of that a crucifix. On either side are many candles and vases of flowers, books and gold memorials. Three boys stood at the foot of the altar, the one in the centre holding a large silver crucifix draped in black crepe, and a boy on each side holding a very large lighted candle. The bishop, in all the Oriental Church robes, spoke very impressively, but of course we could not understand. After that, Mr. Zwemer spoke in English. The candles were distributed and lighted, and then the choir chanted the prayers, led by a very beautiful tenor voice. The bishop and the priests put on still more glorious robes and walked half-way down the church and back again to the altar after the chanting was finished and the incense pot was swung about. Our candles were collected and we were dismissed. We were then invited to the reception room, where greetings were exchanged and unleavened holy bread was distributed and coffee. Again the bishop expressed his gratitude and that of his people for all that America had done for the Armenian nation for the past hundred years. The oldest apostolic church thanked the youngest apostolic church for her love and help and true Christian brotherhood manifested in the hours of distress and helplessness.

---

### A Palestine Colporteur's Report of Work.

**T**HE following letter gives a good idea of how our colporteurs do their work, and the variety of people they deal with, as well as some of the difficulties and encouragements. It is typical of the work in general:—

On the first of this month, January, I spent as a holiday, did nothing of selling books, but spent the time in prayer and meetings. On the second I went out with books, sold a few, and spoke with a few people as God guided me.

On the third I did the same, and God guided me to some who talked very earnestly about salvation. Next few days I did the same, and God blessed my word.

Sunday I went to church, and in the afternoon held my Sunday School in my house as I do every week.

On Monday I went to the station, sold a few books, and had a long talk with a Moslem from Acre on religion; in the afternoon went round with books and spoke with one Moslem and two Christians about the salvation of their souls through Jesus Christ. On the next day I met with a Jew whilst going around, and we had a discussion about Christ, the Bible and the Talmud. Next two days were very wet, so I sold few books and met not many people.

Then I went to Acre. I was sitting with thirteen persons in the car, some Moslems, others Christians. I showed the books and some bought with pleasure; others mocked me, but the others told them to stop. One of the Moslems who is very fanatical took in his hand the book, "Islam and Christianity," and many other books, then he shook his head and said, "What is this mission doing, and why do you work on such unhonourable work; why

does not the mission stop this, for I think if the mission knew their mistakes they would want to stop."

He said, "Write and tell them what a harm they are doing, for this makes enmity between us, and afterwards, if the Moslems have the chance they will make a good strife with the Christians and kill them." After he spoke many words with rage, I took my New Testament and read to him Jesus' order that we Christians should go into all the world and preach the gospel; also where it said the Son of Man will not come until the gospel is preached in all the world. And I opened my mouth and said to them, My dear brethren, every Christian should preach the gospel, and we, even this mission, love all people, so that they send out books with their colporteurs to every place, because they want that every one may be saved from all nations. They do not like anyone to go astray, but that every one may find the One who said, I am the way, the truth and the life. After a long discussion and an interesting argument, I said to them, If we hate you, we leave you as you are, and you go to hell; but we love you, and therefore we want you like ourselves; and said to them an Arabic proverb, "The one who compares you to himself is not pressing you." All the others were listening, and said, "No one can beat the Protestants, leave him, for you cannot beat him." One said to me, "All the people are now seeking after cinemas and other pleasures, and not consenting to religion." We continued talking all the way to Acre, and I feel that the Lord helped me very much.

In Acre a Jew Dentist called me to come in to him with the books. When I came in, another Jew came also, and we had a very good talk about Judaism and Christianity, about the Old and the New Testament; also about the Koran. They were both very pleased, and asked me to bring them the New Testament in the Russian language.

In the evening I went to the restaurant, where all kinds of people were present. I went to every one in his seat, and sold many books; some asked questions which I answered. Next day I had a good talk with a Moslem about the divinity of Christ, and he seemed quite impressed. Then I went to the Greek Orthodox Priest, with whom I had a good talk about mission work, and he said, "I thank God for the Protestants, because they are the only ones who spread the Bible tidings abroad." Then he bought books of me, and said when I left him, "God bless you in your work." I visited some schools and sold books to the teachers and scholars. I was working till late in the evening, and arrived home late and very wet from the heavy rain. Soon after my return home, my wife presented me with a baby girl, making the third in my family. For the next two days it rained very hard, so that it was impossible to go out selling books, but the Lord gave me a good chance to speak with the many visitors who came to see my wife and to comfort and sympathise with her because she had born another girl. After the rain ceased, I went to the Jewish colony on Carmel named Nevy Shoman, where I had a good opportunity with the young Jews of the colony. They told me that they thought Balfour was their Messiah, because he had given them back their country; others said the Messiah was yet to come. I asked them if Balfour was born and lived as the Old

Testament said the Messiah should be born and live, and they said no. After a long talk with them, some bought Hebrew New Testaments, and said they would read for themselves what the books said about Christ.

Next day I went to the Jewish colony Afuleh. On the way in the train, I had a good talk with a Moslem official about Christ, after which he bought some books, and left me saying, "Although I am a Moslem I believe in your Christ."

I went around in the colony, speaking with the Jews and selling books, for the Jews knew me from my former visits. Near by were some Bedouin camps, so I went to them, and passed the remainder of the day giving them the simple gospel.

On the 25th I went to the Jewish colony of El Khudera, and as it was Saturday, I went to the Synagogue, and after the service had good talks with the young Jews about Christ. They listened attentively, and as it was raining, asked me into their houses. After much talk some of them bought books; one young Jew seemed much touched, and asked many questions and walked with me a long way to the station, saying he would like to be with me always, as he believed in Christ as the Messiah.

After Sunday I went to Caeserea. In the way there was a small river through which the donkey could not pass. I took off my shoes and put up my trousers and crossed that river, carrying my books on my back. This river was pouring into the sea, and for half-an-hour I was walking on the shore with the sea water coming over me, so that I was very wet. In Caeserea there are Moslems and Christians and a few Jews. This was the fourth time I came here. The first time I was treated very badly by the people, the next time better, the third time much better, and this time was better than all.

The Moslems and Christians gathered in good companies and listened to my speech, and many thanked me for coming to them with such good news and asked me not to be long before I visited them again. Many bought books, and the priest said he would read them to the people, as when it was a wet day they had nothing to do.

On my way back to Haifa in the train I had a good talk with a Jewish rabbi, who said he was very interested to know the truth about the Messiah, and he bought a New Testament before we parted.

Pray for this work that God may bless the spoken and printed word; many are ignorant but are willing to listen, but only God can bless as we tell out the message. PRAISE HIS NAME.

In spite of heavy rains, the other colporteurs have kept going from place to place, and their sales have been very good, considering the people are poor and everything very dear. The neglected villages are the places where our men can get a hearing, for the message is new to most of the people in them. We are praising God for good news of the colporteur who went to Transjordan last December, for we heard that he had been killed by the Arabs. An account of his journey will be given in the next number.

Jerusalem.

A. FORDER.

## Dile Valley Evangelistic Campaign.

*"To every one one chance to hear before some are given a second."*



WE are just closing the seventeenth month of work. Our dahabia is now about 165 miles from our starting point, Assuan. We have come down stream at the average rate of about  $9\frac{1}{2}$  miles a month. We are still 418 miles from Cairo, beyond which lies nearly half of the population of the country. The valley widens and the number of towns and villages greatly increases as we come north, and even if we pass by those places which we may consider "evangelized," our progress down the river can scarcely be expected to continue at the present rate, unless our equipment and force of workers should be enlarged.

The population of the parts we have been over these past four months would probably total about 100,000. There are comparatively few of these, we believe, that have not heard the message, either through members of our party, or through those that have heard it from them.

Few have heard it more than once. To cover as much ground as possible, we have had to pass quickly from group to group and from town to town. There have been some cases of conversion, and these we trust will receive further teaching, either from the copies of the Gospels and other literature we leave with them, or through the Egyptian Christians one finds here and there. Some of these are quite intelligent and also have a real interest in the welfare of the Mohammedans. Yet we greatly desire that there may be "follow-up" work in these districts we have visited, and ask for prayer that it may be undertaken. As for ourselves, we are not free for it, for it would mean giving up what we have set out to do, and leaving many places we might otherwise visit in almost total darkness.

The reception of the message and the treatment of us by the people this season has been, as heretofore, varied. At Qus, where our boat has just been tied up for twenty-five days, and from which the surrounding country was visited, we met with a good deal of incivility and some hostility. To the last, the children in the street would call out to us as we passed by, "Down with the English," and "Long live Saad (Zaghloul)." Occasionally they tore up books in front of us. But where we are now, as in most places, the people are kindly and respectful, and generally inclined to give us a hearing. They have shown their good-will to us repeatedly in bringing generous presents of food—fowls, eggs, bread, &c.

One feature of this season's work, particularly of late, has been the almost daily discussions with groups of Sheikhs. We never before had so many come to us on the boat. They take a good deal of one's time, but we are glad of this indication of a stirring among them.

Much of the indifference and opposition that we meet with is no doubt due in part to their great ignorance. We are continuing to distribute large quantities of the Nile Mission Press "Portionettes," the booklet "The Word of the Cross," &c. We sow them broadcast. Our sales of Scriptures have been, we are

glad to say, most satisfactory. Thus, we believe, the darkness will be somewhat dispelled, and others, if not ourselves, have the privilege of reaping what we have sown.

We are grateful for increased co-operation, this year, on the part of Egyptian friends. Henry Mitchell has been a member of our party all the season, living on his small dahabia, a gift from friends. This is, and will continue to be, a great help to him. Miss Zakia Mishriki, formerly of the Moody Bible Institute, Chicago, has been with us for the past two months, and has given most valuable help in reaching the women. Other Egyptian friends have assisted from time to time. They have done this "voluntarily," that is, without pecuniary compensation, and it has meant for some of them a good deal of self-denial. It has been a deep joy to have them with us.

A number of our brethren have the spiritual need of the land very much on their hearts, and are thinking of definitely giving themselves to itinerant evangelistic work such as this. They would be very grateful for prayer for God's leading and enabling in this matter. We need to be constantly reminded that it is to the people of the land that we must look for its evangelization, and that the chief business of the missionary is only to help them in beginning the work.

We have not printed any copies of "Extracts from the Log-book" this season. We still have a few of these reports for the past two years, and would be glad to send them to any who would wish to see them. They give one a more perfect idea of what our daily work is like.

W. L. McCLENAHAN.

---

## General Conference of Christian Workers, 1924.

### DISTRIBUTION OF LITERATURE.

**I**CANNOT help feeling that insufficient emphasis has been (even now) placed in the printed volume of the Survey upon the all-important matter of circulation, only a single chapter out of 15 being given to it; will it lead to anything? Occasionally a committee may succeed in setting people to work. The Lucknow Conference Literature Committee, of which I am Secretary, was formed in 1911 to stimulate distribution of Christian literature in all Muslim lands. The duty laid upon us was to arrange for the production and distribution of two millions of pages kindly donated by the Methodist Episcopal Press at Lucknow. And we did it.

But, in general, my own experience has taught me (nay, has absolutely convinced me) that committees will never solve this problem. "Put not your trust in committees, nor in any other collective body of men, for there is no help in them." The only way is to try to find a propagandist to be book secretary or circulation manager or publicity agent, but that is stating nothing new; it has all been stated and agreed to time and again. A Christian book business is a Christian business, but it is nevertheless a

Christian *business*. Everybody agrees to that, but "what is everybody's business is nobody's business," and very few have taken hold of the thing with both hands. A committee could not do it, for committees sit and talk in Cairo, whereas we need individuals to get out among the people, doing, not talking. An important query. If nothing more had been done by the Literature Survey than to produce a programme of *production*, what would have been the effect upon existing work? I hold that the effect would have been absolutely disastrous, for there is, and for many years has been, a considerable glut in the book market, and the programme for production, excellent as it might otherwise be, would only have the effect of disheartening those responsible for the circulation of existing stocks, and these few individuals are, in the nature of the case—the same little band of three or four persons upon whose expert knowledge and experience you are bound to fall back sooner or later. Let this conference, therefore, seek to help them rather than hinder. But *why* should this conference hinder?

I.—HOW THE NEED ARISES.

(1) The N.M.P. has had too many "bright ideas" brought forward, not only by missionaries but by a very large circle of voluntary assistants and helpers in the Coptic and Evangelical churches of Egypt, Syria and Palestine. Granted that our Publication Committee turns down a good number of their contributions, in fact a majority of them, yet even then we could hardly avoid accepting certain things which appeared to be very useful indeed, but for which, as a matter of fact there proved to be little demand. One is very thankful for these suggestions and would not in any way discourage them, but it by no means follows that a "bright idea" results in a "good seller"; it very often happens to be quite the reverse. (Do not, however, run away with the impression that we have not worked hard at distribution; we have so far succeeded in specialising upon it that *for years* I have had no copy left in stock of the earliest productions of N.M.P., *i.e.*, those (say) of 1905. But though we may have tried to "do our bit," not everyone has been able to do so. I want to set this conference to work).

(2) The second factor has been a desperate attempt to reduce the selling price. In the attempt to compete with native presses we produce an edition of say 3,000 copies, merely in order to cheapen the price, whereas perhaps 1,000 would have been ample. (Here again, is a partial answer to the charge that our books are so cheap: we have, as a mission agency, deliberately aimed to spread the Gospel cheaply).

(3) Our distribution has not kept pace with the production, which is another way of saying that our production has been (relatively) much too rapid. For 19 years I have produced on an average 20 to 25 pamphlets or books every year. Yet, even now, we find missionaries asking for "greater production." We cannot expect them to study this problem and foresee the result of granting their request. Have they read what was said in the Edinburgh Report, 1910. (Since that Conference the N.M.P. has increased its publications from 100 to over 450). Even *then*, 14 years ago, it was said of Arabic literature for the Near East, quoting from one of the ablest missionaries in Egypt, "On the

whole, Arabic-speaking Christians are probably better supplied with literature than any other Christian in the mission field."

My ten Egyptian and six Palestine colporteurs do not complain of the rapid output of new books, they are always ready for them—and to them especially applies the Arabic proverb, "Every new thing tastes sweet," but we behind the scenes know that many a good book has been killed "as dead as a door nail," not through any fault of its own, but merely because some other and newer book has supplanted it in popular favour. It is a well known rule that "bad money drives good money out of circulation," we all saw the cheap five piastre *notes* drive the five piastre silver *coins* into secret store places. Somewhat similarly, a too rapid supply of newer "popular" books drives older and more "serious" books out of circulation. This is the same as saying that any *programme of advance in PRODUCTION will cripple our existing work*, unless means be devised to save the situation by greatly enlarging the channels; but that costs money, so it should be the first charge upon available funds.

## II.—HOW TO DISTRIBUTE.

If the accumulated war stocks of the various fronts needed a "Disposal Board," do not the accumulated stocks of Christian Literature also need a "Disposal Board?" Let such an agency start work, not upon production but upon *distribution*. Speaking from my own experience gained in publishing over 450 books and tracts I urge that a distribution scheme take precedence of production programme. There are several methods which could be used. Some of these are actually in operation at the present time, others could be started with a little extra co-operation and not much additional expense.

(1) *Mail Orders*.—I still strongly believe in bookshops, but bookshops run by enthusiastic Arabic-reading missionaries, *i.e.*, fanatics. Since most bookshops are failures, let us turn to mail orders. Most of the Nile Mission Press books are sold to thirty Muslim lands and the mail order system has been found very successful. We have reduced prices and in addition gone back to the 20 per cent. discount which we used to give before the War. At present there is the difficulty of high freight and mail rates. Still, speaking generally, this is the arm we chiefly rely upon for distribution in thirty lands of the Muslim World. Had there been time, I could have told most interesting stories of what happens in China, India, Iraq, Palestine and other lands where our books are distributed.

(2) *Free Grants*.—It may not be generally known that it is a very expensive thing to give away free. "Dumping down" is out of the question, of course, and to give away to individuals needs special qualifications. To obtain such qualifications a good deal of expense is incurred. This method could be further developed to a certain extent.

(3) *Colporteurs*.—This is by far the best (*i.e.*, most continuous) means of reaching people with the printed message. We have ten book colporteurs in Egypt making nearly 2,000 visits to villages in a year, also six in Palestine. We cannot greatly develop without tapping some new financial resources. With such resources there are several things we could do. The first



thing would be for our religious book colporteurs to be increased from ten to fifteen, then—later—to 20, and so on. We (N.M.P.) have increased this year from six to ten. Even the reduced staff of last year put on a spurt, and sold as many books in nine months as previously in twelve.

(4) *Central Distribution Fund.*—There are various ways in which such a fund could work. One method would be to allow a credit of £X per worker per mensem to every station. Possibly it may be thought by some that this is a matter for the Boards rather than for a Central Agency. Some two or three years ago we did suggest it to the Societies, and if we did not get many promises, at any rate we heard *no objection* to the proposal. As in all other cases, it is still awaiting some driving power to put it into operation, *i.e.*, some strong man.

On the other hand the Central Agency might prefer to buy a quantity of the existing stocks at special discounts. But whatever method is proposed, the main thing is to leave off talking and start doing.

The experience of the first five years of pushing distribution should then lead to reconsideration of existing plans for the distribution of literature. The main thing is to *act*. The Edinburgh Conference, 1910, said in its Report of Commission 11, page 274: "The greatest method is that of a well-organised and centralised (but not over centralised) system of distribution . . . such organisation in efficient hands would prevent good books from being lost and buried, as so often happens at present amongst a mass of dead and unsalable stock." Quite so: and the thing that strikes one about that excellent magazine, "Outward Bound," is its title! Of course, that magazine is as much outward-bound as its readers are, *i.e.*, it is for "sending out," not for filing, "bound for its readers abroad," not shelf-bound, like too many mission books. Let us ask God to keep us from being house or church-bound and to send us "Outward Bound" out among the people.

### III.—PERSONAL EXPERIENCES.

Let me give a few of my own personal experiences "out among the people." Please excuse the personal pronoun, which I cannot avoid.

There are two verses ringing in my head. The first is, "I sent you to reap"; and the second, "Cast thy bread upon the waters" (Eccles xi. 1). The bread referred to is of course seed corn. I have never heard of seed corn being sown in a committee room. The place for sowing is the field. The same applies to reaping, which is not done in a committee room but in the field; whosoever wishes to be a successful farmer will find that his work is done in the field. Now who are the people that should get out into the field among the people, living among them and with them in their houses if necessary, in order to distribute Christian literature? My experience leads me to classify them in three ways:—

(1) *The undignified.*—I mean without too much dignity. In other words, to be a successful distributor, a man has to "get off his pedestal." Outside a certain church I started hawking tracts in the street, and sold out a stock in about fifteen minutes.

There is one thing to be done and one only, and that is to *sell*, crying in the street if necessary.

(2) This work is also suitable for *crusaders*. If we are not crusaders, all I can say is, we ought to be.

There is a remarkable chorus by John Bunyan which has been adapted by the Heart of Africa Mission—"Go Crusading." It do not say it is eloquent, but it is decidedly effective. Here is a short report from one of my Egyptian crusaders:—

We started at 6-30 p.m. and began to distribute tracts and give advice in personal conversations. While speaking with a schoolboy, I noticed two police officers accompanied by a detective standing in the dark at a distance watching us. We offered them tracts, and said to them: "You keepers of public security ought not to stand at the door of evil." They laughed and dispersed. We then proceeded elsewhere, and noticing the great number of people entering, worked here over one hour, and succeeded in convincing nearly one hundred men to return to their homes, who wished us every success in our work and thanked God.

After experience in other streets, we proceeded to Clot Bey, and stood by the steps and worked there successfully. Detectives gathered around us, and we remained there up to 9 p.m., when we dispersed, after distributing about 750 temperance tracts and 300 of other sorts, 1,050 tracts in all. This work requires more workers, much more prayer, and considerably more money, as the armies of evil are numerous in Cairo.

(3) *Who should distribute?*—Do you ask me once more? The answer is, missionaries willing to be missionaries or all pastors that are more than pastors;—I mean those who are big enough to be non-parochial. An illustration of what I mean. We recently printed at the Nile Mission Press no less than 1,200,000 Portionettes, but, try as hard as we could, we could not, at the time, get our Egyptian workers to distribute more than 250,000. So many of them wrote applications, saying: "The number of members in my church is 67, therefore, please send me 67 leaflets." Others wrote: "I have 98 members, but if you like to give two copies extra you may send 100." But these dear brethren did not understand in the least what the Portionettes were for. They were not intended to be given to Christians in the churches who can read the N.T. and have copies of the Gospel, but they were intended to reach the people who never come to the church, *i.e.*, non-Christians. Of course, it takes a big man to see beyond the horizon of his little church or his own circle. Oh, when will God pour out His Holy Spirit upon us that we may rise above the level of our daily routine and circulate the message like primitive Christians.

#### IV.—WHEN SHOULD WE DISTRIBUTE?

(1) I am tempted to say, "All the time—in season and out of season." Some of the workers in Iraq were taught a useful lesson by Dr. Zwemer, *i.e.*, that no patient in a mission hospital should be allowed to leave without literature to take home, and that not even a chance visitor should be allowed to leave the door of one's home without a tract. At one time I kept a colporteur at Wasta Station for a year or two, and his main business was

to jump on every train that came in the station, or to run along the platform offering tracts to all passengers.

During last winter I jumped on a train in Upper Egypt at a small wayside station, where it only stayed about one minute, and ran along the corridors offering tracts to all who could read. One Muslim wished to say that he wanted the N.T., so he got another man to write the words for him. Just then the whistle sounded and the train began to move. I ran along the corridor, and he dashed after me. Just when I jumped to the ground—there being no platform—he seized my coat, and I had to let him have the N.T. in order to keep myself from getting a broken leg. The point here is that it is possible to do a good deal of distribution during one minute.

(2) Always on railway journeys. A very suitable train for such work is the one leaving at 8-30 a.m. for Upper Egypt. I have sometimes distributed hundreds of tracts between here and Minia. On one occasion I distributed in the stations at which *that express did not stop*. A noted Muslim had published a tract attacking our Saviour, and it was decided that I should reply. As there was a hitch over the matter with the Colportage Committee, I picked up hundreds of copies and started off next morning by the 8-30 express. In between the non-stop stations I rolled up three or four tracts, scribbling on the outside—"For the stationmaster," knowing of the existence of the rule that every station has an official on the platform to watch the express pass. It needed a little care to toss the leaflets on to the platform as the express whirled past, but it was successfully done.

But even a stopping train allows enough time to give away old specimen copies of magazines in the station, and sometimes to get a new subscription from the station-master or telegraph clerk.

(3) In connection with public meetings. As people go in, there is an opportunity to offer everyone a leaflet. Someone asked me at the Bishop's Prayer Meeting in December to get out a tract for the Pussyfoot Johnson Meeting, so I wrote one, and called it "Am I my Brother's Keeper?" Not knowing how many people would be present at the meeting, we printed some two thousand copies. There were present at that meeting a Prince, some ambassadors, doctors, lawyers, and many other educated men. My helpers gave a copy of the tract to everyone who went into the theatre. For that purpose we were all on the spot ready distributing (say) half an hour before the meeting began. There is always a little delay at such meetings, and almost all the audience were glad to spend the time reading the tract. Then, having over a thousand copies left, my helpers of their own accord distributed them in the cafés.

The above are only a few suggestions as to ways of carrying out this work. May these suggestions bear fruit. And may you offer others.

N.B.—Let us never forget that the greatest preparation for tract distribution is *united* prayer to God before commencing the work; when that is fulfilled, His promise holds—"My Word shall not return unto Me void."

