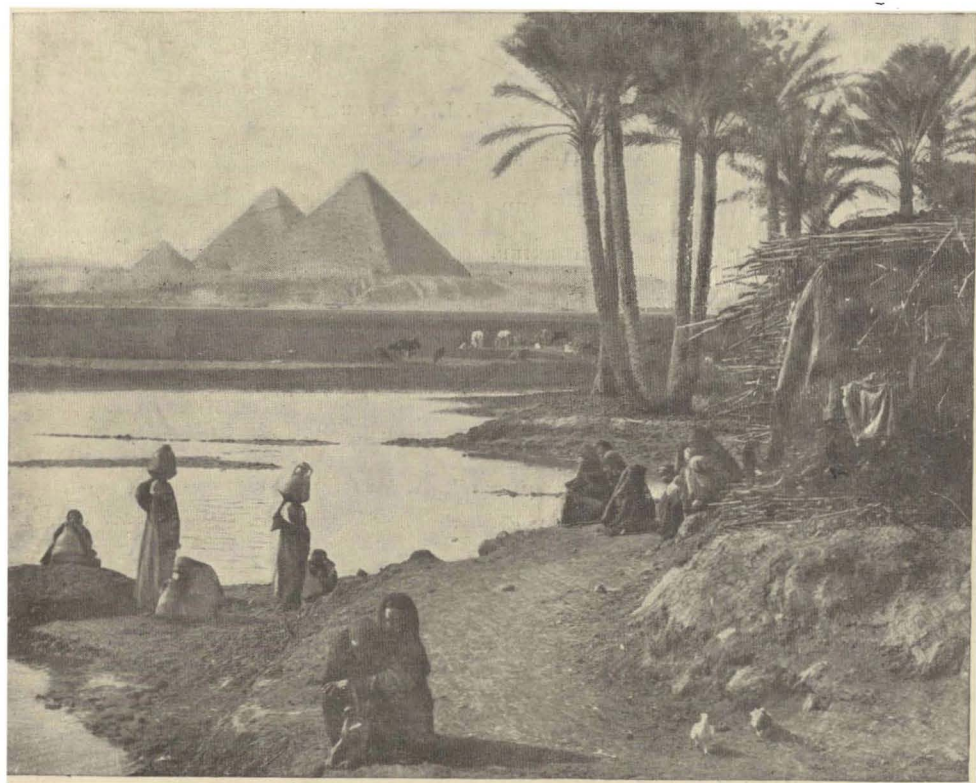


# BLESSED BE EGYPT.

January,  
1925.

A Challenge to Faith  
for the  
Mohammedan World.



Everything shall live  
whithersoever the River cometh.

# Blessed be Egypt

## A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

*Edited by Annie Van Sommer*

The Quarterly Paper of the Nile Mission Press.

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**REMITTANCES.**—Subscriptions and Donations for the work of the Nile Mission Press (established in 1905), should be sent to the Secretary, JOHN L. OLIVER, 22 Culverden Park Road, Tunbridge Wells (Telegrams: "Nilpres, Tunbridge Wells"). Cheques (crossed "Anglo-Egyptian Bank, Ltd.") and Postal Orders should be made payable to The Nile Mission Press. For Bequest Form, see page 4 of cover.

Subscriptions to "Blessed be Egypt" (2/- a year, post free) should also be sent to John L. Oliver, who is always glad to send specimen copies to interested persons recommended by subscribers.

## Jesus, Jesus !

Many names are dear, but His is dearer;  
How it grows more dear as life goes on !  
Many friends are near, but He is nearer,  
Always what we want and all our own.

Jesus, Jesus, let us ever say it  
Softly to ourselves as some sweet spell;  
Jesus, Jesus; troubled spirit, lay it  
On thy heart and it will make thee well.

In the hour of gloom it shines before us,  
Like that welcome star that gilds the morn;  
Vanish'd hope and joy it will restore us,  
Till their sudden rays our souls adorn.

Jesus ! Jesus ! in the home of glory,  
Still that lovely name shall tune our lays,  
Jesus ! Jesus ! all the wondrous story  
Of His love shall fill eternal days.

P. SKENE.



FAIRHAVEN.

A Home of Rest for Missionaries. Open also in the Winter, for  
Workers from the Home lands, and for friends of Missionaries.

# “Blessed be Egypt.”

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VOL. XXV.

JANUARY, 1925.

No. 100.

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## Editorial.

*“In every place where I cause My name to be remembered, I will come unto thee and I will bless thee.”*

—Ex. xx. 24 (R.V. margin).

*“Christ Jesus: Who emptied Himself, taking the form of a servant; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name that is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”*

—PHIL. ii. 6, 7, 8, 9, 10 (R.V.).

The work of God's servants in Egypt is to cause the Name of Jesus, the crucified and risen Saviour, to be known and remembered in a Moslem land. To seek that that precious Name should be glorified in their lives, and should be spoken by their lips.

It is a tremendous responsibility to know that by our lives He will be judged, by our failures He will be condemned.

His message to us is the same as to His people of old: “Ye shall be holy unto Me. I have severed you from other people, that ye should be mine.”

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We are glad and thankful to have a picture of Fairhaven finished. It is the answer to five years of prayer. Many have joined in the prayer of faith with us, and we rejoice together. It is our hope that many more of our home friends will find their way to Egypt to see the land and its need; and that Fairhaven may be a guiding star to lead them there. It can also be to them a temporary home base while they are there.

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The whole missionary community has grieved for the loss of Dr. Kruidenier, who died in November. He was a member of the American Mission, and has been a most kind and helpful friend to the Nile Mission Press. At one of the early Committee meetings, his voice alone was raised to plead for his fellow-missionaries to support its establishment, at a time when decision was in the balance. His voice prevailed. We remember him with loving gratitude.

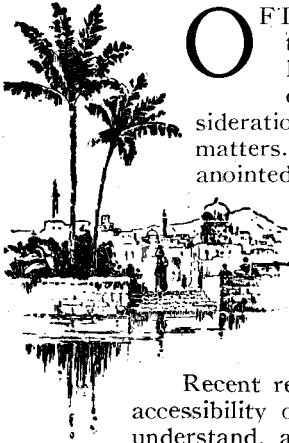
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It is a matter of great thankfulness to us all that quietness has continued unbroken in Egypt since the cruel murder of Sir Lee Stack. There has been great danger of disturbance, and we still need to look to God to calm men's minds and to turn evil into good. We should pray both for our own and for Egypt's Rulers, that they may be wise, and strong, and able.

"BLESSED BE EGYPT."

## The Nile Mission Press.

"The harvest is the end of the age."—ST. MATTHEW xiii. 39.



**O**FTENTIMES we are tempted in reading this parable to think merely of the harvest from our own standpoint. We do well to take the other side into consideration, viz., it is God's harvest that really matters. If therefore our eyes have been anointed with the eye-salve of the Holy Spirit Himself, to see how near the end of the Age is, we shall become increasingly anxious that, when God's harvest time does come, we shall individually have done our utmost to bring about the glorious triumph of our Lord Jesus Christ.

Recent reports to hand continue to show us the accessibility of the Moslem World. Four-fifths, we understand, are reachable, even the Sahara has successfully been crossed, and railways are now being constructed in Persia, Syria and elsewhere. God is preparing His highways into these neglected places.

New Mandates of the Near East contain certain definite promises of religious freedom, yet there are about 36 million untouched Moslems, and even in countries like Persia and India, where there are many missionaries, the proportion set apart, solely for Moslem work, is infinitesimal. The Nile Mission Press has to think of all these lands, which include amongst their readers Sheikhs, Effendis, fellaheen, and the harem, to say nothing of the growing host of child readers.

These numbers increase yearly. It is good, therefore, to know that the distribution from our Press has increased largely during 1924. For this we thank God, but it has been done at great cost to our Director, who, we fear, has suffered accordingly. As we go to press we understand Mr. Upson is in need of a long rest. We hope that the week or two he may be able to snatch from about the middle of December till after Christmas may do something to restore him, but we do trust that some of our readers will begin to labour in prayer for him, and for the helpers that he is needing to take the burden from his own shoulders.

In a recent letter from Cairo he speaks of at least four being necessary—a literary colleague (a very difficult post to fill, as there are few able for such work); a worker to undertake the circulation with foreign correspondence, in order once again to keep us in touch with Chinese Moslems and other countries; a lady for the Junior Department; and probably either an Eastern or Palestinian as chief of the Staff.

With regard to the literary colleague and the Junior Department, we have certain people under consideration, and shall be glad of prayer that soon we may have all the workers that are essential.

We are glad also to record this quarter that God has enabled us to make up the working capital that Mr. Upson was sorely

in need of, and we want to thank all those, and one in particular, who have helped to make this possible.

In future our readers will notice that we are making the end of our financial year the 31st December, so as to coincide with the Cairo Accounts, instead of the 31st March as previously. This will mean that our Annual Report will be forward one quarter earlier than usual.

It is with much regret that we chronicle the passing of Dr. Kruidenier and the Rev. J. G. Sterling. For many years the former has worked with and represented the American Mission on our Councils in Egypt; whilst the latter has done splendid work for us as Honorary Secretary and Treasurer of our Australian constituency. We offer to their relatives, through the medium of our paper, our deepest sympathies.

Mr. Upson and our Colporteurs have visited the American Mission Native Church District Conferences, and at some our Colporteur has had a special stall of our books. There was one at Mansoura from October 14—17; another at Faggala, Cairo, from the 13—16 November; the one at Fayoum took place from December 9—12; and there will be another from the 13—16 January at Sohag, for which we ask your very special prayers.

The Secretary would like to thank the kind friends who arranged meetings for him in Yorkshire and Lancashire recently. Also those in Deal, in London at various places, Brighton, Barnet, St. Leonards, etc., and will be glad to hear from other friends as to possible openings to tell of the work.

It will be noticed that an alteration is being made in the enclosed Renewal Slip for "Blessed be Egypt." It has been thought that it would be well to have a Form of Legacy included on this, and we call attention to it here.

We are making a special effort this quarter to make the Magazine more attractive, and we should be glad if our subscribers would not only send their own subscriptions as speedily as possible, by filling up the Form, but also seek to gain new subscribers by adding the names, on the slip, of friends to whom they would suggest our sending specimen copies.

Other reports of the work, which will doubtless interest our readers, are those from Mr. Upson himself and the Rev. Thos. Mason, who comes from Mr. Upson's birthplace in the homeland, and who has been on a tour of inspection of the Nile Mission Press work, both in Egypt and Palestine, this Autumn.

Finally, dear friends, may we once more urge you very strongly in no case to slack your prayer help. As the powers of evil see God's harvest-time approaching, the spiritual warfare will not get easier, and we shall do well to take to heart the urgent call through the Apostle to "put on the whole armour of God," not only that we may *stand* against the wiles of the devil, but that we may *pray* with "all prayer and supplication in the Spirit, and watch thereunto with all perseverance."

Office :—

JOHN L. OLIVER, *Secretary*,  
The Nile Mission Press.

22, Culverden Park Road,  
Tunbridge Wells, England.

## Out Again.



"OUT AGAIN!" A very suggestive expression! Yet it does not mean—in my case—out of prison, nor even a discharge from an infectious hospital. (By the way, I still remember the day—now over thirty years ago—when, having been given a clean bill of health after scarlet fever, I was accosted near Herne Bay railway station by a well-meaning friend, who said—too loudly for me!—"Oh, you are 'out again,' then"!)

Yes, out again, out in God's country, out rubbing up acquaintance with my Egyptian friends, out—after a "detention" of two years—trying to make the books go. I left Cairo this morning by the 8.30 express for Upper Egypt, and, now, this afternoon, while in a very dirty, rocking passenger train—having changed from the express at Minia—I will try to jot down a few experiences.

"Out again"! Thank God, I found myself still able to speak (nay, shout) to my fellow passengers, above the roar of the express train. (There have been times of late when one has almost doubted the possibility of ever again inflating the lungs sufficiently to shout the hard Arabic throat-gutturals; but all things come to an end in time, and once more we are in touch with the people).

1. The hour and a half from Cairo to the first stop at Wasta flew like an aeroplane! Cutting out a paragraph from this morning's paper, it was shown to my nearest neighbour, who at once passed on the news to the other passengers, and so the talk began. Six or seven of us—all strangers to one another—found ourselves launched upon a general discussion before the train had left Cairo behind.

The general topic was—Can the Government absolutely abolish impurity? The answer being in the negative, another side question came up, *i.e.*, Need it licence and encourage it? That led to another—Can a young man cleanse his way? One well-read man—I thought him probably a Muslim—at first took sides against me, but ultimately came right round and repeated to the others all I said, enlarging upon it. He was glad to accept my tract, "Purity Possible in Christ," in which I have told the story of my own conversion, and have expounded the rewards promised to those who "*overcome*." When the express stopped and the party broke up, the above-mentioned gentleman took me aside and said, "Look here, I am a lawyer but also the proprietor of a (small) daily paper; I can and will help you, in the matter of publicity, if you will call upon me in Cairo."

2. Second stage. This time I was enabled by God to get a most interesting talk with a Muslim "evangelist." Yes, with a Muslim evangelist, as he called himself. He carried a small bag, on which was written "Islamism Reform Society," and went the

whole length of the train trying to sell his reform magazine. (He was allowed to do this because he carried a *second-class* ticket. Why do not *our* colporteurs do so? Because of lack of funds in general, but also because second-class travelling would involve more expense for clothes, and, therefore, higher salaries. Alas, we are unable to entertain such a thought).

Our young Muslim friend, being in his early days, was quite enthusiastic about the possibility of "reforming" Islam, forgetting Lord Cromer's dictum that "Reformed Islam is Islam no longer," and so he was very ready to chat with me. The society was formed by a respectable Muslim bookshop-keeper, who would be interesting to us even as a friendly bookseller, but much more so, when one knows that he attended the Y.M.C.A. Camp at Ma'adi this year and heard the final appeal to accept Christ.

When I asked the youth, "What is your message to a sinner?" he made several attempts to reply; at first he said, "We tell them to leave evil, and to do good."

"Suppose the man wishes to leave evil, but has no power to overcome; how do you give him the power? In other words, How does your Muslim get victory over sin?"

"Oh, we search for the higher element in his character, and tell him to emphasise and develop that, and to deny and repudiate his lower self."

"Well, that is a little better, for many Christians try to find the potential Christ in a man (whatever that may mean); still, what poor weak man needs is a Perfect Saviour; what perfect saviour do you point him to?"

He was too smart, and too much in earnest, too really good, to say "We point him to Mohammed"; so he remained silent, merely smiled at me and waited. I then pointed him to Christ's own words, "I am the Way, the Truth, and the Life."

Thus ended a long conversation, for the train stopped at his station; so he took several of my portionettes and Kutbas in exchange for one of his tracts. Such a nice, earnest youth!

3. After a two-hour talk with our colporteur at Minia, I started off again at 2-30. This slow train stopped at every station, and so did not reach Assiut until 6-15. Giving away a number of portionettes and other tracts, I came across six men sitting together, all Muslims. They did not welcome me, and one (apparently illiterate) refused my offered tract! This was such an unheard of thing that there was nothing for it but to accept the challenge and to sit down among them, going through two things (reverently) and comparing them: the one was El-Fatiha, the first chapter of the Quran, and the other was the opening verses of the 51st Psalm. David's cry for mercy made a deep impression, and all the Muslims present—and many outside the carriage, for we were standing still, waiting for an express to pass—all accepted portionettes and shook hands as they left.

4. Four o'clock and time for tea, so I proceeded to open my Otico flask (given by Mrs. Taylor, of Bromley, years ago). Then I started these notes. But alas!

Seeing a number of people pass my carriage, I walked along the corridor and found some still reading portionettes. One young man, who proved to be a teacher at Assiut College, came along and said: "I have not met you personally, but I know you

through your work," and pointed to the tracts people were still reading. After a long talk upon winning the boys for Christ and how to *overcome*, he introduced me to the Omda (Mayor) of a near-by town, who proved to be most interested. Then this school teacher took one of my tracts and read it aloud in stentorian shouts—for the ramshackle stopping trains made a terrible din.

Much encouragement was given and received by this talk among fellow Christians. At last Assiut station is reached, and I am not sorry, for I have been hard at work (more or less) for eight or ten hours; 250 tracts have been given to people to-day, ONE BY ONE.

Out again! Yes, I have managed to get up here to Miss Barnes' hospitable roof (over the Assiut American Hospital) for the Annual Prayer Conference, attended by some hundreds of Egyptian Christians. And we are to have a book-stall. Of course, there were 101 reasons why I could not be spared this week, but I have *got* to be; so that's that!

And why must I be "out again"? Because our circulation (though double what it was) is not yet good enough; for the *production* of books is many times greater than it was. It looks as though God moved Mr. Upcher to come all the way from Jerusalem to ask me, "Is there any limit to the production of Christian literature?" I answered: "Why yes; (1) my health, (2) funds, (3) ability of the public to absorb so much; and so on."

But, on thinking it over, this is how it looks to me:—

(a) Those who cry out for greater *production* should come out here and try the difficulties of *circulation* for a few months. Remember that the Muslim newspapers are still afraid to insert our advertisements, even when *well paid* for them.

(b) We used to think that many lands (*e.g.*, Thibet, Arabia, Afghanistan) were still closed, and thus preventing the return of Christ. But Thibet has been entered, and this week we read of a Doctor's four months journey in the "Heart of Arabia," and another getting into Afghanistan!

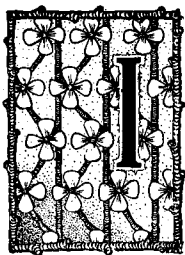
(c) Then, must we not confess that "The time is short"? Let me "get out" and do my bit to circulate the message and bring back the King," so to speak.

My reply to the inevitable "non possumus" must be the old cry of the Crusaders:—

"DEUS VEULT," God wills it!

22/9/24

A. T. U.

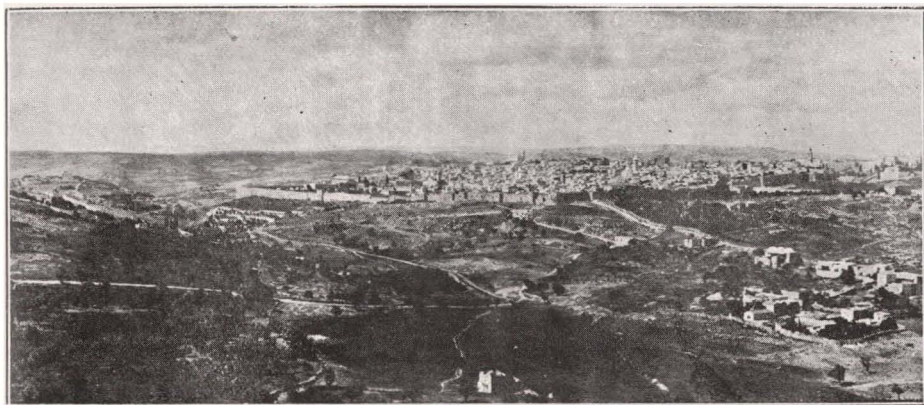


## 2,000 Miles of Grace and Service.

It has been beautifully said, "God gave us memory that we might have roses in December." It is equally true that He gives us visions and abundances that are "for many days." Such was the transfiguration to the early disciples. Such was the meal prepared for Elijah (1 Kings xix, 7-8). Such too has been the provision made for me as a sojourner in the lands of Egypt and Palestine during the last few weeks. In the West we hear stories of Eastern hospitality—stories which often appear remote or unreal. But

here one can live through whole volumes of stories, parables and fables in a few weeks. Let me try to set down then in cold black and white some of the things I have seen and known as I have travelled through the heart of Pharaoh's country and "motored through the Bible."

First, I set down an expression of amazement, not to say of consternation, at last merging into gratitude, for native generosity. I certainly thought "we were getting on" when I drank coffee with Sheikhs in a native village near Belbeis, Land of Goshen, with more flies to the square foot than I had ever seen before in my life. And it was an innovation to be entertained with great dishes of quartered pomegranates in Nazareth. But I was innocence itself when I was asked in the company of local celebrities, in the house of a wealthy merchant at Derout, "Can you Eat with your hands?" Such a "Feast" has to be seen to be believed in. But may I add also, one needs to be almost desper-

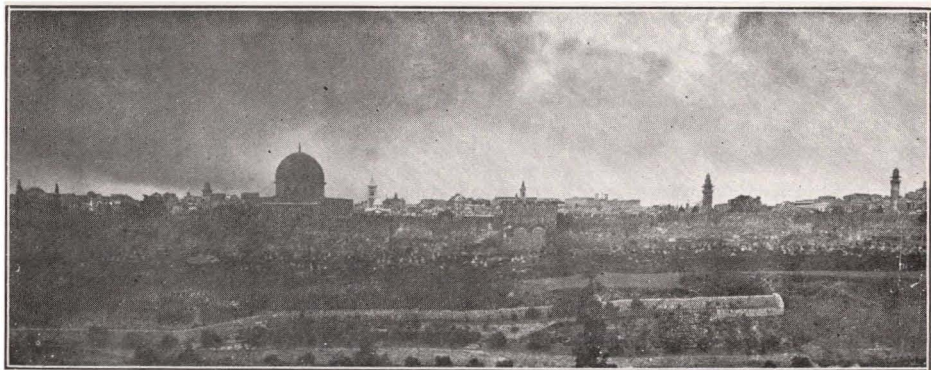


A view of Jerusalem from the north.

ately hungry to appreciate such bounty. And I shall never forget a second rich MEAL, when after many hours of torrid heat, hunger and thirst in a dry and desolate land, we arrived at a house on the edge of the desert, where divans, water, lentil soup, poultry and dates were all provided for us in a stable. Thoughts of Esau, Bethlehem, Joy, appreciation blended into a poem of memories such as only the East can provide.