A. T. UPSON.

## SPECIAL LEADERSHIP IN MOSLEM WORK.

If special leadership is needed for work among Moslems, we need always to remember that the true leader is one who goes before and keeps in advance of the crowd *without detaching himself from it*, but so influences them that he attracts them to his own ideal. Special leadership is the power of enabling others to see what the leader sees, to feel what he feels, and to desire what he desires. It includes therefore *vision* of the special task, special *love* for Moslems, and a definite *purpose* to win them for Christ. Our work for Moslems, because of its unique demands, its comparative neglect, and its serious difficulties, calls for special leadership both Egyptian and foreign. Dr. Charles R. Watson says: "Efficiency spells training, and if we are to work for Moslems there must be special training."

I. The dearth of this type of worker is evident on every hand. The evangelical Christian has very little specialized knowledge of Islam. The very aloofness through which the Coptic Church has survived centuries of intolerance has built up a wall of mutual ignorance between Copt and Moslem. This aloofness must give way to close acquaintance, and we need Christians who thoroughly understand the Moslem faith and know how to deal with individual Moslems with sympathy. Where, for example, can we point to such men in Egypt as Professor Siraj-ed-Din, Dr. Imad-ed-Din, Rev. Ahmed Shah, and others in India? Men who stand on an equality with specially trained workers from the West as regards their knowledge and sympathy, and who in fact have made notable contributions to the solution of the Moslem problem. Michail Mansur and Abd-ul-Sayyid were exceptions that prove the rule. We can never expect to raise up leaders possessed by the power of a single motive, unless they are set utterly free from other tasks to apply themselves to this one wholly. Such men are the more urgently needed in view of the new nationalism. We must raise up a patriotic Christian group of intellectuals who can stand shoulder to shoulder with the Moslem group and understand their view-point. The graduate of Assiut College and of the Theological Seminary, under the present system of instruction, has necessarily a mere smattering of Islamics. In the Seminary only two hours of Islamic study are given a week, and this is wholly inadequate. When questioned recently, not a single one of the students had read the whole of the Koran; in fact the average educated Copt knows less about Islam than the average missionary candidate on arrival. Would it not be possible to have selected and qualified theological students attend the School of Oriental Studies in Islamics, or devote an entire year to this subject after graduation?

II. Here the question arises in how far Moslem converts can meet this need, and to what extent it is wise to engage them in this special task. Naturally they would seem best qualified, but hitherto most of our converts have come from the half-educated classes not acquainted with Islamic literature. Their influence also is limited, because the Christian Church is more inclined to follow the leadership of Copts than of Moslems, and we have not yet reached the stage when suspicion of the Moslem convert

because he is a convert has ceased. The temptation to treat convert-leaders as possible rivals, and to depreciate their gifts instead of magnifying them, is real. We need a new spirit which ignores the competitive motive and refuses the employment of men of small calibre, substituting for it the social motive which selects the biggest to be found. When every Barnabas gives the right hand of fellowship to every Saul, the problem of special leadership among converts from Islam will largely be solved. The Moslem convert, however, would still need special training along the lines indicated.

III. Special leadership for work among Moslems is most of all needed from the rank and file of foreign missionaries. Every mission should select and train a small group of men and women for this purpose. First of all because this alone will draw out the right leadership in the Evangelical Church. Only those who know can teach others. Under specially qualified leaders not only evangelism, but all our institutional work would, I believe, become increasingly efficient in reaching Moslems.

IV. What special qualifications then would this select group need? Obviously they must have: (1) Thorough knowledge of classical Arabic and of the technical vocabulary used by Moslems. There are scores of words on the lips of the people which none understand who are ignorant of their religion. Take, for example, the whole vocabulary of mysticism. The vast majority of all Moslems in Egypt belong to one of the mystic orders. They are seekers after God, earnest and devoted in their search. Is it not of great importance that we understand their language, their books of devotion, their prayers to God? (2) A knowledge of the sources of Islam to enable them to consult the source-books, and not take evidence at second-hand. Only in this way will they have self-confidence and be able to answer Moslem difficulties with tact, sympathy and effectiveness. (3) Perhaps this is of prime importance, an acquaintance with present-day Islamic literature, its attitude towards Christ and Christianity, towards moral ideals and social reform. Missionaries and Egyptians who can read and *will* read Moslem newspapers and magazines. How many of these have we to-day? How many of our pastors subscribe for "Al Manar"? How many have knowledge of Moslem literature, such as is on exhibit here? (4) Again, special leadership should include a knowledge of methods found effective for winning Moslems in other Missions. This is not available in Arabic, and therefore a knowledge of English would seem imperative in the case of the Egyptian workers set apart for this task.

V. Both Egyptian and foreign workers, however, in addition to the intellectual preparation suggested, need above all spiritual gifts. An undiscouragable faith, a purpose that will not swerve to any other work or any other class of the population. Determination to set our faces like a flint. This may mean an entire reversal of present modes of working and living, so as to secure larger contact with Moslems. Why should not all the Missions in Cairo, for example, unite in renting or securing a suitable house in the Darb-el-Ahmar, where specially trained missionaries and Egyptians could live close to the Azhar in the book-sellers' quarter, and cultivate friendly relations. Hostels for Moslem

students at Tanta, Alexandria, Cairo and other centres, in charge of such specially trained workers, would have great evangelistic possibilities. Daring, or "holy-boldness" is also a spiritual gift, when this is joined to a blameless life, and tact born of humility, it is irresistible. Finally these specially trained and qualified leaders in the various missions must get together and keep together for greatest efficiency. In this work above all we can manifest our corporate unity. We will run the way of Christ's last commandment when He shall enlarge our hearts.

SAMUEL M. ZWEMER.

### Itinerary of Dr. and Mrs. Zwemer.

Dr. S. M. Zwemer has asked us to print the following:—

According to arrangements made by the Committee of the American Christian Literature Society for Moslems, Mrs. Zwemer and I expect to attend the General Conference of Christian workers at Jerusalem, and then proceed overland to Baghdad to visit the Missions in the Persian Gulf on our way to India. There the National Christian Council, the Rev. William Paton, Secretary, 1B Staveley Road, Poona, is arranging our itinerary. Mailing addresses are given below:—

Until April 1	-	Cairo, Egypt.
April 3—8	-	Jerusalem, care of Bishop McInnes.
April 12—20	-	Baghdad, Iraq. By air mail ( <i>via</i> Bombay will be late).
April 20—May 1	-	Bahrein, Persian Gulf, <i>via</i> Bombay.
May 20—June 1	-	Bombay, care Thos. Cook and Son.
June 1—Aug. 20	-	Care National Christian Council, 1B, Staveley Road, Poona, India.
Aug. 20—Sept. 5	-	Port Said, care British and Foreign Bible Society.

We ask an interest in your prayers as we take this long journey, and especially for the Conferences to be held at Jerusalem, Baghdad and India.

## A Message from an Egyptian Muslim Convert.

TO THE ENGLISH CHRISTIANS WHO ARE INTERESTED IN GLORIFYING OUR LORD JESUS CHRIST.



Of course you are all aware that your missionaries have spread all over the Muslim countries in the East, bearing the message of salvation. For a long time they worked without fruit, but at last they succeeded, and many of you are not aware of the real cause of their past failure. My experience has taught me to discover the reason, which is summarised as follows:—

Their work in the past was restricted to preaching and teaching, and consequently their work was done locally between non-Christians, only to be heard and forgotten again. They recently succeeded by means of the books issued by the Nile Mission Press, which you established in Egypt. You can hardly meet with a preacher, teacher, or a colporteur or Bible-woman who has not got some of the Nile Mission Press publications in pocket. It is through this Press that thousands and thousands of houses have heard of the Lord. It is true that Muslim converts like myself are very few in comparison with the population of Eastern countries, yet those who have not yet adopted Christianity started

to realise the virtues of this religion, and the soundness of its principles. Nothing lies before them, now, but the belief in the Deity of Christ. The Press has also started to enter this field, and began to spread these truths. Now if *you* let it down, then who will support it? and if *you* do not help by your prayers and financially,—*who* then? Do you expect the Sheikhs of Islam to pray for its success on a Friday?!! God has appointed you as stewards of His wealth and guardians of His message, and I assure you that the best investment you can make is to help this work to continue. Jesus Christ is the same yesterday, to-day and for ever, and He taught us how to be firm in faith and in good work. The publications of the Nile Mission Press are the weapons in the hands of the Master’s servants everywhere. Our Lord expects you to give Him joy through the support of this Press, which is the best work ever started by missionaries in the East.

Finally, I beg your prayers for all workers of this press, especially Muslim converts. The Lord bless you all.

ISKANDER ABDUL-MESIH.

N.B.—The above was spontaneously written by Mr. Upson’s literary assistant and sent to Mr. Allen to take to the N.M.P. Committee. The daily dread of these workers is curtailment of the work through lack of funds.

## The Egypt General Mission.

**F**EW people realise how serious a set-back to missionary work was the Great War. Perhaps it was less noticeable in Egypt than in other mission fields, but that is far from saying that it was not profoundly affected. Whether we look at it from the side of the moral and mental upheaval that seemed to break away from all the old sanctions, a breaking away common to all the nations of the world, and especially amongst youth, or whether we look at it as an interruption in the natural growth and extension of missionary effort, the results were deplorable. Yet now that we are beginning to emerge from the dust of conflict we begin to see with clearer vision that God is over all and through all; we see His hand working, both upon the peoples so shaken in their false faiths by these upheavals, and upon the missionaries, fitting and preparing them, we humbly believe, for a manifest work of the Spirit of God upon those amongst whom they work.

With regard to the work of our own mission, we have been rejoiced in recent years by large additions to our personnel; some of these are beginning to come through their language studies and to effectively fill the gaps made by the war, when reinforcements were impossible; but even 5½ years after the Armistice it is still difficult to fill all the places that demand experienced workers.

Though still feeling the scarcity of experienced missionaries, we have opened up four new pieces of work in these years succeeding the war. We have thrown ourselves whole-heartedly into the work of the Nile Evangelistic Campaign, an effort being made by the Rev. W. L. McClenahan to take the Gospel message rapidly

to every village in Egypt, and from October to May of each of the three years it has been running there has been an average of about four of our missionaries, many of them our most experienced workers, on the dahabia "Columbia." What we have given, in ministering the Word of Life, the Day will reveal: what we have received in encouragement and stimulus to press on in living hope, giving the Gospel directly to Mohammedans, looking for immediate and superhuman results, has influenced every department of our work, and we thank God for having permitted us to share in this campaign.

Secondly, by placing Mr. and Mrs. Jones at Suez, we hope to complement the work of the Girls' Home and Day School by a work for men. This will be picking up the threads of the work laid down by Mr. Logan early in 1906; though so many years have intervened, thank God there are still many threads to pick up. We trust, too, that Mr. Jones, using his experience gathered in Morocco, will be able to start some kind of hostel work amongst the Arabs of Arabia constantly passing backwards and forwards through Suez to Egypt. Just let your imagination have play as it thinks of the possibilities of such a work. Think of the vast and scattered territories these Arabs come from, and the humanly insuperable difficulties of reaching them in their own land, and then of the wonderful possibilities of links of Christian friendship forged in some such place of passing hospitality, where the Christian act of living service and the Christian Word lodged in their hearts by the Spirit of the Living God shall come to fruition in the heart of Arabia.

Our third new effort has been the opening of our first new station to be pioneered and occupied by ladies alone. This is at el-Atf, in the Beheira Province, the, as yet, most neglected province in Egypt in regard to Mohammedan Evangelisation. Miss Langford and Miss Webb opened the work and have recently been joined by Miss Holmes. The Mohammedans, led by the Sheikh of the principal mosque, have been bitterly opposed to our ladies settling there, and they have had some trying experiences, fanatical dervish processions with their nerve-shattering drums parading the streets crying against them, cursing them, and trying to raise the populace against them, and always finishing up fortissimo just beneath their windows. In spite of this and in spite of beatings and threats, large numbers of Mohammedan women and girls are coming to them and God is opening for them a wide and effectual door. In the times of their greatest fears the Lord Himself has spoken peace to them, they have risen from their knees with an assurance of victory and later have learnt how God had wrought while they had prayed. A young native convert, who has time after time drawn back on the point of being baptized out of the fear of the consequences, has been with them all the time, has won through these fires to victory and asks for baptism.

Our fourth extension is to be the opening of work again in Alexandria. We have come into the possession of Beit Eil, formerly the property of the Rev. W. and Mrs. Dickens, and almost before this goes to press Mr. and Mrs. Porter will be commencing evangelistic work for Mohammedans in that great city. It is an enormous task; they will need all the prayer support you can give them.



There is yet another recent advance that should be mentioned, even though it cannot strictly be called an advance of this mission. Miss Field has been working with us for some years in such close affiliation that it is difficult to realise that she is not a member of the mission but an independent worker. During the whole period of her association with us she has desired to open a very simple village station similar to those carried on by Miss Nicholson in Palestine, with whom Miss Field's sister was associated. She has now taken up her quarters in the mud brick buildings at Tel-el-Kebir which used to be our school. Her only companions are some native Christians who have been allowed to live in one part of these buildings as caretakers until we were in a position to use them again. Miss Field, with a little dispensary work and much visiting, trusts to get into very intimate touch with the people around her. Already, though there only two weeks, she has had much to encourage her and to make her believe that this heroic experiment is going to be a great success.

Another feature of our work in the last few years has been an arrangement we have come to with the Synod of the Evangelical Church of Egypt, the outcome of the work of the American Mission in Egypt, whereby the Christian congregations that are gathering around our stations may be fostered into Churches that will become an integral part of an indigenous evangelical Church, and be an object lesson to the Mohammedans amongst whom we work, witnessing to them of the necessity of coming right through baptism, into fellowship with Christ's people. As a lay mission this was a difficulty, and we are glad we have found this happy solution, which is not only full of promise in itself, but has greatly strengthened the good relations already existing with other societies. The first pastor appointed by the Synod to work with us was the Rev. Marcus Abd-el-Messih, a convert from Islam, who came to Mr. Logan as a small boy, and has been intimately connected with our mission ever since. His work has proved so successful that it has been found necessary to call an associate, the Rev. Sadiq Suweiha, a man who has been in the ministry many years, but who has never swerved from the dedication of his life, when still a student, to God, for the evangelisation of the Mohammedans and who feels that by coming into this work the great desire of his life is to be met as never before. In Zeitoun we trust to make a beginning very soon in the building of a small church and perhaps a pastor's house.

One other piece of work, though not new, is likely to enter into a new phase of usefulness, when we hope shortly to build on our own ground at Zeitoun a hall, to be known as the Radstock Conference Hall, and to be specially devoted to the deepening of the spiritual life of missionaries, converts, and Egyptian Christians alike. An outstanding feature of the Conference of Christian workers held at Helouan recently was the immense emphasis on the need of a spiritual awakening and enduement of power from on high, in view of the great task that lies before us. We believe that the Radstock Conference Hall will have an important part to play in the great move forward that we anticipate.

**THE NILE MISSION PRESS.—Donations and Subscriptions received**

Date.	Receipt No.	£	s.	d.
Dec. 17.	12667	..	5	0
"	12668	..	3	0
"	12669	..	1	0
"	12670	..	2	0
"	12671	..	1	0
"	12672	..	1	0
"	12673	..	3	3
"	12674	..	10	0
"	12675	..	227	1 9
"	12676	{Special U.S.A.	29	18 3
"	12677	..	3	5 0
"	12678	..	5	0
"	12679	..	6	0
"	12680	Canada	6	8 3
"	12681	Special	3	0 0
"	12682	..	10	0
"	12683	..	5	0
"	12684	..	1	1 8
"	12685	..	1	6 0
"	12686	..	5	0 8
"	12687	..	5	0
"	12688	..	5	17 6
"	12689	..	10	0 0
1924				
Jan. 1.	12690	..	1	0 0
"	12691	..	2	6
"	12692	..	2	6
"	12693	..	2	0
"	12694	..	5	0
"	12695	..	3	0
"	12696	..	8	0
"	12697	..	2	6
"	12698	..	6	2
"	12699	..	5	0 0
"	12700	..	1	3 0
"	12701	..	2	6
"	12702	..	12	0
"	12703	..	1	1 0
"	12704	..	4	0 0
"	12705	..	4	6
"	12706	..	10	0
"	12707	..	10	0
"	12708	..	4	6
"	12709	..	5	0
"	12710	..	1	0 0
"	12711	..	4	6
"	12712	Scotland	6	8 0
"	12713	..	5	0
"	12714	..	2	0
"	12715	..	2	0
"	12716	..	2	2 6
"	12717	{Special	1	10 0
"	12718	..	10	0
"	12719	..	6	0
"	12720	..	2	0
"	12721	..	2	0 0
"	12722	..	2	6
"	12723	..	8	0
"	12724	..	2	0
"	12725	..	2	0
"	12726	..	12	6
"	12727	..	4	9
"	12728	..	2	0
"	12729	..	2	6
"	12730	..	18	6
"	12731	..	2	0
"	12732	..	2	0
"	12733	{Special	2	0 0
"	12734	..	2	10 0
"	12735	..	2	0
"	12736	..	6	0
"	12737	..	2	6
"	12738	..	4	0
"	12739	..	7	6
"	12740	..	5	0
"	12741	..	10	0
"	12742	..	2	4 8
"	12743	..	11	0
"	12744	{Special	10	0 0
"	12745	..	3	13 6
"	12746	..	18	3
"	12747	..	2	12 0
"	12748	..	4	9
"	12749	..	2	0
"	12750	Scotland	13	6 4
"	12751	..	15	0
"	12752	..	7	6
"	12753	..	3	3 0
"	12754	..	1	1 0
"	12755	..	2	6
"	12756	..	2	0
"	12757	{Special	5	0 0
"	12758	..	10	0
"	12759	..	10	0
"	12760	..	2	6

Date.	Receipt No.	£	s.	d.
Jan. 16.	12761	..	2	0
"	12762	..	2	0
"	12763	..	2	0
"	12764	..	2	0
"	12765	Special	1	0 0
"	12766	..	1	0 0
"	12767	..	2	4 0
"	12768	..	1	0 0
"	12769	..	10	0
"	12770	..	10	0
"	12771	..	5	3 6
"	12772	..	2	0
"	12773	..	2	0
"	12774	..	2	0
"	12775	..	2	4 0
"	12776	..	10	0
"	12777	..	2	6
"	12778	..	10	0
"	12779	..	5	0
"	12780	..	5	13 6
"	12781	..	2	0
"	12782	..	2	0
"	12783	..	2	0
"	12784	..	2	0
"	12785	..	10	0 0
"	12786	..	3	0 0
"	12787	..	2	0 0
"	12788	..	2	0 0
"	12789	{Special U.S.A.	6	16 8
"	12790	..	12	8
"	12791	..	10	0
"	12792	Cancelled	..	..
"	12793	..	5	17 6
"	12794	..	2	0
"	12795	..	5	0
"	12796	..	1	13 6
"	12797	..	3	4 0
"	12798	..	3	5 0
"	12799	..	2	4
"	12800	..	2	0
"	12801	..	15	6
"	12802	..	2	3 0
"	12803	..	5	0
"	12804	..	5	0
"	12805	..	2	6
"	12806	..	2	6
"	12807	..	1	0 0
"	12808	..	4	0
"	12809	..	5	0
"	12810	..	10	0
"	12811	..	1	2
"	12-12	..	15	0 0
"	12813	..	5	0 0
"	12814	Special	116	13 8
"	12815	..	233	7 6
"	12816	..	2	0
"	12817	..	2	6
"	12818	Scotland	16	0 0
"	12819	..	2	0
"	12820	..	1	0 0
"	12821	Special	347	1 5
"	12822	..	1	12 6
"	12823	..	2	6
"	12824	..	2	0
"	12825	..	2	0
"	12826	{Special	2	6
"	12827	..	1	8 0
"	12828	..	2	0
Feb. 1.	12828	..	5	0
"	12829	..	5	0 0
"	12830	Special	70	0 0
"	12831	..	10	0
"	12832	Scotland	11	14 0
"	12833	..	3	3
"	12834	..	2	6
"	12835	..	10	0
"	12836	..	6	4 0
"	12837	..	2	6
"	12838	..	2	0
"	12839	Scotland	1	10 0
"	12840	..	1	0
"	12841	Special	15	0 0
"	12842	..	1	0 0
"	12843	Scotland	2	0 0
"	12844	..	3	0 0
"	12845	..	10	0 0
"	12846	..	5	0 0
"	12847	..	1	2 0
"	12848	..	1	0 0
"	12849	..	13	0
"	12850	..	2	0
"	12851	..	5	0
"	12852	..	1	0 0
"	12853	..	5	0 0
"	12854	..	1	0 0
"	12855	{Special U.S.A.	4	14 3
"	12856	..	1	3 9
"	12857	..	1	0 0

Date.	Receipt No.	£	s.	d.
Feb. 13.	12858	..	14	0 0
"	12859	..	2	0
"	12860	..	10	0
"	12861	Scotland	2	0 0
"	12862	..	10	0
"	12863	..	4	8 6
"	12864	..	5	0 0
"	12865	..	10	0
"	12866	..	12	6
"	12867	..	3	0
"	12868	..	20	3 0
"	12869	Special	6	4 4
"	12870	Scotland	6	4 3
"	12871	..	6	4 4
"	12872	..	11	11 0
"	12873	..	6	0 0
"	12874	..	7	3 0
"	12875	..	5	0 0
"	12876	..	5	0 0
"	12877	..	2	2 0
"	12878	..	1	0 0
"	12879	..	1	0 0
"	12880	..	1	1 0
"	12881	..	10	0
"	12882	..	4	8 0
"	12883	..	5	0 0
"	12884	..	2	0 0
"	12885	..	10	2 0
"	12886	..	1	0 0
"	12887	..	11	1 0
"	12888	..	8	4 0
Mar. 1.	12889	..	15	0 0
"	12890	..	8	6 0
"	12-91	..	8	6 0
"	12892	..	1	0 0
"	12893	..	5	0 0
"	12894	..	2	3 0
"	12895	..	8	11 0 1/2
"	12896	..	10	0
"	12897	..	2	6
"	12898	..	2	6
"	12899	..	1	0 0
"	12900	..	6	6
"	12901	..	2	6
"	12902	..	8	4
"	12903	..	10	0
"	12904	..	5	5 0
"	12905	..	2	0
"	12906	..	10	0 0
"	12907	..	2	0
"	12908	..	5	0
"	12909	..	10	0
"	12910	..	1	0
"	12911	..	10	0
"	12912	..	8	4
"	12913	..	5	0
"	12914	..	12	0
"	12915	..	2	6
"	12916	..	6	6 0
"	12917	..	5	0
"	12918	Special	10	0 0
"	12919	..	15	15 0
"	12920	..	1	5 0
"	12921	..	1	1 0
"	12922	U.S.A.	5	6 3
"	12923	Canada	15	12 1
"	12924	..	3	10 0
"	12925	..	2	0
"	12926	..	1	10 0
"	12927	Special	45	0 0
"	12928	..	1	12 8
"	12929	..	10	0
"	12930	..	7	6
"	12931	..	2	0 0
"	12932	..	10	0 0
"	12933	..	2	0 0
"	12934	..	3	4 8
"	12935	..	5	0
"	12936	..	1	1 0
"	12937	..	1	0 0
"	12938	..	10	0
"	12939	..	2	0
"	12940	..	10	0
"	12941	..	5	0
<hr/> <b>£1573 4 8 1/2</b>				
<b>General Purposes—</b>				
Amounts already acknowledged				
As above .. 1220 2 7				
.. 488 5 7 1/2				
<hr/> <b>£1708 8 2 1/2</b>				
<b>Special Purposes—</b>				
Amounts already acknowledged				
As above .. 1482 10 9				
.. 1084 19 1				
<hr/> <b>£2567 9 10</b>				

*“ Canst thou adventure  
For My sake and man’s apart from all reward? ”*

In Thy service and at Thy command,  
We do not fear. Thou standest in our midst,  
And all our hearts are comforted and calm,  
Keep us Thine own; and keep us in the way  
Thou first hast trodden; we are going now  
Whither we know not; only go with us!  
Be Thou beside us, and in all our need  
Suffer us not to fall away from Thee.  
And if at any hour, at any pass  
Of our extremity, our hearts should fail,  
O Lord, stay with us, and we ask no more!

*“ Lo, I am with you alway,  
Even unto the end.”*



MOSLEM GIRLS.

# “Blessed be Egypt.”

---

VOL. XXIV.

JULY, 1924.

No. 98.

---

## Editorial.

*I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His Name together.*—PSALM xxxiv. 1, 2, 3.

We have entered the twentieth year of the Nile Mission Press with thanksgiving in our hearts and on our lips. But when we look at the greatness of the need, we know that the work is still only beginning.

At our Annual Meeting the main plea was for the children. Would it not be well for us to make this a children's year, and seek to greatly increase and intensify that branch of the work? We want our supporters to fully realise that the preparation and printing of a book is not the end. It must find its way into the hands of its readers. They can little understand the difficulty in past years of having supplies sent in for publication work only, and little to spend on the advertizing and sale of the book. As this becomes better known we are sure that they will trust us to lay out their gifts to the best advantage and keep every part of the undertaking dove-tailed together, so that there may be a perpetual outgoing as well as a perpetual production.

---

We would mention the special needs of the work for the prayer of faith, the labour of love, and the patience of hope of all our friends.

More workers at the home base and in the Dominions.

A stronger staff in Cairo and Palestine.

The carrying out of a suggestion made at the recent conferences, that Mission Boards should give an allowance to their missionaries for the purchase of literature to give away.

A greater desire among Egyptian Christians to distribute tracts and books among their Moslem neighbours.

---

We are also asked to explain more fully the recent request made for working capital for the Mission Press. Salaries and wages have to be paid month by month, while the proceeds of the work done may not be received till many months later. This necessitates there being a balance at the Bank on which to draw. Mr. Upson has asked that a minimum of £500 may be allotted to this, and yet only about £12 has so far been sent in that we are free to use for this purpose. We have to remember that it is a Christian business, and must be carried on fully as efficiently

B

as a secular business would be. When each year closes we look up with thankfulness and recognise that our Heavenly Father has ever been mindful of our need. He has made crooked places straight, and rough places smooth, and we thank Him from our hearts. Let us seek of Him unitedly that the whole work may be so well, so efficiently carried on, without wearing anxiety or shorthandedness, that the Nile Mission Press may be a faithful witness to His praise.

Many of our readers take a warm and kindly interest in Fairhaven. We are glad to say the building of the top floor and of the new Bath Rooms is now rapidly going on, after some months of preliminary preparation. We had to wait till the rains were over, and until we could give the builders an empty house. They hope to complete everything by September, and we shall be prepared for tired workers to come from England or America by October.

Miss Van Sommer is now at home, but hopes to return to Fairhaven in September.

### Dile Mission Press Annual Meeting.



WE met as usual at Sion College on Wednesday, June 4th. Owing to the steady downpour, many of our friends were unable to meet with us this year, but for all that, a large number gathered, and after Mr. J. Gordon Logan had read a portion of Scripture and led in prayer, our Chairman, Mr. Percy K. Allen, welcomed the audience and read a short note from Mr. and Mrs. Upson, in which he stated that visitors had come to the Press from Belgium, Canada, Manchuria, Lebanon, Kenia, California, Constantinople, Tunis, and Chinese Turkestan. This gave some idea of how God is using the Press as a place to which people are gathering and looking to us to help them in their work.

The Honorary Treasurer, Mr. Alfred M. Barkworth, read the Statement of Accounts. After careful comparison with last year, he stated that, behind these figures stands a year's work; strenuous prayer times; testings; periods of great strain and, using the word in the human sense, of considerable anxiety. He added, "Those of us who are not in constant touch with the finances of the work need to remember these facts." Also, he pressed home the point that, out of the balance remaining in hand at the close of the year, hardly any is available for ordinary expenditure, nearly the whole amount being ear-marked for special purposes.

He concluded by remarking that, through the financial statement there is the joyful opportunity of hearing the Master's Voice saying to us, "Lovest thou Me more than these? Feed My lambs. Feed My sheep."

Miss Monro was the first speaker. She represents the Children's Department. She spoke of two things. Firstly, the Moslem child as she knows him in Egypt, and secondly, about a small handful of books which she had brought with her. She

stated that there are eighteen million children in the Moslem world. That is, the children alone are double the population of Great Britain. A far larger number of these can read than is the case with adults, and the number of children in schools has increased enormously in the last decade. This to a Literature Mission is very significant. And she contrasted the few books already prepared for this host of readers. In earnest tones she said, "I do most emphatically suggest that far too little has been done for children. This small handful of books represents all that the Christians of Great Britain have yet managed to do to provide a Christian literature for Arabic-reading children, and a large amount of the money for these particular books came from America." "Have we any right to be satisfied with such a condition of things for a Moslem child?" Attempting to compile a list of books that children could read in Cairo, Miss Monro had paid personal visits to a large number of Cairo bookshops, seeking to obtain simple books of any kind, for children. In every case the reply was the same, "There are none." Describing the life of a child leaving his classroom, Miss Monro drew a vivid picture of the dangers a boy meets through what is prepared in language such as he can read. This is wholly immoral. If a boy refuses such literature, what is he going to do? He will read nothing at all, unless it is the newspaper, and yet there is in Cairo an increasing desire to read something amongst the boys of Cairo.

The Junior Department of the Nile Mission Press has been founded in answer to this situation. "We are profoundly thankful," continued Miss Monro, "for what we have been able to do. In point of usefulness the books are just what is wanted. It is only in point of number we have failed." Holding up a book about an Egyptian girl, she stated that this had appealed to Egyptian children in an extraordinary way. It is packed with Bible and Gospel teaching from cover to cover. The truth enters children's hearts by means of such books, far better than by any amount of discourses. Miss Monro concluded with an earnest appeal on the words "Feed My lambs."

Miss I. Lilius Trotter, of Algiers, was the next speaker. She stated it was a very great joy to tell what she and her workers owed to the N.M.P. To quote her own words, "I do not know where we should be without it." She told of the crash of a pillar in their courtyard some years ago. An architect having been called in to find the reason, had at last come to the conclusion that it was from the vibration caused by the swaying of the kneading-trough from a native bakery next door. Night after night this had continued, and the disintegration of the masonry had been the result. Miss Trotter used this as a little parable to teach what N.M.P. tracts are accomplishing as they are sent out to meet the various forces of Islam, and, she stated, "We believe that through these tracts a vibration is being set up that will end in the crash of Islam." If, at present, this vibration is going on, now is the time to work. Three instances were given of the eagerness for the printed page. A teacher in a native city had been sent books. These had all been taken by the students, and every time the teacher received new ones the result was the same.

In another place, one of the leading tradesmen had had a Bible given him, and he and another of the principal men were

reading the Bible together. He had pleaded for books to be sent, stating, "We have got all we need to live, but we do want books."

The third instance was that of a letter from a lady abroad saying that a man had come after her, and telling, "These books are what we have been wanting for years."

"When Jehoiada wanted to rebuild the Temple, he told the priests to ask their acquaintances for the money wherewith to do it. Twenty years passed and hardly anything came in. So he tried a better way and put a box beside the altar for the gifts of the people. The box filled so fast that they had to set a limit to the offerings. We must use this thought, we must place our box for our offerings alongside the place where Christ gave His life for us, and for the third time the message finished," "Lovest thou Me? Feed My sheep. Feed My lambs."

The Chairman then intimated that Mr. Archibald Forder, from Jerusalem, was unable to speak owing to illness. Mrs. Forder therefore spoke in her husband's place at a moment's notice. She mentioned the little Arabic bookshop in Jerusalem, and said how the natives come there for advice of many different kinds. She then gave a summary of Colportage work as they have seen it during the past four years, and a short character sketch of the five colporteurs at work, Samuel, a Hebrew Christian, at Jaffa; Ibrahim, an Armenian, at Jerusalem; Issa, at Nablous; Elias, at Nazareth, a man soundly converted from a very bad life; and Ibrahim, at Haifa.

Mrs. Forder quoted several instances of Colportage work, and a visit to Beersheba, and stated that everywhere people are willing to buy the books and read them.

Mr. Percy K. Allen, who was the last speaker, told of his recent visit to Egypt and Palestine. He wondered if his audience realised that, at the Nile Mission Press in Cairo, all the staff and workers meet together for prayer and seek God's blessing on the day's work. God is honoured from the very start at the Press.

A letter from one of the native workers was put into his hands by Mr. Upson just before he left. It was a message from him to English Christians urging them to continue to support what, in his estimation, is the best work ever started in the Near East.

Mr. Allen gave instances of a visit to the Al-Azhar, where he went with Dr. Zwemer, with their pockets full of literature, which they were able to give away quite freely. He was astonished at the readiness of the people to receive the books. The same thing happened at a market meeting four hundred miles up country from Cairo, and also in other places. He urged that this is the great day of opportunity, and instanced the fact that God is at work, by giving a definite case of conversion in Mesopotamia. This constitutes a call to support with all our power and effort that which is seeking to give Christ to this people. "Wherever you go in Egypt, you cannot help being struck with the time that has been occupied and money that has been spent in bringing water to these people. In the same way God is wanting to bring the Water of Life to all these thirsty souls. Why did the Lord Jesus allow so many basketsful to be left over after feeding the multitudes? Surely was it not that those who had been satisfied to the full should now have the opportunity themselves of learning how to give freely. God wants you and me to pass on the Message of Life to those still in



darkness, and who, as yet, have never tasted of those things which alone can satisfy. In conclusion he instanced a case at Nazareth of a blind man, leaning on his staff and holding out his hand, and the change in the old man's face when a gift was put into it. The people of Islam are holding out their pleading hands—they are in want. Are we going to help supply that need? I believe, God helping us, we are."

The Secretary closed the Meeting with prayer.

---

## The Nile Mission Press.

*"We will give ourselves continually to prayer, and the ministry of the word."*—ACTS VI. 4.

**I**N ministering the written word we are really ministering Christ the Living Word of God. What a privilege then the Nile Mission Press has in thus doing.

The photograph here reproduced shows the N.M.P. Colporteur Amín, with the major part of a special grant of Portionettes of Scripture. By this effort no less than 100 churches, in a distance of 730 miles, were set to work at Tract distribution. The photograph was taken by the Rev. D. E. Davies, M.A., Secretary of the Church Parochial Mission Society. This is referred to in Mr. Upson's account of the work.

In presenting their 19th Annual Report, the Committee consider the most important feature during the past year's working has been the unification of control in Cairo. This has been accomplished by the appointment of Mr. Arthur T. Upson as Director. Before this step was taken, they had been guided to cease all printing of a commercial character, and are glad to report that God has honoured the leading in this direction.

The Cairo control having passed into Mr. Upson's hands, the Committee decided to bring Mr. J. G. Byrnell home, with a view to strengthening the deputation work there. As matters turned out, however, Mr. Byrnell had no sooner returned than he received an offer of another position to which he felt God was calling him, and the Committee accordingly released him. Consequently the need of strengthening the home base continues.

Another matter of interest was, that God opened the way for our Chairman, Mr. P. K. Allen, to pay a much needed visit of inspection both to Egypt and Palestine. His report shows that, given adequate support by prayer and sacrifice on the part of the Lord's stewards, very few Missions have such a wonderful opportunity for service throughout the Moslem World as the N.M.P.

The Committee regretted that it was necessary to keep Miss Munro at home for a year on health grounds, but are thankful that she is now much better, and having undertaken deputation work in Scotland, will be able to return to Cairo in September.

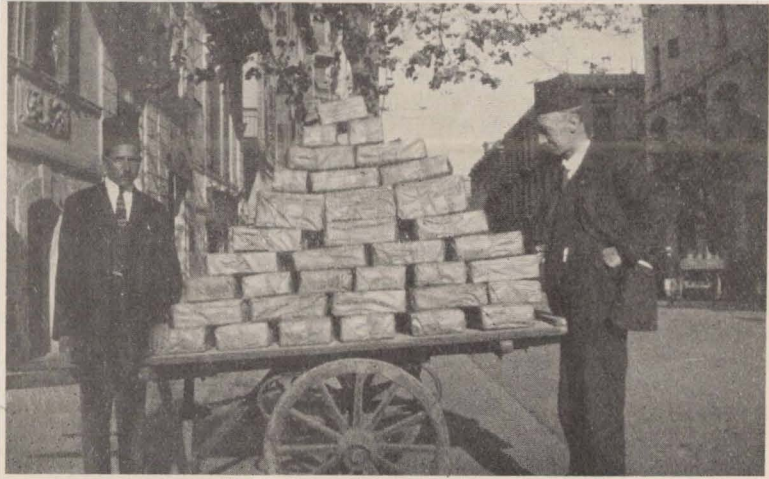
The Committee is glad to note the progress of colporteur work in Egypt and Palestine. In the past year more colporteurs have been at work in both countries, and they hope a man will soon be found to traverse the villages of Northern Galilee. In most cases the men have been well received, but in one case a

colporteur was ill-treated; and in another a miraculous escape from death, by shooting, in the lonely fastnesses of Trans-Jordania, have to be chronicled.

A splendid start has been made by Mr. Rhodes to interest the people of Canada in the N.M.P., and they have responded to the call. As knowledge of the work grows, their interest in prayer and effort will be deepened.

It was with great sorrow the Committee received news of the "Home-call" of Mr. Mark Botham, of the China Inland Mission. Mr. Upson was in touch with this Mission concerning Mr. Botham's co-operation in reaching the Chinese Moslems, and it was sad to hear that a life of such promise had so early been cut off.

The N.M.P. joined with the other members of the Egypt Inter-Mission Council in taking part in the recent Conference held at Helouan to discuss the question of literature for Moslems. Mr.



Upson prepared a paper on the subject, and also an exhibit of Arabic books of all Societies. The Committee are glad to record a Special Minute passed acknowledging the work of the N.M.P.

Turning to finance, the Committee wish to place on record their thankfulness to God for enabling them to carry on His work for yet another year. Especially is this so when the only reserve they had with which to start the year was £59 6s. 9d. on deposit, the greater portion of the remaining balances being earmarked funds. Yet they have been able to forward to the Publication Department more than the previous year. The Capital Turnover necessary to run the Printing Department in an efficient manner is sadly lacking. Having appealed to their friends for the sum of £500 for this purpose, an offer was received of £100 if the Committee could get other friends to supply the remaining £400. Up to the time of writing, however, only £12 has been donated towards that amount. They would be glad to receive more subscribers to their official organ "BLESSED BE EGYPT," the subscription for which has now been reduced to 2/- per annum, post free.

The Executive 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. Also to Mr. Beamish, of Coventry, for advice so kindly given on printing matters, and especially to the Members of the Publication Committee (Senior and Junior) in Egypt.

They commend the following Reports from the Field to their supporters, with the earnest hope that they will continue with them in prayer and effort. They are glad to state that they are hearing of definite results of the work in souls turning to Christ.

22, Culverden Park Road,  
Tunbridge Wells.

JOHN L. OLIVER,  
*Secretary.*

---

## Eleventh Annual Report of the Nile Valley Colportage Work.

**A**T this time last year the outlook was not very rosy, but we are happy to say that things have greatly improved during the past year, partly through the meetings which Mr. Upson held in England. At that time we had only seven colporteurs, and it looked as though the number might be still further reduced, but now we are happy to say that we have ten men in regular work, which is a great improvement. That does not, however, mean that ten men is considered to be enough for the Nile Valley, not at all. Twenty-five men would be nearer the mark; if twenty-five cannot be managed, then fifteen is the absolute minimum, *i.e.*, the staff we used to have in pre-war days. It is most essential that we heed the "Finding" of the Mott Conference last week, saying: "Colportage calls for re-endorsement and extension."

**LOCAL SUPERVISION.**—We are very far from saying that the colporteurs have had sufficient supervision. Still we have done what we could. Mr. Upson gives a share of his time to colportage work, but now that he has taken over the work of two or three other men he will have less time to give. On the other hand, Ibrahim Eff. Butros (the Colportage clerk) is developing, and has recently taken journeys in Lower and Upper Egypt.

But the chief change has been the arrangement of local supervisors, each of whom is, in every case, a missionary. Here are two reports sent in by local supervisors:—

1. Rev. R. W. Walker (of Benha) says: "I have one of your J.C.C. men here across the river, Ibrahim Abd El-Masih, and I wish that I had more like him. I think he is an humble worker, but valuable as an evangelist as far as he is able. I am always glad when he comes in to see me."

2. Rev. J. A. Pollock (of Luxor) says : " Bulus Malaty comes in frequently and always reports things as going on well. I believe he is quite faithful, using opportunities for presenting the Gospel message together with his colporteur work."

In addition to this, a *special* arrangement had to be made during Mr. Upson's furlough, and Rev. R. G. McGill, as Chairman of the Colportage Committee, kindly undertook to give advice to Butros Effendi whenever he should need advice. On the return of the Superintendent, Mr. McGill wrote as follows :—

" We were glad to see that the regular number of colporteurs is to be increased. Our association with the colporteurs in Cairo during your absence has been pleasant and satisfactory. So far as I could see they were showing diligence in their work and manifested a marked degree of efficiency."

### Some Reports.

1. IBRAHIM. The following report shows that, although we do not encourage controversy (as such), sometimes our men have these things thrust upon them. Ibrahim writes :—

" I thank God for your safe arrival. Now, father, I will tell you about what happened to me while you were absent :—

One night a Muslim sheikh came to Kafr. W., accompanied by hundreds of men from the neighbouring villages. As Kafr A, in which I am living, is near by, I could see that multitude by the light of their numerous lanterns. Then I accompanied one of the brethren named Nakhla Eff, and went to them. As soon as we arrived there, we heard the sheikh saying : ' Bring me the ablest among the Christians, and I will make him a Muslim before half an hour.' ' We will not bring an ordinary Christian to you,' was their answer, ' but here is a converted Muslim colporteur who always preaches his new religion to us, hoping that we will be led astray with him.' ' Bring him here quickly,' cried the sheikh.

When I drew near, he asked me, ' Why did you become a Christian?' I answered, ' Can you prove that Mohammedanism is the true religion? If so, I will go back to it to-night.' He said, ' Write your words down'; and I did. Then I said to him : ' It is necessary for me to have an intercessor to mediate between God and me, because I am a sinner and He is holy, and how can I find the Mediator in Mohammedanism?' Then he subtly tried to flee away from this question, and said, ' No, no, what is your proof that there is a God?' ' My existence proves the being of God' was my answer, ' because my Creator must be Almighty.' ' It is not satisfactory to say that,' he said. ' What then,' I asked. Then he said, ' Write down (I do not know),' and so I wrote it.

Then he asked, ' How do you prove that there was a person whose name was Moses?' ' We have the Ten Commandments that were given to him from God,' I answered. Then he said, ' I do not believe in these commandments.' ' What then?' I asked. He said, ' Write down (I do not know),' and I did.

Then he asked, ' How do you prove that there was a person whose name was Jesus Christ?' ' We have His Gospel,' was

my reply. 'I do not believe in your Gospel,' he said. Being surprised, I asked, 'How then?' 'Write down (I do not believe in Him),' he said. 'How can I write that, while He is my Lord, God and Saviour?' I said fervently. 'Do you mean to make me a Mohammedan in such a deceiving manner?'

I added, 'How do you prove that there was a person named Mohammed?' 'From the witness of Abu Bakr the Khalif, Osman and others,' he replied. 'And how can I know that these persons are not liars and deceivers?' I asked. 'Because they were *so many*,' he answered. 'Ho, the *majority* were destroyed by the flood in the days of Noah, and eight persons only were saved, does that mean that the majority were right?'

He said, 'There is another proof, *i.e.*, that the Koran is adapted to the good of humanity.' 'How can that be, while it commands—"Render to men evil for evil, avenge yourselves, do not make peace with those of other religions, but kill them whenever you find them," etc. If these commandments are from God, then He creates men and let them rise against each other and slay them, and the commandments of the Koran are from an unmerciful god and against the welfare of humanity.' Then Wahba Eff. (a Copt) said that he and I would welcome Mohammedanism if the sheikh could quote any text from the Koran which shows that Mohammed performed one single miracle. But the sheikh could not.

Then I cried, saying: 'Bear witness, O ye Muslims, that the sheikh could not prove the truthfulness of his religion; therefore we have the honour to remain Christians.' Then they got angry, but one of our village Muslims defended us, saying: 'Shame on a hundred Muslims that they should harm two Christians.' I then asked him many questions, but he was not able to answer me a word."

---

2. YAQUB. This month I visited the villages until I reached Abnoub. This markaz is situated east of the Nile and is very difficult to get at in view of thieves and Bedouin Arabs spreading all over the route. I thanked God for keeping me from these dangers. I then left for Assiut and crossed the bridge, and then returned to Mallawi. This month I distributed more than the preceding one, and my work was therefore harder. Every village I visited I used to have talks with its people regarding Christ and preached where there was no preacher.

---

3. AMIN. I had a talk with some of the tramway workmen *re* the salvation of the soul and its value which caused the Lord to descend from heaven and live upon earth and at last died for our sake to free us from sin. I also told them that he who believes in Him shall gain heaven.

I also had another talk with some Muslims regarding the death of Christ, and told them that the Koran admits of His death in three different verses but denies His crucifixion in one only. Islamic interpretations admit of His death for a few hours. One of these Muslims bought "Sweet First-fruits."

I also had several talks with young men at Wagh-el-Birka and other places, explaining to them the harm of impurity and

drinking liquor, both financially and morally, and I am pleased to say that some of them accepted the advice and returned to their houses. Your prayers, please.

4. MATTYAS. In one of my visits to Maghagha I met a non-Muslim who is not a Christian. After the usual compliments, I showed him some of the books, but his reply was, "O Friend, you had better look for another job." "Why do you talk to me like that, don't you know that this is a religious service, done for the salvation of souls from the evils of the world and the devil. The word of God is the heavenly food for souls and the only remedy to cure from sin?"

He replied: "Is there anybody who is free to read? Plenty of books but no time."

I answered: "Please note, dear friend, that God accepts no excuse; just think, when death comes to anybody, does death accept any excuse, or does anybody say I am not free?" He replied in the negative.

"Now is the time to care for books, which are the source of life." Upon hearing these words he was very touched, and bought some books and tracts.

5. GARAS. I met a Muslim with whom I had had several talks before, and I read to him the first chapter of Genesis. Yesterday morning (Sunday) I heard the sermon delivered by Rev. Abdel-Shaheed at Minia on Genesis iii. 14, 15, regarding the sentence on the serpent. I started my talk with him by saying, "I have to-day heard a nice sermon at church." Then he said, "What was it?" I replied, "It was about the sentence delivered by God against the serpent who induced Eve to sin," and I started explaining to him as I had heard it from the pastor, until we reached the part, "He shall bruise its head." Then I told him that this meant man's victory over the devil through Jesus Christ, as it implies the strength and conquest which we gain through His death. He heard all this with silence, without any opposition to what I said to him.