Secondly, I put on record an expression of gratitude and appreciation of the hospitality and high sense of emprise in all the Christian mission centres which I visited in the "Near East." First I was the indulged and almost spoiled guest of my dear friends Mr. and Mrs. A. T. Upson, whose work and many gifts have made them "greatly beloved in the Lord." Then Mr. and Mrs. Giesner, of E.G.M., Belbeis; Miss Parkinson, Nazareth Hospital; Miss Vartan and Dr. Christie, Tiberias; Mr. and Mrs. Rohold, Haifa; Mr. Shelley, Jerusalem; Pastor and Mrs. Ibraheem Girgis, Derout; Miss Jackson Bennett and Dr. Russell, Assiut; Dr. Bateman, C.M.S., Cairo, and many many other friends showed me kindness which was like occidental fragrance to oriental roses.

But, charming as these things are and ever will be "Till mind and memory fail," these impressions are not supreme ones in my mind. The sense of the gracious nearness of God to these people; the unspeakable value of their work in Healing the sick, caring for the outcast, sending forth "out and out" literature into the strategical, dark or distant parts of the East, the deep, passionate loyalty to Christ and His work, the claiming of heart, mind and soul for Christ, the tokens of His power and a deep joyous sense that here in the valley of decisions mightier things

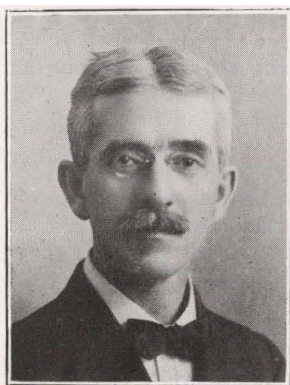


A view of Jerusalem from the east.

yet shall soon be wrought for Christ; these and a hundred thousand impressions which have come pouring in upon me in a month's sojourn in these lands gave me the title for this column. And I call you to yet deeper intercession for health, grace, encouragement for the road makers and menders on these 2,000 long, long miles.

T. W. M.

### The Late Dr. Kruidenier.



By the death of the Rev. J. Kruidenier, D.D., who first came with his wife to Egypt in 1889, the American Mission field has sustained a heavy loss. An enthusiast in his work, he was greatly loved and respected by all those with whom he was in daily contact.

Dr. Kruidenier was of Dutch descent, his people going to America while he was a child; his studies were therefore made in the U.S.A., and during the period of his student days at College he always showed great interest in languages, and distinguished himself in Greek and Hebrew especially.

When he came to this country he was stationed in different parts of Egypt, but for over twenty years now his headquarters

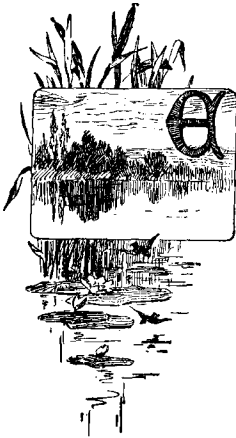
have been in Cairo, where his chief work was as a teacher in the Theological Seminary, chiefly in the subjects of Hebrew and Old Testament studies. In addition to this, he rendered great service by his constant contact with various committees, whom he never failed, with his sound judgment and advice, and he had been Chairman of the Committee of the Evangelical Church for some time past. For a number of years Dr. Kruidenier had been editor of two Arabic Church papers, "El Huda" and "El Negm," which are religious weekly papers, one for adults and one for children, and both of these papers bear testimony to his great interest in his work and in his appreciation of the Egyptians.

His funeral, which was largely attended, was a testimony to the value of his Christian life and work amongst the population. He leaves a wife and one son here; the rest of his family are in the States, but one daughter is married to a Missionary whose work is in Abyssinia.

## Back to the Old Faith.

A Personal Testimony in which the things that matter most  
are emphasised.

BY SIR WILLIAM WILLCOCKS, K.C.M.G.



ABOUT thirty-five years ago I was greatly attracted by Modernism (as it is called today) and studied it more and more as the years went on, but in September, 1921, I purchased a copy of "The Sadhu," by Streeter, in which the Sadhu describes Modernism as a form of religious influenza, and I began to reconsider the question. I was greatly struck by a saying of the Sadhu that in India there are only two real converting agencies, the Holy Scriptures and the godly lives of professing Christians. I began a close study of the Gospels, and determined to translate them into Egyptian in the interests of the fellaheen who cannot understand the literary language of the school into which the Bible has been translated. At the same time I began studying Psychology, and became a member of the Nazarene Society of America, with its headquarters at Mountain Lakes, New Jersey. Throwing myself, heart and soul, into line with Dr. Wilson, of the Nazarene Society, I worked for two and a half hours daily in the C.M.S. Hospital in Old Cairo practising healing in the name of Jesus Christ of Nazareth.

### LESSONS WORTH LEARNING.

Trying to help others to heal themselves by faith, I learned in time that in order to do this successfully I must find out the good suggestions to make to them which would appear so natural to them that they would accept them as made by themselves to

themselves. To succeed in this I had to get a good idea of the strong points in the characters of the patients, so as to use them in making suggestions. This healthy and bracing search for good points in the characters of others is a glorious part of healing in the name of Christ. I saw at once why the Early Christians, who faith healed, were credited with "looking after the Christ in every man and finding Him." It also explained to me the source of our Saviour's optimism, knowledge of character and power to heal, and why He never tired of going about doing good.

But the good did not end here. To enable me to have the necessary faith to speak to the patients with assurance, in the name of Christ, I had to live in the good bracing part of the Bible and leave off burying myself in the contentious parts, the greater part of which had a quite new meaning thrown into it by the contemplation of Jesus Christ as a great faith healer, using material such as I had before me. It was this practical forgetting of all the good and bracing parts of the Bible, and eternally living in the contentious atmosphere of the critics among the contentious parts, which had made the past thirty-two years of my life so barren and sterile. As a Modernist, my motto had been, "We have not so much as heard whether there be any Holy Spirit," while I had spent my time discovering daily new evidences of the incompetence and duplicity of those whom the Holy Spirit had inspired to write the Scriptures!

#### THE WAY OF RECOVERY.

Just when the Scriptures had again become to me the "Sword of the Spirit," I had put into my hand Professor R. D. Wilson's "Are the Higher Critics Scholarly?" This settled me. I read the book four times, and then wrote and asked in the correspondence columns of the "Guardian" if any of the higher critics have replied to Dr. Wilson's scathing questions, but I never got an answer. His questions cannot be answered.

During my studies of Bible facts in the Valleys of the Nile and the Euphrates, I had often proved the accord of the Bible account with observations by level and compass, with observations of the behaviour of the rivers, with the ideas of the time and with the mode of expression of the time in the spoken language, but I had always been up against the dead wall of the higher critics and their dictum on the score of language. But now that the greatest Bible scholar of all time has justified the Old Testament, *I have returned to my old faith in the Word of God, and literally live in it.*

Our fathers gave up all belief in the infallibility of the Church, but believed in the infallibility of the Word of God; and in this faith we Protestants went on conquering and to conquer. Modernism now wants to take away our belief in the infallibility of the Word of God, and protests against our Protestantism, leaving us nothing to lean on. It is such unprofitable business, and I often think to myself that if these destructive critics were to obey Christ's command and make a serious attempt to imitate Him in His great healing work, they would, to a man, return to their old healthy faith in the Bible, and do some really constructive work for their Saviour.

## A Glimpse from the Past.

(From the writings of Josephus in his "Antiquities of the Jews.")



**A**FTER the death of Alexander the Great, king of Macedon, 320 B.C., Ptolemy, the son of Lagus, took Jerusalem and seized upon Egypt. He and his successor, Ptolemy Philadelphus, procured the law and other parts of the Old Testament and had them translated from Hebrew into Greek.

It came about thus:—The king's library-keeper, Demetrius Philerius, was a collector of books, and told the king there were many books of laws among the Jews worthy of his library, but written in a dialect of their own, and so would need translating. He persuaded the king to write to Eleazar, the Jewish high-priest, telling him that he wanted to procure a copy of their laws for his library, and asking him to send skilful men, six of every tribe, able to make an accurate interpretation of them. He sent this letter by the hand of Andreas, captain of the guard, and Aristeus, with gifts to the value of 100 talents. Eleazar responded, sending the men to Alexandria with the membranes upon which they had their laws written in golden letters, but asking that the law be sent back when it had been translated.

When they had taken off the covers wherein they were wrapt up, they showed the membranes, and the king admired the thinness of them, and the exactness of the junctures, which could not be perceived (so exactly were they connected one with another). The king gave orders that the men should sup with him, and at a feast of welcome a priest, named Eleazar, was desired to say grace, who then stood in the midst of them and prayed that "all prosperity might attend the king and those that were his subjects." The feast over, Demetrius conducted them to their lodging over the causeway, seven furlongs, to a bank in the sea, an island, to a house built near the shore, a quiet place where they would suffer no interruption in their work. The work of translation was completed in 72 days.

When the king heard the laws read to him he was astonished at the deep meaning and wisdom of the legislator, and he asked Demetrius "How it came to pass, that when this legislation was so wonderful, no one, either of the poets or of the historians, had made mention of it." Demetrius made answer that "No one durst be so bold as to touch upon the description of these laws, because they were divine and venerable, and because some that had attempted it were afflicted by God." He also told him that "Theopompus was desirous of writing somewhat about them, but was thereupon disturbed in his mind for above thirty days' time; and upon some intermission of his distemper, he appeased God (by prayer), as suspecting that his madness proceeded from that cause." Nay, indeed, he further saw in a dream, that his distemper befell him while he indulged too great a curiosity about divine matters, and was desirous of publishing them among common men; but when he left off that attempt, he recovered his understanding again. Moreover, he informed him of Theodectes,

the tragic poet, concerning whom it was reported, that when, in a certain dramatic representation, he was desirous to make mention of things that were contained in the sacred books, he was afflicted with a darkness in his eyes; and that, upon his being conscious of the occasion of his distemper and appeasing God (by prayer), he was freed from that affliction.

When the king had received these books from Demetrius, he gave order that great care should be taken of them, that they might remain uncorrupted. He then sent the interpreters away laden with gifts.

It is interesting to note that within fifty years from the time of the above incidents, there was erected on the same island the famous lighthouse, the Pharos, considered one of the wonders of the world. It is said to have been 400 feet high, built in three tiers, giving the type from which future minarets were built. On its top a fire was kept burning, giving light to the mariners seeking the harbour.

These two, the written law and the uplifted light, manifest the light of God's truth, which alone guides the traveller on life's pathway to the haven of peace.

P. K. A.



## The Power of a Portionette.\*

**O**NLY a scrap of paper," after all; yet a scrap of paper may sometimes change the fortunes of a nation or even of the world. A portionette is merely a four-page scrap of paper some seven inches by four.

We got the idea of N.M.P. portionettes from Mr. Blackstone and the work of the Milton Stewart Fund in China. "Portionette" really means a small portion, or less than the portion issued by the Bible Societies, their unit being a single Gospel or Epistle, *i.e.*, one small book. Our portionettes contain nothing but the very words of Scripture; still they are selected passages, selected according to a special subject, or on some special plan. A few years ago Dr. Zwemer collected for us the sum of \$5,000, and this paid for no less than 1,200,000 portionettes, though paper was then very expensive. These have been arranged, according to subjects, under the following headings:—18 historical subjects, 12 doctrinal ones, seven on parables and miracles, and seven others, specially for Jews, upon the Epistle to the Hebrews, while the last six contain parts of the Sermon on the Mount, and other things. In all, there are fifty different selections, each one making a four-page tract upon a special subject.

### II.

Some three or four years ago we inaugurated a large campaign for the widespread distribution of portionettes in all lands;

\* By permission of *The Missionary Review of the World*.

this year it was felt advisable for the Synod of the Nile, of the Evangelical Church (American Mission), to take up the matter, so we sent our colleague, Rev. Gabra Tawadrous, to the Synod at Minia last March, offering to them a free grant of 100,000 copies, and even paying the cost of despatch to each church. Some of the larger churches were able to take 2,000 copies, some of the small ones only 500 or less. The snap-shot photo shows a number of the packets—each containing 500 copies—piled on a handcart outside our office in the charge of one of our colporteurs.

The Synod passed a very warm resolution of thanks, and over a hundred grants went straight away through the country from Alexandria to the Sudan frontier. Large numbers of the same leaflets have been at various times distributed by means of the Coptic Church; we hope to repeat the experiment very shortly.

The Egypt General Mission—the second largest mission in Egypt in point of number of European workers—has distributed thousands of the same portionettes. Mr. Hay, one of their members, wrote to us as follows, concerning their work at the weekly market, which is rather a speciality of theirs:—

"We had a great time on Sunday last, distributing some hundreds of portionettes and tracts at the market."

A grant of 10,000 copies was also made to the C.M.S., and a kind letter was received from Miss Padwick stating that these would be distributed largely through the Hospital—one of the finest in the country, with hundreds of Muslim patients—but also at their country stations, and whilst itinerating.

### III.

There is more than one method of distribution. Firstly, the *extensive* method, the object being to cover as much ground as possible in a short space of time. This was the method used by the British authorities (under the inspiration of Viscount Northcliffe) who broadcast their propaganda leaflets in Germany by means of aeroplanes. Many a suggestive paragraph may be found in the official story of that effort. As an illustration of this method, the following letter has recently come to hand from Mr. Porter, E.G.M. :—

"We left here early on Wednesday morning by road, passing Damanhour, Tanta, Shebin-el-Kom, Quesna, Benha, Toukh and Shebin-el-Kanâter. Late in the evening we found we had to go on to Zeitoun. On this trip we distributed 2,000 portionettes. On the return journey yesterday we left from Zeitoun and travelled via Shebin-el-Kanâter, Mena-Qamh, Mit Ghamr, Tanta, Damanhour, and arrived here late in the afternoon, having distributed another 2,000 which we had picked up at Shebin. Is this pretty well a record for two days? As usual, though we had no time to keep looking back to see the fate of the tracts, whenever we did so we saw them picked up, and I do not doubt that only a very small proportion were lost. We thought you would be interested to hear this.

I had almost forgotten one incident. At Damanhour the road was entirely blocked by a large crowd doing a slow march zikr. When they gave us road, just as we passed I threw

a big bunch into the air, and they were carried sufficiently by the wind to rain down upon the heads of the dense mass of people."

But, secondly, there is the *intensive* method, or dealing with individuals. This is the method which was for years, and is still, pursued by the writer and his faithful band of helpers in the slums of Cairo. Standing in a main thoroughfare, but exactly at the turning for the licensed brothels, we are right in a constant stream of traffic. One worker will hand to every passer-by, as fast as his fingers can move, a copy of a purity or a temperance tract, while the one behind him will probably hand the same person one of the portionettes just described. None are refused or torn, and usually each person only receives a single copy of each.

Meanwhile a third worker is busy "buttonholing" those who have slipped past the first two pickets, and exhorting them to give up sin and come and listen to us. Often we are able to give a clear message even amid the distressing sights, sounds and scenes. But there is opposition from "the trade." To be consigned to the flames of hell-fire by the poor demented and fallen women is quite an ordinary experience. But the work goes on, all the same. The writer estimates the number of bad men to whom he gave each a leaflet—during four years from 1918 to 1922—at not less than 80,000 young men; his helpers have dealt with *many* more. Two such helpers—Gohar Effendi, an American Mission evangelist, and Sheikh Iskander, a converted Moslem, baptised by C.M.S. twenty years ago—undertook to distribute 15,000 leaflets and portionettes by themselves during the summer of 1923—and did it. Since that time our colporteur clerk, Butros Effendi, and the Cairo colporteur, Amin Effendi—both married men—have joined in, so there are four of them now, and perhaps fifty thousand leaflets have been given.

Some hundreds of young men have been rescued by this simple means, while—from the point of view of "witnessing" against evil—only God Himself can tell how widespread has been our witness.

#### IV.

*Colloquial Portionettes.* The fifty varieties of N.M.P. portionettes are—for special reasons—issued in simple written Arabic, but fully vowelled. There is, however, another kind. Sir William Willcocks, K.C.M.G., the famous irrigation engineer, who drew the designs for the huge Nile dam, and also others for the reclamation of Mesopotamia, has, in his more advanced years, received a wonderful spiritual uplift, which has resulted in his consecrating his whole time to translating to colloquial Arabic and circulating his books, chiefly by free grants and personal distribution of single copies to individuals. He has, in two years, given away 25,000 books. These are books, not leaflets! He recently said to the writer, "Hurry up with another 5,000 edition, for I tell you I have no time to spare; the time is short."

In addition to the books, he adopted the writer's suggestion to reprint some four-page extracts, and thus to form a series of "colloquial portionettes." These were quickly used up, but we could easily do more, if only one were not so single-handed. Where are the workers?

V.

Other small tracts and leaflets have been poured forth from the Nile Mission Press this busy summer. Thank God for the heat which keeps away the visitors (much as they cheer us when they come!) Thank God for the period—June to September—when "the decks are cleared for action" and shirt-sleeves rolled up! The N.M.P. machines have never been so busy upon distinctly evangelical publishing work as this summer. O for more workers, to relieve the writer, so that he may put this literature into active circulation and get out to visit some of his ten Nile Valley colporteurs, or the five in Palestine.

From Algeria comes the following testimony, by Miss I. Lillias Trotter, to one of our small tracts:—

"I have always meant to ask whether you would sometime reprint, with the rest, Dr. Rouse's tract, 'The Sinless Prophet.' I enclose the last copy I have in case you have not one by you. I think of all the tracts I know it is the one I have seen take hold most strongly and bring the most clear blessing. I know of two cases, if not three, where it seems to have been the *turning* point in Moslem souls."

A lady visiting Egypt kindly donated funds to send packets of specially selected booklets for Moslems to two hundred Moslems. Those packets went out about two months ago. The list of names was rather an old one, so some half-dozen packets were returned to us, "Addressee unknown," also one or two had died, and others changed address; altogether about twelve or fifteen packets were returned to us, and, of these, only two or so were actually refused, or about one per cent.

VI.

*Larger Portionettes.* A selection of Scripture passages need not be of four pages only. The Bible House of Los Angeles has issued a booklet of 64 pages, consisting of selections from the Word of God, telling the whole story of the Fall, Atonement, Life of Christ, Resurrection, Ascension and coming again. Arrangements have just now been made for us to produce a large Arabic edition, which will be ready in September. Free grants—of moderate sizes—can be made to those who send their applications to the Bible House at:—643, South Olive Street, Los Angeles California, U.S.A. Applicants will be charged only for postage and packing. A recent review says of this book of selections:—

"The excerpts are wisely made. If one will read this book through, he will have a *clear conception of the Biblical system of truth, creation, preservation, sin and redemption.* On each page is given in large print a reading from the Scripture, and at the top and bottom are given related passages in smaller type, thus showing the wonderful unity and consistency of the Biblical teaching."

VII.

An incident from Iraq. The publications of the Nile Mission Press are distributed far and wide; in fact they go to thirty lands. The heartiest of all welcomes comes from the most barren of all lands—North and East of Arabia. Why is this? It may possibly be traceable to the infectious example of S. M. Zwemer, the man who is in dead earnest about the distribution of literature. We

all know how few literary *writers* there are, but only God fully realises how many less there are that really care about distribution! We discuss portionettes, and some are told off to arrange and edit portionettes, others to print and publish portionettes—but how many of us are willing to "step down from our pedestal" to give away portionettes, aye, even in the public street? These simple leaflets contain the dynamic of the divine decree—put it into action, let it function, be the connecting link in the providence of God. O for workers, O for greater interest in such tracts, O for a re-induement of the fire of God! Here is a closing incident to encourage us all:—

Away in Iraq, a mission colporteur tried to sell a New Testament to a Moslem, but the man would not have it; then he tried a "portion," *i.e.*, a single Gospel, but with the same result. At last he gave him, *free*, a four-page portionette from the N.M. Press, and left him.

After a few days the local missionary was interested to receive a call at the Bible-dépôt from this very man, who explained that he liked the portionette so much that he now wanted a Gospel; later on he came to buy a New Testament.

In the life of this one Moslem, who shall estimate "The Power of a Portionette"?

ABDUL FADY (A. T. U.).

### The Call from Menoufia.



There is no uncommon experience to hear Christians of the 20th century express their regret that they were not privileged to live in the early days of the Apostolic church, where in the first flush of a new life, springing from the glad tidings of a Risen and Victorious Lord, a small band of devoted followers faced, at their Master's command, without fear or anxiety, the gigantic task of winning for Him the kingdoms of this world. The touch of romance, the glamour of a world-wide vision, the enthusiasm of a new and overflowing life, lent colour and strength to a movement which, by all human standards of judgment, was doomed to an early and dismal failure.

The missionary enterprise of to-day seems so different. Every branch of its activity centres around some big institution, whether church, school, or hospital; everything is organised, classified, systematized; the whole structure is so stately, so finished so modern. If only the conditions of the 1st century could be recovered, with them, too, might be recovered its unique spirit of unbounded faith and courage.

But are circumstances in the mission field to-day so entirely different from those which obtained in St. Paul's life-time? A study of the documents before us, the Acts of the Apostles and their Epistles, reveals very definitely the existence of a three-fold source of opposition to the spread of the Kingdom. Firstly, the great mass of polytheists of the Greeco-Roman world rejected the preaching of the cross as mere foolishness. Then there were the Jews, who ought to have known better, the nation from which

Christ sprang and to whom He was first sent. From their number came some of the noblest and best of the early converts. From them, too, came some of the Church's bitterest opponents and most ruthless persecutors. Finally the Christians themselves disappointed Paul. Their moral life was unsatisfactory; they failed to understand his teaching; they were still under the sway of earthly conceptions and earthly ideals.