Among the impressions one receives from the reading of this report are:—

1. That these colporteurs are "shining as lights in the world," not only by the books they distribute, but by the upright life they are living.

2. That they well deserve our sympathy and support.

3. That few Christian workers are suffering more for their testimony to Christ than these men.

4. That it would be difficult to find a better investment of the money which has been committed to us as a sacred trust, than in the life of one of these fearless servants of Christ. L.E. 54 covers the salary of a worker for a year, without travelling expenses. Is there a better way for us to "hold forth the word of Life" than this?

ARTHUR T. UPSON, *Superintendent.*  
R. G. MCGILL, *Chairman.*

STATEMENT OF RECEIPTS AND PAYMENTS  
For the Nine Months ending 31st December, 1923.

To	RECEIPTS.	By	PAYMENTS.
Balance at Bank, 1st April, 1923	- - - - - 107.925	Salaries:—	
Sales, Colporteurs	- 318.030	Colporteurs	- - - 409.183
" " (Part time)	5.220	Clerks	- - - 54.000
	<u>323.250</u>		463.183
Refund:—		Colporteurs (Part time)	- - - 9.545
Loans to Colporteurs	- 5.500	Loans to Colporteurs	- - - 8.500
Contributions:—		Printing	- - - 3.350
Egypt General Mission	- 30.000	Purchase of Stock:—	
A.C.L.S.M.	- 41.379	Nile Mission Press*	- 433.830
American Mission	- 227.000	Various	- - - 80.778
Nile Mission Press	- 332.000		<u>514.608</u>
Beyrut Press	- 148.811	Audit Fee	- - - 3.000
— do —	- 40.000	Sundries:—	
	<u>819.190</u>	Petty Cash & Postage	- 16.500
Bank Interest	- - - 1.685	Repairs to books	- - - 3.600
		Travelling Expenses	- 9.000
		Bank Charges	- - - 105
			<u>29.205</u>
		Balance at Bank, 31st December 1923	- - - 226.159
			<u>226.159</u>
	£E. 1,257.550		£E. 1,257.550

(\*Includes old bills.)

Audited and found correct, PRICE, WATERHOUSE, PEAT & CO.

## Annual Report, Palestine Colportage, Year 1923-24.



NOTHER year gone, and the time has come again for another Annual Report. We record with thankfulness the goodness of God in protecting the colporteurs and supplying all needs during the past twelve months.

The year has been one of comparative quiet in the land, the different factions seem to be getting to understand each other better and to work together harmoniously, and although there have been some disturbances, the feeling between Jew and Gentile has decidedly improved.

Our work has gone steadily on all through the year, and in spite of some opposition both the visits to villages and the sales of books show a good increase. In four of the districts Jewish colonies have been visited regularly, and in no case has the colporteur been badly treated. Some of the Moslem villages that at first refused to have anything to do with the colporteur, and dared him to return, have at last given way, and now buy his books. In a few of the most fanatical centres in Palestine the heads of the religion welcome the man with the books, and even go so far as telling their people to buy and read the same. On all sides there is a decided change for the better, and although it is not ours to build churches, form congregations and establish schools, we do believe that the Word of God and the message of salvation has found a permanent place in the hearts of many; eternity alone will reveal the full results of our work in this country.

We are grateful to record that during the past year two visits were made to Transjordan, one in October by my wife, our

Jerusalem colporteur and myself. The second visit was made by a temporary colporteur, who is a converted Copt, and who is very keen on the preaching of the Gospel and the circulation of literature. On both of these visits many towns and villages were visited, and everywhere a hearty welcome was accorded to the visitors; a goodly number of books were sold, and urgent requests made for other visits and more books.

We regret that we have been unable yet to put a man in the district of Northern Galilee, delay on our side gave the American Bible Society the opportunity of getting the man we wanted, but as the engagement is only temporary we are not without hope that we may yet occupy the district. Suitable men to act as colporteurs are not easily found; men to sell books are plentiful, but their heart would not be in the work. What this land needs is faithful witnesses to the truth of the Gospel, and so far we have been blessed in large measure by having whole-hearted men, who are willing to bear reproach, and even suffer for the Gospel.

Only once during the year did any serious difficulty occur between the Moslems and any of our colporteurs. At Jenin the Mufti (head of the religion) pounced down on the colporteur, seized all his books and burnt them with the exception of eight or ten, and but for the timely intervention of a native Christian doctor the colporteur would have suffered serious bodily harm. We at once made representations to the Government about the matter, but they took the side of the Mufti, and we proved the truth of the words, "Put no confidence in man."

The statistics given below show that a goodly number of Hebrew Scriptures have been sold to the Jews; the buyers are mostly immigrants located in the new colonies, most of whom are sadly ignorant of even their own religion. Whilst a large proportion of these sales consist of the Old Testament only, a goodly number of New Testaments are also bought, and whilst some people think it unadvisable to sell the Old Testament to the Jews, they would soon alter their opinion if they knew how much more the Talmud is read than the Old Testament. It will also be noted that a large number of Arabic Scriptures have been sold; in one village visited by our Jerusalem colporteur the native teacher made his seventy pupils each buy the Gospels of Luke and John, with the object of reading and studying it every morning in the school. Many priests of local churches have bought complete Bibles of our colporteur, and although we do not push the sale of the Scriptures in opposition to the Bible Society, we feel it a bounden privilege to supply the Word of God when asked to do so.

Another interesting side of the work has been quite a few visits paid to Bedouin camps; these people, although very illiterate, give a welcome to the colporteur and a ready hearing to the Gospel told in simple form. A few books have been left in these camps, which the reader may rest assured will be well read, for there is generally some one in the camp who can read the Arabic language to the people as they gather about him. During the past year a goodly consignment of books was sent into Syria, and also another bundle to Beersheba.

The following figures will tell you what has been accomplished during the year that has just ended:—



Number of visits paid to villages (excluding Transjordan), 676.

Number of books sold in Palestine, 12,297.

Number of books sold in Transjordan, 786.

Number of books sent to Syria, 1,865.

Number of Scriptures sold:—Hebrew, 883; Arabic, 461; in 9 other languages, 104; total, 1,448.

Total number of books and Scriptures sold, 15,396.

Number of pictures (Bible) sold, 387.

When it is remembered that the colporteurs visit the same places every two or three months with practically the same stock of books, it is great cause for thankfulness that so many thousands were disposed of during the past year, and if it were possible to have a constant supply of new books there would always be found ready buyers. The pictures sold are reproductions of Copping's Bible subjects, which, being exposed in the homes, shops and cafés throughout the country, afford excellent opportunities for commencing a Gospel talk.

The following extracts from colporteurs' letters are not only interesting but give a good idea of their work:—

"I came to a place where I found seven men sitting and chatting in the sun. I asked them to buy some books, and, finding that God guided me to stay with them, sat down. I read to them 'A Message from the Grave' and others of my books, and of every book I read to them they bought some. I spoke to them much about Christ and the salvation through His death, and urged them to be good Christians. Before I ended my meeting with them I asked them to kneel down on the sand, and we prayed together. At another place I came to a shop, where I found a lady with two men. I read something to them, for they asked me to do so, saying, 'If the books please us we will buy them.' As they were pleased they bought some, saying, 'These are for our children; they will read them to us after you are gone.'

On the 11th I went to Acca, visiting the Post Office, coffee houses and shops. In the restaurant where I went to have my supper I found many people, among them a Moslem effendi, who told me a dream he had had recently. He said, whilst he was sleeping he saw Jesus, having the best raiment on, and all Christians worshipping, and he came in and worshipped also; then some Moslems came in and despised him for doing like the Christians; then he asked me to interpret the dream. I told him I am not an interpreter of dreams, only God can do that. I told him the meaning of your dream is this—You must worship Christ only, for He showed you Himself, and is living and is worthy of worship. If you do worship Him you will be rejected and despised of your own people, but that is nothing compared with the loss of your soul. A Moslem sitting near by, and with whom I had had many talks, said that my interpretation was good, and asked me to speak to them more about Christ. We had a good talk, they asking me many questions, which I answered as God guided. I asked them to hear the call of God through this dream. Some of them said, 'We would be Christians if we were out of Acca; but if we do so here we will lose our honour.' Please pray for these men.

Another time a Moslem Bey gave me a ride in his carriage to Sarafend; he took me to his house with him, and with three others we talked about Christ, His life, the Bible, the Koran and Mohammed until two o'clock in the morning, and I am sure that the hearts of all were touched, as the next day he talked more with me about these things.

Another time in my way I came to some Bedouin tents; there I made a meeting with five men and two women. I spoke with them about Christ's crucifixion and resurrection and His power to save us from our sins; then we had prayer together. In the evening many others came, to whom I spoke and read, and many of them accepted the word happily. Again I went to a Christian house, where a Maronite brother lives with his two sisters; the brother bought from me a few books, and the sister shouted on me, saying, 'That her brother will buy all the books if she allowed him.' She said, 'Protestants do not believe in the pictures nor in the Virgin Mary.' But I, with love, spoke to them and showed them the true way of Christianity."

Another report says:—"One day I went to Ettirie, a Moslem village on Mount Carmel. I arrived there late in the evening, but went round with my books, and sold a few; at night I lodged with a man from that village who has six wives, 27 sons, and I do not know how many daughters, but I know that he has a family of 72 persons. When he put down the supper many of his young children were around him like little dogs and cats; after supper many came into the room, and I had a very good chance speaking with them about Jesus. We stayed speaking until after eleven o'clock and then slept. After a while I woke, to find a breed of bugs encamping round about me, and they occupied my body entirely that no spot was left free of them. That night I had no sleep. In another village I went to the Sheikh, the oldest and most learned of all, he is nearly over a hundred years old, and was taught in El-Azar. He welcomed me very kindly, and his son with him; he spoke to me very fine and with clear mind. I had visited him before, and both he and his son had bought books from me. This time we started to speak about Christ, and he started to prove to me that Christ is God, and that He was crucified, just as we Christians believe. Then we spoke about the salvation through His name, and he seemed to believe, and he witnessed to me that Christ is God and the Saviour appointed from God. He bought more books from me, and I gave him a Bible, hoping that God will bring him nearer to Himself and make him a great blessing in that village."

Samuel, our Hebrew Christian colporteur, who works in Jaffa, writes:—"On Saturday night I was in Tel Aviv colony, four or five young students stopped and began pointing at me, saying that I was a missionary. I noticed this, and expected trouble, so I walked on, and they after me, and caught me by my sleeve, and asked me, 'Why do you give books away?' I said, 'I do not give any books away, I sell Bibles and other books too.' He said, 'What about that book which says that millions of people that are living now will never die?' I replied, 'This is not our book.' Then came a crowd of people around us and asked me what is the matter. I denied not, but said 'I am a Hebrew Christian.' But the young man was still holding me fast. The

people told him to leave me alone; but he said 'No, I want to call a policeman.' Then I reminded myself that this was for Christ's sake, and He suffered more than I. Some of the people standing there said to the young man, 'What has it got to do with you?' and they nearly began fighting, and I asked them to let me go. At last, through not denying what I am, I got free, but they came after me and caught me again and wanted to beat me; then came a policeman and asked me what was the matter. I told him 'I am a Hebrew Christian selling Bibles and other books.' I told them also, 'Even if you kill me I will not deny what I am; so by keeping silent and trusting in the Lord Jesus Christ in any trouble you too will get free.' This I said to all the people, and the young man said, 'Because we are brothers in the flesh I will not make any more trouble with you,' and they let me go. For not denying what I am I got saved. Christ said, 'There will rise among you false prophets, and you will believe in them.' So some are spreading books which have no truth in them and others suffer for it, this is what the Russellites are doing in Palestine."

The foregoing extracts will tell the reader something of the work and experiences of our colporteurs in Palestine, for whom we ask daily prayer.

Whilst there is much to encourage, there is also much to discourage, and if results rested with us we should oft-times give up the work. We believe it to be our duty to give the unadulterated Gospel to as many people as possible as quickly as possible. God has given us open doors on all sides, hourly opportunities, open minds and open hearts, and our desire is to occupy, and "Work while it is called day, for the night cometh when no man can work."

A. FORDER,  
Jerusalem.

April, 1924.

## An Optimistic Outlook.

(Nineteenth Annual Report of Nile Mission Press.)

"**M**ATCHMAN, what of the night?" A timely question this—never, since Isaiah's day, more pertinent than now. So many have asked me—"What of the night?" The answer is, "The morning cometh, and also the night."

A fortnight ago came the fateful announcement of the abolition of the Khalifate\*, followed (for the moment) by a stillness full of awe, and then by an outburst of indignation. Naturally, the Arabic newspapers are divided in opinion; so are Muslims in general. King Husain of Mecca is receiving the allegiance of Iraq, Transjordan, Palestine and Hejaz. On the other hand, there is a large disposition on the part of *Egyptian* Muslims to refuse allegiance to Mecca; they feel their one hope to lie in a General Islamic Conference (to meet here in Cairo) to choose some other candidate. It should not be forgotten that Morocco generally follows its own Khalif. Islam appears to be in danger of

\*The Khalifa (Caliph) is "Pope" of the Mohammedans.

losing its unity, which is its strength. "Watchman, what of the night? . . . The morning cometh, and also the night."

But let us turn our field-glass in another direction. During this year I have taken five months' furlough, mostly spent, however, in holding meetings, which brought to us great inspiration and encouragement. My experience of the Christians who support us at the home-base is that *those who most matter to us* are as sound "upon the Rock" as ever they were. There also seems to be (in general) a re-action against the crude, unmastered doctrines enunciated—at any rate, a disposition to refuse to pay for them to be taught!

Some re-action has certainly set in against the crude Darwinian hypothesis of evolution of man from ape-stock. While at Eastbourne I spent an hour in the Magazine room of the Municipal Library, and in the June issue of "Science Progress" (if I remember the name correctly) I was somewhat surprised to see that one of the most important articles—that on Evolution—began by bemoaning the fact that the Darwin theory had "fallen on evil days"! Rather a remarkable admission.

But what of the Nile Mission Press in this connection? Our work—being interdenominational—has no church to fall back upon for support; but, on the other hand, we have no official red-tape to bind us. As I said in one of my lectures in England, our pyramid stands "four-square to all the winds that blow." One corner is fixed upon the New Birth, and the others upon the Atonement, the Holy Spirit, and the Great Commission to preach the Gospel in the Regions Beyond. But what of the Apex? The Apex of the pyramid is the Deity of our Coming Lord. Watchman, what of the night? "The morning cometh." "His going forth is as certain as the dawn" (Hosea vi. 3).

But others have asked me—What of the future of the Near East? What of the capacity of the peoples? Watchman, what of the night? To this I would answer, as said one in the British Parliament on a recent occasion, "Give them their chance!" Is it not possible for you to get out of a man in proportion to what you put in? Let all try to give to Egypt confidence and encouragement, and thus get back from Egypt sincerity and friendliness.

Yet another question must be replied to here, for I have no time to answer inquiries by private letter—"What about education and desire for reading and general enlightenment?" The answer is—Never was there such desire! On 1st March my Arabic newspaper gave the names of no less than sixteen new papers and magazines, all of which had obtained licenses as from that morning, and all of which—if I remember rightly—are to be in Arabic! Some of these may soon die out for lack of support, but what of it? I am not discussing profitable commercial speculation—far from it—but am merely answering your question about to-day's intellectual activity.

*Arabic Christian Literature*—what of it? That is best answered by a passing reference to the recent Conference at Heluan, sixteen miles from Cairo. Not merely were 70 delegates present from 20 societies in Egypt, Sudan, etc., but the chief interest of the whole Conference lay in the future of Christian literature, and distinguished visitors—interested in the potentialities of good

books—were present from America and Britain. Such a Conference, by its very nature, readily lends itself to wordy resolutions and lengthy findings, which may or may not be transmuted into deeds; still, the following extract from a two-page “finding on Christian Literature” is very cheering because it is just:—

“The Conference desires to acknowledge the splendid work of the Nile Mission Press, which has brought every society and mission under a debt of gratitude; it expresses its earnest desire that the work of the Press should be more adequately supported and its work widely extended. The Conference feels that the contribution of the missions and societies to the development of a Literature policy for Egypt and the Sudan has not been adequate to the great need. We recommend, in order to take the fullest advantage of the facilities of publication provided by the Mission Press, that the missions and societies appoint a group to make a careful study of the whole situation in the light of experience in other parts of the mission field, and to make such recommendations as will secure that the missions and societies shall more widely and effectively further the task of producing and circulating Christian literature. It is understood that such a committee would not supersede existing publishing organizations, but would strengthen and widen their scope.”

And now, apart from these general, though necessary, considerations let me mention (in detail) some of our chief encouragements at the close of 1923:—

### I. Morale.

In general, we find a good spirit among our employees, and the Great War proved to us that “Morale” counts much. It was very encouraging—on returning to Egypt on 17th of October—to find that the morning prayer meeting had been maintained right through the summer; Pastor Gabra, Sheikh Iskander and others had run it by themselves without the presence of any European, and there is no doubt that it had kept them from many a fault. Not so with the staff below-stairs. Certain things had occurred which caused much pain; in fact my most trying experience was the probing of a wound in order to diagnose the disease, and my greatest problem was how to punish this sinner adequately without dismissing him from the staff. In the end he was heavily punished; but having expressed sorrowful repentance—even to tears—he was retained on the staff, for he was a young Christian, and we are now trying to help him to overcome, on the principle of Micah vii. 8: “Rejoice not against me, O my enemy, when I fall I shall arise.”

There is another outlook which gives encouragement, *i.e.*, retrospect. The following facts were among those which I mentioned in introducing the subject of Christian Literature at the Mott Conference at Heluan:—

During the past twenty years (a) Literature workers have increased 600%, for they are now seven where they only used to be one; (b) Distribution has increased 300%, for it is four times as great as before; (c) Production, however, shows an enormous increase, for twenty years ago I could not find a score of books or tracts, and there are now nearly 600, or almost 3,000% increase. So that a retrospective glance gives much encouragement.

## II. Our Printing Works.

After giving up commercial work, we find that we have sufficient religious work to occupy over thirty men in the Printing Works alone; when we add those working in the Literary Department and Bookshop, we find a total staff of forty-five in Cairo; this, of course, does not include the colporteurs. Our chairman, Mr. Allen, was very interested to see us all gathered together at our Annual Staff Supper, and was good enough to address us. Since that time the weekly evangelistic meeting has been carried on by Pastor Gabra and Sheikh Iskander, with an occasional address from Dr. Zwemer, Dr. Philips, and others, also from Mr. Byrnell, on leaving us to take up deputation work at home. (The Printing Works are now being superintended by our capable Syrian manager, Mr. Yaqub Esa, who has been with us ever since the year 1905, and is most trustworthy and hardworking).

One of the chief difficulties which faced us when we took over the Works was the complete failure of the motor driving one of the large machines; this had literally burnt itself out. To repair it would have cost more than half the cost for a new one, so we decided to go to the expense of a new motor, which, with the starter, cost about £50. Unfortunately, I had just taken over the Printing Works without capital and with debts owing to outsiders—what then were we to do for motive power? However, once more God answered prayer, and a visitor who had just been to see our work felt led to give the sum of £50; this exactly paid for the motor and starter, and the machines were running again in about twenty-four hours. This was one of the most remarkable answers to prayer that I have experienced. But "It is better on before," and "The Lord shall give us much more than this." He has said, "Them that honour Me I will honour" (1 Sam. ii. 30). Let us never be satisfied with having honoured God by loyalty to His word in the past; it has been well said that "the price of liberty is perpetual vigilance."

## III. Publishing Work.

We are glad to report a considerable advance in our monthly magazine, "Al-Bareed," which is published in co-operation with P.T.C.A. At one time it was bi-monthly, then was made monthly, and now the size has been increased from eight to twelve pages. One of the most interesting features at present is a series of articles on "The Wonder of the Book," by Canon Dyson Hague, who is a member of our Committee in Canada.

*Junior Work.*—I am not sure whether Miss Monro is writing a separate report. We greatly regret the fact of her indisposition and consequent sick-leave, but are very glad to report that she is expected back here about October next, and already we are making arrangements for her to re-occupy the flat formerly called Ladies' House. The chief publication of the Junior Department has been a "Child's Life of Christ," which is called in Arabic "The King of Love." This has gone exceedingly well: and although it cost us a good bit of trouble—because the Arabic translator failed to do justice to Miss Padwick's original—yet it was worth while, and the book has proved to fill a great need.

*Senior Publications.*—The outstanding event of the year has been the publication of the "Lord of Glory." Let me recapitulate a little. For some time previous to 1920 it had been clear that the outstanding difficulty would be the Deity of our Lord Jesus Christ. I specially spoke on this topic at our annual meeting in 1920, and felt that we must write an important book on the subject. The Cambridge Modern Churchmen's Congress brought the matter to a head, and my two friends Gabra and Iskander set to work under my instructions and upon a detailed syllabus which I specially wrote for them. The result was that early in 1923 the MS. was finished, and when I left for England a part of the printing had been actually done. But the binders did not finish it until July, and one would not expect many copies to be sold during the heat. However, the colporteurs and the general public got news of this book, and in spite of its price (\$1) it soon proved to be a "best seller"; in fact, by the cooler weather 500 copies had been sold. We might almost quote the verse, "If these things be done in a green tree what shall be done in the dry?"

Being asked to make a selection of five prizes for a certain mission station, we sent one copy of "The Lord of Glory" and four publications from outside. Within a few days the four books had been returned to us, with the explanation that those who were to receive them did not want anything but "The Lord of Glory," and, although some of these books were worth more, they had to be exchanged.

When Mr. Allen visited us I took him to the Coptic Cathedral, and the Dean made him welcome; presently he took my block-note and gave me the following message, "His Holiness our Father the Patriarch was very pleased to receive a copy of 'The Lord of Glory.' He is carefully reading it from the beginning, but has not yet finished; he is very pleased with what he has read so far, and we will write you later on when he has finished the book."

Another publication which has been warmly received is a pamphlet entitled, "How the Death of Christ Differs from the Death of Prophets and Martyrs." Our friends of the Milton Stewart Fund had produced this in India, where it was written by Mr. Lucas, of Allahabad. The Arabic translation has proved to be most popular; a colporteur took nine copies in his hand to a mission hospital, and when the Doctor in charge saw how useful a thing it could be, he ordered fifty other copies. But in the meantime he took the nine copies and stepped into the waiting-room, and within five minutes had sold seven of them to the patients that were waiting.

The editor of an Arabic paper wrote a letter to say how very much he approved of Scroggie's Keswick addresses, "Tested by Temptation," and Mr. Scroggie himself wrote a kind note to say how satisfied he was with our get-up of the first address in Arabic. The subject has proved an open door to men's hearts, for *who* is not tested these difficult days?

Another publication which I was glad to finish off on my return was Mrs. Shepard's "Selections for Memorising." This was published early in December, but we have now only 200 copies left, so we have gone to press with the second edition.

Perhaps our readers will be interested to know of MSS. in hand. At the moment we are working upon a "Life of General

Feng," which will be a translation of Mr. Broomhall's book, telling of this most remarkable convert, who has now been promoted to Field-Marshal. Another telling thing in hand is a publication by the Alliance of Honour, London, called "Brands from the Burning." Among the brands are St. Augustine, George Miller, John Bunyan, etc., for all of them were brands for the burning, but snatched out by the saving grace of God. Then we are also publishing "The Life of Florence Nightingale," which we call in Arabic "The Queen of Nurses," by co-operation with the Y.W.C.A., who had the book written.