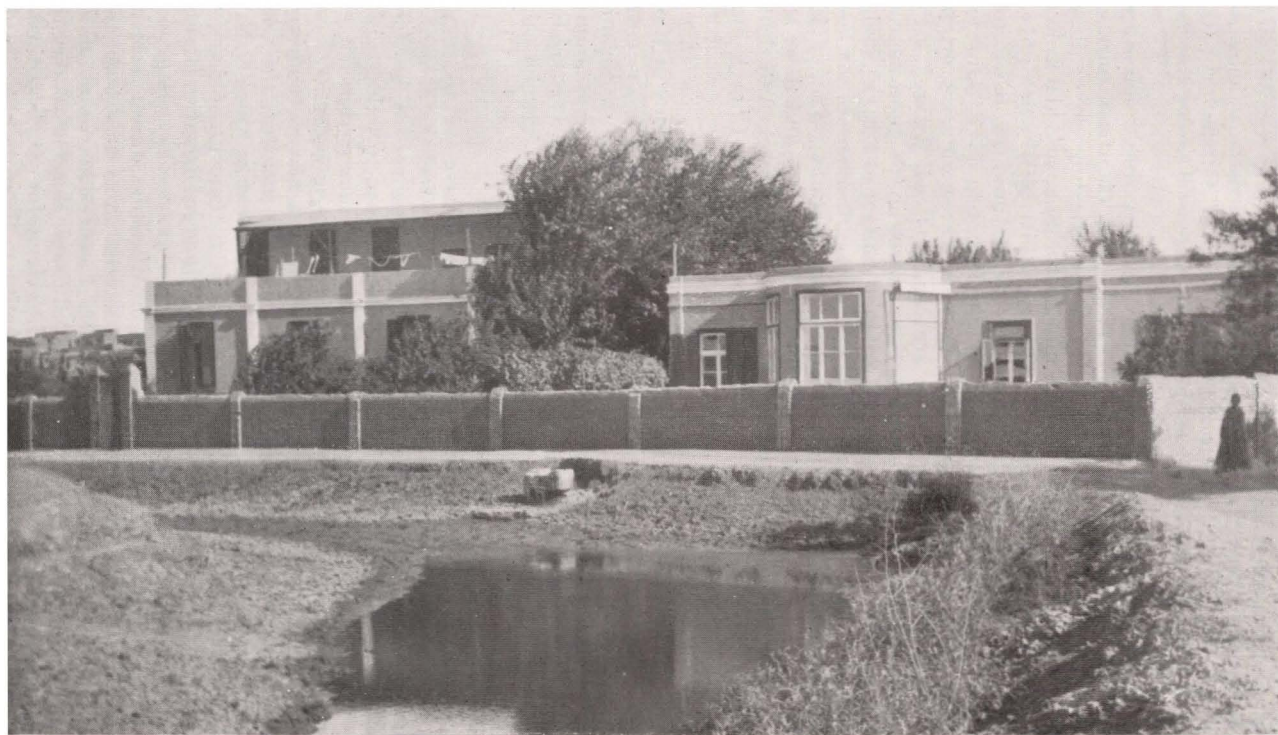
Nevertheless, despite these difficulties, we might almost say because of them, the spirit of St. Paul shone clear and pure and bright, kindled from the flame of the everlasting love of the Father, the consecrated self-sacrifice of the Son, and the indwelling presence of the Holy Spirit. It was this spirit which gave to his work its dynamic, its inspiration and its unique quality.

What, then, are the conditions in Egypt to-day? Obstacles there are many, and again arising from three different origins. The majority of the population are Moslems, who, vary as they may in their doctrines and practices, agree in the one supreme act of denying the deity of our Lord and the fact of His crucifixion. Over against them is a large body of Copts, members of a Church famous for its great fidelity to the faith, but now, also, divided between those who receive the word with gladness and those who have no scruple in undermining all missionary work. And, lastly, there are our Christian workers, our converts, our Church members, many of whom are disappointing and unreliable, a source of constant anxiety and of much prayer.

Such differences, then, as obtain between conditions in Egypt in the 20th century and those of Europe or Asia in the 1st century are attributable mainly to an increased development of organization, with a view to a greater conservatism of the missionary forces at our disposal, or to the establishment of missionary institutions, from which spiritual influences may radiate into dark and needy districts. The challenge of a world, unwon for Christ, remains.

But have we the spirit of St. Paul? Have we that spirit which makes supporters at home give till they feel the pain of the cost, which makes intercessors spend themselves in persistent effective prayer; which calls out men and women to follow whithersoever He may lead; which makes the missionary himself ever fresh, ever bold, ever courageous?

It is impossible to visualise the effect of a new outpouring of that spirit on Egypt to-day. At the present moment, the writer of this article is staying at Menouf, a town about 45 miles N.N.W. of Cairo. It is situated in the heart of the most populous, the most fertile and the most criminal province in Egypt. Here the C.M.S. has a useful Hospital, only ten years old, yet growing annually into a large, established institution, whose activities extend through three out-stations into an area of over 600 square miles, whose inhabitants number more than one million. Thousands of patients pass annually through this Hospital. Most of them come from villages around. Here, for the first time, in all probability they have an opportunity to listen to the Word of Life, and to come into touch with missionary life and character. From this hospital the Egyptian evangelists go forth to the villages to follow up what has already been done, and seek to reach an ever-widening circle,



C.M.S. HOSPITAL, MENOUF.

Menouf itself is a large town of about 35,000 inhabitants, typical in many respects of other agricultural centres in Egypt, rife with impurity, with drug-taking, and with a prevailing low standard of living. Many of the victims of the drug habit, and of other vices, betake themselves as a last resort to the C.M.S. Hospital, in the faint hope that they may find some relief for their cravings. Piteous, woeful sights they are, types of wrecked humanity, playthings of the devil, yet souls for whom Christ died. Thanks be to God that many have been sent away cured, with new life, new hope, new strength.

It is impossible within the scope of this article to describe in detail the other branches of C.M.S. work in Menouf. Much might be written about the boys' school, a flourishing institution, with an established reputation for a high standard of moral and intellectual training. It would take too long to do more than mention the girls' school and church at Menouf, the girls' school and church at Aghmoun, where rapid progress is registered annually, or the faithful life of Miss Cay and Miss Lewis in their lonely post at Shubra Zanga.

One thing is certain, and that is that the missionary work in Menouf is of vital, strategic importance in the endeavour to win the Moslem world for Christ. Of all provinces in Egypt it is the most fanatical, the most lawless, the most difficult. Here is an enterprise which calls for all the courage, all the faith, all the love of a 20th century St. Paul. Moslems oppose us, Copts hinder us, our own Christians fail us. Difficulties abound, but not more than the opportunities. At present the extent of the work is limited by the presence here of only one European doctor, only one European clergyman. With another doctor, another evangelist, a great forward move could be made, and the opportunities for both medical and evangelistic work explored. If only the spirit of the early Church were kindled in us! There would then be no retrenchment for lack of funds, no curtailment of activity through shortage of workers, no refusal to accept opportunities for service because there is no one to send. To whom, then, will this call from Menouf come? Who will come over and help us?

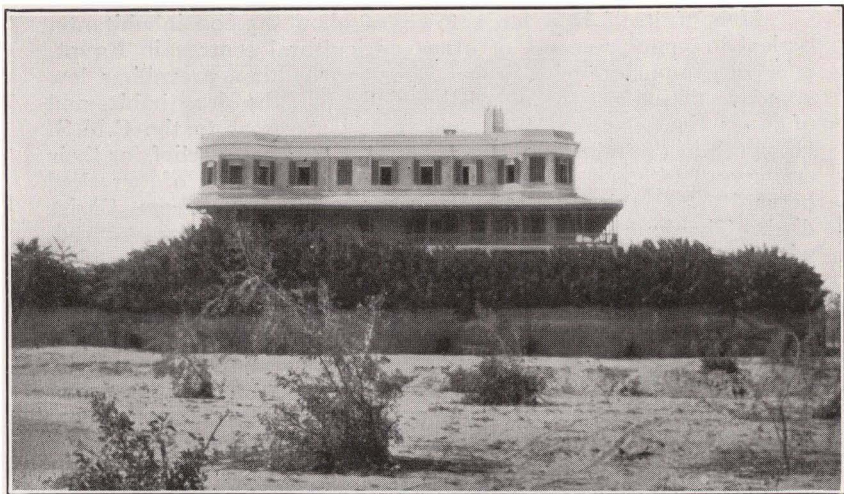
S. A. MORRISON.

## "When the desire cometh, it is a tree of Life."

—PROV. XIII. 12.



OUR first sight of a finished Fairhaven was by moonlight, and our hearts were full of thanksgiving. We are sure that many of our readers who have watched the progress of our building will rejoice with us. We can now look forward to next summer with the hope of being able to receive all who want to come. Even now, though we have been back less than six weeks, we have had twenty-five missionary visitors, and we expect another to-morrow. It seemed to bring us a fresh assurance that Fairhaven was needed, and that it would never lack guests. We generally are able to welcome home workers in winter time, but this year some who had intended to come have given it up, fearing political disturbance. We are thankful that peace is preserved.



Fairhaven : the back view.

All is quiet, and there is a much more hopeful feeling prevailing.

So even yet we hope that home friends will find their way to us, and receive a welcome. Their best course will be to put themselves in the hands of Messrs. Thos. Cook & Son to see them through the Customs and bring them to us.

Our garden had been somewhat neglected and spoilt during the summer, with workmen treading on the beds and building materials piled on the grass; but already it is beginning to recover. The palms have grown beautifully, and the pointsettias are covered with scarlet flowers. The two wooden rooms on the roof have been rebuilt as summer-houses in the garden, while their place has been taken by comfortable stone rooms. The new flat roof is a joy to all visitors. It gives us a much higher view

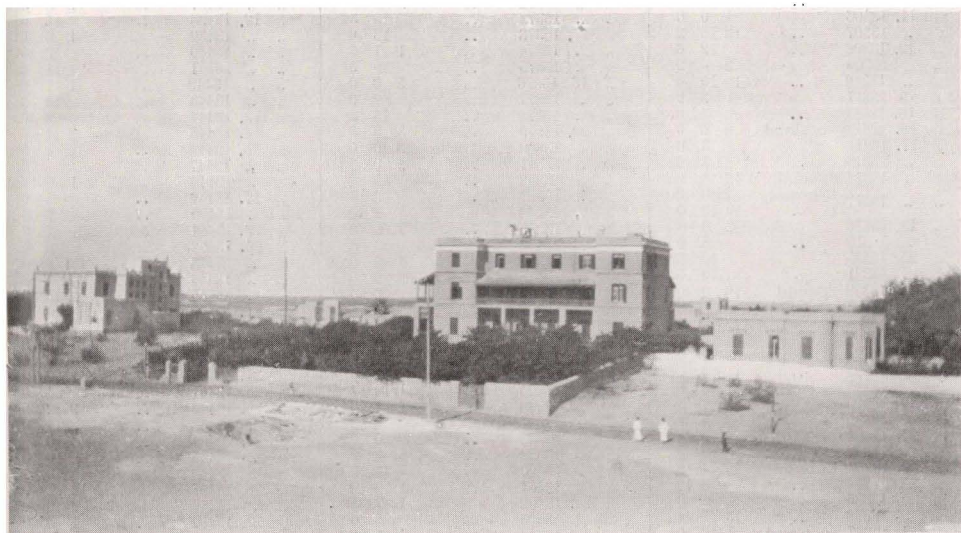


Fairhaven : the view from the north.

of our distant surroundings. Alexandria, away to the west. At night we see the further side of the old Eastern Harbour, leading to Fort Pharos, with the lights reflected in the sea. Away to the east we see as far as Aboukir, and to the south, Lake Mareotis.

But upward is the fairest sight. The heaven of stars above us is wonderful. We have not yet begun to use our new bedrooms, but hope to be ready well before summer. A new main is being laid by the Water Company, and this will bring us a plentiful supply of water by February.

Meantime the old rooms are well used, and everyone rejoices in our new bath-rooms. No lack of water on the two lower storeys. We shall now have some twenty-seven bedrooms, of which about nine are double rooms. But several of the single rooms are large enough to contain a second bed, supposing more double rooms are



Fairhaven : the sea in the background.

needed. We do not want a crowded house, but one that has space for a good number. We still keep to our old plans of freedom from rules, and liberty for all.

The first thing we see on entering the front hall is a scroll on the wall, with the words, "Jesus Himself stood in the midst, and said, Peace be unto you." It is the greeting of the East, and it brings a heavenly sense of peace. This is the spirit of Fairhaven given from above.

Of our first twenty-five visitors since our return, thirteen were American and twelve were English. It is significant of the purpose of the house that it should welcome God's messengers from near and from far, and that here all alike may find a home.

We would renew our hope that even yet, though the winter is far advanced, some home workers who have grown weary in their Master's service, who need change of thought, and a warm climate and sunshine to give comfort and restoration, will make the venture, and come to stay at Fairhaven. A. VAN SOMMER.

# The Nile Mission Press.

## DONATIONS & SUBSCRIPTIONS RECEIVED.

| Date.    | Receipt        | No.    | £   | s. | d. | Date.    | Receipt | No.       | £  | s. | d. | Date.   | Receipt | No.   | £        | s. | d. |   |
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| " "      | 13317 Special  | 19     | 10  | 0  |    | " "      | 13383   | ..        | 3  | 8  |    | " "     | "       | 13448 | ..       | 1  | 0  | 0 |
| " "      | 13318          | ..     | 2   | 0  | 0  | " "      | 13384   | ..        | 3  | 10 |    | " "     | 17.     | 13449 | ..       | 5  | 0  | 0 |
| " "      | 13319          | ..     | 5   | 0  |    | " "      | 13385   | ..        | 2  | 0  | 0  | " "     | "       | 13450 | ..       | 7  | 0  | 0 |
| " "      | 13320          | ..     | 10  | 0  |    | " "      | 13386   | ..        | 6  | 3  | 8  | " "     | 19.     | 13451 | ..       | 2  | 0  | 0 |
| " "      | 13321          | ..     | 10  | 6  |    | " "      | 13387   | ..        | 3  | 0  | 0  | " "     | 20.     | 13452 | ..       | 5  | 0  | 0 |
| " "      | 13322 Special  | 10     | 0   | 0  |    | " "      | 13388   | Special   | 60 | 0  | 0  | " "     | "       | 13453 | ..       | 2  | 2  | 0 |
| " "      | 13323          | ..     | 100 | 0  | 0  | " "      | 13389   | ..        | 10 | 0  |    | " "     | "       | 13454 | ..       | 8  | 0  | 0 |
| " "      | 13324          | ..     | 10  | 0  |    | " "      | 13390   | ..        | 15 | 4  |    | " "     | "       | 13455 | ..       | 5  | 0  | 0 |
| " "      | 13325          | ..     | 15  | 6  |    | " "      | 13391   | ..        | 1  | 0  | 0  | " "     | 21.     | 13456 | ..       | 4  | 2  | 0 |
| " "      | 13326          | ..     | 2   | 0  | 0  | " "      | 13392   | ..        | 1  | 5  | 0  | " "     | "       | 13457 | ..       | 8  | 8  | 0 |
| " "      | 13327          | ..     | 3   | 6  |    | " "      | 13393   | ..        | 3  | 1  | 4  | " "     | "       | 13458 | Special  | 21 | 0  | 0 |
| " "      | 13328          | ..     | 5   | 0  |    | " "      | 13394   | ..        | 2  | 0  |    | " "     | 22.     | 13459 | ..       | 9  | 0  | 0 |
| " "      | 13329          | ..     | 3   |    |    | " "      | 13395   | ..        | 1  | 12 | 7  | " "     | 24.     | 13460 | ..       | 1  | 0  | 0 |
| " "      | 13330 Special  | 3      | 0   | 0  |    | " "      | 13396   | ..        | 1  | 1  | 0  | " "     | 25.     | 13461 | ..       | 4  | 0  | 0 |
| " "      | 13331          | ..     | 6   | 6  |    | " "      | 13397   | Special   | 10 | 0  | 0  | " "     | 26.     | 13462 | ..       | 9  | 12 | 3 |
| " "      | 13332          | ..     | 10  | 0  | 0  | " "      | 13398   | ..        | 7  | 0  | 0  | " "     | "       | 13463 | ..       | 14 | 0  | 0 |
| " "      | 13333          | Canada | 16  | 4  | 5  | " "      | 13399   | ..        | 1  | 0  | 0  | " "     | 27.     | 13464 | ..       | 10 | 0  | 0 |
| " "      | 13334          | ..     | 3   | 10 |    | " "      | 13400   | ..        | 10 | 0  |    | " "     | "       | 13465 | ..       | 10 | 0  | 0 |
| " "      | 13335          | ..     | 6   |    |    | " "      | 13401   | ..        | 1  | 0  | 0  | " "     | "       | 13466 | ..       | 3  | 6  | 0 |
| " "      | 13336          | ..     | 13  | 13 | 4  | " "      | 13402   | ..        | 1  | 7  | 4  | " "     | 28.     | 13467 | ..       | 10 | 2  | 0 |
| Oct. 1.  | 13337 Scotland | 7      | 10  | 0  |    | " "      | 13403   | ..        | 5  | 0  |    | " "     | "       | 13468 | Scotland | 8  | 0  | 0 |
| " "      | 13338          | ..     | 2   | 1  | 0  | " "      | 13404   | ..        | 1  | 0  | 0  | " "     | 29.     | 13469 | ..       | 1  | 0  | 0 |
| " "      | 13339          | ..     | 7   | 7  | 11 | " "      | 13405   | Special   | 60 | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13340          | ..     | 10  | 0  |    | " "      | 13406   | ..        | 10 | 5  | 7  |         |         |       |          |    |    |   |
| " "      | 13341          | ..     | 2   | 0  | 0  | " "      | 13407   | ..        | 2  | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13342          | ..     | 3   | 6  |    | " "      | 13408   | ..        | 1  | 1  | 0  |         |         |       |          |    |    |   |
| " "      | 13343          | ..     | 10  | 0  |    | " "      | 13409   | ..        | 1  | 1  | 0  |         |         |       |          |    |    |   |
| " "      | 13344          | ..     | 1   | 1  | 0  | " "      | 13410   | ..        | 4  | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13345          | ..     | 10  | 0  |    | " "      | 13411   | ..        | 1  | 5  | 0  |         |         |       |          |    |    |   |
| " "      | 13346          | ..     | 6   | 0  |    | " "      | 13412   | ..        | 5  | 0  |    |         |         |       |          |    |    |   |
| " "      | 13347          | ..     | 5   | 0  |    | " "      | 13413   | ..        | 3  | 6  |    |         |         |       |          |    |    |   |
| " "      | 13348          | ..     | 1   | 0  | 0  | " "      | 13414   | Special   | 12 | 0  |    |         |         |       |          |    |    |   |
| " "      | 13349          | ..     | 1   | 2  | 0  | " "      | 13415   | ..        | 2  | 0  |    |         |         |       |          |    |    |   |
| " "      | 13350          | ..     | 1   | 0  | 0  | " "      | 13416   | ..        | 3  | 2  |    |         |         |       |          |    |    |   |
| " "      | 13351          | ..     | 5   | 0  | 0  | " "      | 13417   | ..        | 3  | 9  |    |         |         |       |          |    |    |   |
| " "      | 13352          | ..     | 3   | 6  |    | " "      | 13418   | ..        | 2  | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13353          | ..     | 3   | 10 |    | Nov. 1.  | 13419   | ..        | 1  | 8  |    |         |         |       |          |    |    |   |
| " "      | 13354          | ..     | 1   | 2  | 0  | " "      | 13420   | ..        | 10 | 0  |    |         |         |       |          |    |    |   |
| " "      | 13355          | ..     | 2   | 0  | 0  | " "      | 13421   | ..        | 1  | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13356          | ..     | 4   | 0  |    | " "      | 13422   | ..        | 2  | 0  |    |         |         |       |          |    |    |   |
| " "      | 13357          | ..     | 1   | 0  | 0  | " "      | 13423   | Special   | 1  | 0  | 0  |         |         |       |          |    |    |   |
| " "      | 13358          | ..     | 2   | 0  |    | " "      | 13424   | ..        | 10 | 7  | 5  |         |         |       |          |    |    |   |
| " "      | 13359          | ..     | 5   | 0  |    | " "      |         | ..        | 5  | 0  |    |         |         |       |          |    |    |   |

General Purposes—  
Amounts already  
acknowledged  
As above

975 3 1  
450 12 10

£1425 15 11

Special Purposes—  
Amounts already  
acknowledged  
As above

773 5 0  
311 17 0

£1085 2 0

£762 9 10

### General Purposes:-

Amounts already  
acknowledged 975 3 1  
As above .. 450 12 10

£1425 15 11

### Special Purposes:-

Amounts already  
acknowledged 773 5 0  
As above .. 311 17 0

£1085 2 0

## Courage.

Say not, the struggle naught availeth,  
The labor and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain.

If hopes were dupes, fears may be liars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.

*For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, flooding in, the main.*

And not by eastern windows only,  
When daylight comes, comes in the light;  
In front, the sun climbs slow, how slowly!  
But westward, look, the land is bright!

ARTHUR HUGH CLOUGH.



A WAY IN THE DESERT.

# "Blessed be Egypt."

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VOL. XXV.

APRIL, 1925.

No. 101.

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## Editorial.

*"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."*—ISAIAH xl. 3.

*"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."*—ISAIAH xliii. 19.

Those of us who belong to the Nile Mission Press would unitedly lift up our hearts to our loving Heavenly Father in thankful praise for His goodness and mercy to us these twenty years. The future has often stretched out in front like an untrodden desert way, but He has turned it into a highway in the wilderness, and He has caused hidden springs of water to flow for us. Our work is to prepare the way of the Lord, and be faithful witnesses to the Lord Jesus Christ.

Mr. Upson has an interesting story to tell of his years' experiences. We are so glad to know that the production has been greater, and the distribution wider than before. The number of readers steadily increases, and the circle of Egyptian writers grows. All parts of the undertaking need to advance together. And, thank God, this is continually going on.

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We would seek for the new year on which we have entered more of the power of the Holy Spirit of God, on writers and readers alike. Some new arresting book, that would carry the message of the Gospel with the irresistible force of the Holy Ghost. Let us pray for it.

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## The Nile Mission Press.

### TWENTIETH ANNUAL REPORT.

**T**HE past year has been one in which the truths of 2 Cor. iv. have been abundantly realised. "Pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not left behind; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested. . . ." (2 Cor. iv. 8-10, R.V.).

"PRESSED ON EVERY SIDE, YET NOT STRAITENED."

Difficulties seemed to rise up on all sides. As each was dealt with yet another rose to confront those responsible for the work. Nevertheless God met each one. Truly the words of the Cairo Director are true. It has been "a wonderful year." "Pressed,"

as he has been, nevertheless, "not straitened," for he has had a record year in production and doubled his circulation.

"PERPLEXED, BUT NOT UNTO DESPAIR."

The Executive have to record that during 1924 Rev. A. Forder, who was in charge of the Palestine Colportage and Bookshop at Jerusalem, had to cease work on account of ill-health. His place was taken by Mr. Abbott Upcher, a man upon whose heart God had laid the needs of Arabia in a special way. These needs evidently pressed so hard upon him that, after only three months of work in Jerusalem, he asked to be released, as he stated he must press on into Arabia. The Committee could only acquiesce, and he left by way of Damascus, taking with him 100,000 Nile Mission Portionettes of Scripture. Their perplexity, however, was "not unto despair," for at the critical moment their friend, Mr. Edgar Shelley, of the Chamber of Commerce, Jerusalem, offered to overlook the work, and is still doing so. The Committee would record their grateful thanks to him for his kindness.

Another disappointment arose from the fact that it was not deemed wise for medical reasons to allow Rev. E. Guy Bevan to proceed to Cairo as Literary Assistant. As this, perhaps the greatest test of the year, "pursued them," they wondered how it was possible for Mr. Upson to struggle on alone. Yet here again they were "not left behind." The Cairo and Jerusalem reports show a forward and not a retarded movement of the Spirit of God through His human instruments.

Then came Miss Munro's resignation. How was the Junior Department to continue without its head? Surely this must be

"SMITTEN DOWN."

Yet such has not been the case. The work has still continued, and the Committee have to thank their good friends of the Egypt General Mission that they have so generously consented to allow Miss Blaikie to spend part of her time at Sharia Manakh helping in this Department, so that it is

"NOT DESTROYED."

They trust that ere long a full-time worker may be forthcoming.

A word may be fitly added concerning the native helpers, both of the Editorial Staff and those employed in the Printing Works, to say nothing of the arduous work put in by the Colporteurs both in Egypt and Palestine. Given there must necessarily be difficulties, all have worked splendidly. It is the hope of the Committee that God will speedily raise up more native writers to assist in the work.

It was a great pleasure to the Executive to receive an unexpected visit during the past year from Miss Lilius Trotter, who has been with them from the commencement of the work. Her co-operation from Algiers has ever been a stimulus to the Nile Mission Press.

During the year the Executive passed a resolution that the members of that Committee shall henceforth, together with their responsible workers, reaffirm, year by year, their continued faith in the Articles of Association, by signature.

The whole outlook of the work was never so promising as

it is to-day. That God is answering prayer and opening closed doors was never so apparent as now. Prejudices, so long and tenaciously held, are being shaken. Nevertheless, whilst this is true, the fringe has only been reached. The great mass of Islam is still Islam. New forces and new words, such as Communism, Bolshevism, and the like, are now finding their way slowly but surely into their lands. These new situations call for much prayer. It is the Committee's earnest and prayerful desire that, God willing, 1925 shall exceed all records. To accomplish this they call on their constituents to rally for prayer and effort. It is essential that new whole-hearted men and women of God be linked on both at home and abroad. They trust therefore that the Local Secretaries will join with them in pushing forward by seeking for new openings by which their representatives shall tell of the work. In this connection Rev. T. W. Mason, of Rayleigh, in Essex, from which place Mr. Upson came, has recently spent three months visiting the work in Egypt and Palestine, and the Committee are now employing him as he is able to spare the time to help in Deputation work.

They have to record the "Home Call" of their Hon. Secretary and Treasurer in Victoria, Australia, the Rev. J. G. Sterling. A man of devoted life, his presence and leading will be greatly missed by the Nile Mission Press in their Melbourne constituency. They are most grateful to his fellow-helpers there in that they are not allowing the interest in the work to abate.

Mr. Rhodes is still urging Nile Mission Press claims in Canada. He still keeps in touch with Chinese Moslems as far as possible, and reports literature sent into Kansu, Szechuen and Yunnan.

The Nile Mission Press Descriptive Guide now numbers an issue of over 530 books, pamphlets and tracts. Below friends will see how the numbers have grown of recent years, and with them praise God for His enabling power.

|       |                                                 |     |
|-------|-------------------------------------------------|-----|
| 1914. | When War was declared the Publications numbered | 140 |
| 1918. | The day of the Armistice                        | 280 |
| 1922. | When the Egypt Survey of Literature was made    | 380 |
| 1923. | When the Egypt Report of Literature was written | 420 |
| 1924. | When the question was discussed at Helwan       | 450 |
| 1925. | When the present Catalogue was published        | 530 |

The Colportage work is also most promising. These men visit all the towns and villages from Assuan to Alexandria and Port Said. Each man has his overseer, who is, in every case, the local Missionary. It has been a grief to our Director that owing to the tremendous pressure of other matters he has been able to visit the men so infrequently. The Palestine Colportage is also encouraging. The men's reports show a decided movement of the Holy Spirit in that country both among Moslems and Jews. The Jerusalem man stated recently that the Nile Mission Press books are becoming as a "flame of fire." Yet reports show also the other side. Moslem Colporteurs are now being met with. "Pray ye therefore." Surely, if ever, to-day is the appointed time.

It is meet that a note of praise to God be uttered concerning Finance. God has supplied the needs. To Him be the glory.

But much remains to be done. More and yet more will be needed as new workers come forward. More and yet more Colporteurs *must* be put on. At the commencement of the Palestine work our friends of the Milton Stewart Trust Fund came forward and have been helping us ever since. To them we are deeply grateful. But report has it that these funds are now coming to an end. Shall the work be curtailed, as it was in Egypt for a year or so? "Pray ye therefore."

The Committee cannot close their brief Report without a word of thanks to Miss Brown, of Brumana, who, when Mr. and Mrs. Forder returned home for furlough last year, so kindly took charge and carried on the many duties in connection with the Jerusalem work. Their grateful thanks are also due to gifts from the "American Christian Literature Society for Moslems" for their grants from time to time, as well as to the members of their local Committees in Egypt for their self-sacrificing help.

Finally, the results must be left to God. That He is confirming the Word with signs following there is no doubt. As Dr. St. Clair Tisdall wrote some time ago, "We must go with the old Bible, the whole Bible, the martyrs' faith, or give up Missions to Moslems." He was right. The message of the Cross is the only one that can help Moslems, blind as they are to its love. Present-day thought at home seems to tend to cut part of that message out, but the Executive Committee know that the only Gospel that saves is the same that the Apostle used of old, and they are determined "to know nothing among men save Jesus Christ and Him crucified."

Nile House,  
Tunbridge Wells.

JOHN L. OLIVER, *Secretary.*

## "Borne Along."

### 20th ANNUAL REPORT OF NILE MISSION PRESS.



**A**NNUS MIRABILIS, a wonderful year, it has been. We do not remember any period, in the twenty years' history of this work, that has been so filled with realisation of the mysterious presence of Jehovah. In fact, we were finding it difficult to express our experience, when a copy of "The Christian,"\* dated 15th January, came to hand and supplied the needed vocabulary to express our thought. The leading article of that issue dealt with the great difference between being "borne along" and being "carried about,"—the former being a synonym for "wafted on our way," and the latter corresponding to being "driven up and down in Adria." The general idea of the former is two-fold, that "underneath are the Everlasting Arms," and also that the

\*May we thank the unknown friend who sends "The Christian" to my wife every Thursday without fail? It is greatly appreciated.

vessel so borne, or upborne, is carried forward upon the breeze of God. Truly we have been "*borne along*" this year.

This, the twentieth year of the N.M.P., has been the first under the new arrangement that the Director should be responsible for all departments, *i.e.*, that he should become Superintendent in reality as well as in name. When that request was conveyed to him in September, 1923, he was staying at Miss Potter's House of Rest, 10, Finchley Road, London; and he has a vivid remembrance of a certain morning spent on Hampstead Heath, praying for guidance and for strength, not so much to carry on, once the work was in running order, but to clear up all the financial entanglements to get it into working order. While in prayer he thought of the acorns upon the oak-tree under which he sat, and how perfectly each acorn is supported by its cup, and how perfectly it *fits*. Picking up an acorn-cup he put it in his attache-case; it is still there, and has travelled thousands of miles with him, over land and sea, a memorial to the upholding providence of God, and an assurance of future help. "Upheld—borne along."

He little knew the immensity of the need. Returning to the field, he soon found himself faced by moral problems as well as financial and business ones. But even the latter were enough to stagger him but for the acorn-cup, which spoke to him of being upheld. Among a pile of other troubles the Printing Department was L.E.780 in debt on 31st December, 1923, besides L.E.40 owing to its workmen. By the end of 1924 all this had been paid off and not a penny of debt remained! That is partly due to letting a flat, and partly to the L.E.230 capital sent out by the Executive Committee. The Rents have been added to the "Working Capital."

During the month of May, a list of outstanding difficulties—brought forward from the previous year—was sent to the Committee, and their earnest expressions of sympathy were much appreciated. But worse was to follow. About July came our "black week"; during one and the same week we heard that the lady who—we had expected—was suitable for assistant secretary went elsewhere; a colleague wrote to say that, having changed her theological views, she was no longer able to sign the clause under which we agree to publish no modernism; and, to crown all, a most suitable recruit—a clergyman—accepted and appointed, had been three times rejected by the doctors, and, therefore, could not be sent out at all. It was a difficult moment, but all felt upheld by the Everlasting Arms and "*borne forward*."

The chief seriousness of the "single-handedness" lay in the fact that it was impossible for the Director either to get away to oversee the work of distribution, or even to do literary work in the office, for was he not doing accounts, writing letters, helping in the book depôt, and doing all sorts of odd jobs. Still, two kind friends arranged to relieve him to get a dozen days at Fairhaven for Christmas; these two were our old and tried friends, Rev. W. L. McClenahan and Sir William Willcocks—may God reward them! And, anyhow, strength has held out; grace has been given; and the work, in all departments, has beaten records.

When one's faith was weakest a postcard caught the eye, inside the pages of a Bible; this card represents old Abraham,

dressed as a Bedouin sheikh, looking at the wonderful constellations in the heavens, and the message was given, "Genesis xv. 2, 5." Only workers who are as lonely as the writer can appreciate the poignancy of Abraham's bitter cry, "seeing I go childless." But the assurance was given that helpers will be forthcoming, and that when the time comes to let go the helm there will be colleagues trained and willing to bear the responsibility; so we have been "borne forward."

The two main branches of literature can be roughly summarised as (I.) Production, (II.) Distribution. There is a good deal to be said under each heading.

### I.—PRODUCTION.

The Printing Department has been well cared for by our old friend, Yaqub Eff. ; in fact, almost the only difficulty has been his comparative lack of knowledge of English, which makes him a little chary to accept responsibility. Still, during this wonderful year we have often thanked God for his faithful work. The total income from the Arabic work printed—for we have done very little English printing—has been L.E.2,750. When it is remembered that we gave up all commercial work a year ago, it will be found that this is a record for religious work.

Among the difficulties of this department during the year has been the cost of living; we had long ago hoped that it would fall to pre-war level, but it has not done so; consequently, our men are still receiving 60 or 70% more pay than they used to get, and several of them have been dissatisfied with that. In fact, one of them seems to have got into a nasty spirit of dissatisfaction, and we believe that that led to the carelessness which threw the big machine out of gear for over a week. It is true that the Arabic papers did announce a rise in the cost of living about October, and this rise, though only about 10%, and although usual at that time of the year, was sufficiently threatening to cause appeals from the men for increase of salary. Further, two or three of them have been playing the part of "agitators"; we shall have to dispense with these, one by one. It will be understood that we refer only to printing workmen, and not to our valuable helpers upstairs.

Then in November, amidst all our difficulties, occurred the deplorable murder of the Sirdar of the Egyptian Army, who was also Governor of the Sudan. For the moment people wondered what would happen next. It is good to be able to say that we had no difficulty with our men; the only precaution taken was to find odd jobs to do in the "Warsha" (Printing Works), as it was found that the presence of the Director had a calming, smoothing effect—not that he was spying on them or in any way inspecting their work, but rather that they could feel that he was actually a fellow-worker; so that difficulty was overcome, as all other difficulties have been.

As soon as the year had closed, and it was found that we had met all expenses—we speak only of the *Printing* Department here—the men gathered together for a meeting on Coptic Christmas Eve, i.e., "Twelfth Night." Every member of the monthly staff received three days' pay as a little mark of our appreciation of the hard work of the year; the men of the Printing Department

got very nearly the same, but a distinction was made between those who deserved three days' pay and those who merited only two, and so on.

*Religious Work for Others.*—Not only have we had a record year for our own publications, but in addition we have done a great deal of religious work for five societies or individuals. First and foremost we must mention Sir William Willcocks, for he is an example to us all in the way he works at his colloquial Gospels and in the way he gives away volumes after they are printed. During the past three years he has printed 55,000 books at the Mission Press, and has actually distributed 42,000 of them. Oh that we all had his consecrated zeal for the distribution of literature!

The S.P.C.K. (or our old friends C.M.S., for they are practically indistinguishable) has published a few things during the year, of which one merits special mention—Amy Carmichael's "The Brigand's Story." Egypt General Mission has also had two or three things done here, among them a colloquial story.

One member of the American Mission (Dr. Carrie Buchanan) has published three or four biographical sketches of Christian women during the year. At the time of printing they were "on her own responsibility," we believe.

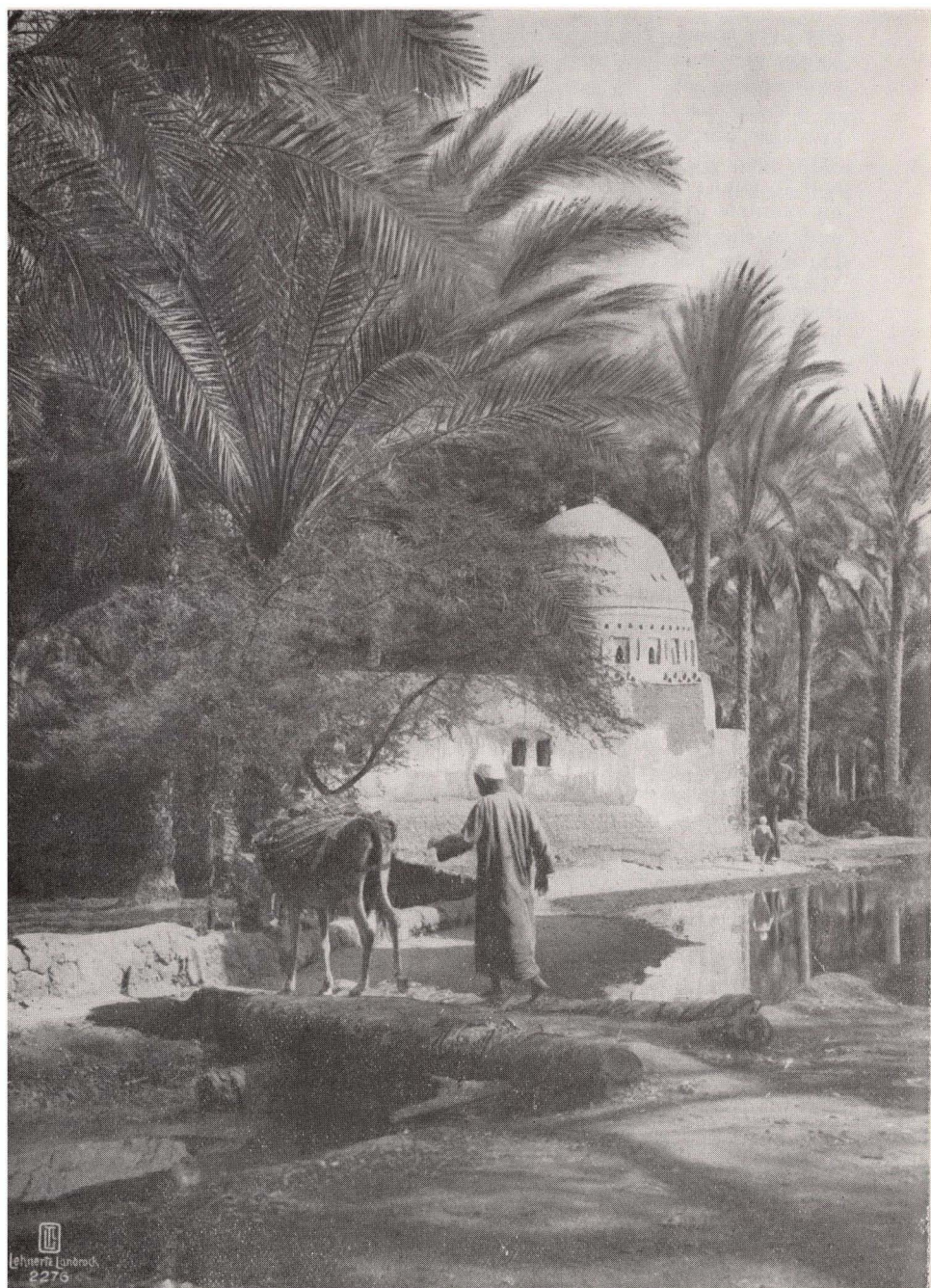
World's Sunday School Association is at work upon "The Girl and her Religion." (We are so glad to welcome back our old friend Trowbridge, the general secretary for Sunday Schools; how kind it was of him to loan us his house at Maadi when we could not leave Cairo for summer change to the coast).

Our own N.M.P. publications have cost us no less than L.E.1,410 in printing this year, this being more than treble the previous year. We are most grateful to three societies for grants which made possible this splendid forward move; these are—The Milton Stewart Fund, the American Christian Literature Society, and the Religious Tract Society.

During the spring of the year we were privileged to receive at the Mission House as callers—some as guests for shorter or longer periods—not merely thirty or forty workers, but representatives of over *twenty societies* from Manchuria to California. Truly this Mission Press is a *Central Bureau for Christian Literature*. One visitor, from the Board of an American Society, remarked, "You have shown me what I had for years longed to see," *i.e.*, the work of the N.M.P.

LITERARY ACTIVITY.—A very interesting question arises here—we will answer it, for the sake of new friends, apologising to others for repetition—it is, "What about the new schemes for closer co-operation in literary work?" The answer is somewhat as follows:—

While wishing these big Conferences all possible success, and ourselves having supplied information to the local one, and being at all times only too ready to hear of proposals for *co-operation* (as distinct from union schemes), yet, on the other hand, we regret that many who have written on the subject have overlooked one great cardinal fact—*i.e.*, that our Mission Press literary activities are all governed by an existing inter-mission co-operative committee, which has a printed Constitution, and that each society re-elects at its own Annual Conference the members it wishes to



send to represent it on this literary committee. The present arrangement is roughly based upon the size of the Missions; American U.P. Mission elects three members (of whom Dr. Zwemer, the A.C.L.S.M. local agent, is always one); C.M.S., one; Egypt General Mission, one; Synod of the Nile (Protestant Church) one; London Jews' Society, one; in addition to the N.M.P. staff; and the honorary secretary of this co-operative literary committee happens to be one of the secretaries of Central Y.M.C.A. This happily-working arrangement seems to meet all requirements; at any rate, we have never heard of anything to the contrary.

**NEW PUBLICATIONS.**—Let us take several of this year's publications and say a few words about each. *General Feng*.—This translation of Broomhall's Life of Feng has proved to be most timely, and has caused much prayer to be offered for our brother in China. We illustrated it with five new plates specially made for us, this in anticipation of the paying-over to us of a handsome grant for pictures (made by A.C.L.S.M.).

*Florence Nightingale*.—This piece of Y.W.C.A literary work is another of our series of "Popular Illustrated Biographies." It has been much appreciated; the American Mission Hospital at Assiut took a special grant at half-price, supplying no less than twenty helpers with it.

*Christ-Life*.—This book is a translation of one by the late Dr. Simpson, of New York. The Alliance Mission, Palestine, was very interested in this, and bought half the edition from us. In fact, the last of the *paper* copies was sold in five months. The bound copies are now disappearing.

*Brands Plucked from the Burning* is translated from a pamphlet by the Alliance of Honour, London. The "brands" were St. Augustine, John Bunyan, George Müller, etc. One factor which assisted the circulation of this book was the *flame-coloured* cover paper!

*The Outcastes' Hope*.—This is a splendid discussion of the question—Who and what can reach those who are too "depressed" to be even of the lowest caste? (O that we had "distribution colleagues," to get this book discussed by newspapers!)