As we are publishing rapidly these days and seeking to push the work more than before—for "the time is short"—it gives us much pleasure to acknowledge the kindness of A.C.L.S.M. in supporting our work by meeting the cost of special books. The same applies to our old friend Mr. Blackstone, of the Milton Stewart Fund.

#### IV. Bookshop.

Our Bookshop passed through some trying days last summer, owing to lack of capital. It is quite impossible these days—when everyone is moving ahead—for us to stand still; we must either go forward or backward; the keeper of a library must continually show a few new books or people leave off coming. But this needs capital, and that is the thing the bookshop has never had. However, I have been enabled to clear up accounts and place orders for Bible pictures and certain classes of evangelical (English) publications. One member of our committee kindly donated some volumes, and this helped us. The result was that in the month of December alone we sold 180 packets of Copping pictures, *i.e.*, 2,160 pictures.

One morning we were interested to read in the *Egyptian Gazette* what Sir William Willcocks thought of a book he had recently bought here. He wrote to tell the public that he considered Dr. Wilson's "Is the Higher Criticism Scholarly?" to be an epoch-making book. We have now on show in the book depôt quite a series of constructive books (in English) upon "Problems of Faith," which are up to date, yet thoroughly loyal. These are by Russell Howden, Christabel Pankhurst, Lilia Trotter, Griffith Thomas, Paget Wilks, A. M. Hodgkin, Andrew Smellie, Dr. Finn, etc., etc. Our bookshop is now well worth a visit.

Our Arabic literature has been sent principally to the following:—Algeria, Tunisia, Morocco, N. Syria, Damascus, Palestine, Iraq, Persian Gulf, Persia and India. In this connection it was very cheering to hear from a lady at Keswick last summer: "I have been looking for you because I wanted to tell you how much missionaries in the Persian Gulf appreciate your book 'Arabic Simplified'; it has been such a help to them."

#### V. Tract Distribution.

Here again we ask: "What of the night? The morning cometh and also the night"; in other words, we have found during the year many openings for service, and our workers have become active. In fact, Sheikh Iskander, with an evangelist, undertook to distribute 15,000 tracts in the streets during my



absence in England. They not only succeeded in this but have gone on, so that up to date the number is 30,000. While out with them in December I was arrested by the Police, and that resulted in a statement from the Commissioner of Police to the effect that there is no objection to this work.

On the other hand, there is night as well as morning; there are difficulties as well as triumphs. The Alliance of Honour went to the wall during my absence, partly owing to the fact that some of the Orthodox Copts opened a similar society and took away our acting secretary to be their secretary. That would not matter much if they were carrying the work energetically, but they have not done this. However, the *principles* of the Alliance of Honour are still acknowledged, and our purity tracts are much sought after; it was only the *organisation*, which was left in the hands of Egyptian brethren and which some of them let down.

Just two illustrations of the value of (a) preventive work, and (b) rescue work:—

(a) A lad, quite a young Christian—the nephew of one of my colporteurs—came down from Upper Egypt to wicked Cairo, and, desiring to go straight, took the wise step of bringing a letter from his father to me at the earliest possible moment. He said, "For God's sake help me to live a pure life in this wicked city, because I want to be a Christian, and I am afraid." The Alliance of Honour and our booklets were of considerable use to him. Last summer he was transferred to Manchester to study at the College of Technology, and as before applied to me for help. It was a great privilege to introduce him to Mr. Waite, and the boy wrote to thank me cordially, and wrote yet again at New Year, full of appreciation of the help given to one Egyptian lad to remain a Christian—even in England!

(b) During the Mott Conference at Helouan I had to catch a train to Cairo, as there was no one to deal with the foreign mail, so jumped into the train rather hurriedly and passed along to my seat. A non-Commissioned Officer followed me along to start a conversation. Presently it transpired that he had once been a Christian worker in England but had fallen into temptation. God had directed our band towards him, and he had been saved from the worst dens of Cairo. I asked him if he was still trusting in Christ to keep him pure; he said "Yes, I am; and I am also trying to do what I can for Him in a Sunday school."

Those who have not witnessed the actual distribution of tracts would hardly believe how they are received. A card has come from a German lady to whom I gave a small grant in Upper Egypt; she says, "They are being devoured, and I have to be careful lest I should be torn to pieces while I give them out on the street, not being able to give them out quick enough." One of the most suitable places for the distribution of tracts is at the Egyptian weekly market. One missionary (E.G.M.) tells of his efforts in that direction: "We had a great time on Sunday last, distributing some hundreds of portionettes and tracts at the market."

Yet another method. When Rev. W. Dickins left us, we supplied him with some literature for the train and wrapped up a copy of our monthly magazine, "Al-Bareed," and addressed it to the guard. Mr. Dickins writes as follows:—

"I distributed all the portionettes in the train, which were sufficient for the whole train, 1st class as well as second. The guard received his specially addressed copy of the journal with much apparent appreciation."

## VI. Colportage Work.

The annual report of colporteurs in the Nile Valley will be found on another page. Suffice it to say here that God has been very good to us this year. When I went to England we had only seven men, and the number might have been reduced to four or five, but we are very glad to say it has been increased to ten for the Nile Valley—apart from the six colporteurs in Palestine.

We must find space to let Bulus describe his journey to Aswan and to Derr in 1923. (Derr is a markaz of the Government far beyond the railway, being about 200 miles south of the first cataract at Aswan. Bulus is probably the only worker who visits it, and even he is only able to go about once or twice a year):—

"On Saturday I proceeded to Luxor, and on Sunday we visited El-Gezira, adjacent to Luxor, accompanied by Amin Eff. Fuad, the preacher, who is a converted Muslim. . . . I held a meeting outside El-Derr, in the mountain, attended by 15 persons. On the 20th I, accompanied by Amin, went to visit Ezbet Deir Amba Bakhom, which is  $1\frac{1}{4}$  hours away from Luxor, where we held a service and distributed literature. We then went to visit the cemetery in the vicinity and knelt on one of the graves and prayed for an hour. We were quite touched by this visit and felt the need for prayer, and asked God always to keep eternity before our eyes. We arrived at Luxor about 4 p.m.

On Monday morning I left by the express train to Aswan, where I remained from the morning of 23rd to 25th, working with books in my hand all day. On Friday, the 26th, I took the first train, leaving Aswan at 5.15 a.m., to El-Gezira station, and then on foot for about three or four kilometres, then I arrived at El-Shima. This village is very indifferent through ignorance as regards religion, Muslims as well as Christians. Accompanied by a friend, I visited from house to house, and then went to a church, where we held a small meeting and read the scripture and prayed. Then went back to Gezira, and I remained at Aswan up to Sunday.

I took a boat leaving for Halfa at 7 a.m., and we spent the night on the river. At 9 a.m. next morning I distributed books and tracts to the ticket collectors, etc., on the steamer, including a Muslim and some Muslim soldiers leaving for Sudan, and we entered "El-Derr" next day at two o'clock after midnight. Next morning I worked amongst the sarrafs and officials, some of whom are Muslims, and they purchased some books. At night we held a meeting at the house of one of the sarrafs (tax collectors). Those attending consisted of clerks, sarrafs and an official, and we were glad to have God's presence. We spent the next day in this same village, and the Muslims, who are not fanatical, took part in reading some of the books and tracts. At the end of the day I went to the Government School, where I was met with enthusiasm, and one of the teachers purchased "Indian Stories" and "Possibility of Purity in Christ." In general, the journey was very encouraging. That evening I waited for the mail boat from El-Derr.

I may also add that the night I spent at sea (*i.e.*, on the river) was very uncomfortable, as I was sleeping in the open-air and a severe wind was blowing and the waves rising, and the humidity was excessive, and so I felt very tired, but my success in my work was my condolence. We are just approaching Shallai, and expect to reach there at 3 p.m."

### VII. Synod of the Nile.

We have made a step forward this year—striking while the iron was hot after the Heluan Conference—by sending Rev. Gabra (one of our staff) as a delegate to the Synod of the Evangelical Church, suggesting to them some special ways by which they could take a larger share in our work, which after all is more their work than ours. The visit was very successful, and we give a literal translation of the resolution which—on their own initiative—was passed and entered upon their records:—

"The Synod read the letter sent from Prof. Abdul-Fady\* Al-Qahirany requesting to delegate Rev. Gabra Tawdros on his behalf, to lay before the Synod a report of the work of N.M.P. in publishing religious tracts, with a view to get the Synod to co-operate with him in this worthy work. The delegate was admitted, and given a sufficient opportunity to express his ideas regarding the religious tracts and their effect in the salvation of the souls of individuals, as well as society—the Synod welcomed these ideas heartily, and with great sympathy decided that the Synod Publicity Committee should write an encouraging article in "Al-Huda," asking the church of Egypt to participate in this service. It was also decided that a letter of thanks should be written to Prof. Abdul-Fady.

The request to appoint Rev. Gabriel Mikhael as a member of the N.M.P. Literature Committee was approved. The offer of 100,000 portionettes to the Synod has also been accepted with thanks."

"Watchman, what of the night?" "The morning cometh, also the night." There are moments when we seem to be on the crest of a wave of opportunity, but the next we are down in the trough of a wave. Some days our hearts nearly burst with praise to Him who has brought us so exultantly—so triumphantly—through the mass of complicated post-war problems, and yet at other times Faintheart feels lonely and single-handed, and wonders if his health will stand the strain; and how to procure £100 more of capital to purchase paper! Friends, give him a cheer! Help him to hold out until reinforcements come! Tell him, there's bound to be some night, but can't he see the break of dawn? Climb on to higher ground, tone up to a higher spiritual level, look away to Him "Whose going forth is as certain as the dawn."

"O brothers, stand as men that wait,  
The dawn is purpling in the East."

"Watchman, what of the night? The MORNING cometh."

ARTHUR T. UPSON,  
*Director.*

---

\* Mr. Upson.

## APPENDIX.

NUMBER OF COPIES OF ARABIC LITERATURE CIRCULATED  
BY THE NILE MISSION PRESS.

	1922.	1923.
A. *BOOK DEPARTMENT (including Mail Orders and Palestine Colporteurs):—		
N.M.P. Arabic Publications ... ..	44,787	21,762
Other " " ... ..	4,455	1,681
Scripture (vols.) ... ..	374	255
Scripture Portionettes ... ..	45,020	57,220
B. GENERAL STORE (Our Own Literature):—		
Special prices ... ..	17,849	6,048
Free distribution ... ..	12,009	31,537
Portionettes (free) ... ..	—	26,200
C. COLPORTAGE (Egypt) ... ..	18,455	17,805
Total copies ...	<u>142,949</u>	<u>162,508</u>

\*N.B.—These "Bookshop sales" do *not* include our sales of good English books, much of which is religious, but refer to Arabic only.



Miss Monro is in great need of an Arabic typewriter for the Junior Department. Some of our readers may take an interest in supplying this.

**THE NILE MISSION PRESS (Incorporated 1905).**  
**Statement of Accounts for Year Ending 31st March, 1924.**

RECEIPTS.					PAYMENTS.				
	£	s.	d.	£	s.	d.	£	s.	d.
To Balance at Bank, 1st April, 1923 :—					<b>HOME EXPENDITURE.</b>				
Current Account ... ..	...	588	11	2	By Office Rent, Taxes and Salaries ... ..				542 1 7
Special Account ... ..	...	103	3	8	„ Printing, including “Blessed be Egypt,” and Stationery ... ..	...	167	8	3
Deposit Account ... ..	...	59	6	9	„ Deputation, Advertising, Postages, and Office Expenses ... ..	...	162	12	9
Cash in Hand ... ..	...	8	18	6	„ Bank Charges ... ..	...	4	8	3
				760 0 1					334 9 3
„ HOME RECEIPTS :—					<b>EXPENDITURE ON BEHALF CAIRO :—</b>				
Donations and Subscriptions :—					„ Fire Insurance, Cairo Premises ... ..	...	24	6	0
Hon. Treasurer ... ..	...	2224	8	5	„ Passage Money, on Account ... ..	...	30	0	0
Scotland ... ..	...	108	19	4	„ Machinery and Type ... ..	...	3	14	1
U.S. America ... ..	...	544	12	7	„ Freightage Account ... ..	...	12	15	10
Australia—Victoria ... ..	...	42	2	6					70 15 11
N.S.W. ... ..	...	19	0	0	<b>FOREIGN EXPENDITURE :—</b>				
Brisbane ... ..	...	8	15	0	„ Cash transferred to Cairo :—				
New Zealand ... ..	...	20	15	0	Publication Account ... ..	...	2228	1	10
Canada ... ..	...	82	3	9	Printing Account ... ..	...	603	0	10
				3050 16 7	Bookselling Account ... ..	...	48	6	4
„ Colportage—Egypt and Palestine... ..	...	1286	18	7	Junior Department Account ... ..	...	161	6	9
„ Special Account ... ..	...	31	15	0					3040 15 9
				1318 13 7	„ Cash transferred to Palestine :—				
„ Sale of Magazines ... ..	...	55	16	7	Colportage Account ... ..	...	794	17	10
„ „ Literature ... ..	...	13	16	11	Balances at Bank, 31st March, 1924 :—				
				69 13 6	Current Account ... ..	...	408	8	9
„ Bank Interest and Income Tax returned ... ..				13 7 10	Special Account ... ..	...	8	18	8
					Cash in hand ... ..	...	12	3	10
									429 11 3
				£5212 11 7					£5212 11 7

We have audited the above Account and compared it with the Pass Book and Vouchers and certify the same to be correct.

Kennan's House,  
Crown Court, Cheapside, E.C. 2.

12th May, 1924.

J. DIX, LEWIS, CÆSAR & CO.,  
Chartered Accountants.



## **“Lift up your Hearts!”**

*“Let us lift up our heart with our hands unto God in the Heaven.”*

—LAM. iii. 41.

“Lift up your hearts!” We lift them, Lord, to Thee;  
Here at Thy Feet none other may we see:  
“Lift up your hearts!” E’en so, with one accord,  
We lift them up, we lift them to the Lord.

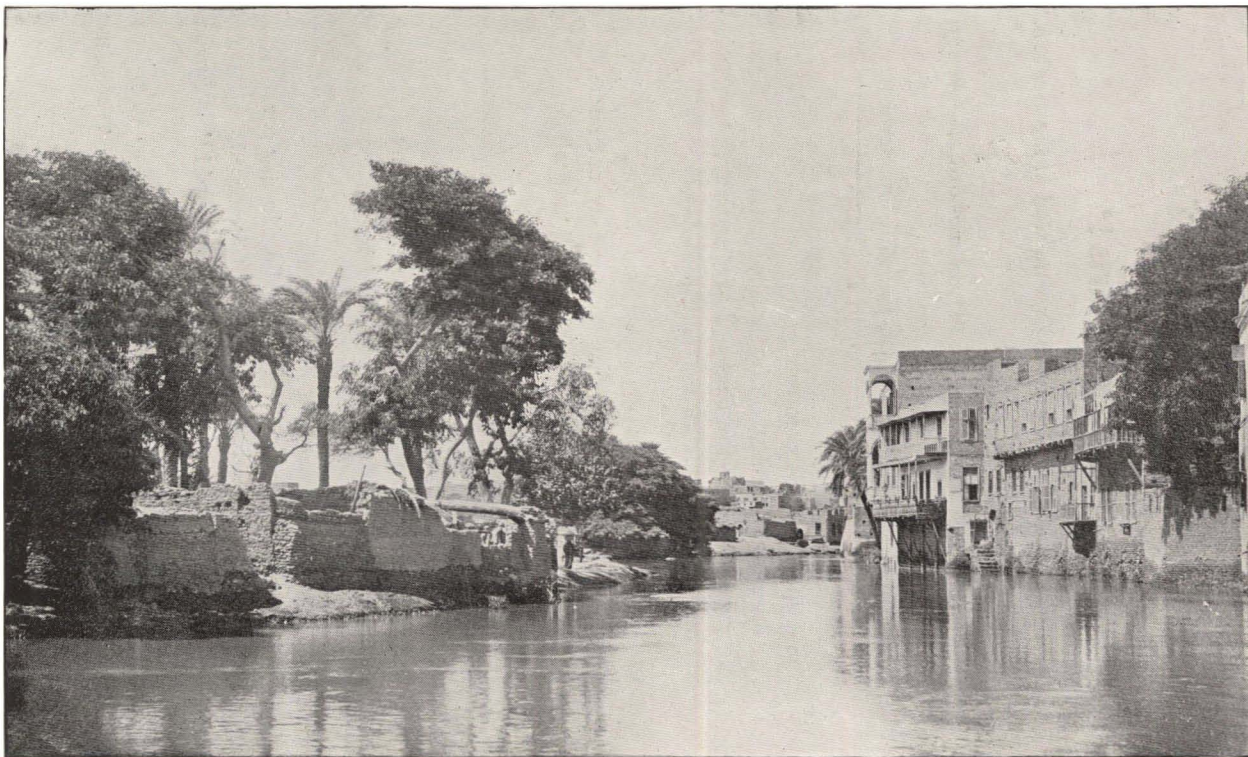
Above the level of the former years,  
The mire of sin, the slough of guilty fears,  
The mist of doubt, the blight of love’s decay,  
O Lord of Light, lift all our hearts to-day!

Above the swamps of subterfuge and shame,  
The deeds, the thoughts, that honour may not name,  
The halting tongue that dares not tell the whole,  
O Lord of Truth, lift every Christian soul!

Above the storms that vex this lower state,  
Pride, jealousy and envy, rage and hate,  
And cold mistrust, that holds e’en friends apart,  
O Lord of Love, lift every brother’s heart!

Then, as the trumpet-call, in after years,  
“Lift up your hearts!” rings pealing in our ears,  
Still shall those hearts respond, with full accord,  
“We lift them up, we lift them to the Lord!” Amen.

REV. H. MONTAGUE BUTLER, D.D.,  
Master of Trinity, 1881.



A VILLAGE ON THE BAHR JUSEF.



# “Blessed be Egypt.”

Vol. XXIV.

OCTOBER, 1924.

No. 99.

## Editorial.

*“Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.”—HAGGAI ii. 4.*

*“Then there came again and touched me one like the appearance of a man, and He strengthened me, and said, ‘O man, greatly beloved, fear not: peace be unto thee, be strong, yea, be strong.’ And when He had spoken unto me, I was strengthened, and said, Let my Lord speak; for Thou hast strengthened me.”*

DANIEL x. 18, 19.

As all the busy workers begin afresh at every Mission in Egypt when the month of October comes round, each one individually needs the strengthening touch of His Master. Each one needs the word of the Lord to come to him.

Let the cry of our hearts be to the Lord Jesus, “Speak, Lord, for Thy servant heareth.”

And may it be given us to enter into the needs of the people round us. May we have compassion on the multitudes, and give them to eat of the words of life.

“The words that I speak unto you, they are spirit, and they are life.”

Lord, to whom shall we go? Thou hast the words of eternal life.

---

## The Nile Mission Press.

*“For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me.”—PHIL. i. 30.*

*“I would that ye knew what great conflict I have for you . . .”*  
—COLOSSIANS ii. 1.



ONFLICT is as much the heritage of the Christian as faith in the Lord Jesus. We are to “fill up that which is behind of the afflictions of Christ . . . for His body’s sake.”

How really the Apostle understood this is gathered from the instances recorded above. In other words, it is the pathway of the Cross, yet the Apostle rejoiced in the privilege and got to the place where he knew that, when he was weak, then he was strong.

We of the Nile Mission Press have been experiencing some little of this recently.

In the first instance, the Committee, acting on medical advice, deemed it unwise to allow Mr. Forder to return to Palestine on their behalf.

Secondly, the Junior Department is once again without a head, as Miss Monro will not be returning to N.M.P. work.

And, thirdly, the Rev. E. Guy Bevan, whom they hoped to send out this Autumn to help Mr. Upson in his lonely task, was rejected by three doctors.

These disappointments coming, as they did, practically together, have been a real test of faith, and have made the conflict still more strenuous.

We wish, therefore, to let our friends know of these needs that they may stand shoulder to shoulder with us and join in prayer that God will speedily send the necessary workers for Egypt.

We praise God that He has supplied the need for Palestine by sending Mr. Abbot Upcher to us. Mr. Upcher was in Ceylon, but came home, was truly converted to God, and has already been in the Near East doing colportage work for some little while. He then went back to Ceylon to wind up his affairs, and hearing of the need in Palestine, offered, and has been accepted to the position of oversight work there in Mr. Forder's place. He had been accepted by the Heart of Africa Mission in order that, when God opens the way, he may go into Arabia, but meantime they have very kindly said that they will be glad for him to work with us. We trust he will be able to enter Arabia with our Portionettes when he has learned more Arabic.

The Committee of the J.E.B. very kindly asked me to attend their Conference in Swanwick in July, and to speak on behalf of the N.M.P. on their Missionary Day. God enabled me to use the allotted time to advantage, and a liberal offering was sent us after the Conference, for which the Committee were duly grateful. We understand that the Band are also starting to do missionary printing in connection with their work in Japan, and we join them in prayer that God's richest blessing may attend their literary effort in that dark land.

During the summer heat the work has still continued to progress. Our readers will be interested to hear of a Shilluk Gospel just published, and that, including this, twelve books have been produced since March of this year. Mr. Upson has certainly not been idle, and when we remember that he has the whole burden on his shoulders at present, it should call forth our earnest intercession on his behalf.

During July books were sent to Morocco, Palestine, Abyssinia, Arabia and India. Thus the work continues and the stream of life flows on. But, oh! for that breath of the Holy Spirit that shall make the books live in every life thus reached.

A letter from Mr. Douglas Porter, of the E.G.M., lies before me, telling of 2,000 more Portionettes of Scripture distributed whilst on a flying visit through Damanhur, Tanta, Shebin-el-Kom, Quesna, Benha, Toukh; and another 2,000 on a trip from Zeitoun to Ramleh.

At Damanhur the road was entirely blocked by a large crowd

doing a slow march Zikr. When they gave way to allow Mr. Porter to pass, he threw a big bunch into the air, and these rained down on the heads of the dense mass of people. May God indeed use this distribution to lead perishing souls to Himself.

One other incident shows us how closely we are watched, and how education is still a burning question of the Near East. A leading Cairo daily paper (Arabic) went to the expense of cabling sentences from Miss Monro's address at the Annual Meeting on the behalf of good books for the young. These sentences were published with the special telegrams. Do pray, therefore, that we may speedily be able to produce more and more for the youth of Egypt, and that the Junior Department may soon have a new head.

A cheering letter has been received from Morocco telling how useful they find our literature there.

Turning to Palestine, the Nablous colporteur, as also Ibrahim, who is working in Jerusalem, have been finding distribution very difficult of late, and round Nablous very few books were sold at all last month. This man earnestly asks for special prayer.

God is opening out a door for Samuel in the Jaffa district, both amongst Jews and Moslems. Pray also for him.

Douany, from Haifa, sends an account of a visit he paid to Mount Carmel, where thousands were gathered for the yearly pilgrimage. It was evidently a typical holiday, and although it is held in connection with the memory of Elijah, it seems to have been rather a sowing to the flesh than to the Spirit. Our Colporteur, however, was about amongst them, earnestly pleading that they should turn to God and have faith in Christ. Day in and day out, he is continually preaching wherever he is, and touches numbers of souls individually as he sells his books, besides sitting up with little groups of people till late at night, testifying to the grace of God.