*The Survival of the Fittest* is the name of an original lecture given by Rev. Ibrahim Saeed, who is very clever at choosing a title. The "fittest" is the Faith of Christ (neither he nor we teach that obscurantist hypothesis called Evolution, of the Darwinian type; there is a very different thing which might be called "Development after Creation").

*The Spirit-Filled Life*, by John McNeill, is being reprinted, by kind arrangement of R.T.S.

*Dr. Speer's "John's Gospel."*—This thought-provoking book has been translated by us at the especial request of Mr. Smith, General Secretary of Y.M.C.A. As the local branch of A.C.L.S.M. "advised" us a grant last June, we got to work. When half-way through, Rev. Gabra Tawadrous, our chief translator, had a serious illness, developing typhoid. After two months he got about again in answer to our prayers, but the translation thus took six months instead of three! Then, when the MS. was all but ready, we heard that the New York friends had queried its publication after all! Let us hope some way may yet be found to use it.

*Al-Bareed al-Misry* (which is the Arabic for "Egyptian Mail") is the Postal Telegraph Christian Association monthly paper. During the year under review we have been enabled to enlarge it, from eight pages to twelve. It is, of course, proverbially difficult to get Near Easterns to pay up, and especially so at a time when feeling is running high and loyal Egyptians are being exhorted to boycott the English. This latter factor is somewhat less difficult in our case, because of our Arabic name, though everyone knows who we are and what we stand for. At the moment of writing, Butros Effendy, our colportage clerk—who is, at the same time, circulation clerk to "*Al-Bareed*"—is away in Upper Egypt, getting into closer touch with subscribers, one of whom has just written to ask us to insert a series of short, pithy articles on cardinal doctrines, such as Sin, Salvation, Regeneration, Grace, Justification, etc. We have at once started upon this.

Though mainly Arabic, yet we have one long article every month in English and Arabic, and have just finished a valuable series upon "*The Wonder of the Book*," by Canon Dyson Hague, of Ontario. We are now commencing a short series upon "*The Bible*," by Archdeacon Moule, of West China.

JUNIOR DEPARTMENT.—Those interested in books for children will be glad to know that we took over this department after the summer and began to sort out things, finding a great deal of useful material, for which we thank Miss Monro and Rev. A. J. Toop, Chairman of her Committee. (The latter tells me he is due to go on furlough about Easter, and as he will have a great rush to get away from his boarding-school, he will not be able to spare any time for our Junior Committee until his return after next summer). Rev. Taufik Salih, Pastor of Assiut College, has been pleased to join this committee and is available for consultation; we hope to have him meet with us occasionally, after next summer (D.V.). And the E.G.M. are most kindly proposing to loan us a little of Miss Blaikie's assistance for this department. We seem surrounded by kind friends, this year more so than before.

*The Star Book*.—This Arabic MS. I found to have been translated by a young Copt from Miss Padwick's writing-up of Miss Whiteside's astronomical teaching; but his MS. was very rough, and needed a good deal of my editing, and in some cases correcting. The splendid illustrations had been purchased by Miss Padwick from S.P.C.K. some years before, and therefore the one obvious thing to do was to correct and print the Arabic letter-press, add the pages of pictures, and bind up. The book, which was published about 15th December, just in time for Christmas, is called (when speaking of it in English), "*The Heavens Declare*." Mrs. S. W. Howe, the wife of an English clergyman taking duty in Egypt this winter, acted as our deputy at the Assiut Conference on Education, and disposed of a couple of dozen copies of this book.

*Little Pillows*.—Some three years ago, when I was temporarily helping on the Nile Valley mission-boat "*Columbia*," we went to a small village over fifty miles south of Luxor, miles away from a railway station, and right away from the usual track of mission agencies, what was my surprise to find a poor village urchin—shoeless and hatless—laboriously spelling out the word "*P-I-L-L-O-W-S*." It was only after several questions that I got out

of him that he wanted a copy of Frances Ridley Havergal's "Little Pillows," which has verses (in large black type) for little children, and very old people, to go to sleep on! (That request of his speaks volumes for the way our religious books penetrate to out-of-the-way places).

The new edition is just now ready for publication; the one the boy spoke of had been out of print for some years.

*Gain through Loss* is a story for juniors, by the late Miss Marston of India, sister of Miss Marston of Morocco. It was not quite finished when the year closed.

*Illustrated Story Parables*.—We were so delighted to welcome Miss Trotter last April, and one outcome of her visit was that we wrote to Miss E. A. Wood and asked her to draw a number of illustrations for Miss Trotter's series, so that an entirely new edition could be got out. Ten of these are now ready, and are sold at the original price, fifteen piastres per 100. The un-illustrated ones will be given away to missionaries purchasing other books.

MUSLIM LITERARY ACTIVITY.—It may be news to some to hear that there has been, during the past year, quite a recrudescence of literary activity in the way of replying to our publications. Professor Jeffery has just published an interesting article in "The Moslem World," giving a summary of the lines of argument used in the older books which Muslims published against us prior to the Great War; they mostly emanated from Cairo. But now the scene has been changed, and the chief centre of activity is Damascus, although a certain town in Mesopotamia is also active. All these "replies," of which several different ones can be inspected in our office, are of recent origin. Here again one is tempted to cry, "O for more actual working in Arabic MSS., to point these people to the Cross of Christ, even though we may have no time to organize union schemes!" Can nobody else do the odd jobs?

Now we must speak of the greatest subject of all:—

## II.—DISTRIBUTION.

Of what avail would be all our literary activity if our books were to remain upon our shelves? The very Bread of Life is here, but how shall people eat and live unless someone take it to them? Experience has demonstrated that the most suitable person to organize bread distribution is the baker himself. Then let us ever emphasize the necessity of well-organized distribution of our books. We are thankful to say that 1924 has not merely "beaten the record," but *doubled* it. The detailed statement will be found at the end of this report. The general summary may be given here. We circulated:

|         |        |    |      |
|---------|--------|----|------|
| 142,000 | copies | in | 1922 |
| 162,000 | „      | „  | 1923 |
| 340,000 | „      | „  | 1924 |

From which it appears that—apart from *English* books sold in our bookshop, most of which were "books for Christians"—we have, in the course of a single year, doubled our circulation of *Arabic* books. Let us now mention a few incidents connected with the distribution of Arabic literature.

1. *Portionettes*.—As our readers know, these are four-page extracts from Scripture, that is, smaller than "portions" of the

Bible Societies. There has been a large demand for portionettes this year. For example, the Synod of the Nile (native church of American Mission) undertook to distribute 100,000; then C.M.S. 10,000 beside their own series; while the E.G.M. has specialised upon wholesale distribution of them, more particularly from their Hospital at Shebin-el-Kanâter, through our old friend, Dr. Stanley.

But the Portionettes have also been sent much farther afield, no less than 100,000 having left here for Arabia to be distributed when the way opens; in addition, 20,000 were actually circulated in Transjordan, that mountainous country to the east of Palestine.

2. *Free Grants*.—From time to time we are able to make a few free grants for special journeys, etc. This year we donated no less than L.E. 17½ of literature to Dr. Zwemer for his journey in Iraq, and then, later, L.E. 5 for India. At first sight the last amount seems disproportionate, but we must remember that Iraq is Arabic-speaking, whereas Muslim India is largely Urdu-speaking.

We have also made small grants for starting libraries; among them the new Central Y.M.C.A., at the beginning of the year; and E.G.M., Alexandria, at the close of the year. The latter grant would not have been worth mentioning, but for the fact that E.G.M. has just taken over the Ras-el-Teen and Anfoushy quarters, where the present writer used to have a share in holding nightly meetings for educated Muslims nearly a quarter-century ago! The result shall be seen, we are told, "after many days." Is twenty-five years "many days"? Long life and big results to Douglas Porter's Reading-room for Muslim students.

3. *Colportage Work*.—Mr. Shelley will be writing a separate report for the colporteurs of Palestine, and the ten colporteurs of the Nile Valley also have their own report, that being due to the Joint Scheme under which the American Mission and Egypt General Mission co-operate with us by contributing to the joint colportage work. We may just say here that we have been "borne forward" in colportage work just as in other branches. In 1922 our Nile Valley men sold 18,000 volumes; in 1923 (nine months only) 17,800; but this year 30,009 volumes.

4. *Purity Work* has by no means been lost sight of. Unfortunately, the writer felt it incumbent upon him to economise his physical and mental strength by reserving it for the more direct work of N.M.P., and therefore resigned the chairmanship of the Egypt Council of the "Alliance of Honour"; he has succeeded by Dr. Bateman (the C.M.S. hospital at Old Cairo having always been keen supporters of this work). Several country branches have been strengthened by visits paid to them by Mr. Morrison and other workers.

Our immediate interest, however, centres around the street work, which has been carried on this year—shall we say "borne forward"—with increased vigour. Our little band may be seen at work any Thursday evening, and many tens of thousands of leaflets have been thus distributed to individuals, one by one.

5. *Journeys*.—The only journeys the writer has been able to take during the current year have been:—One to Assiut during the Annual Prayer Conference, in September; one with Rev. T. W. Mason around Palestine, at end of October; and one to visit our Upper Egypt colporteurs, in November.

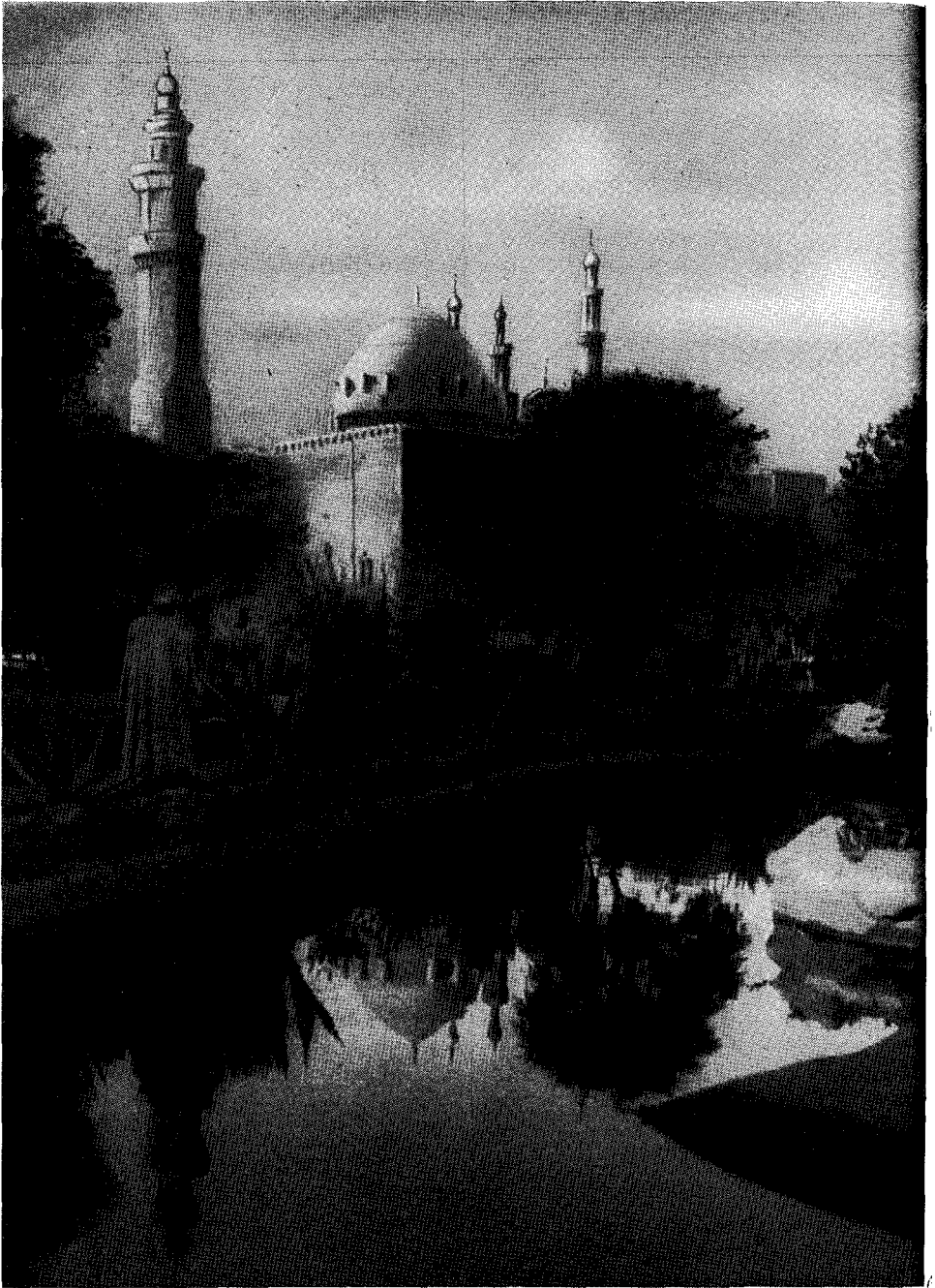
On the Palestine journey we were a little concerned as to how to get a seat each, to stretch out at night, for the passenger who arrives at Kantara West at 10 p.m. has to cross the Canal, pass the Customs, get food, etc., and then wait for the Palestine train to leave Kantara East at midnight. However, we need not have worried. In the darkness of the "antediluvian" cable-ferry crossing the Canal, the writer was seized by a young employee of the Palestine railways, who cried out, "I know you; my brother used to sell books for you; you are the head of the Nile Mission Press." He was only too ready to arrange that we should get a long seat each, so that we might get a rest that night. These little individual acts of kindness offered by an Egyptian to an English missionary, or *vice versa*, are acceptable at a time of such political strain.

On 1st November we were distributing tracts and talking to fellow-travellers in the Upper Egypt express, when a government servant, in uniform, brought in some official portfolios and laid them on the seat. His master, who soon followed, began a conversation upon the Gospel, and, before long, produced his pocket Testament, telling us that his creed was summarised in Hebrews i. 3: "The brightness of His glory and the express image of His person." Before long he said, "Oh yes, I know who you are quite well; but before you changed your name to Abdul-Fady (Servant of the Redeemer), you used to be Mr. Upson." "How did you know that?" "Oh, I heard you at Assuan (600 miles south of Cairo) early in 1914." Quite correct, for Mr. Upson did lecture at Assuan, while a guest of Princess Hohenlohe, in February, 1914. After further fruitful conversation he joined on as a subscriber to "Al-Bareed," the P.T.C.A. monthly magazine, and paid the first year in advance. He is chief clerk to the Government Telegraph in a large city of Upper Egypt, and, denominationally, worships with the "Brethren," of whom there are many in Upper Egypt.

6. *Special Efforts.*—During the year we have made some special attempts to get our printed message into the hands of people who are rather above the class our colporteurs reach. One such effort was financed by a friend, who gave a sum of money to make up a parcel of publications for fairly-educated Muslims, of the sort that can be best reached by mail, and there are many such. The E.G.M. kindly lent us some hundred names of men to whom their magazine already goes, and a packet was sent to each. Some half-dozen were returned, marked "Dead," or "Gone away"; but the rest were accepted, and no doubt read. One letter of thanks came from a young sheikh who is almost a Christian.

Later in the year we published for the Bible-House of Los Angeles a remarkable book of 64 pages, called "Selections from the Word of God." Our friend, Rev. W. L. McClenahan, kindly inserted advertisements, two or three times a week, in one of the Cairo Arabic daily papers to invite anyone to apply for a free copy. That led to many interesting letters of application (about one-half being Muslims), and, in one case, to a schoolboy applying for permission to fetch away a number of copies for his fellow-students.

At the close of the year another gift was made for free dis-



tribution to students, etc., so it seemed very natural to send a free package to just those people who had received the copy of "Selections." In one or two cases special notes of thanks were received. One Mohammedan student wrote (as a result) to request a complete New Testament; this was at once sent him.

The following incident tells of God's blessing upon "Selections" in its Spanish edition. (But what God can accomplish in Uruguay He can do in Arabic lands). A letter just received from Mr. A. E. White, of Montevideo, Uruguay, South America, contains this:—

"One evening, at our usual prayer meeting, a strange young man entered. He stayed until the meeting ended, and we then made inquiries as to who he was and from whence he came. He told us that he had come to Montevideo and had been searching for some place where the Gospel was preached. He said that back at his home he was one day walking by a stream, when he saw a book lying in the water. He fished it out, and it proved to be "Selected Portions From the Word of God" (published by the Bible House of Los Angeles). He took the book home and dried it and read it. He then wrote to an address given in it for more literature of the same kind, and an "Underscored" Spanish Testament and some tracts were sent to him, and his coming into our prayer meeting is the sequel. By conversation we had with him, it is evident that a work of grace has been done in his heart, and it appears as if the Lord has saved his precious soul just by reading the Scriptures which fell into his hands in the way I have described. I know you will rejoice, as we do, and it will encourage your hearts—we shall endeavour to keep in touch with him."

Should not this incident encourage us to pray earnestly for blessing upon the ARABIC edition of this same book, now ready at Nile Mission Press?

7. *Our Book Depôt*.—This, though mentioned last, is perhaps the most important department of our work, certainly it has, during the past year, received a good share of attention. But such attention was well worth while, for the sales have been *greatly* increased during the year. We are very sorry to report that Hanna Eff. Rizk left us on 31st December, after a hard year's work; he is a very ambitious young fellow (as well as capable), and seems to think that, if he studies at the Y.M.C.A. evening classes, he may qualify himself for big things! Many have thought so since the War.

In giving the amount of bookshop sales, it must be remembered that our *English* books are only sold to missionaries, not known to the Cairo public like C.M.S. retail bookshop, also the present sales are of religious books, not educational ones; further, that the few English residents who used to come to us during war time are rapidly leaving the country, in fact, many have already left. Yet, with all that, the sales which amounted to L.E.520 during the nine months of 1923 rose to L.E.1,200 for the twelve months of 1924. So, in the Book Depôt also, we have been "borne forward."

How interesting to see the parcels of books being made up for export—interesting to all but Mitry, the bookshop servant, who has to sew up every parcel in canvas (Export Regulations). Here is a packet being made up for Persia (via automobile to

Baghdad); there are parcels for scattered Muslims in three or four of the different states in South America; while, at the same time, the keeper of the general stores—of which there are four—is busy filling an order for Morocco. The two following extracts from letters from Morocco tell how our publications are received there, and show the result in direct contact with souls.

*From Rabat.*—"Enclosed please find cheque. . . . I am finding the booklets, etc., most useful. I have distributed several, and none have been refused, as the colloquials were, or even torn up."

*From Fez.*—"A young Moorish friend to whom I lent the copy of 'The Lord of Glory,' which you kindly sent me some months ago, brought it to me yesterday. He is delighted with the book, and very much wishes to read the second volume. I promised him that I would try to find out whether it is yet published or not, and if possible to procure him a copy. My latest catalogue of the Nile Mission Press is that of 1922, and in it the first volume was not yet published; I should be much obliged if you would kindly let me know about it, or if ready, send me a copy. My young friend took away with him the N.M.P. catalogue, so as to mark in it any publications he might find in it that are in the foot-notes in the book, 'The Lord of Glory'; he has evidently very carefully read the book, though, the subject being new and strange to him, he has not fully understood it; the 13th chapter puzzled him, and he wants to go over parts of it with me sometime. Is the book published in English? I do not know whether it is a translation or a new book." (Alas! how often we have had to inform far-away correspondents that we have *not* had the time, or the efficient help, to translate this book to English).

*From India.*—A young Muslim in a government office writes to request books (in Arabic or in English) to help him to understand Christianity, in which he says he is very interested.

From India also, Rev. M. T. Titus, of Moradabad, writes to tell us that he has already made arrangements for our new English book of translations of our tracts—entitled, "What God Hath Used"—to be translated into Urdu, and hopes to arrange for Bengali and Tamil also. A worker at Karachi also wrote to arrange for it to be translated to Sindhi. As Mrs. Zwemer wrote to us, "One great result of their Indian summer tour was the realisation of the intense need for English translations from which missionaries could re-translate to the languages of India." We have tried to meet this need.

Our task is done. Each year we feel we can never again find the time to write so much; but what is one to do when there is so much to tell of our "Annus Mirabilis" (Wonderful Year), and of how we have been "borne forward."

"He was better to me than all my hopes,

He was better than all my fears;

He made a bridge of my broken works,

And a rainbow of my tears.

The billows that guarded my sea-girt path

But carried my Lord on their crest;

When I dwell on the days of my wilderness march

*I can lean on His love for the rest."*

ARTHUR T. UPSON (ABDUL-FADY).

29th January, 1925.

Nile Mission Press.

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

|                                                                               | 1922-3<br>(full year). | 1923<br>(9 months only). | 1924<br>(full year; but<br>'singlehanded'). |
|-------------------------------------------------------------------------------|------------------------|--------------------------|---------------------------------------------|
| A. *BOOK DEPARTMENT (including<br>Mail Orders and Palestine<br>Colporteurs :— |                        |                          |                                             |
| N.M.P. Arabic Publications ...                                                | 44,787                 | 21,762                   | 59,365                                      |
| Other " " ...                                                                 | 4,455                  | 1,681                    | 1,563                                       |
| Scripture (vols.) ...                                                         | 374                    | 255                      | 134                                         |
| Scripture Portionettes ...                                                    | 45,020                 | 57,220                   | 120,770                                     |
| B. GENERAL STORE (Our Own<br>Literature) :—                                   |                        |                          |                                             |
| Full price ... ..                                                             | 0                      | 0                        | 2,450                                       |
| Special prices ... ..                                                         | 17,849                 | 6,048                    | 4,454                                       |
| Free distribution ... ..                                                      | 12,009                 | 31,537                   | 35,088                                      |
| Portionettes (free) ... ..                                                    | 0                      | 26,200                   | 86,400†                                     |
| C. COLPORTAGE (Egypt) ... ..                                                  | 18,455                 | 17,805                   | 30,009                                      |
|                                                                               | 142,949                | 162,508                  | 340,233                                     |

\*N.B.—1. These "Bookshop sales" do *not* include our sales of good English books, most of which is religious literature, but refer to *Arabic* only.