Yes, we can praise God that He is working both in Palestine, Egypt and elsewhere. Can we doubt it in face of what we are hearing, that in many places long-closed doors are at last opening. How thankful to know that members of the U.S.A. Presbyterian Church have started to open a Mission Station at Herat, Afghanistan. We believe that this will be the first of a series of triumphs in that country, and we know of others who are soon hoping to start from England.

Please pray also for a young Cambridge undergraduate who has dedicated his life to the Moslems of China, that God will enable him to learn Arabic, etc., quickly.

How these facts should encourage us to pray for Mr. Upcher, and his hope to get into Arabia soon.

A touching incident has been reported from the Al-Azhar. A little girl was found reading a copy of our book on the life of Christ, which is called "The King of Love." There is a coloured picture of Christ on the cover, by Harold Copping. After reading it she exclaimed, "Oh, that must be a real photograph of Jesus, it is so like the account of Him in the book."

Do pray for all God's will to be made manifest during the coming winter's work at home and abroad.

We are still in need for more working capital for Mr. Upson,

to make up the deficits caused by the War. Will our friends still remember this before God in prayer?

Bishop Linton, of Persia, reported the following encouraging incident to Mr. Upson when visiting him in Cairo :—

"When I was in Yezd at Whitsuntide I was using a tract, 'The Silk Weaver' (by Miss Trotter, Nile Mission Press), as the basis of my address at the Evangelistic Service. A Bahai preacher who was present was much struck. He went home and read the Gospels. One day he was reading St. Luke ix., and, coming to the words, 'Lord, I will follow Thee, but first let me say farewell,' these words got right home to him. He decided to come to see me, but I was at Isfahan (205 miles away).

"He set out on a cycle without saying farewell to his wife because of our Lord's words. He had a puncture after going twenty miles and had no repair outfit with him, so he walked fifty miles more. At last he had to turn back, partly because his feet were swollen and partly because the guards turned him back. So he came back to Yezd.

"At Yezd he got the repair outfit and started once more. He did not say farewell to his wife, but he made arrangement with C.M.S. Mission to support his wife during his absence. Then he cycled seventy miles, but again he had a bad puncture. At last he got a seat in the post wagon to Isfahan. There he received instruction from me and was baptised in the presence of several Muslims. He is now in Yezd in his old school and boldly witnessing for Christ."

Miss Van Sommer will have reached Egypt before this number is published, and we would again bespeak prayer for her and for the additions being made to "Fairhaven,"

Nile House,  
Tunbridge Wells,

JOHN L. OLIVER,  
*Secretary.*

## "The Ministry of the Word."

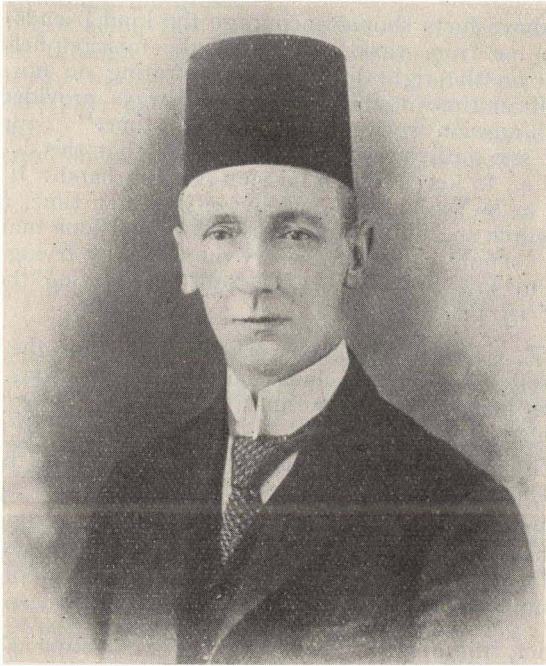


ONE of the most instructive books of the Bible is the Acts of the Apostles, from which we learn how God's people were led step by step in the early days of Mission work. It is very interesting to read how secular work accumulated until they were almost in despair, and called a meeting of their church committee to discuss the best way out. The way out was found to be that those who had been appointed, nay rather ordained, had been ordained to the Ministry of the Word, and they felt as they said, "It is not reason that we should leave the Word of God and serve tables. . . . We will give ourselves continually to prayer, and to the Ministry of the Word."

The experience of the Nile Mission Press has been somewhat similar, for during the past year an important step has been taken, *i.e.*, the decision to give up commercial printing. Now we all have to do odd jobs, and we all know the truth of the words—

"Who sweeps a room as for Thy laws,  
Makes that and th' action fine."

In fact, some of us have to do it so much that our actual literary work is confined to a small proportion of each day. Still these secular duties are undertaken in connection with mission work; there is not any need for us to spend our time doing such duties at the behest of salesmen and contractors. Why then did the Nile Mission Press originally undertake commercial work? I believe it was thought that there would be often time, especially during the slack summer, when the missionaries were away at the coast, during which time our machines would be more or less idle, and it was thought to be a good thing to fill up time by undertaking a certain amount of commercial work; thus our funds would be greatly helped and the workmen kept employed.



ARTHUR T. UPSON.  
*Director of the Nile Mission Press.*

Alas, everything human is fallible, and the fallacy in this argument became most prominent during and after the Great War. When it became evident to the Executive Committee that the main purpose of the Mission Press was hindered rather than helped by undertaking commercial work, after much prayer and earnest consideration they decided to give it up altogether.

That decision was far-reaching. Already, at the end of six months' work—for I actually took over the accounts on the first of January, 1924—we have proved this much to the glory of God, that in turning down "the better paying work" and sticking to our mission work, so far from losing, we have for the first time stopped all loss on the Printing Department!

I hear someone saying, "Don't halloo until you are out of the wood"; that is sound advice, for I am writing this in July, and our long summer is not by any means over. Still, "for a' that, an' a' that," as Burns would say, we are face to face with an interesting phenomenon, and that is a programme on the desk of our Printing Manager and old colleague, Yaqub Eff. Esa, which programme shows that he has just now, in the very middle of the Cairo summer, over twenty religious books either in hand or waiting their turn, most of which are for the Publishing Department—and for these, I am thankful to say, the money is all provided—the others being for C.M.S., E.G.M., Dr. Buchanan, American Mission, and last, but not by any means least, Sir William Willcocks.

The above facts should encourage the kind friends who have written to me from various parts of the mission field, saying, "You are on the right lines in concentrating on mission work at this critical time in the Near East, always provided you can get enough mission work to fill your men's time." From the way they write we gather that our friends feel that this is the great problem, *i.e.*, to keep enough mission work in hand. It may even yet prove to be so, but we only live a day at a time, and as we have no church society to support us, we cannot look many months ahead, nor should we unduly worry ourselves by trying to do so. Suffice it to say, to the glory of God, that during the first six months of 1924:

1. L.E. 1,200 of religious work was done for the missions; that, of course, includes our own publications. (This is as much as was done in six months last year *with* commercial printing).
2. We have cut down expenses—I only speak of the Printing Department—to the level of the income.
3. Our men are still comparatively well paid, and our savings have come, not from cutting down the men's wages, but from getting a larger amount of work out of the same number of men.

In fact, there are only two or three Printing Department worries left at the present time; these are:—

- (a) There still remains a few "knots" to be disentangled, and a few old debts to be paid, though these have been reduced.
- (b) There is, apparently, no English work to be done for the missions, churches and societies during the summer; yet we have to keep on one or two men for the sake of the English and French portion of "Orient and Occident" and for the autumn work. If we let them go, we cannot get the same ones back, later.
- (c) I may add, in another connection, it is decidedly lonely.

But my wife and I are setting out to live the "CARE-FREE LIFE." What if our machinery is worn out and we have no money to replace it? What if the pace at which we are *producing* literature is greater than the pace at which we are *distributing* it?

What if the organisation talked of at the Mott Conference—whose challenge we accepted to increase our speed from forty to fifty miles an hour, so to speak—what if that machinery has not yet begun to function? What if the negotiations over the Sudan should lead to a "non-co-operation boycott"—and this has actually been proposed. What if the vibration and noise of the new building in this street should ultimately be too much for me, though I have stood it for over ten years?

What of it? Why merely this—that the God of Abraham, Isaac and Jacob "is just the same to-day." Who could be lonely with Sir William Willcocks popping in nearly every morning? By the way, he comes all the way from Helwan (at 102 in the shade!) to evangelise the patients at C.M.S. hospital and to watch his books through the press.

Who sent along this dear old warrior of 72 to volunteer to "pray me through" when my nerves began to go wrong—through trying to disentangle old knots? And who told Mr. and Mrs. Trowbridge to offer us their house (outside the city) for three months. Why the One Who says, "I would have you without carefulness"—I would have you CARE-FREE.

EBENEZER: JEHOVAH-JIREH.

A. T. U.

## Summer in Egypt.



THE following approximate time-table for publication of Arabic books actually "sent to press" shows how much work N.M.P. prints during the burning Egyptian summer months. N.B.—All religious work.

Numbers of smaller things are done from time to time, besides the three important monthly magazines, "Orient and Occident," "Beshair-es-Salaam," and "Al-Bareed-el-Misry."

		<i>Publishers.</i>
1924		
May.	Brands from the Burning (Alliance of Honour)	. N.M.P.
"	Sir Wm. Willcock's "Prophets"	. Willcocks
"	Elizabeth Fry (Short Life)—Buchanan (A.M.)	. Buchanan
"	Rosa Bonheur " " " "	. Buchanan
June.	Simpson's "Christ-Life" (co-op; with Alliance Mission)	. N.M.P.
"	Our Country's Prosperity (small Temp. tract)	. N.M.P.
"	Life of Field-Marshal Feng (C.I.M.). Illustrated	. N.M.P.
"	Findings of Mott Conference, for mission staffs	. Mott C'ttee.
July.	Burder's Village Sermons (R.T.S.)	. N.M.P.
"	Course of Lessons for Catechumens (C.M.S.)	. S.P.C.K.
"	The Story of Life (Alliance of Honour)	. N.M.P.
"	Sir Wm. Willcocks Coll. Trans. of St. Matthew	. Willcocks
"	The Times of the Gentiles (Blackstone)	. Jerusalem
Aug.	The Jewel of Life (Logan) Colloquial leaflet	. E.G.M.
"	Foundation Studies (Dr. Philips)	. N.M.P.
"	The Outcastes' Hope (Mission Study)	. N.M.P.
"	Life of Mary Slessor—Buchanan	. Buchanan
"	The Unconscious Element in Life—Dr. Watson	. Buchanan

Sept.	The Shilluk Gospel (Sudan United Mission).	
	<i>This</i> in Shilluk . . . . .	S.U.M.
"	What God hath Used (Translations). <i>This</i> in	
	English (all others Arabic) . . . . .	N.M.P.
"	Stolen Jewels (Mishriky) from Al-Huda . . . . .	N.M.P.
"	Trotter's "Story Parables" (New Illustrated Edition)	N.M.P.
Oct.	Selections from Word of God (Los Angeles) . . . . .	N.M.P.
"	Story, Gain through Loss (Spiritual Story from	
	"Nigm") . . . . .	N.M.P.
"	Trotter's "Heavenly Light on Daily Life." (Illus-	
	trated) . . . . .	N.M.P.
"	The Brigand's Story—Amy W. Carmichael . . . . .	S.P.C.K.
Nov.	Essay on Islam . . . . .	N.M.P.
"	My Pilgrimage to Mecca (Sh. Abdallah) . . . . .	N.M.P.
"	Commentary on Colossians (E.G.M.) . . . . .	E.G.M.
"	Commentary on . . . ? . . . . .	N.M.P.
Dec.	Dr. Speer's "John's Gospel" . . . . .	N.M.P.
"	Torrey's "What the Bible Teaches" . . . . .	N.M.P.
?	The Star Book (Junior), Padwick & Whiteside . . . . .	N.M.P.
?	Livingstone the Pathfinder (Junior) . . . . .	N.M.P.
?	Stories for Young and Old (Junior) . . . . .	N.M.P.
?	Arthur's "The Tongue of Fire" . . . . .	N.M.P.

## Patriarchs, Bishops and Others.



WHILE in the Fayum (some time ago) I paid a second visit to the Coptic Orthodox Bishop, who got on to the subject of union of the Churches, which to him means absorption by the Established Church, not union, and still less co-operation. However, he was friendly enough, and he asked me to stay with him to lunch, but I was not able to do this, having previously accepted an invitation to lunch with the evangelical pastor.

In the evening a meeting was held in the Church, and an appeal was made to the young men present to come to Christ as the only way to get over the sins and temptations of youth. Our colporteur had a display of books at the door and small leaflets were presented to all those present. One young man handed in a short written statement:—"I have quite a series of these which I received from you in the bad district of Cairo; after that I repented and came back to God. I am a Muslim." He signed the paper, and gave his full name and address. Now, granted he is not yet a Christian, yet surely it is a good step in the right direction for him to have been convicted of sin by reading our tracts, then to be willing to attend religious services in an evangelical church, where he would hear much more of the "hope that is in us."

\* \* \*

A day or two later I left S— by the 7-30 a.m. train, after a night spent in a very dirty inn—it could not be called a hotel—*sleeping with a Mohammedan, who was of course eating at night and fasting by day.* I was rather interested to see on his pillow a copy of the Quran and a small commentary; whether he used



it during the night or whether it was intended as a sort of mascot, I cannot say.

No breakfast being obtainable, it was with difficulty I got a cup of coffee. In the train I had hoped to refresh myself with a shilling's worth of chocolate which I carried with me; but, alas, this had been purchased at a buffet *en route*, and apparently had decayed to dust long before it was sold to me. After an hour and a half I reached B—, and was there met by the colporteur, who had lately been moved up from the Delta. By the time we got to the town it was 9-30, and the first thing was to try and get some breakfast; but nothing of the sort being obtainable, and the only European café having been closed by the Government an hour or two before—because the proprietor had shot dead one of his customers!—we went into a dirty little native food place and tried for bread and hot milk. There was no milk, so we had a small basin of curd, which was very acceptable.

While going through the town distributing books with the colporteur I called on the Coptic priest, who is one of the comparatively illiterate ones, and therefore, needless to say, fails to understand our motives. He took occasion to remark, for the benefit of those sitting by him, "We Copts of Egypt are the oldest Christian sect. What sect do *you* belong to?" I replied, "Mine is the oldest of all, even older than yours." "How can that be?" "The disciples were first called Christians in *Antioch* (*i.e.*, before St. Mark founded the Church in Egypt), that is the sect I belong to." They all smiled and felt that we had made a point.

\* \* \*

Leaving there the same night, I managed to get a clean room in a small hotel at G—. Next morning we called upon the Bishop, and if "sweets take the bitter taste out of one's mouth," the Bishop of G— served us with a large supply. He seemed a little uncertain whether he should fall on my neck and embrace me, and I was not certain whether he wished me to do that to him; in the result we did neither, but held one another's hands, smiling most amiably. To show that he really meant the warmth of his reception, he asked me to stay three days to hold evangelistic meetings in the Coptic Church there, but I had to put him off, as I had an engagement farther down the line; but I promised to return in the early autumn, perhaps September.

He greatly encouraged the colporteur by turning over all his books and choosing about eleven shillings' worth. (He had spent some time abroad, and is therefore more enlightened than some of his colleagues).

\* \* \*

It may not be generally known how warm a welcome is given to most of our books by the heads of the great Oriental Churches. At the Helwan Conference brought out so strongly: "Their's is the work of evangelising the Muslims around them, we are only here to show them the way." His Holiness the Patriarch of the *Syrian* Church has just had "The Lord of Glory" presented to him, but has not sent to acknowledge the gift, for the simple reason that in the East we are much more careful than the people of the West; here we *read* a book before commending it! And

this great Arabic book of mine upon the Deity of Christ contains no less than 468 *royal octavo* pages; so it will take time to read.

His Holiness the Coptic Patriarch, when Mr. Allen, our Chairman, was shown over the Coptic Cathedral, Cairo, the dean gave me the following message, which I translate literally:—

“His Beatitude our master the Patriarch has read much of your book, ‘THE LORD OF GLORY,’ but I regret he has not finished it because he has been ill; he was very pleased indeed with it, and with the solidity of the arguments and also the orderly way it is arranged. We will write you a long letter from His Beatitude later on.”

Our readers will be glad to know that the leaders of the Eastern Churches (*not* the R.C.’s) welcome our literature, and thank God for it.

\* \* \*

May I close with an incident from one of my numerous journeys up the Nile. It was on my way back to Cairo during Ramadan (the Mohammedan month of fasting), and also in the warm season, so there were not very many people travelling. Still there were some precious opportunities. On stepping into the train at 11-0 for a long eight hours’ journey, I gave away one or two tracts, and one Mohammedan sitting in a corner with his boots off, and his feet curled up under him, Oriental-wise, like myself, read one after another very carefully. At the next station three or four well-dressed Mohammedans entered, but I took very little notice of them, for having eaten my frugal meal I had lain down full length to try and get a little rest. Presently something attracted my attention, and, looking through my half-closed eyes, I saw the friend in the corner nodding in my direction and giving these strangers a summary of the tracts he had been reading. Of course one had to sit up and produce more copies. They showed a good deal of interest, making no objection to the appeal in the tract to come to the Lord Jesus Christ as the source of victory over sin. When they alighted at Assiut one of them wrote down his name and address, asking to be kept in touch, and to be sent copies of further issues.

Hour after hour went, and people got in and out, and still my man in the corner gave away tracts and chatted with one and another. He did not seem at all a strong man, and I should say that his fasting was a great strain upon him. At one station he got his earthenware bottle filled with water, but with a sad look stood it down, for it was still an hour to sunset, and so he could not relieve his thirst. I saw him watching me at all kinds of odd moments, and while I was engaged in silent prayer for the tracts distributed I caught him watching the motion of my lips. I felt as if the Holy Spirit were working upon him, and felt led to give him a larger booklet, one brought out by a New Zealand missionary in India, intended to lead a Mohammedan to Christ. He fully understood what it was about, and, in fact, turned to the last page to see if there were any appeal in it. Apparently liking the tone of it, he nodded his approval and accepted it gratefully. At B.S. I alighted for another meeting and to see another colporteur, leaving my Muslim friend in the train. I have seldom seen a more kindly sincere Muslim. I have no means of tracing him, but God’s Holy Spirit can follow him.

Speaking at a conference in Cairo in April last, Dr. Zwemer told of a little Muslim *girl* in Al-Azhar,\* who, after reading a copy of our "Child's Life of Christ"—called in Arabic "The King of Love"—said that the Copping pictures in it were "too much like Him to have been drawn from imagination, they must have been photographs!"

"Out of the mouths of babes."

A. T. U.

Nile Mission Press,  
Cairo.

\* One of the greatest surprises of a casual visitor to Al-Azhar is the discovery that the "ten thousand students" so proudly talked of includes a thousand or more children, including a few hundreds of little *girls*!

---

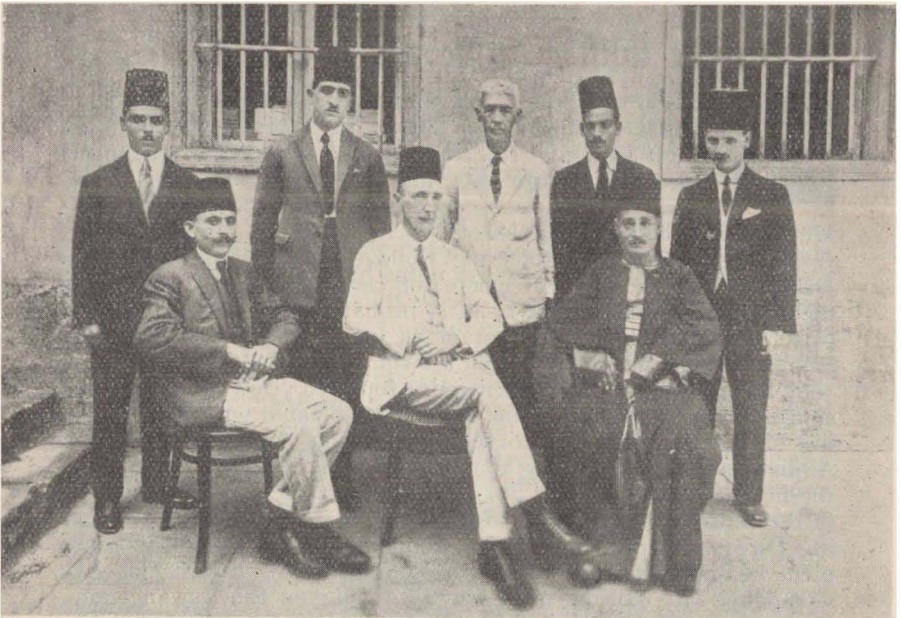
### Sir William Willcocks, K.C.M.G.



HE son of Captain W. Willcocks, of the Indian Irrigation Department, the future Sir William was born in India in 1852. His career was destined from its outset to be an eventful one, and as early as '57, when only five years old, he escaped from Delhi during the Indian Mutiny. Educated at Mussoorie School (where he spent nine years) and Roorkee Engineering College, he entered the Indian Irrigation Service in 1872, where for eleven years he maintained the traditions of his family. It is probably no coincidence that, closely associated with Irrigation as he has been throughout a long career, he has always been a swimmer of the first order. In 1883 he migrated to Egypt, where for fourteen years, in the Irrigation Service, his name became for ever associated with the repairing of the Barrage, the Corvée Redemption, and the Land Tax Adjustment. It was during that important period that he designed the famous Aswan Dam. For twelve months he became Manager of the Cairo Water Works, after which he was appointed Managing Director of the Daira Sania Company, during which appointment he sold £12,000,000 worth of land for Sir Ernest Cassel's Company. In 1902 he proposed the raising of the Aswan Dam, and in the same year he was created a Knight Commander of St. Michael and St. George. In the same year, on the invitation of Lord Milner, he visited and reported on the irrigation capacities of South Africa. Two years later he visited and reported on the irrigation capacities of Babylonia. Three years later he travelled up the Nile to its source at the Equator and proposed the construction of the Reservoir on the White Nile. In 1908 he left Egypt for three years and became Director General of Irrigation Works in Mesopotamia, where he designed the Euphrates Barrage, built by Sir John Jackson and Company. Going further afield in 1912, he paid a visit to Western Canada, to inspect the Irrigation Works, as the guest of the Pacific Railway Company. He returned to Egypt the same year and designed a Dam and Irrigation Canal in the Sudan on the Blue Nile for the Inspector General of Irrigation. Two years later he inspected the Irrigation Works of the United States as a guest of the American Government. In 1915, on the invitation of the Roumanian Government, he visited and

reported on the irrigation capacities of Roumania. In Cyprus, too, his advice and ingenuity proved invaluable, especially in connection with the harbour at Famagusta, and his photograph still adorns the wall of the British Club in that sea-port town. His last public service in the irrigation world was the inspection, in 1918, of the Great White Nile Flood to Latitude 5°. From 1918 to 1920 there ensued the unfortunate Sudan Irrigation Scheme controversy, and his friends learned with pleasure that, in his advancing years, Sir William had decided to spend his time and his substance in Christian and philanthropic pursuits.

Speaking from the Y.M.C.A. point of view, Sir William Willcocks' name has become inseparably associated with the Sports Club at Gezira, whose foundation and lease were very largely the



Yakub Eff. Sir W. Willcocks.  
Mr. Upson.

SOME OF THE STAFF OF THE MISSION PRESS.

result of his untiring labours, profound interest, and generous contributions. For several years Sir William presided at the Annual Club Cricket Dinners, and it was as natural as it was befitting that the Sports Ground should henceforth bear his name.