2. The records from 1905-1918 to be found in "Short History of Nile Mission Press" 1st Edition; the records for 1919-21-22 are incomplete.

†3. Besides these, 120,000 extra portionettes were also sent (from General Store) to another country *for distribution during 1925*. They will be added to the 1925 total.

## A Blessing.

The Lord bless thee !  
With blessings manifold,  
With treasures new and old,  
With the rest that shall remain  
After all toil and pain,  
With His unchanging love,  
With wisdom from above,  
With His all-sufficient grace,  
With the shining of His face,—  
The Lord bless thee !

And keep thee !  
Through weakness and through fear  
When danger draweth near,  
In His abiding joy,  
No sorrow can destroy,  
In His most perfect peace,  
Where fretting care shall cease,  
'Neath the shadow of His wing  
And from every evil thing,—  
The Lord keep thee.

ANNIE JOHNSON FLINT.

**Receipts and Payments Account for the Nine Months ended 31st December, 1924.**

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

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

## Colporteurs in Palestine.



"JESUS WENT ABOUT DOING GOOD."

"JESUS the same yesterday, to-day and for ever." Creating, giving life, sustaining it, producing scent, color, beauteous shapes and forms, and all that is pleasing in His own sight.

Creation not a past effort of yesterday, but a continuous production of to-day which will go on for ever, and in thus creating, sustaining and producing, He uses all sorts of means, some of them in co-operation with man, and some independent of or beyond him.

He who did good in creation came again to do good in Grace and Truth, and keeps on doing so to-day as in the past of yesterday, and in that Grace calls even such as we are, into fellowship with Himself, in going about doing good.

The very thought of going about suggests our form of service which has been given to the N.M.P specially to do, and by means of its colporteurs it is seeking to fulfil the commands of Him who Himself "went about doing good."

Of all forms of service in this respect, colportage is truly following in the steps of our Lord.

A colporteur goes forth, not knowing what shall be accomplished ere the day is over. Each day's going about stands alone as disconnected from that of the day before, as from that of the day after. As he walks about, he keeps his eye upon his Master, and is alert to every chance thrown open to him. He touches the soul for the first and only time perhaps, plants the Word and passes on, and so on, day by day, covering by prayer at eventide the germ of life contained in the Word dispersed. It is a joy to contemplate that the Jesus of yesterday is the Life Giver of to-day, and all over the world has His seedsowers planted daily, even in the most unlikely soils. But when we think of Palestine we somehow feel that in colportage He is repeating His own labours in the very land wherein He went about doing good.

It is lonely, weary work, yet it is being done, and as our colporteurs start out upon their day's journey, some poor dark souls have also started forth upon their toil who have never dreamt of the Word being in his hand ere the day is over. Yet it comes to pass that the Lord has caused him to meet one of His messengers, from whom he purchases that which can make him wise unto salvation. The Lord who brought these people together, the one to sell, the other to buy, in any particular day, is this same Jesus of yesterday and forever, and He will nourish the seed sown, even though the birds of the air are watching to snatch that seed away.

In Jerusalem, Nazareth, Nablus, Jaffa, Haifa, and villages all around, your colporteurs have quietly served in and out amongst the multitude, and here and there some hands have taken from the Bread of Life, and the life history of that hungry one, both before and after taking of the Bread, is all known unto Him who loved and died for everyone.

It is a work of faith and patience, this seed-sowing and Bread distribution, and though sometimes we would long for

some interesting details as to actual transactions upon which our faith can feed, yet rather than risk a taint of untruth or exaggeration in any statement, we would be happier in leaving it all to the One who still goes about doing good in this simple, unpretentious manner.

By EDGAR SHELLEY.

\* \* \* \* \*

Between sixty and seventy villages are visited each month by the men. During the past year something like 14,000 books and Scriptures have been sold, besides thousands of our Portionettes given away.

At one period a man was despatched to the Transjordanis villages. These lonely spots, with hardly a worker amongst them, have received the "Word of Life" through his ministry. Oh for more and more Colporteurs!

The varied types the men meet, as mentioned in their Reports, are most interesting and call for our continued intercession. Sometimes a Rabbi interviews them, at others a Sheikh examines their books, or may be a Bedouin tent receives, perhaps for the first time, a Messenger of the Cross. Certain it is that they find more often than not that the "common people" hear gladly.

Who can estimate the value of the talks by the wayside—conversations on the railway station or in the trains. Sometimes sitting in the houses of the people who invite them to hold a meeting, sometimes lasting three or four hours. They pray with the sick, comfort the bereaved, and say a word in season to all they meet.

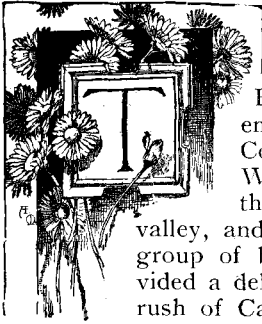
In a recent letter, one writes:—"Just before we arrived at — a young Moslem came near me and seemed to me, after I had a talk with him, that he prefers Christianity to Moham-medanism. I found that young man and many others amongst the Moslems are real searchers after Truth."

Another tells how he met a man after three years. He was a teacher. He said that, through the books bought previously, he was now a believer in God and had taken Jesus as his personal Saviour.

There is another side which needs our prayers, however, the enemy is not idle. At times, the fanaticism both of Moslems and Jews breaks out afresh. Recently an offer of money was made to the bystanders if they would burn the colporteur's books. Another man was threatened with death if he came again to certain places. Still they work on, alike willing to lay down their lives or to take blessings from God's hands as He sees best.

Shall this work cease next year for lack of funds? Shall it even be curtailed? Shall men be willing to go and labour, and perhaps to die, for Christ and His Gospel, and their support be cut off? The work could easily be developed. Syria, Trans-jordania, and even Arabia itself, needs these Colporteur-Evangelists badly. The men would seem to be there, the books are there, but where are those who will support them? May our gracious God enable His children for a forward movement.

J. L. O.



## Assiut Conference, January 1st—3rd, 1925.

THE first Inter-Mission Educational Conference yet held in Egypt took place at Assiut College in the early days of January this year. With its wide lawns and shady trees, against the peaceful background of the broad Nile valley, and with the novelty and interest of its noble group of buildings and residences, the College provided a delightful change from the unceasing din and rush of Cairo. The warm welcome and courtesy of our many hosts and entertainers, the stimulus of finding ourselves among a company of nearly 120, "diversified in work but one in aim," and the wide interest and value of the programme, offering a review of practically the whole range of missionary education in Egypt to-day, combined to make the experience a memorable one indeed.

The project of holding such a conference originated with the American Mission, which planned a meeting of the large body of foreign teachers who carry on its great educational enterprise in Alexandria, several leading towns of the Delta, in Cairo, the Fayum, and in all parts of Upper Egypt, with the assistance of over 650 Egyptian teachers. Through the most generous hospitality of the Mission, however, members of other missionary bodies were invited to attend and share in the discussions, and ten Missions and kindred institutions were represented in this way. Thus, without elaborate organization, the path to a delightful essay in co-operative thought and desire was made easy. The fact that 217 schools, with nearly 19,000 pupils, were represented at Assiut gave a remarkable sense of the importance of the responsibility committed to the Christian forces in Egypt in the care and training of these thousands of boys and girls. Statistics showed that they were divided roughly in the proportion of eleven to seven, the high percentage of female education in this Moslem land being very noticeable.

This is not the place to dwell in detail upon the subjects covered in the sessions of the conference, dealing as they did chiefly with the more technical aspects of educational missionary work, such as the recruiting and training of teachers, student discipline, Egyptian co-operation in support and control, the environment of our pupils, curricula, and extra-curriculum activities.\* But a word may be allowed as to the urgent importance of maintaining this great volume of work at a high level of efficiency in face of the advance in the state provision of education. As is well known, the Egyptian Government, after announcing its aim as being that of universal elementary education, has already much increased its annual subsidy for education in its various branches. The State system in this land is not merely secular in the sense found in other mission fields, such as India and China, but more definitely anti-Christian in atmosphere and influence, because so strongly and determinedly Moslem.

\* Copies of the more important papers read may be had at a charge of P.T. 10 (2/-) from Mr. Wilbert B. Smith, Y.M.C.A., Cairo.

Such co-operation between State and Mission authorities in the sphere of education as that in British Colonial Africa appears unthinkable in this environment, and our Mission Schools must therefore stand aside from the State in isolation and on a purely voluntary basis. All the more responsible then is their task in presenting the highest standard of education, essentially Christian and spiritual, holding its own by solid weight of effect for good upon the national life as well as in the attainment of its other great objective in the building of the Christian Church.

How this is to be more effectively realised in practice was the subject of all the discussions at Assiut, and one too which needs to be increasingly pursued by further conference of fellow-workers and by such wise methods of co-operation as may be found desirable in the future. The work of the Protestant Missions as a whole in Egypt has barely covered the second generation of converts, and no possible estimate of the numerical results of Mission Schools could yet be made. But there was evidence in the papers and discussions of the conference that mission schools are laying the foundation for the Christian Church, especially in village communities, where too they act as the most effective evangelistic agencies at hand. They are leading out both men and women into active service for Christ, and strengthening the sense of vocation in those not feeling called to the Church's ministry.

These are most positive and definite contributions, yet none engaged in the work can rest satisfied with present attainments. How to bring about not only the knowledge of religious teaching but a more general decision for Christ, even in school days, should be the subject of our most earnest prayers and our constant thoughts. The medium for this will be found not only in the systematic teaching of the Bible in our class-rooms, but through the encouragement of student Christian organizations, by virtue of personal contacts, and through the general school spirit and influence. All these means need to be penetrated by the power of the risen Christ and of His Spirit.

RAYMOND WHITWELL.

Attendance at the Intermission Educational Conference at Assiut was limited to the foreign permanent and short-term missionaries of the societies affiliated with the Egypt Intermission Council. One hundred and fourteen delegates were present, representing Mission Societies as follows :—

|                        |     |     |     |    |
|------------------------|-----|-----|-----|----|
| C.M.S.                 | ... | ... | ... | 9  |
| American University    | ... | ... | ... | 5  |
| Holiness Mission       | ... | ... | ... | 3  |
| Nile Mission Press     | ... | ... | ... | 2  |
| Y.M.C.A.               | ... | ... | ... | 2  |
| American Mission       | ... | ... | ... | 88 |
| Y.W.C.A.               | ... | ... | ... | 1  |
| Egypt General Mission  | ... | ... | ... | 1  |
| Holland Mission        | ... | ... | ... | 1  |
| American Bible Society | ... | ... | ... | 1  |
| W.S.S.A.               | ... | ... | ... | 1  |

These Societies represent the following educational work in Egypt :—

|                         | Schools.  | Pupils.     |
|-------------------------|-----------|-------------|
| C.M.S. ....             | 6         | 646         |
| E.G.M. ....             | 6         | 400         |
| American University ... | 1         | 173         |
| Holiness Mission ...    | 6         | 133         |
| Holland Mission ...     | 3         | 133         |
| American Mission ...    | 195       | 16611       |
|                         | <hr/> 217 | <hr/> 18822 |

The Conference was held at Assiut College, and the delegates were entertained in the buildings of the College and the homes of the Assiut missionaries.

The papers presented, on a wide range of subjects, were carefully prepared, and these, with the discussions that followed, were of great practical value.

The Conference afforded an opportunity for—

- (1) A survey of educational work as carried on in Egypt by the Missions having membership in the Intermission Council.
- (2) A better mutual acquaintance of educational workers and a helpful exchange of experiences.
- (3) A study of conditions and methods with a view to improvement in our work.

The fellowship enjoyed during the Conference was particularly valuable. On behalf of herself and the colleagues of her Mission who were present at the Conference, Miss McNeile, of the C.M.S., writes :—

" Those of us who have not hitherto known many of the members of your Mission, nor much about your work, will be able to think of you all as fellow-workers in a more real sense than ever before; and were this the only result of the Conference it would have been *well* worth all the trouble."

The report of the Committee representing the Intermission Council says :—

" From beginning to end the proceedings were characterized by a splendid spirit of mutual friendliness, desire for co-operation and oneness of ideal, and we dispersed feeling that were nothing else obtained, yet the opportunities of getting to know each other better and of Christian fellowship enjoyed were so great as to vote the Conference an unqualified success."

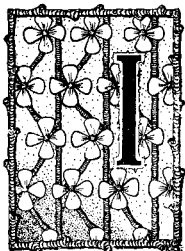
All this was emphasized by a visitor, not a missionary, on the last day, who summed up her impression of the Conference in the words " diversified work, but one aim."



## Bible House of Los Angeles.

Argentina, South America.

### LETTER TO A FRIEND.



FEEL I cannot speak too highly of the splendid work which the Bible House is doing, and has done all through these years past, in sending us high-class literature for broadcast distribution, and in such large quantities, without which our work here would be very difficult, and seriously handicapped. The tracts are sound, good and well printed, so that one is never ashamed to put them into the hands

of the better class people, which cannot be said of all tracts. The tracts are put into the hands of the people, and in many cases we actually see them being read, while the Gospels are generally given to those who have some interest in spiritual things, and can appreciate what they are reading, and are not distributed broadcast as the tracts. It has been the writer's privilege to personally distribute many of the Gospels, besides thousands of tracts.

You might easily ask if any blessing has ever been seen from the distribution of all these tracts and Gospels. Well, I am glad to say that it has, and plenty of it, so that with confidence we can say that it is worth while to distribute tracts. Just to the north of us, in the Province of Jujuy, at a railway station a brother gave a tract which was carried away to the mountains, and to my knowledge *over fifty people were saved through it*, and the work is still spreading. Here in Salta, one of our steadiest and brightest believers was converted through reading a tract which had been put under his door while he was at work. Another brother, who went home to be with the Lord last year, was led into the light through reading a tract which I put through his window. Yet another brother, now in fellowship with us here, was led into the light through reading "Safety, Certainty and Enjoyment," which Mr. Smith had kindly sent me; and yet still another brother was led into liberty last year through the same booklet. In Jujuy, *a whole family was saved through reading a Gospel of St. Luke*, received from Mr. Smith, and given away in that city. So from all this it is easily seen that the Lord blesses the literature which we give away, and while the enemy sows the vilest of seed, and in great quantities, we are thankful that through Mr. Smith and the Lord's stewards that help, we are able to continue sowing the good seed. The point is—if God can save Roman Catholics through tracts, He can also save Moslems through tracts.

In closing, I would again heartily thank you for your kind fellowship with us in helping to supply us with literature, and we pray that the Lord of the harvest may abundantly reward you in a coming day.

W. A. TREMLETT.



# **"WHAT GOD HATH USED."**

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Preface by the Right Rev. Bishop Linton.

208 pp. Crown 8vo. 20 piastres or \$1  
post free, from Nile Mission Press, Cairo.

Or 3/6 from Nile House, Tunbridge Wells.

TWO of the earliest letters to hand have encouraged the editor greatly, as his great desire is to get some of these tracts translated into every known language of the Mohammedan world. (Of course, each translator would choose from this collection that subject which appealed to his local needs most strongly).

I. Dr. S. M. Zwemer, editor of "The Moslem World," writes :—

"Yours of September 5th came a few days ago, and also the book of translations entitled 'What God Hath Used.' I am giving a brief notice of it in the January number of 'The Moslem World.' I congratulate you. It is a fine piece of work, and you should send copies out to every mission publication committee of which we know."

II. Rev. Murray Titus, Secretary of 'Missionaries to Moslems League,' writes of his plan to get to work *at once* :—

"I have duly received your letter of the 19th September, and also 'What God Hath Used.' I have put a very full write-up in the November 'News and Notes,' urging people to use it in different countries and language areas for translation. You will be glad to know that I am starting the translation of it at once into Urdu by our Christian Literature for Moslems Committee, and hope to begin publication of the separate portions sometime next year. By the end of next year I hope that we shall have it translated and published in Urdu, Bengali, and Tamil at least."

III. Rev. G. B. Thompson (of Karachi) writes for copies to translate to Sindhi, on behalf of the Sind Christian Literature Society.

IV. Miss C. E. Padwick, of the International Bureau, says :—

"May I congratulate you upon the book 'What God Hath Used.' It helps to meet a great need. I am going to suggest that the Central Bureau should send it to the Literature Committee of every country in the Moslem World."

*Scripture says :—"Go and do thou likewise." If you cannot translate can you be a "Helper together by Prayer?"*

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| "       | 13551   | ..        | 1  | 1  | 0       | "         | 13635     | ..       | 2  | 6        | 0         | "         | 27. 13731 | ..        | 8    | 6   | 0 |
|         |         |           |    |    | "       | 23. 13636 | ..        | 2        | 6  | 0        | "         | 13732     | ..        | 6         | 0    | 0   |   |
|         |         |           |    |    | "       | 13637     | ..        | 10       | 4  | 0        | "         | 28. 13733 | Special   | 104       | 13   | 2   |   |
|         |         |           |    |    | "       | 13638     | ..        | 1        | 11 | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 13639     | ..        | 5        | 2  | 8        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 24. 13640 | ..        | 8        | 6  | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 13641     | Special   | 70       | 0  | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 26. 13642 | ..        | 3        | 9  | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 13643     | ..        | 2        | 0  | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 13644     | ..        | 1        | 0  | 0        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       | 13645     | ..        | 1        | 12 | 6        |           |           |           |           |      |     |   |
|         |         |           |    |    | "       |           |           |          |    |          |           |           |           |           |      |     |   |

I have a Friend, whose faithful love  
Is more than all the world to me !  
'Tis higher than the heights above,  
And deeper than the soundless sea :  
    So old, so new,  
    So strong, so true ;  
Before the world received its frame  
HE LOVED ME—Blessed be His Name !

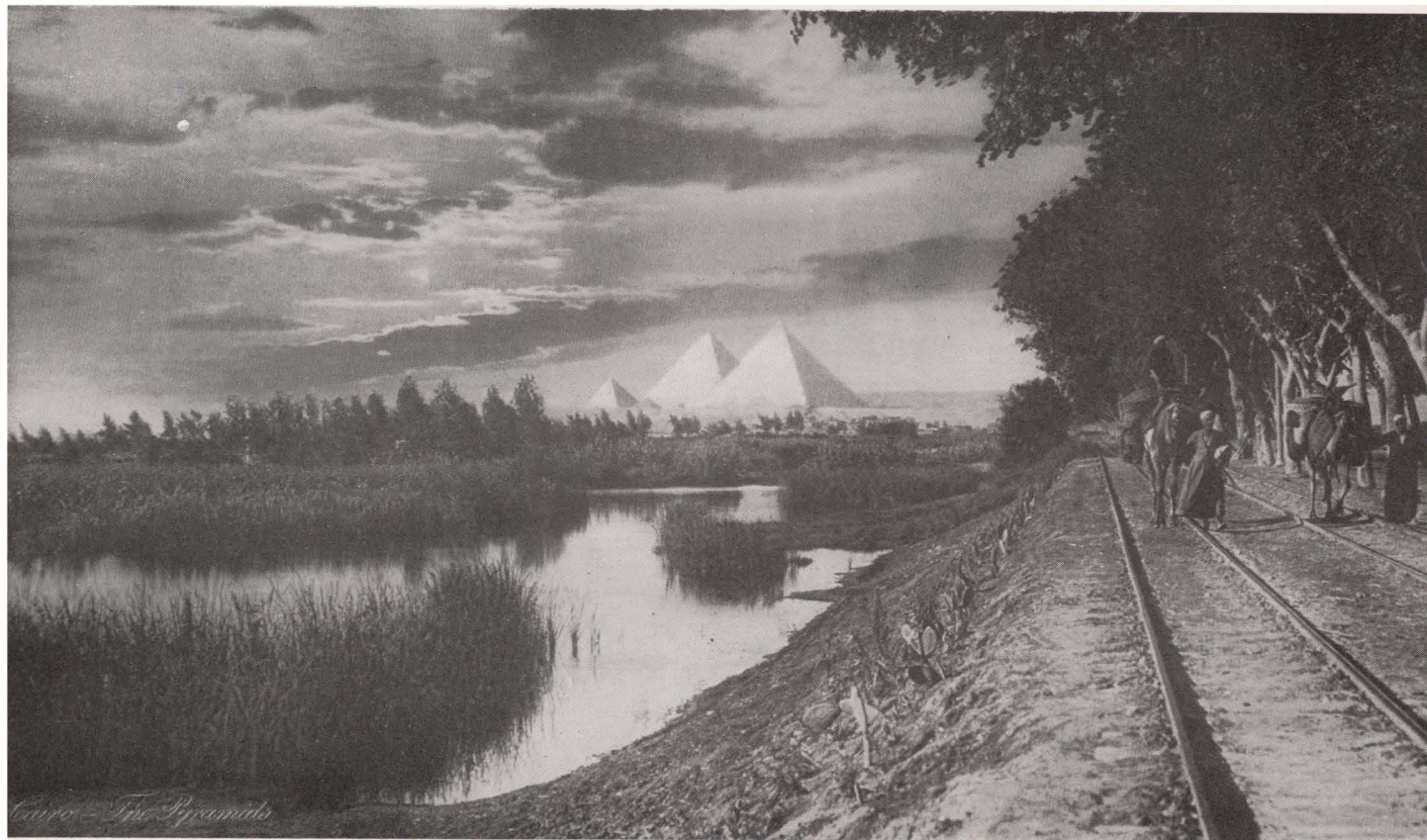
He held the highest place above,  
Adorned by all the sons of flame,  
Yet, such His self-denying love,  
He laid aside His crown and came  
    To seek the lost,  
    And at the cost  
Of heavenly rank and earthly fame,  
HE SOUGHT ME—Blessed be His Name !

It was a lonely path He trod,  
From every human soul apart,  
Known only to Himself and God,  
Was all the grief that filled His heart ;  
    Yet from the track,  
    He turned not back,  
Till, where I lay in want and shame,  
HE FOUND ME,—Blessed be His Name !

Then dawned at last that day of dread  
When desolate, yet undismayed,  
With wearied frame and thorn-crowned head  
He, now forsaken and betrayed,  
    Went up for me,  
    To Calvary,  
And dying there in grief and shame,  
HE SAVED ME,—Blessed be His Name !

Long as I live, my song shall tell  
The wonders of His matchless love,  
And when at last I rise to dwell  
In the bright Home, prepared above,  
    My joy shall be,  
    His face to see,  
And bowing then, with loud acclaim,  
I'LL PRAISE HIM,—Blessed be His Name !

C. A. TYDMAN.



THE PYRAMIDS OF GIZEH, A FEW MILES FROM CAIRO.

# "Blessed be Egypt."

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## Editorial.

*"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."*—PSALM cxviii. 8, 9.

*"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust Him."*—NAHUM i. 7.

Some of our friends tell us that they are in the habit of reading BLESSED BE EGYPT right through from beginning to end. Those who read this number to the end may feel anxious about our financial condition as told by the Chairman at our Annual Meeting. We are so glad and thankful to tell them that immediately afterwards we received a legacy of £875 from a lady unknown to us, which met our need. Those who carry on interdenominational missions such as the Nile Mission Press have not the help of the support of a church behind them, and consequently are often brought into circumstances which in a secular business would be alarming. But it is God's business. It is His undertaking, and He never fails us. The fact of our constant dependence on the Lord is itself a strength to the Mission Press.

It is possible that the witness given that He is able to do exceeding abundantly above all that we ask or think, will strengthen the faith of others, and help them to venture out on the promises of God.

We must be willing for the dark times, the times of poverty and straitness: to be looked on as foolish, weak, base, despised. We have experienced all this at the Nile Mission Press, but God tells us that it is because of this that He has chosen the weak things, the things that are not, to bring to nought things that are, that no flesh should glory in His presence, but that we may glory in the Lord.

"Lord, with the children's wisdom make us wise;  
For to simplicity Thou dost reveal  
The way unto Thyself, and dost unseal  
The mysteries that baffle learning's eyes.

We crave the knowledge that for ever lies  
Deeper than words. It is enough to feel  
Thy presence ever bringing hopes that heal,  
Light that can lead, and love that satisfies.

Thy silence hath more meaning than our speech;  
And so, beyond our wordy strife and vain  
By sorrowing and gladness, loss and gain,  
Bring us into Thy quietness, and teach  
Those deep simplicities that mock the brain  
Yet lie within the heart's most easy reach."

P. C. AINSWORTH.

Two lives that have been lived for Egypt and the Soudan have passed away recently. Miss Cay, a member of the Church Missionary Society, has been the pioneer of their work in the villages. She and Miss Lewis have lived a solitary life at Shubra Zanga, spending themselves untiringly for the village folk around them. Another generation will reap the harvest sown by them in faith and patience. Miss Cay only knew that her home call had come a short time before the end. She died in the Mission Compound of the C.M.S. Hospital at Old Cairo, being lovingly tended by her fellow missionaries.

Mrs. Hall, the widow of Dr. Chorley Hall, C.M.S missionaries at Omdurman, was taken home after years of service in the Soudan, first with her husband and then alone. She was a brave, stedfast soul, who rejoiced in her work, and chose to die among her native people rather than come back to England to her home. She was a lovable nature, and was much loved. Both of these faithful missionaries leave empty places that should be filled.

### The Nile Mission Press.



ANOTHER Annual Meeting has come and gone, and we report once again the messages given.

It was left to me to give an epitome, as printed below, showing how God's hand has been upon us for good in the question of finance since the work started.

|                                       |   |   |         |    |    |
|---------------------------------------|---|---|---------|----|----|
| From 1905—1909 we received            | - | - | £5,747  | 14 | 4  |
| „ 1910—1914 „ „                       | - | - | £12,274 | 6  | 7  |
| „ 1915—1919 „ „                       | - | - | £14,201 | 4  | 10 |
| „ 1920 to the end of 1924 we received |   |   | £25,159 | 0  | 6  |

making a total of £57,382 6s. 3d. Surely "goodness and mercy have followed us."

But not only has finance increased, but we are hearing from several places how God is using the work. Under the article of "Evangelism in Literature" will be found the instance I quoted at the Annual Meeting of blessing in Tunisia. Another incident has just come to hand from Syria. It is not well to give full details, but prayer is asked for this young Moslem convert, who is now studying to be a messenger to his own people.

Other reports from Palestine tell of the eagerness, both of Moslems and Jews, to hear more of our blessed Lord. A colporteur reports that he visited an old Sheikh, with whom he spent much time. The old man had had an interesting dream, and asked the colporteur for an interpretation. He discredited any thought of his being a Joseph or a Daniel, but encouraged the old man to tell his dream. The Sheikh said that he dreamed he was in a wilderness, lighted with electricity, in which he saw two halls, one to the East, and the other to the West. The one full of light, and the second with much darkness, but with crosses in it. He passed through these into another wilderness, where there was still

greater light. Here again he saw two other halls like the first, but in one of them he saw Jesus sitting on a throne, whilst the other remained in total darkness. He stated that he saw the Lord as if he had been dead and lived again, and His glory appeared wonderful. The colporteur read to him first the story of Cornelius and God's revelation to him. He told him that his dream was a call from God. "He knows that you fear Him, and wishes to show you His way of salvation."

The same man reports that, as he was selling outside a Mosque, those who had been to pray came out led by three Sheikhs. One of them, who had been educated at the El-Azhar, started a discussion with him about Christ. Naturally, the crux of the conversation centred round Christ's death. One of the Sheikhs became very angry and asked the people to leave, but the crowd who had gathered and the two other Sheikhs asked the first one to give proofs if he could. He was unable to satisfy them. Our colporteur mentioned that, praying in his heart for the one who had become angry, he kissed the angry man's hand and left. The Sheikh followed him, and he had another four hours' talk with this man. In the end tears coursed down the Moslem's cheeks, and he asked forgiveness for his rudeness, saying, "if all the Christians explained his Christianity as you have done, we would all believe."

May we ask your prayers for all that are being touched in this and similar ways.

The Committee have recently met Mr. Upson, who is home for a rest, and who is returning again the end of July.

A scheme was recently started to form a Central Bureau for Christian literature in the Near East, after the Conference at Helouan last year. The Executive Committee have had an offer to join as a co-operating Society. They have decided not to do so.

There are other proposals before the Committee for which they ask earnest prayer :—

The opening of a Book Depôt at El Biar in conjunction with the Algiers Mission Band. This has been agreed to in principle, but the details have yet to be settled.

They are very much hoping to have a colleague for Mr. Upson in the near future, and full particulars, we hope, will be printed in the October number.

We are glad to welcome a new Committee in the South Island of New Zealand. Their names are printed in the inside cover of the Magazine. We hope we may some day have a worker from New Zealand.

Finally, as I pointed out at the Annual Meeting, may God keep us true to what one well known writer has suggested to be the abiding appeal of 2 Corinthians, viz. :—

1. Loyalty to the Message of Reconciliation.
2. Absolute rest in the Sufficiency of God.
3. Acceptance of the Principle of the Cross.

Nile House,  
Tunbridge Wells.

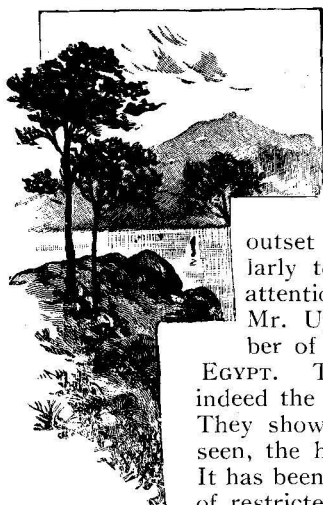
JOHN L. OLIVER,  
*Secretary.*



NILE MISSION PRESS, CAIRO.

## The Nile Mission Press Annual Meeting.

ADDRESS BY DR. ZWEMER.



**T**HE Annual Meeting of the Nile Mission Press was held at Sion College, on Monday, May 4th, 1925. Mr. ALFRED BARKWORTH took the chair, and was supported by Bishop Taylor-Smith, the Rev. Dr. Samuel M. Zwemer, and others.

The CHAIRMAN said: At the outset of my remarks I wish very particularly to draw your prayerful and praiseful attention to the reports by Mr. Oliver and Mr. Upson which appear in the April number of our quarterly magazine, **BLESSED BE EGYPT**. Those reports express very clearly indeed the experiences of the past nine months. They show, as well as any report I have ever seen, the hand of God at work, doing wonders. It has been a period, from the human standpoint, of restricted means, both personal and financial, of constantly recurring problems and difficulties, and generally of circumstances such as would lead us to expect results that would

not compare at all favourably with the previous twelve months. But God most graciously has brought to Himself praise and honour and glory out of our difficulties, so that although our personnel has been grievously reduced and our finances straitened, yet He has permitted us to look back upon results which cannot but stir our deep thanksgiving and praise. We have been enabled to increase our production, and, what is far more important, more than double our distribution.

This constitutes clear and strong encouragement of our faith just at a time when we are in the greatest need of such encouragement. For whilst we look back upon such wondrous results, the problem of personnel is still with us unsolved, and we are also faced with a very special financial problem, so that we need to remember what God hath wrought that we may go forward strong in the faith that He will meet these remaining and increasing difficulties as He has met them hitherto. Mr. Upson is still working practically alone. The strain upon his health has already been severe, and we cannot possibly contemplate a continuance of the present conditions. We must unite together, all of us, to wait constantly upon God that He will bring forward the men of His choice to stand by Mr. Upson and to take some of the burden off his shoulders, and help him in the work.

Then with regard to finance, we are confronted with the prospect presently of the total discontinuance of the support which has enabled us hitherto to carry on the colportage work in Palestine. Funds for this work have hitherto been provided from a trust administered in the United States, and we have been warned that these funds are nearing exhaustion, and to be prepared for discontinuance of remittances. I ask you, therefore, to bear these two points constantly in mind before God. They naturally increase in urgency as the weeks and months pass by.

The results of the past nine months, then, are not only a strong encouragement, but a very clear challenge to us to continue the pressure of prayer that God may keep His hand upon the work and grant us continued prosperity, and not only that, but still further expansion. For whilst the results which we look back upon move our hearts to intense gratitude and praise to God, yet what has actually been accomplished can scarcely be said to touch the fringe of the need, and certainly will bear no comparison whatever with the immensity of our present opportunity. May I read you an extract from a report which appeared in a recent magazine which illustrates this:—

"Islam is reading—reading everything. A new book is published in Cairo in the Arabic tongue every day of the year, and many of these are interpretations, adaptations, or translations of European and especially French political and scientific thought. Few books have a wider circulation in Egypt than rationalist tracts and sex novels. The students of the Azhar may be seen in the college campus any day reading. One is repeating aloud in the familiar monotone passages of the Koran, others are reading secularist literature, such as Paine's *Rights of Man* or Mill's *Liberty*, and others are buried in more recent western books. . . . It is a significant and sinister fact that in comparison with the vast stream of literature which is to-day flooding Egypt there is only one tiny trickle of truly wholesome idealist material. The strident voices of the world, the flesh, and the devil heard in newspaper, novel, and tract, almost completely drown the voice of wisdom, purity, and truth, and the passionate shouts of 'Egypt for the Egyptians' come near to submerging the voice of Christ."

Truly our field is white unto harvest, but the labourers, alas! are few. It is as though we were setting one man with a sickle to reap the harvest of a thousand acres. The situation calls urgently for a continuance of prevailing prayer.

I have a water-softening apparatus in my house. The water is very hard, but what is added to it to soften it is the tiniest trickle. Yet the result of that is to soften the whole water supply of my house. The flow of wholesome literature is lamentably small, but if it has the pressure and the power of believing prayer behind it, God is able to make it soften the character of the whole field. (Applause.)

With regard to finance, may I ask you to turn with me for a few moments to the accounts which are in your hands, and to follow me as I go through some of the figures and give you, by way of contrast, the corresponding figures for the previous period. To begin with, we started with a reduced balance of cash in hand, totalling £429, as compared with £760. That was due partly to the exhaustion of the remaining balance of a legacy of which some was still outstanding at the end of 1923. As we go through the subsequent figures, may I ask you to bear in mind that we are dealing with nine months as compared with twelve months; but even when that allowance is made, and allowance is made also for the fact that the missing quarter is in some ways the best quarter of the year, the discrepancy in the figures still remains and cannot wholly be accounted for in that way.

Under the heading of "home receipts," the amount paid to the honorary treasurer is £1,192, as compared with £2,224. Scotland contributed £73, as compared with £109, the United States £87, as compared with £544. I think that must partly be due to remittances having gone direct to the field. Canada contributed £80 as against £82, Victoria £44 as against £42, New South Wales under £4 as against £19, Brisbane £10 as against £8. New Zealand was practically the same, just under £20 this time, just over £20 last. But the total of home receipts works out at £1,511, which is less than half the amount received during the previous twelve months. There is practically no difference—having regard to the length of period—in the amount received for colportage. The sale of magazine stands at £38 against £56. I think there is very little difference there if you allow for the shorter period, and for the fact that the subscription price was reduced from 2s. 6d. to 2s. But I would venture to repeat my urgent invitation to all who do not as yet take in *BLESSED BE EGYPT* that they should become subscribers. It is a most fascinating magazine, quite apart from the actual information it gives on the subject of this particular work.

Passing to the other side of the account, there is very little of importance to draw your attention to. The home expenditure practically all works out on the same basis, allowing for the shorter period under review. But when we come to the field expenditure, the cash transferred to Cairo, we are confronted with £1,117, as compared with £3,040 for the previous period. That contrast brings out most clearly the falling off which we have had to face. Thank God, this has been partly counteracted by over £400 contributed locally or remitted direct to the field instead of passing through the home treasurer. Again, God has enabled

Mr. Upson, in a very wonderful way, to clear off various debts which were causing us a good deal of anxiety. The cash transferred to Jerusalem stands at £753, against £794, and we finished last year with a still further reduction of cash in hand to £388, as against £492 which we brought in.

The fact that God has done so wonderfully, in spite of our failure in the matter of finance, is a very urgent call to us, I think, to consider this question in prayer before Him, that we may know what His will for each one of us is. But there is one thought suggested to me by these figures, and that is how utterly and totally different are the currencies of earth from that of Heaven.

In a few verses which I read to you from Luke (xxi. 1-4), our Lord's words are extraordinarily clear and uncompromising. He definitely declares that that woman put into the treasury more than all the other givers. It was not merely that what she put in cost her more and meant more to her, but our Lord declares that it was actually more to God. He, as always, was looking, not on the outward appearance, but on the heart. That farthing was the outward expression of that widow's heart attitude. The size of the gift, reckoned according to earthly currency, was quite irrelevant to the calculation which our Lord was making, which was based on the currency of heaven. That is, not pounds, shillings and pence, but the spirits, souls, and bodies of men, which cannot be bought or sold in money. Is it an exaggeration to say that God does not primarily ask for our money? Does He not ask for ourselves? "My son, give Me thine heart." We read of those early Christians whose "deep poverty abounded unto the riches of their liberality," that they "first gave their own selves to the Lord." I find it a very searching question when I ask myself, "Have you not sometimes put God off with some of your money when what He was asking for was yourself?" "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God."

May I carry the subject a step further before I sit down. We have heard much of depreciated currencies between the nations of Europe. Not long since, within a mile of this hall, notes representing a million marks were being sold in the gutter for twopence apiece, and they were not worth even that. In such a currency as that, no debt could possibly be paid, nor could any transaction be satisfactorily carried through. It became essential to re-establish the currency upon a gold basis. But the depreciation in human currency, as viewed from the divine standard, has gone further. To begin with, it is universal, for "all have sinned and come short." The best that any one of us, naturally, can offer to God, even if it be our very lives, is quite unacceptable to Him, for it is a debased currency. How far has the depreciation gone? It is unlimited; our very righteousness are as filthy rags, things not to be offered to any, but to be got rid of as quickly as possible.

I think in these days, when the foundation truths of the Gospel are being so widely denied, it is necessary to emphasise to the utmost this truth: that the best that you and I or anyone else can offer to God is utterly unacceptable to Him unless it be first cleansed in the precious blood of Christ and sanctified by His

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Spirit. "Ye were redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ." That is heaven's standard, established on the basis of God's perfect righteousness seen in Christ Jesus. The only standard recognised or accepted for one moment in heaven is the blood of the Lamb. God grant that no one in this hall this afternoon may ever attempt to offer anything to God, to pay any debt to Him, or offer Him any service, or attempt any transaction with Him, except on that basis!

Mr. JOHN L. OLIVER, the Secretary, then read his report, and added a few words of comment upon the work and its sanctions.

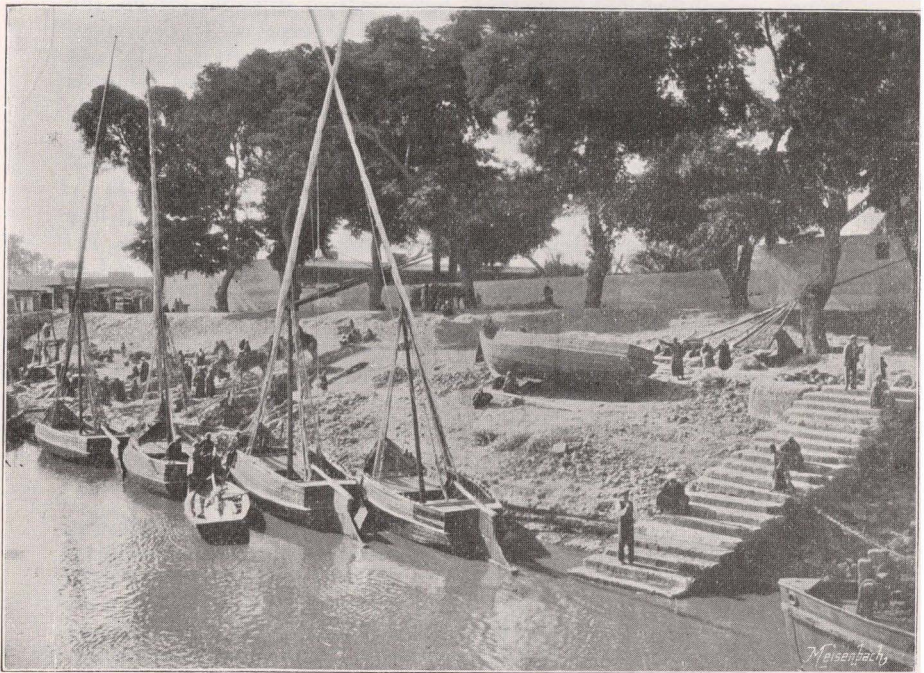
Dr. ZWEMER said: Mr. Chairman and friends of the Nile Mission Press, I am sure that this afternoon all of us have been "in a strait betwixt two." When I heard your first speaker, our Chairman, and carefully read the financial statement myself, I could not help feeling that he was the harbinger of pessimism, and when I heard Mr. Oliver, I said, "Here we have almost American optimism." (Laughter). I am neither a pessimist nor an optimist as regards the Nile Mission Press, but a meliorist, and those of you who know a little college Greek will be aware that a "meliorist" is a man who does not believe that the world is as good as it ought to be nor as bad as it might possibly be, but that God is able to make it better even now.

With regard to the Nile Mission Press, I should like first of all to speak a frank word. There is no agency in all North Africa that is more effective or more economically administered on the field and extends its influence so widely as the Nile Mission Press has done and is doing to-day. I would thank God if the money invested in many another Mission was as effective in carrying the actual message of the Gospel in a thousand forms over so large an area as the Nile Mission Press is doing. And I need not pay any tribute to the workers on the field. Those of us who have worked with Mr. Upson for all these years in Cairo, and before that in Arabia by correspondence, love him and his work and admire his pluck and his indefatigable energy. (Applause.) All that is true, and another thing is true: we cannot afford—the missionary bodies of North Africa and the Mohammedan world, cannot afford—to lose this agency of a strong Evangelical Christian Press in the heart of the Mohammedan world at Cairo. (Applause.)

But, because all that is true, I am sure that the Committee and you will pardon a plain-spoken word from one who loves the Press. A clever American defined a friend in these terms: "A friend is someone who knows all about you and loves you anyhow." That is very clever and very true. I am looking in the faces of some such friends here—Bradley, for instance, the more he knows about me and the more I know about him, the more we love one another. Now, I love the Nile Mission Press. I am highly honoured in being Chairman of your Publication Committee, and I thank your Executive Committee for allowing me to retain that office, although I am so frequently absent from Cairo on foreign service. Wherever I go, whether in China, where I find the publications of your Press, or in Palestine, or the borders of Persia or Arabia, or throughout North Africa, the work of the

Press, I find, is highly appreciated and almost never criticised. Practically all your publications are acceptable to all the Missions in the Arabic-speaking world area. For as long as I have been on the Publication Committee, I can say that while we have rejected many MSS., every MS. now on the catalogue has been accepted unanimously. We have never had a divided vote over the acceptance of any MS. which is now published by the Press.