For the past three years Sir William has devoted himself to the translation of the Scriptures into Egyptian, and daily visitations at the C.M.S. Hospital at Old Cairo. Moreover, he has become a staunch disciple of faith healing in the name of Christ. At the age of 72, and residing, as he does, at Helwan, he still takes a surprisingly active interest in the affairs of the Branch, and is Hon. Secretary of the weekly meeting of the Society of the Nazarene, which is held in the Library in our own building.

We take this opportunity of assuring Sir William, on behalf of past and present members, of our keenest appreciation of all he has done for our work, and we bespeak the earnest prayers of our Association for him in all that he is still undertaking at the eventide of his long and distinguished career.

(The "Y" Magazine).

### Sir W. Willcocks and the N.M.P.

We have much pleasure in inserting the above article, telling of the romantic life of this famous engineer and brother Christian. Sir William has, himself, corrected it for us. But we would like to add a little to it :—

Sir W. Willcocks is not only a Christian worker, but—as a *literary* worker—we have co-operated with him in the production of his colloquial translations of the Gospels and other books, the whole of which have been printed at the N.M.P. For example, in May last he produced a large edition of his book upon "The Prophets," followed—during the Egyptian July heat !—by a 5,000 edition of St. Matthew.

Sir William pays great attention to solving the problem of *distribution*, and, during the past two years alone, has distributed no less than 25,000 Arabic volumes—not tracts, but books ! He tells Mr. Upson that he has no time to lose, for he wants the message to be spread quickly, and "the time is short."

But perhaps his greatest service to God and the Mission Press is his constant prayer for Mr. Upson's health. It is probably due very largely to his voluntary service as "prayer helper"—a *militant* prayer helper—that Mr. Upson has been enabled to hold out this summer. And when a group of leading members of our staff was recently photographed, Sir William joined the group, only stipulating that he should not sit in front; so he took the "typical" position of a supporter, a backer, a "helper together by prayer." God bless him.

---

### Boat Work on the Nile.



THE American Mission (United Presbyterian) maintains a small fleet on the Nile for the purpose of direct evangelisation of the people—"The Allegheny" in the Delta, "The Ibis" in Middle Egypt," and "The Witness" in Upper Egypt. These three boats are in full commission all the year round, except during the extreme heat of the Egyptian summer. They serve a threefold purpose—(1) the nurture and encouragement of existing work in town and village, (2) advance evangelistic work in places where no work is being done amongst Muslims and Copts, (3) and the provision of a comfortable resting and lodging-place for the missionary. Apart from the boat it would be very difficult, if not impossible, for much of this work to be done. Only those who have tried to sleep out in the villages, in the accommodation afforded by the people themselves, can fully realise how necessary some provision of this kind is. You can



keep up work indefinitely provided good sleep is assured by night, but strenuous days, followed by still more strenuous nights, can end in nothing but a breakdown. Readiness for work by day demands a lack of "liveliness in bed" by night.

Direct evangelism is the great need of the Nile Valley. Wide-spread and constant dissemination of the Gospel of Jesus Christ, apart from controversy, is the one vital essential of the work, without which there is little hope of success. Those of us who are doing this work are greatly encouraged at the present time. We see how the sowing of the Seed of the Word in past years has leavened the whole of the people, and issued in the present day in wide-open doors everywhere, and the awakening of a real interest in the message we have to deliver. Never before was there such cordiality shown to the messenger, or such a wide-spread spirit of enquiry, or so many who appear to be on the verge of definite decision for Christ. We still meet with rebuffs, but our



SAYING GOOD-BYE TO THE MISSIONARIES.

welcomes far exceed them. We were moored near a little hamlet on the banks of the Nile for a few days whilst we were holding special meetings in one of our churches in a town about twenty minutes away from the river. Before we left, a deputation of three men from this hamlet, entirely Muslim, came to the boat and said, "You have been visiting that town, but we want you to visit us and talk to our people. Will you?" We were willing, of course, and the result was two long visits and the preaching of the Gospel to every soul there, and the foundation of a friendship which we hope will last and be productive of fruit.

The boat not only takes the missionary to the people, but, in many places, attracts the people to the missionary. Its appearance at the river-side is soon known to all in the village or town, and the bank is very soon the rendezvous of many, men and women, boys and girls, who come to see what they can, and with whom many contacts are made. A visit to the boat, picture cards, some sweets, and the inevitable cup of coffee for the adult, are fruitful ways of getting still closer and getting our message over.

The accompanying photo shows part of such a crowd in one of these places who had followed us down to the boat after one of our meetings.

Let me close by asking for very definite prayer on behalf of this boat work that many of these people, simple, hospitable, and to-day very open to the Gospel message, may be won for Christ.

WALTER T. FAIRMAN.

American Mission,  
Assiout, Egypt.

---

◆

## "Together."

EDITED BY I. LILIAS TROTTER.

No. I.

*"Ye also helping together by prayer for us."*

"**T**OGETHER! Together! Together!" We were told at the Rally that this was the battle-cry of one of the Highland clans—a watchword that hurled them irresistibly against the enemy. We take it to be our battle-cry, too, this year.

There is a meaning for us in the threefold repetition; for it is not only you at the home base, and we in the trenches, so to speak, who are one in the fight, but we are "together" in a yet deeper sense with Christ, whose cause is ours. "Together! Together! Together!" May all it means of inspiration and power be ours.

It is for closer knitting that we purpose sending out this Prayer-call three or four times a year. The journals are meant to review the story of the past, as soon as it gets into clear focus. But even when up-to-date in their issue, which is not always possible, they deal with the past, not with the present; and we want to supplement them by this sheet, telling of the growing-points; for growing-points, be they never so small, are precious things in grace, as in nature, and in both they respond to nurturing.

For this first paper we will take them all from the outlying regions of the work that has been given us.

*Monastir.*—This is the place where our last prayer-call ended, and it was the first to respond to the breath of intercession. It had lain so long dormant, this growing-point, that we wondered sometimes whether any life were latent, and only the conviction that it was a good strategic centre warranted holding on.

Suddenly the break came. Mr. and Mrs. Theobald moved there when Tozeur became too hot, and together with Mr. Robb, from Sousse, the great villages and markets of the country round were visited—visited by long tramps, accepting native hospitality, and gaining a marked hearing. And the hope took shape for systematic working, further inland, on the lines of colportage and evangelisation.

When winter settled in, the day began for Monastir itself. Our flat within the city was exchanged for a house outside the gate, giving freedom of access. A group of boys came to help in the moving, "because we loved you," they said; and they and

their mates have been in attendance in numbers puzzling to deal with. Hold on for Monastir. It is in abeyance just now while Tozeur again has its turn.

*Kovinine*.—Last year ended with one of God's surprises. We were in the midst of unpacking at Tolga, when the thought took shape of showing Touggourt to Mrs. Walker. She had but a few days to spare for it. By the end of these we saw the further purpose for which we had come, for the autochenille (a motor on the tank system) had just opened communication with that dear land of the Oued Souf, where I longed to take A. Krebs.

Ten hours of swinging up and down the dunes replaced the three or four days of camel-riding of olden times, and brought us to its beehive houses, unchanged after twenty-nine years. Unchanged, too, was the sense of the Spirit's brooding over Kovinine, the town in which we spent the next twelve days. The welcome among the women was great and wide: we barely touched the margin of the openings among them. If we could but let you see the dark, intelligent faces that looked out of their setting of indigo swathing and silver ornaments, your hearts would go out after them as ours do.

Best of all, in its proof of God's silent working, was the finding that two of its educated men were studying the Bible together, with faces towards the dawn. Pray for Kovinine.

*Tolga*.—And 1924 found us settled in here, with the longings over the place ever since we first visited it in 1900, comforted in having a foothold at last. A rough little house it is, with palm pillars and palm stalk ceilings, and no glass in the windows; but gifts from all sides for its plenishing made it seem a nest of love.

At once the women of the hamlet adopted us as neighbours, and sent in day by day hot bread, or eggs or couscous, and more dates than we knew what to do with. And toddling children kept coming to our door, with messages that we were wanted in this house and that. By the end of the first month the children had adopted us as much as their mothers, and came daily in little groups to play in the court. And by then the stiffer families of Tolga itself began to thaw, and give a welcome to A. Krebs and V. Wood—not forbidden by the men, though the latter do not unbend much as yet: they are a religious set, belonging mostly to the Brotherhoods, that abound down there. We need a strong pull of united faith, that we may get in contact with the seekers among them.

S. Perkin and A. McIlroy started ten days ago for Touggourt and its villages, and with them went a Tunis missionary and a former "Short Servicer"—a beginning, it may be, of the banding for itineration for which we long. Our Relizane pair are preparing for Figuig again, and Miliana is getting ready to follow up some fresh openings on the plains. Ask that Christ may prove Himself in these dark places God's "salvation unto the ends of the earth." We go to them, and we pray for them "Together with Him."

## No. II.

Our last "Together" was about the great background of need that stretches away behind us. This time we want your



"helping" for the dear bright foreground of Mission Stations in their child-life.

So this time, instead of turning south, we will follow the railway line from east to west.

*Blida.*—This is specially a station of the child-lovers, and the children come in crowds to the Mission House. But "Together" deals with our new things, so we want to tell you only of this spring's last development. M. Roche tells its story thus:—

"It is in a village called 'Remel' (*i.e.*, 'the sand')—half-way up the beautiful valley that leads to the shrine of Blida's patron saint. Perched on its slope is a tiny white-washed room, that the village women themselves suggested we should take, saying all the children would come if we did so. A timely gift supplied mats and cushions, and the children sat in a ring and eased out the cushion stuffings with a joy that was pretty to see, the very tiniest doing her bit. Shouts of welcome greet us as we come, and scouts go flying to summon their friends.

"'The Lord Jesus loves us *all*,' said one tiny boy, and he ran with the card that he had pricked and sewn, to show it to the picture on the wall—a picture of the Lord with the little ones round Him. They take home with them these little cards, illustrating in some way the Bible story for the day. After the story of the lost sheep one little girl was heard remarking to another: 'No, of course I shall do no other needlework till I have finished a hundred like this'—'this' being a picture of the little lost lamb! The energetic child thought that she would have to do the ninety and nine as well as the lost one!

"The houses all round in the village are open to us whenever we can find time to visit them. From one of them a young thing, married now in Remel, brought her tiny baby girl to our first class. She used to come to us regularly in her girl days. A woman in her former home told us, 'The Name of Jesus is sweet to us in this house.' May His Name become sweet to the people of Remel. The little room there may be only a stepping-stone, but God has His purpose in taking us there. Pray that we may fulfil it."

*Miliana.*—If Blida is the station for classes, Miliana is the station for visitors. They come tumbling in from morning till night on every possible pretext, and sure of a welcome. Every phase of girl-life is to be found among these visitors, from the toddlers who come for a game of ball, to those in their teens who plod away at their thread-lace—a craft that will stand them in good stead in the days to come, with all "the changes and chances of this mortal life," which befall no one more sadly than the Moslem woman.

The message of M. Grautoff to "Together" is also one telling of "lengthened cords." Its need, as well as that of Blida, is "strengthened stakes" that will bear the pull, for in both stations the need of reinforcements is very great. Miliana's extensions reach out to a new centre on the plain, Orleansville by name, whose welcome this year for visits and books should mean a temporary post. And Teniet, on the hill crest away towards the south, whose boys and girls have kept our two so busy during the month passed there of late in the early summer,

has reached this year the status of a sub-station, for permanent rooms have been secured.

Miliana itself has now a growing bookshop. It is shared between the Arab work and the Spanish evangelist, and brings its chance of light to wayfarers as well as townspeople.

*Relizane.*—The Relizane pair were starting, a few weeks ago, for their spring journey of two months or more, south and west. Mr. and Mrs. Buckenham had come to take charge. They must not be over-burdened; and yet God had so been putting His seal on the work among a little group of the small children that they must not be left. Then came the thought that He might mean the children to carry on their own class, with several leaders from among themselves, each chosen for her special qualifications. "The one who has been my right hand," writes M. Ridley, "has the chief responsibility. To her care were given the Bible pictures and hymn books, the embroidery lesson and pictures and sewing. Another was charged with orderly coming in and going out, clean hands and faces. Another had charge during drill, and yet another to lead the marching.

The reading lesson is an important item, but the scholars are eager to learn, and those most advanced eager and proud to teach those with less knowledge. The leader in chief can read fluently and help them out.

It is three weeks since we left, and letters come saying that the children are doing splendidly. Oh, pray for God's blessing on them, and that they may grow into strong Christian leaders.

\* \* \*

The boys must await their turn for appeal in another number; but pray meantime that a fresh tide of intercession may be brought to bear on the child-life of all the dark lands at the World's Sunday School Association Convention at Glasgow next month. Several of us have been asked to go there and help in the call for them. May a great pleading arise to God that the Good Shepherd may, according to His promise, "gather the lambs with His arm," within sound of His voice, and lift one after another, and "carry them in His Bosom." Let us ask it "Together with Him."

---

## Egypt General Mission.

### BEIT EIL CONVENTION, JULY, 1924.

**I** HAVE asked Miss Paden, of the American Mission, who attended every session of our Convention recently closed, to write her impressions of it for the "E.G.M. News," but seeing that of necessity it will be some time before this sees the light, and that we have received so many encouragements by letter to go forward, I feel that I owe it to you all to send some little account of how the Lord has been working for us.

It is by no means easy to arrange such a Convention, partly owing to the lack of a suitable building in which to meet, partly to the very scattered constituency upon which we draw, and partly because the weather is now very hot and damp. Then, too, there are many missions at work in Egypt, each with its own ideals

for a Convention upon spiritual lines. Also during this particular summer, owing to the closing of "Fairhaven," many more missionaries than usual are away from the country.

But what did the Lord do for us? In spite of distance, the audiences numbered at each session just over fifty, and at the last session we numbered sixty-five. You ask, "Who were they?" We had representatives from the American Mission, E.G.M., American University, Sudan United Mission, Pentecostal Bands, Apostolic Faith, Mildmay Mission to Jews, Y.W.C.A., Church of God, Armenian Protestant Church, as well as a number of other Christian workers, residents here, and the local Chaplains who gave us their cordial support.

With such diversity we could meet upon but one basis, and that our common sense of failure and need and simple dependence upon God the Holy Spirit to give new power and vision.

One of the outstanding features of the Convention was the happy spirit brought about through the singing. On this score we had serious apprehension in that no one hymn book was well enough known to us all, and yet the Lord Himself put the song into our lips. It would have done you good to join in with us in singing "Under Thy sway, Lord," "Nothing less than the best," as well as in our Consecration and Faith hymns.

We held two sessions daily, morning and afternoon. The first sessions daily were occupied with Bible readings, given by the Rev. C. C. Adams. In the mass of compound extract of meat he set before us it is difficult to single out any particular item when all was so sweet and nourishing. His subject was the prayer in Eph. i., the hope of His calling, the riches and the power. To me, I think the most helpful was the emphasis he laid upon the thought that the extreme example of the power placed at our disposal was the Resurrection which was exercised upon our Lord's humanity. What then will He not do for us?

The Rev. W. H. Reed, whose many years ministry in Egypt has often been an inspiration to us, was the messenger at the first afternoon meeting. He spoke upon "Be filled with the Spirit," pointing specially to the need of absolute surrender.

On the two other afternoons Dr. Charles Watson was the speaker. We shall not easily forget his first talk. He dwelt upon the thought of the renewed mind as one of the instruments of the Holy Spirit, pointing out the terrible hindrance of an intellect which is allowed to stagnate. He then indicated some of the fields in which the renewed mind might be profitably employed, namely, meditation upon the Eternity of the Godhead, His power and wisdom. The vision thus unfolded made unbelief appear a very foolish thing, and I think we all went away rejoicing in the possession of a fuller revelation of the wonderful God Who is ours.

The closing message was upon the words (French Version), "Lead me to the rock which is too high for me." This was a new thought to most of us. How blessed is the leadership of the Lord Jesus. As we yield to Him, what happiness it is to be controlled and led on by Him from peak to peak of spiritual experience and victory.

Such a time as this makes the holiday season more eagerly anticipated than ever, and sends us back to work when it is over greatly uplifted and encouraged.

D. D. PORTER.

# BEST SELLERS

OR

## BEST SOUL-WINNERS?

**A**N interesting English book of 208 pages, crown 8vo, has just been issued by the Nile Mission Press, Cairo. It contains over twenty English *translations of Arabic publications that have proved to be not "best sellers" but "best soul-winners,"* and is entitled "**WHAT GOD HATH USED.**" The book has an interesting history, of which we can only give a few lines.

Being almost stone-deaf, Mr. Upson, the Literary Superintendent of Nile Mission Press, did not attend the recent Conference upon the Mount of Olives, of which all have heard; but was visited by the Bishop in Persia, who recently spoke at Keswick. The Bishop related to Mr. Upson a most interesting and touching story of the spiritual awakening of a Persian through an N.M.P. publication written by Miss Trotter, of Algiers, and then asked him for more English translations of these Arabic tracts.

As a direct result of that conversation, Mr. Upson prayed about the matter, and was led to edit a collection of 20 to 30 translations of N.M.P. publications under the title, "What God Hath Used." The book can be obtained of the Nile Mission Press, Cairo, for **20 piastres**, post free, or at Nile House, Tunbridge Wells, for **3/6**. Bishop Linton has written a preface, in which he says, "I pray that God may use these Parables for winning souls for Himself."

## Colportage Work across Jordan.



THE letter reproduced here is almost a verbatim report of a visitation in Transjordan by a *pro tem.* representative from the Jerusalem branch of the N.M.P. The one who made the journey is a converted Copt, who has given himself wholly to the work of evangelization and colportage. He was absent on the trip nearly three months, towards the close of which we had some anxiety about him, by reason of a rumour reaching us that he had been killed by the Arabs. As the letters tells, he was fired at, but providentially escaped injury. Everywhere he went he was kindly received by the Arabs, and found openings for preaching and a ready sale for his books, of which he sold to the number of 427. The letter gives a very good insight into the difficulties and dangers of visiting the regions beyond Jordan; also a very good idea of the life led by the people. Most of the villages he visited are untouched by missionary or colportage work, and the reception received by the colporteur, as well as the many open doors and the great need, has made him decide to return to those parts, much as we would like him to have taken up work for a time in the needy district of Northern Galilee. We would ask the prayers of all readers that through the word spoken and the books sold many by simple faith may accept Christ as their Saviour.

"When I arrived at Salt, Transjordan, as I was walking in the street a merchant stopped me outside his shop and took hold of my donkey; he invited me to have food and sleep in his house. The man was not formerly known to me, and I was going to ask his excusal, but I was curious to hear him enquiring of his country-people, 'Is this the preacher you told me about, that he was arrested with his Bibles in the police station here?' When he got sure of my personality he left his shop, and led me with my donkey to his house. I do praise the Lord, for He is glorifying His name and rewarding His servants and completing His promises with them if they work faithfully. The fore-mentioned man has opened his house and shop for my help both in selling books and in holding services by night.

The schoolmaster of the Greek church has allowed me to visit his school. After a sermon had been given to the pupils, who were brought for this purpose to my room, books had been sold in an agreeable case. I do see, if the Lord's servants do obey the Bible simply as it is, they will help and complete the service so easily.

At Fehais the Greek priest has asked me to preach there; many Bibles and books have been easily sold to men and boys of the school. I heard that the Latin priest at that village had severely ordered his people not to buy any of my books, nor to attend any of my services. I took the owner of the house where I do sleep and we both went to visit this Latin priest. When we entered his room, and after he enquired who I was, he nervously spoke in so proud, loud, and shameful way to me. I tried to keep, or get him back in peace, but, sorry to report, that was not possible. He at last ordered a servant to make coffee for us. I said,

'What is the use of hot coffee, as far as your heart and tongue are full up with evil to me? Peace be first in hearts, and then we drink what you like.' He refused to hear any of my speech, and I preferred to leave him with my follower, without drinking coffee, as a protest to his shameful act. This shows how Latin church priests do interfere, object, and fight the Bible and its workers in villages. People were absolutely astonished to hear the case from my mouth, they praised God for the love shown to Him. An Arab man, who is belonging to this Latin priest, came and bought a Holy Bible from me, and said, 'In spite of what I heard against your Bible and their teachings, I do buy the Bible now and will come and attend your preachings as long as you are here at Fehais, this owing to the ease and love you acted and showed to us all here.' I did praise our Saviour for His grace anyhow.

When I arrived at Madeba I began to prepare myself for a journey to Kerak. As I had not been there at all, and it is hard to know the way for the first time, I asked a man to lead me as a guide. In the evening before we start, while sitting in the guide's house, I saw his wife preparing plenty of food. I asked her why she is preparing this food, are they without supper yet, and it is so late? She said, 'This is for you and my husband to use in your way, as your travel will take you two days' time.' I asked her not to prepare any more, as we need no food with us. She, her husband (who was lately converted), the rest of the family too, all were astonished, and said, 'The road is so long, nobody to sleep at, so you will die if you take no food.' I said, 'And is not Jesus in the way? He ordered not to carry any food, and we have to obey.' Next day we began to load our animals to get ready for the travel. When nearly ready I saw the man bringing the food. I told him this is not agreeable with Bible teaching, but please yourself, and I ask the Lord to be with us. After prayer with Christian brothers and sisters for my safe travel and return we departed from Madeba. A Mohammedan Dervish saw us departing, and asked if possible to follow us to Kerak. He is going to ride through the desert on his way to visit the Arabian prophet Mohammed's tomb at Medina. He knew us as Christians, so he trusted to follow us to arrive safe from Arab robbers on the way. After crossing a long uninhabited way, where I saw no one except around the villages and in the fields near, I reached at evening Wadi-el-Wali, which is a steep valley. There I saw water running over rocks, and by the swift flowing of the water a channel has been entirely caused. This has brought to my mind the resemblance of the spiritual work the water of life has to do in the rocky hearts of the inhabitants of this country. A water mill has been built here, where I found some Arabs working and living. None could read at all, and so no book be sold to cheer. After we had a rest by the waters we ate some food to nourish our bodies. While we were eating, two or three Arabs came and began to eat with us. The way they do eat, the quantity they ate, and their manners proved to me they are in darkness and do need the light of the Bible. My guide told me stories about this tribe which is living in this valley, whose name is Hamidy tribe. The summary of all his stories agreed with my former opinion about them. I formerly heard while at Madeba about this fierce tribe; they killed their governor, his sergeant,

and wounded a soldier as well. I walked in the funeral of this governor, who was brought to Madeba and officially put in his last resting-place with his sergeant. When our food was over I began to speak with one Sheikh of his tribe, who was murmuring because of the hand of the Arabian government and its officials. I advised him to be loyal to governors. He bitterly answered me, and declared the shameful cases that soldiers and the late governor used to act with his tribe. When I enquired if they have any schools or teachers, he answered that they have not, and they will be glad to have a school for their boys. I promised to visit him in future, the thing that he accepted so willingly.

We had been invited to supper by a Christian Palestinian, who is found there working as a foreman. When food had been offered, the man asked us to take it hastily. We enquired why? He said, 'My Arab neighbours may come now, and if they do they will eat your supper and nothing will be left for you.' This agreed again about the barbarity of the tribe. He explained much more in connection with their inhospitable customs. When we were nearly about to finish our meal the afore-mentioned Arabs rushed in. After I sang some Arabic hymns, the thing by which they were glad and amused, a chapter of St. John's was read to them. I read chapter 10 to them, and described all about the only shepherd. I concluded with prayer, which they followed, then everybody went to bed. With morning, after prayer, we started our journey so early, may be at 3 a.m. The climate was so cold, not light enough to see our rocky road. While we were climbing a mountain we lost our way. My guide again did find it. We proceeded on our way.

Note, before departure a portion had been handed to the Christian; next I asked my guide to leave our food to the Arabs, as we will arrive to-day at a town where we will stay. He said his same answer, that nobody in the way.

After we travelled about four hours the guide became hungry; he began looking for his food; he looked here and there for the bag; he did not find the bag of food, which had been tied over his mule's back. 'Oh,' he cried, 'I lost the food, I will die of hunger to-day.' I smiled, and answered him, 'Have faith in Christ's word and surrender yourself to His will, and He will feed you if it is His will.' The man said, 'I must return back to seek the food which is lost.' I stopped him from going, as the distance we travelled was so very long. He said, 'It seems you are pleased the food is lost.' I said, 'I am not pleased, but I told you to leave it and trust the Lord and He will provide, and this was allowed that your faith in Christ may be empowered. We completed our journey singing hymns till we reached another valley, which is called El-Mojeb or Arnon valley. It took about three hours to get down, so very rocky road, till we reached the water. There we off-loaded our animals, gave them food, and we sat to have rest. After a while I went to the water to have a wash, and there I found many fish. I called my guide to come with his gun. I advised him to fish with his gun if that were possible. He was glad of the advice, and agreed to fish in that way; but again he said the noise of the shots will give attention to Arabs who are living hereby, and if they come, this place is so suitable for them to attack us and take all our property. I

advised him to look to our Saviour and ask His help; in short, after I brought to his remembrance our Lord's promise he willingly started to fish. I took off all my clothes except my shirt, and got ready to get down in the water and catch the fish that he killed with his gun. After a while we caught some, sufficient not only to regain our strength and refresh our bodies, but to feed us all day long. Praise the Lord! I took off the shirt as it was wet, and after putting my clothes on I began to clean and prepare our breakfast. In the meantime came three fishers, who had followed the sound of our gun; they had not much fish with them. We called them to get their net, and showed them places where fish is so gathered in big quantities; they took our advice, and after a while they were so glad to have filled their tins so quickly without so great trouble as they used to have. I told them that Jesus has blessed you and your net, as He formerly blessed the disciples and their nets; give praise to Him. None of them could read, but they were much surprised to see such a Bedouin as me preach to them about Jesus. When my guide told them about me they praised and thanked God. They said they are Arab Christians from Ismakea, a little village situated about a day's journey from the place where we have been; they ask us to wait till they have completed their load and then would go to their house. My guide said that the village is twenty minutes away from Hamoud, at which we should arrive at sunset if we start now. I saw no time to wait there; I agreed with his opinion. I ordered him to make fire, the thing which he failed to do. One of the three fishers went so willingly and made a fire. We all sat round it, as it was too cold, then I began to roast some fish on the fire. When the fish was ready I said to the guide and the Mohammedan dervish who was following us from Madeba, 'I see that the Lord has kept us safe with His mighty hand all the way through till here, supplied us with food to nourish our bodies, instead of the food lost, and sent us these three men, who helped us by every means. By all this the Lord wants to teach us that He is yesterday, to-day, and for ever the same, in town as well as in fields, trust Him, believe in Him, and rely on Him only. All were much pleased with the opinion, and after prayer I offered a big fish to them to eat. I said to the guide, 'You lost bread, but as we trusted Him He sent fish.' He praised the Lord, as well as the Mohammedan man and the three fishers too. When the three fishers heard my speech, they enquired about how our food was lost, and after they heard all the story they said, 'We have some flour, and we are ready to make bread for you here if you like.' I looked at the guide and said, 'See, the Lord sent bread, the thing that we are not in need of; so it shows that, if we seek the Kingdom of God, He promised to send not only our need, but more than we need too.' We thanked the fishers for their kindness, and asked them not to make bread, as we all were satisfied with fish meat. After singing praise and glory hymns we began to load our mules. We started, after prayer, to climb the mountain, and the guide and I had each a singing book in his hand. After nearly two hours' time we reached nearly two-thirds of the way to the top of the mountain. The road is so rocky, and hard to climb, so we were riding our animals and going very slowly, and killing our time by singing at the same time. While singing we heard a shot



pass near us. My guide became afraid, and said: 'Finished! Thieves are attacking us; we will be killed, our clothes and property will be plundered. Oh, what to do!' I looked at the man and said, 'It seems that your gun was loaded, and while you are carrying it this shot came out of it—the shot was so near. Carry on, carry on, and keep singing.' While I was speaking there came another shot at us. Its impression was felt near my right hand, and a fire had been felt quite near my right-hand thumb. I got sure that these shots are from somebody's gun against us, and not from the guide's gun. I advised the guide to get down and walk, as this will be more wise and safe. I looked at the man this time, I saw his face was so pale, his body was trembling, and his tongue began to speak nonsense. He was converted not a long time before that, so he is only a child in the Kingdom of God. When I got down from my donkey I stopped and looked with my heart to Jesus, prayed and asked if it is His will to save us and send His Spirit to strengthen us. At once I felt a great joy in my heart, and I found a smile on my lips. Praise His Name. I then looked at my guide, advised him not to be frightened, and brought again the promises of God to his remembrance. When I saw him so terribly frightened I took hold of his animal as well as mine, and told him to walk alone and strengthen himself and be a Christian man. He walked with his gun in his hand, looking up the mountain for the people who had shot at us. We walked in this way for about an hour, until we had nearly reached the top of the mountain. In the meantime he said that as we are climbing the mountain, and our enemy is above us, it will enable him to take better aim. When we reached the top in safety we found the Dervish, our follower, sitting in the road waiting for our arrival. We enquired who shot us. He said, 'I saw all that happened, and the case was thus. The shots came not from above us, as we thought, but a man came from behind, only about five or six steps distant, and after he knelt and took aim he shot the first time, then he shot again, and saw you getting down from your animals, and he thought he was seen, and you may be going to catch him, so he ran away and fled down the valley.' The Dervish is armless, and we do trust his tale.

My guide enquired which way the thief fled, to follow him; but I prevented him from doing this. As our Lord kept us safe, we have to praise Him, and go on our way, and not take revenge. He took my advice, we got on our animals and completed our journey in a joyful spirit. In half an hour's time, as I was about to put on my Arab cloak (aabeih), I found it was pierced. I touched it, smelt my fingers, then I said to the guide, 'Curious, there is a smell of smoke or fire, a hole, and I only bought this two days ago!' After thinking awhile the man cried and said, 'Oh, it seems you have been wounded, and are not feeling; stop and see.' Then we found that the cloth covering my right hand had been pierced, the shot had gone in and out; but, praise the Lord, I was neither wounded nor had a hair singed. Halleluyah! Again I put on my cloak and we carried on our journey. The guide again wished to return and find the criminal, but I dissuaded him.

My guide twice lost the way, which shows the kind of country we were in. Much uncultivated land and uninhabited villages

we passed, proving the bad results and conduct of the Arabs who are living in, ruling, and controlling this country. The inhabitants are mostly Mohammedans, and the way this land is controlled shows us how sorely they need the Light and Life of the world, described in John i. 4, to overcome their darkness.

At sunset we met an Arab horseman. In the distance we saw something that appeared like a village. We enquired if this were Hamoud. When the Arab saw we were strangers and losing our way, he answered in a way that proved to us secretly that he was trying to lead us out of our way to a place where he can easily rob us, and so we left him and carried on until we reach this village, and then we had to be guided to Hamoud, which is two hours away from here eastward. It was sunset, but there was sufficient light for us to see our way, and so we continued our journey. By the help of shepherds who were returning home, and ploughmen who were still engaged in the fields, we reached Hamoud at night. There my guide led me to the village Sheikh, who knew him formerly. We entered the house, the Sheikh met us in a good way, unloaded our animals and gave them food, and then gave us a place to rest. We asked for our luggage, and when it was brought, the guide took out the fish we had got at El-Mojeb and offered it to the Sheikh. Then the guide told him who I am, and the story of what happened to us. The man praised God for my safe arrival at their village. He said, 'The Lord Jesus has sent you to us and kept you safe for one purpose—to lead us.' The village is a little Christian village, a church has been built there, but for the last two years there has been no preacher or priest. It is to be added that no colporteur has visited this place. The harvest is great, and no labourers. The inhabitants asked me to rest for a week in their village in so generous a way. They offered their help to me and my work by every means. So after two days I asked my guide to return back to his family at Madeba. I started to sell books; shortage of coin was the cause of offering barley in exchange for the books. I had been called to hold a service in their church; they belong to the Greek Orthodox Church; their spiritual condition and their life is carnal. After holding some services at night they asked me to give them the address of the Society I was working for. When I asked them the reason, they said, 'We want to send an application for a teacher for our boys, a lady teacher for our girls, and a preacher, as we require here. You yourself have to stay with us here, and we are ready to send this application and to offer all your needs.' I thanked them for their trust, and we all praised Christ for His loving grace. They explained to me that their neighbours are interrupting them by many different means. From all the details I saw that all this is for their faith in Christ, no more, no less. Present government, under the control of Ameer Abdullah, King Hussein's son, is always encouraging such interruptions by all means. The country is absolutely closed to missionaries, if their purpose is to preach the Gospel to the Arab Mohammedans. Colportage needs heavenly wisdom. Rough, rocky roads, dangers of thieves and robbers, stiff-necked nation, all other interruptions of people or government by any means, are easily conquered by Christ, the Prince of Peace. Praise His Name. I ask all Gospel servants and friends of all ranks and

nations to remember this country, Transjordan, and me too, in their prayers.

After twenty days' missionary work in this village I left for Kerak (Moab). The Eastern Christmas Day had arrived while I was at Hamoud. This, anyhow, gave me a chance to see some of the Sheikhs of the neighbourhood. They knew me as a preacher in Christ's Name. One of them asked me to speak to him and his soldiers. He was much pleased, as well as all who attended the ceremony I made. Moreover, he cordially invited me to visit his home. Christians were glorifying the Lord our Saviour for this spiritual success.

My guide who led me to Kerak from Hamoud was a deaf man. We passed by some villages on our way which I should have liked to learn something about, but I failed to understand anything from him. It was raining by the time we had reached half-way: I arrived at Kerak shivering from my wet clothes. When we arrived the guide began to enquire for the house of a person he knows. Two men led us to the house in a kind case; specially were they pleased to know me as a colporteur and preacher of the Gospel. I did not know the owner of the house, but owing to feeling dreadfully cold I determined to enter his house, anyhow, for warmth. The man came out of his house and met me in a curious way; he invited me into his house, and when I entered the house I found it composed of only one room. He offered me Arabic coffee mixed with some spices, but no sugar at all. He was much pleased to know that I am a colporteur and preacher. He offered supper, and asked his neighbours to come to his house and pray together; we sing hymns in a well-behaved and orderly manner and a real Christian spirit in the little cottage. After sermon and prayer, men, women and children all return to their homes. It was late when we finished the meeting, but the owner of the house asked me to sing him a hymn. He confessed his sin, and said, 'Praise the Lord Who sent you for the blessing of me and my family.' His wife had had a child fourteen days before our arrival. It is not the custom at all that such a stranger as I was should visit such a house at all. He prepared me a comfortable bed, and next day, after morning prayer, breakfast was generously offered. I filled my bags with books, and asked our Lord for His help before I start my work in the town. Just as I was leaving the house, the man stopped me and said, 'I want to speak of a matter to you, on condition that you will say "Yes" to me. I answered, 'If it is God's will, I am ready to say, Yes.' Then he began as follows:—'When you entered my house yesterday I got upset for two main reasons, namely: You looked like a stranger, a Bedouin, and my wife had had a child only fourteen days before. I determined to offer you coffee, anyhow, and then ask you to leave my house for the afore-mentioned reasons. But, praise His Name, when I knew you were a colporteur and a preacher of the Gospel, I was pleased to accept you as a member of the family. Now you are going out into the town, and I tell you this for one purpose, and that is, if you are invited by any of the Christian people, you are not allowed to go to them so long as I am living in this town.' I agreed to his request, and only under this condition did he allow me to leave his house; he went with me to visit the priest's house and some of the Christians'

houses, and was the same until the last minute I left his house. He assisted me in my work by day, and opened his house willingly for evening services to the public. Jesus Christ is the same. Few books were sold here, but absolute darkness in this place has interfered with the work. When I had been there three days terrible news came from Hamoud, which thing obliged me to get back to it. Two men were found killed at Wady-el-Mojeb, and their families did not know of it for three days. This case has brought to my remembrance what happened to me there, and caused me to glorify the Lord and to count His blessings, and showed me the ill-treatment that my Christian brothers get from their Mohammedan country-people. While I was going to Hamoud I saw more than five ladies coming after me in the same way, weeping and mourning. One of them was the wife of one of the men killed, she had a little girl with her, who was crying for her dead father. I spoke to them about God's promises to His believers mostly all the way. My donkey was offered to these ladies for their help; at first they refused to ride and let me walk, but I proved to them that so our Gospel teaches to be kind to another, especially to women; they were blessing the Lord, and took from me the donkey. They rode it in turn, as it was only one donkey, and they were fifteen women; but it gave them some rest anyhow, a thing they were much pleased with. I killed my time in singing hymns, till we arrived by evening at the village. We found that most of the men had gone to the valley to bring back the corpses on mules. In two hours' time they arrived, and all the villagers were shocked at the scene, men were weeping and crying like children, women were mourning too. I asked my Lord to send His Spirit to strengthen me, and use me at this time. Praise His Name, He gave knowledge, wisdom and power for His service there.

Services used to be held in houses night and day, boys instructed in Bible, as far as time allowed me to do so. The houses of the two dead men were the centres of my spiritual work. I used to gather the women, by the help of the villagers, and have services for them on the resurrection from the dead, etc. Other villages and Arabs in their tents were visited. When I announced my purpose to return to Jerusalem, how sorry the people of Hamoud were to hear it. I said that I am away with these books nearly two months, and no accounts or reports or news had been sent since I left Jerusalem. They replied, 'We are ready to pay you the price of all the books you get, and to help you in sending what you want to Jerusalem, but you must stay here another month.' While trying to think along their line the, Sheikh said: 'What do you want from the world—food, clothes, house, money, what more? All your needs we are ready to provide; don't leave us alone here.' After a long talk they sorrowfully agreed to my leaving their village, accompanied by three men on my way back to Madaba.

A deaf and dumb man who used to attend my services invited me to his house the last night I spent in the village. He knows and understands my speech only by looking at the movements of my lips. I can say he was converted, praise His Name, in spite of his weakness. The weather was very cold; he offered me his own sheepskin coat, but I declined it, thanking him for his kind-

ness. Early the next morning we left the village, women and men were praying for our safe arrival at Madeba. Late in the evening we reached El-Wali valley; we were all very tired, the weather very cold; we slept in the open in a shelter. In the early morning we got up to continue our journey to Madeba, my fingers were ceasing to move from cold."

After reaching Madeba the colporteur was detained for many days suffering from a heavy cold, during which time he held meetings with the natives. On recovery he journeyed on to Jerusalem, here he was obliged to go into hospital, being much run down through the hardships and exposure suffered on the journey. At the time of writing he has returned on a short visit to Transjordania.

A. FORDER,

Jerusalem.

April, 1924.

---

### EXTRACTS FROM A LETTER WRITTEN BY MR. UPCHER TO MR. OLIVER.

P.O. Box 145, Jerusalem, 10/8/24.

"**WE** arrived Port Said early in the morning of the 6th, which enabled me to catch the 8 a.m. train to Cairo. The dear Lord granted me a most refreshing time staying with Mr. and Mrs. Upson at Maadi. . . . They were so kind, and I went round the Printing Works. Mr. Upson gave me much useful information. I left Cairo by 6 o'clock train for Jerusalem on the evening of the 8th and arrived about 9.30 a.m. next day, Saturday. I had wired to the Shelleys, and Mrs. Shelley kindly met me at the station, and they put me up. I discussed N.M.P. future in Jerusalem with Mr. Shelley and had prayer; rested on Saturday, worshipped on Sunday, and went to the Bookshop on Monday the 11th, where I met Miss Brown (who has taken charge in Mr. Forder's absence), and we discussed the question of changing to new premises: found that she was in favour of giving up the shop and having a book store only. Here the dear Lord guided in a wonderful way . . . as within half-an-hour He had found us a place, inexpensive and fairly central. . . . I went to have a look at the room, and found it was in Manilla Road, next the American Consulate, up steps outside, overlooking a garden, pleasantly situated.

Next to this room there was another room which was being used as a box room, and which was offered me for part use. I saw that it would accommodate all the shelves at the book shop, and having an outside door and verandah which could be used by the colporteurs, it was very suitable, so I offered £1 more for the full use of this room also, which was accepted. . . . Next day, Tuesday, we took stock of the books and moved into the new premises, a saving of £38 a year in rent.

The car was garaged in Samuel's yard, and he was started on with the repairs. He also did the removing from one premises to the other, using his own car for transport. Next day, Wednesday, Samuel and I fixed the shelves in position and put additional ones, and on Thursday Miss Brown came and arranged the books on them. . . . On Monday, the 18th, I started, the premises being fixed up and the car repaired, to visit the colporteurs. . . ."

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.	Date.	Receipt	£	s.	d.	
1924.	No.				1924.	No.				1924.	No.				
June 3.	13105	..	5	0	June 30.	13175	..	2	0	Aug. 6.	13248	..	10	0	
"	13106	..	5	0	"	13176	..	2	0	"	13249	..	5	0	
"	13107	Scotland	8	1	"	13177	..	5	0	"	13250	..	10	0	
"	13108	..	2	0	July 1.	13178	..	2	6	"	13251	Special	10	0	
"	13109	..	3	0	"	13179	..	2	0	"	13252	..	6	3	
"	13110	..	3	0	"	13180	..	2	0	"	7. 13253	Special	16	0	
"	13111	..	4	6	"	13181	Special	3	0	"	8. 13254	Scotland	4	8	
"	13112	..	2	0	"	13182	..	3	0	"	13255	..	10	0	
"	13113	Special	2	0	"	13183	..	60	0	"	11. 13256	..	1	2	
"	13114	..	3	0	"	2. 13184	..	5	0	"	13257	New Zealand	20	18	6
"	13115	..	10	0	"	13185	..	33	18	"	13258	..	1	15	
"	13115	..	12	15	"	3. 13186	..	9	2	"	13259	New South Wales	5	7	6
"	13116	..	2	0	"	4. 13187	..	1	8	"	13. 13260	..	5	0	
"	13117	..	18	0	"	13188	..	3	0	"	13261	..	5	0	
"	13118	..	2	0	"	5. 13189	..	1	11	"	13262	..	2	0	
"	13119	..	2	0	"	7. 13190	..	2	2	"	13263	Special	9	2	
"	13120	..	2	0	"	13191	Special	8	0	"	13264	13th Payment			
"	13121	Special	2	6	"	13192	..	2	0	"	13265	Borden	62	13	8
"	13122	..	10	0	"	13193	Scotland	3	1	"	13266	..	10	0	
"	7. 13123	..	3	10	"	13194	..	1	0	"	14. 13267	Special	10	0	
"	10. 13124	..	3	10	"	13195	..	5	0	"	13268	..	5	0	
"	13125	..	1	5	"	8. 13196	..	2	0	"	13269	Legacy	200	0	
"	13126	Special	2	0	"	9. 13197	..	15	2	"	13270	Scotland	10	0	
"	13127	..	2	6	"	13198	..	5	0	"	16. 13271	..	1	1	
"	13128	..	7	0	"	13199	..	1	9 <sup>1</sup>	"	13272	Scotland	1	0	
"	13129	..	13	15	"	10. 13200	..	7	8	"	13273	..	1	0	
"	13130	..	1	9 <sup>1</sup>	"	13201	..	3	0	"	13274	..	5	0	
"	13131	..	2	6	"	13202	..	1	0	"	18. 13275	..	5	0	
"	13132	Special	228	5	"	13203	..	3	6	"	20. 13276	..	2	0	
"	13133	..	5	0	"	12. 13204	..	10	6	"	13277	Special	2	0	
"	11. 13134	..	10	0	"	13205	..	10	0	"	13278	..	10	0	
"	13135	..	6	3 <sup>2</sup>	"	14. 13206	..	2	0	"	13279	..	7	8	
"	13136	..	10	0	"	13207	..	5	0	"	13280	..	5	2	
"	13137	..	1	0	"	13208	..	5	0	"	13281	..	17	0	
"	13138	..	10	0	"	13209	Scotland	1	0	"	13282	..	4	6	
"	13139	..	20	0	"	15. 13210	..	10	0	"	21. 13283	..	5	0	
"	14. 13140	..	5	0	"	13211	..	7	0	"	13284	..	6	0	
"	16. 13141	..	5	0	"	16. 13212	..	3	19	"	23. 13285	..	1	11	
"	13142	..	1	5	"	17. 13213	..	2	6	"	13286	..	1	0	
"	17. 13143	..	10	0	"	19. 13214	..	1	0	"	13287	..	1	10	
"	13144	..	2	6	"	13215	..	1	0	"	25. 13288	..	10	0	
"	13145	..	10	0	"	13216	..	12	6	"	26. 13289	..	10	0	
"	18. 13146	..	5	4	"	21. 13217	..	2	0	"	28. 13290	..	4 <sup>1</sup>		
"	13147	..	5	0	"	13218	..	10	0	"	29. 13291	..	10	0	
"	13148	..	1	1	"	22. 13219	..	5	0	"	13292	..	3	6	
"	13149	..	1	3	"	23. 13220	..	5	0	"	30. 13293	..	1	0	
"	19. 13150	..	1	3	"	13221	..	5	0						
"	13151	Special	2	5	"	13222	..	3	3						
"	13152	Canada	22	13	"	24. 13223	..	6	7						
"	13153	..	2	6	"	25. 13224	..	2	0						
"	20. 13153	..	4	14	"	13225	..	3	6						
"	21. 13154	..	1	0	"	13226	..	5	4						
"	23. 13155	..	1	1	"	13227	..	10	0						
"	13156	..	5	0	"	13228	..	15	0						
"	13157	..	5	0	"	13229	..	1	1						
"	24. 13158	..	1	10	"	13230	..	1	0						
"	13159	..	4	17	"	26. 13231	..	12	6						
"	13160	..	3	0	"	13232	..	2	0						
"	13161	..	5	0	"	13233	..	2	0						
"	25. 13162	..	50	0	"	28. 13234	..	1	0						
"	26. 13163	Special	36	0	"	13235	..	2	0						
"	13164	..	5	5	"	13236	..	10	0						
"	27. 13165	..	5	0	"	13237	..	5	0						
"	13166	..	2	2	"	13238	..	5	0						
"	28. 13167	..	1	0	"	13239	..	2	6						
"	13168	..	1	0	"	13240	..	3	12						
"	13169	Special	1	10	"	29. 13241	..	1	0						
"	13170	..	2	0	"	13242	..	1	0						
"	13171	..	1	1	"	30. 13243	..	4	0						
"	13172	..	10	0	"	31. 13244	..	1	0						
"	30. 13172	..	10	0	"	13245	..	5	0						
"	13173	..	10	0	Aug. 1.	13246	..	2	0						
"	13174	..	2	0	"	13247	..	1	0						

£1067 19 6

General Purposes—

Amounts already acknowledged	226	18	5
As above	748	4	8
	<u>£975</u>	<u>3</u>	<u>1</u>

Special Purposes—

Amounts already acknowledged	453	10	2
As above	319	14	10
	<u>£773</u>	<u>5</u>	<u>0</u>