We can go forward with courage and with hope, because the Nile Mission Press is one of the greatest agencies in evangelising that Mohammedan world which, as Mr. Cash reminds us, to-day is in revolution. If that book errs it is on the side of optimism. The Mohammedan world is indeed in revolution, but its revolution is



NILE BOATS.

like a gyroscope, which revolves at the same time at terrific speed in diametrically opposite directions—towards God and away from God, in the direction of responsiveness and sympathy and acceptance of the Gospel of Christ, and at the same time in a direction against everything western and Christian. There is at one and the same time both a desire to accept and adopt Christian ethics, and an attempt to transplant Oriental ethics into London, at Woking, and Putney, and advocate polygamy instead of monogamy in the British Empire.

You may read in the Mahommedan press what they intend to do. I give you an extract from *The Islamic World*, published at Lahore :—

"Islam and Christianity are engaged in a spiritual contest. The struggle is becoming keener every day. Each party is endeavouring to win over the

greater part of humanity to itself. Muslims have been so far in slumber, yet they are now gradually awakening to the call of Islam, and are rallying forth to the banner of the Prophet (may peace and blessings of Allah be upon him). They have realised the gravity of the situation, and are prepared to face it bravely. I say *bravely*, because the contrast of the two religions presents a scene of vast difference. Christianity has got enormous funds, enormous resources and enormous influence as the state religion of America, Australia, and Europe. Islam on the other hand is, at present, devoid of wealth, influence, and the political power. Yet it has got that enormous force—the spiritual and moral force which is the greatest asset of a religion and which can surely win the day.

What a strange mixture of truth and untruth there is in that challenge of *The Islamic World*. How clearly they can see that the struggle is not one with dreadnoughts or gunboats, or diplomacy or politics, but a struggle between two spiritual forces, the spiritual force of Islam and the spiritual force of Christianity. After 33 years' experience among Mohammedans, I do not hesitate to say in this presence that the spiritual force of Islam is mighty, although often from beneath. Paul said, "We wrestle not against flesh and blood, but against principalities and powers"—against spiritual powers. And in that struggle I believe the Press is going to occupy an ever larger place. (Applause.)

The other speakers have referred to the Bible. I would like to refer to an obscure text in this connection, namely, Judges v. 14. It is from the Song of Deborah, the woman who not only dared to fight, but could write a "Marseillaise" of victory. In that battle song of Deborah you have these words: "Out of Zebulon they that handle the staff of the scribe"—or, the pen of the writer. She is giving an account of the mobilisation of all Israel, and she does not forget to mobilise the propaganda of the Press in winning the war, and when she speaks of all the forces employed, she enumerates that out of Zebulon they had men who could handle the pen of the writer. Away back in those days of primitive warfare there was a recognition of the power of the pen. To come from Deborah to the *Times* of 1918, we can read as follows: "Amsterdam, October 31. A letter from a high German officer published in the *Cologne Gazette* says, 'What caused the most damage to us was the paper war waged by our enemies, who daily flooded us with hundreds of thousands of leaflets extraordinarily well arranged and well edited.'"

You have the further example of Luther and of Erasmus in the days of the Reformation. These two men of the Renaissance and the Reformation instantly saw that the one weapon that was going to win Europe was the Press, the pen, the production of literature. The letters of Erasmus, the Bible of Luther, the Commentary of Luther on Galatians, practically produced the Renaissance and the Reformation. Long before the invention of printing, what did not Moses, David, Matthew, John, by their pens do for the world? Or think of the contribution of such a one as John Bunyan. A single book has been known to change the life of a whole community. I think of two books on social reform that have changed, one the western, the other the eastern world. One of them was written by a woman, Harriet Beecher-Stowe, *Uncle Tom's Cabin*, which did more to change thought in America with regard to slavery than anything else. The other is Douwes Dekker's romance, *Max Havelaar*, which attacked the

Dutch system of exploiting the poor people of Java. That novel changed the policy of the Dutch Government for fifty million people, until to-day there is no colonial administration more honest, more fair, more patriarchal in its beneficent administration than the Dutch.

Or take some books that have told the other way. I think of Carl Marx's *Das Kapital*, which I saw on sale in China, of Tom Paine's *Age of Reason*, which is on sale in Cairo, Haeckel's *Riddle of the Universe*, which is poisoning the minds of the young people in our colleges, and of Boccaccio's *The Decameron*, which corrupts the minds of youth, in the languages of the Orient and is sold on the streets. Mr. Upson has been trying to stop the sale of these and other degrading books.

In this "battle of the books" the Nile Mission Press stands like Gibraltar, or, rather, like a Dreadnought. It carries the message of Christ to all these lands. Even as the power of the Moslem Press is so evident in its polygot character, in its hostile attacks on the Christian position, and in its up-to-date methods, so the Christian Press throughout the Mohammedan world needs to learn to be as wise in its generation as the children of the world, to have an equipment and a programme, to have a production and a distribution commensurate with this new day of God. (Applause.)

"The morning light is breaking,  
The darkness disappears,  
The sons of earth are waking  
To penitential tears;  
Each breeze that sweeps the ocean  
Brings tidings from afar,  
Of nations in commotion."—

That is true, but do not forget the last line—

"Of nations in commotion  
Prepared for Zion's war."—

not for compromise, but for spiritual war. The Mohammedans are quite aware that no compromise is possible, that the only thing is for us to win them to the knowledge of Christ, or for them to win us to the example and pattern of Mohammed.

What agency can meet this situation? The agency must be interdenominational, it must have a programme on which all can co-operate, it must be true to the great fundamentals of our faith, and it must have a business policy adequate to the present-day extension of the Arabic speech and the enormous expansion of the means of communication. I think nothing has so moved me in Cairo recently as the simple fact that Mr. Upson tells me they are sending literature on order to Bagdad and Persia by air post. If a person has imagination and can see those parcels of books—twenty or thirty of them, filled with the dynamic of God, lifted and carried through the heavens as by a mighty angel, and deposited again in the old city of the caliphs, he must realise that it is far more wonderful than the stories you and I used to read of the magic carpet in the *Arabian Nights*. What a marvellous day it is when the French Government has built automobile roads all over Morocco and Algeria and Tunisia. I pray God that these two Governments, our own and the French, and the Dutch Colonial Government, may continue in power in these Moslem

lands until they have made straight in every desert a highway for our God. And we missionaries must pray for those in authority for the great Empire builders. It has been my joy to meet some of them.

Now, in these new days of railways, to Abyssinia, to Western China, of automobile roads and rapid communications, and a great demand for literature and an increase of readers, our policy must either be a tremendous expansion or we must make way for some other agency, which God forbid. There is no other alternative. We must go forward with the Nile Mission Press. God is with us. His Spirit, His breath is on the waters. He has said, "Let there be light." Missionaries welcome your task. Will you stand by it? If some millionaire should arise and endow the Press, or if half-a-dozen large givers should send funds adequate to carry out the programme proposed, I believe those kingdoms of Mohammedanism would, within our lives, feel the impact of the Kingdom of Jesus Christ and this Mohammedan world, until now belted with blackness, would be girded with His glory.

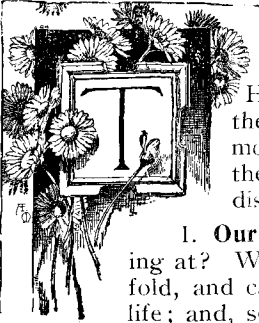
I could give you many instances of remarkable results of tracts and leaflets and booklets published by the Nile Mission Press. Those very publications which formerly were almost forbidden entrance into Turkey now are produced and reproduced and sold on the streets of all the great cities; Mohammedans are eager to read our literature on every tram and railway in Egypt. Or you may go on a tramway in Cairo, with your literature in your hand. As the conductor comes for your fare ask him, "Can you read?" and when he says that he can I ask him to take a booklet. Then I ask him kindly to tell me how many people in the car can read. He goes to inquire and comes back and perhaps says six, and that conductor, a Mahommedan or a Copt, takes six tracts and distributes them for me! Is that possible in a 'bus in Piccadilly or on a tramcar on one of your suburban roads?

A great and effectual door is open to us, and there are many adversaries. And so let us not be doleful pessimists, nor blind optimists, but let us all be meliorists, and believe that God is able through His Spirit to help the Nile Mission Press to rise to its opportunity here, as He has already removed the barriers for us in other directions. The greatest encouragement you can give us on the field is to enlist new friends for the Nile Mission Press. Surely there are large circles here represented in Greater London, in England, in Scotland, in Ireland, in Australia, in America, who, if they only knew of the possibilities of this one little agency, would stand by and support it, and be the friends of the Nile Mission Press for the rest of their days. (Applause.)

BISHOP TAYLOR-SMITH closed with prayer.



## Evangelism in Literature.



(A simple address given at the Inter-Mission Conference, 2nd April).

THE two subjects for us to consider are these:—What is the kind of literature most calculated to achieve our object; and then, secondly, what is the best method of distribution?

**1. Our Objective.**—What is the thing we are aiming at? What is our objective? Our objective is twofold, and can be put into a nutshell this way—firstly, life; and, secondly, more life. This is another way of saying that, firstly, we expect to get definite conversions to God, and, secondly, we expect equally definite results in strengthening spiritual life of young believers.

There always have been—and there always will be—legitimate differences of opinion as to the *kind* of tract to publish; controversial, or non-controversial? The word of God only, or explanation of the word of God? There is, however, one question which we do not need to ask—should they be evangelistic or educational?—for the syllabus allotting this subject states definitely that we are not discussing educationalism but evangelism.

Some requests have recently come from Syria and elsewhere for what they call non-controversial literature; it is possible that we may be able to produce something like they require, and as a matter of fact I have for many years advocated that we should answer Muslim objections without mentioning the objections; certainly, beyond all question, we should refrain from attacks upon the Arabian Prophet personally, because it has been found by experience that personalities always do more harm than good (witness the present method of conducting Egyptian elections for Parliament). On the other hand, we are bound to admit one important fact, and that is that books like "The Balance of Truth"—so ably written by Dr. Pfander and well edited and entirely re-written by Dr. Tisdall—this book, "Balance of Truth," for example, has made some remarkable converts in India and elsewhere. "Credit to whom credit is due."

Under the heading of evangelistic literature, as distinct from evangelical, I wish we could all encourage those Copts who are trying to publish books at the present time; one has done "Mathew Henry on the Epistle to the Romans"; the priest at Giza has been doing Isaiah; others do Sunday School lessons; while our old friend, the present Coptic priest of Mallawi, has a splendid book called "Jesus Crucified," and it caused us considerable pain to have to tell him that the rules of the United Colportage Association do not allow us to stock his book, although it is well worth circulation.

Upon the subject of tracts on social reform, I can speak as one who has given away tens of thousands of tracts in the slums, and even now, after seven years, my four colleagues are still giving away one thousand tracts every Thursday evening. But honestly I do not think that my own tracts deal *merely* with "The

Social Implications of Christianity." I believe that if we stopped there we should never lead men to Christ. Our tracts do deal with social problems, but they also talk of sin and the Saviour. But we supplement them by a copious admixture of portionettes in the very words of Scripture. And, anyhow, we believe that they open the door for personal conversations. See the following incident which has just happened in Tunisia :—

"I should like to record my deep thanks for the N.M.P. literature, and if time permitted I could give you incident after incident where literature has opened the door and bridged the deep moat of prejudice and distrust. I was travelling in an autobus from Monastir to Sousse, when an Arab lawyer entered my compartment and entered into a general conversation. I always carry a small stock of tracts, etc., in my pocket for distribution, and on this occasion I rummaged in my pocket for something suitable, but only found 'In Confidence to Boys.' I said to myself, this is not at all suitable for a 'lawyer,' and I withheld from giving; but a strong conviction came within, and I could not resist that persistent inward voice, so I gave it to him. The rest of the journey was finished in silence, my lawyer friend busily engaged in reading the booklet. We arrived at our destination and descended; then he came to me and shook hands, and said, 'Sir, or rather brother, I can hardly thank you enough for the valuable service you have rendered me to-day. Do you know that next week I am sending my two boys, such dear, clean boys, to Tunis, to study in the Jemaa, Zeitoun? Now, I have been in Tunis myself, so I know the dangers, and as a father I dreaded the consequences. This little pamphlet will explain to them certain dangers, and such a clear way I myself could not explain, nor warn in such a clear manner. Thank you. May God bless you.'

"We parted—I had made a real friend—suspicion was disarmed, as subsequent meetings proved. I could go on—and especially on a story concerning two of your Khutbas, which is intensely interesting—but time will not permit."

Now let me sum up by giving three very simple tests by which to tell whether the tract that we are circulating is gold, or alloy, or baser metal :—

1. Has it been prayed over? Without this it will avail but little. One must always remember that the great controversialists of India and Persia, such as Pfander and Tisdall, have been great men of prayer.

2. Has it a definite objective? Here we may be trying to meet the request from our friends in Syria to be as far as possible non-controversial; all the same I repeat the test—has the tract in question a definite objective? Can you tell us what that objective is? If the objective is not defined could you not re-write the tract to make it clearer?

3. Does it speak?

A touching story is told of an old chief in the New Hebrides who was watching Dr. John G. Paton one day at work on the printing of the New Testament in the Aniwan language. "Does it speak?" inquired the old man, referring to the book. "Yes," said Paton, "It can talk now in your own language." "Let it speak to me," said the man, "let me hear it speak." Paton read a few lines. "It does speak," cried the man; "oh, give it to

me!" He grasped the book, turned it over and over, and cried in pleasure, "Make it speak to me again!" Is not this our first work—to make the books *speak*?

Make the books speak, Lord,  
Make the books speak!  
Give us an open ear,  
Let us their message hear,  
Calling to far and near,—  
Make the books speak!

Let my pen speak, Lord,  
Let my pen speak!  
Keep it controlled *by Thee*,  
Never disloyal *to Thee*,  
Ever on fire *for Thee*,—  
Let my pen speak.

Open men's hearts, Lord,  
Open men's hearts!  
Give us a blessed shower  
Of Holy Spirit power,  
That we may speak this hour  
Straight to men's hearts.

II. **Methods of Distribution.**—Here again the whole problem is examined by the application of three separate tests:—

(a) Does the method of distribution do harm by upsetting the people? It is quite possible to do a good thing from a good motive in the wrong way. Even in these days of comparative freedom and interest we need always to pray before leaving the house that the tracts which we distribute may be received in a satisfactory way.

(b) Does our method "cut no ice"? (excuse the colloquialism). To explain what I mean about "cutting no ice": I was a guest in another country, and I happened to remark in answer to query that I thought a certain tract was "quite harmless." Someone remarked, "Quite so, we have lots of tracts that are quite harmless!" Yes, and one might almost say that some missions and some societies and some churches are "quite harmless," because they "cut no ice." An illustration: I heard from a missionary in Upper Egypt that when I took over the United Colporteurs in 1912, one highly esteemed man threatened to go on strike because I gave him books to reach Muslims; he had never done such a thing in his life as to reach a *Muslim* with a book; but he had to learn from that time.

(c) The "acid test" is: does your method of distribution give results? Of course, that does not mean that your purchaser comes to join the church next week; but it does mean—do you get a footing in that neighbourhood? Does it open the door to personal talk with the individual? I should call such methods "methods that give results."

Let me give a few examples of "methods of approach" from my own experience, as it is so difficult to make the subject clear in any other way:—

1. *Reading aloud.*—I have often drawn a small crowd by reading aloud some striking tract; the one I have found particularly useful is "The Throne Verse," because of the Kufic characters on the first page, and as people cannot often read these characters, it amuses them to see me do so; but the idea is to lead on to something else.

I so well remember that during the Annual Prayer Conference of two or three years ago a well-known church member went with me to the slums, and in the presence of the wicked Muslim youths sang to them of the saving grace of Christ, and then, of course, we distributed the tracts, which made a profound effect.

Adjutant Krone, of the Salvation Army, when in Egypt, went with me and sang the Gospel in unmentionable places, with effect that I shall remember to my dying day.

2. *Answering questions aloud.*—Any Thursday night you can see our party of four workers distributing leaflets in the slums, and as we are not allowed to hold open-air meetings, as such, an evangelist with strong lungs shouts out for five minutes at a time what he calls "answers to questions," although some of the questions may be imaginary ones. The immediate result is that every Thursday night we distribute to over one thousand young men.

3. *Distribution in Cafés.*—In attacking drugs we have got with us not only the Commandant of Police, but the goodwill of the majority of the people. But please do not misunderstand me; we do not work *with* Muslims, we only use the attack upon drugs as a method of approach to *reach* Muslims.

One of my friends at Beni-Suef has had some remarkable experience in distribution there; he has taken an evangelical pastor with him, and the pastor has gone so far as to say that he has seen more results from an hour's distribution in the cafés than he has done from years of ordinary preaching. The following are a few extracts from M——'s report when he came to see me in Cairo :—

"Once I visited a café carrying your publications and thirty copies of the Gospel of St. Matthew. One of them said he wanted books other than the Gospel. I said, 'These are books for Christians'; but they replied that they wished them; finally I gave them some as they requested. They then allowed me to read aloud in the café the 5th Chapter of Matthew, and they were quite pleased with it. When I saw that they were Muslims, and that they were pleased with what they heard, I said to them, 'Come to my house, and there we will read and talk together.' However an inner voice spoke to me saying that this might be the last opportunity I will ever have to speak to them of Jesus, so I preached to them and told them how we had all sinned, and that none could save us but Christ. They then promised to read the books."

4. *"Portionettes."*—You will have heard of the success of Dr. Stanley and others at distributing large numbers of portionettes. There is more than one method; one way is to give to individuals one by one; another way is to scatter. The great point about portionettes is that they cannot be really objected to, for they are extracts from the word of God.

I might also refer to Mr. McGill's successful attempt to use the students of Evangelists' School as distributors of literature; they give away many hundreds of portionettes, and they also sell some small tracts; at the same time they are on the look-out for personal conversation with individuals, for, after all, they are evangelists; this movement is worthy of every commendation.

5. *Advertisement*.—Another good way to open the door is by advertisement in the daily paper. Rev. W. McClenahan inserted in "Al-Ahram" an advertisement of "Selections from the Word of God," of which, by the way, we have now distributed over six thousand copies. Some sixty or eighty people wrote in reply to the advertisement, and nearly half of them were Muslims. One or two of the Muslims wrote for copies of the New Testament, which were supplied. But even the "Selections" itself is a valuable compendium of 64 pages of extracts from Scripture.

After this we made some packets of several selected tracts, such as "Sinless Prophet," and several others, and sent to each of those who had written for copies of "Selections." Only one copy was sent back, while on the other hand we had one or two letters of thanks; this also is a suitable method of distribution.

6. In *railway travelling* there is an opportunity to distribute to fellow-travellers; in fact there is nothing to hinder from going the length of the train. As a matter of fact "The Islamic Reform Party" hold meetings in the open 3rd class carriages, and those meetings and the discussions which follow are not at all bad.

Perhaps the most remarkable point of all is that the official (referred to above), when he took his 15 days' annual holiday, came to Cairo, invested in a stock of books and tracts from our Book Depôt, and sold them to the people in the streets and cafés; the first two days he had sold eighty, and he donated a copy of "Personal Work" to every member of Synod. This is the way he spent his annual holiday; may we professionals learn a lesson from his voluntary efforts.

"Give us a watchword for the hour,  
A thrilling word, a word of power,  
A battle-cry, a flaming breath  
That calls to conquest or to death.  
A word to rouse the Church from rest  
To heed her Masters's high behest.  
The call is given: Ye hosts arise,  
Our watchword is, Evangelize!  
The glad Evangel now proclaim  
Through all the earth, in Jesus' name,  
This word is ringing through the skies—  
Evangelize, Evangelize!  
To dying men, a fallen race,  
Make known the gift of Gospel grace.  
The world that now in darkness lies,  
Evangelize, Evangelize!"

Nile Mission Press, Cairo.

A. T. U.

## Colportage Work in Palestine.



WE have just returned from a tour in Palestine visiting the five centres from which the colporteurs of the N.M.P. are working, viz., Jerusalem, Nablus, Nazareth, Haifa and Jaffa, with the large Jewish city of Tel Aviv, where the population is increasing at the rate of 500 a month. We were told that sixty new houses are completed each month, and that there are now about 240 hotels and pensions there. The N.M.P. colporteur, Samuel, accompanied us to this place one morning, and in a very short time sold more than a pound's worth of Scriptures in

Hebrew. The possibilities of colportage work among the Jews throughout Palestine are tremendous. We were told by a leader of the Zionists, with whom we had quite intimate contact, that the majority of the Jews in the agricultural colonies are intensely interested in the Old Testament Scriptures, and that many are also reading the New Testament. We were urged by the same person to visit the colonies and talk with the people about the Bible.

The work among Mohammedans is equally interesting; and everywhere we went we were struck with their willingness to listen to the message, and many were ready to buy books. The land seems quite open for the Gospel, just as is this country.

But there appears little hope that the present generation in these lands will hear the Good News unless an increased force of colporteurs and itinerant preachers rise to the occasion. For the life of the missionary becomes increasingly complicated; besides his appointed work—which in itself is more than enough to fill his time—he is drawn into a succession of conferences, with all that these involve of preparation, research, committee meetings, &c., so that little time is left for actual contact with the common people, moving about among them, as in the early days. And so the colporteur-evangelist becomes an important factor indeed, taking up the work which the average missionary cannot get time for.

It is a striking fact that after these many years, during which numerous missionary societies and individuals have bestowed so much labour on the little country of Palestine, there remains yet so much territory to be covered. Sad to say, the mass of the village people seem to be almost as far away as ever from contact with evangelistic agencies. It is true that the mission hospitals touch many individuals, but we must look to the itinerant preachers to bring the Bread of Life to the hungry multitudes. This was the method of Christ and His disciples. He "went about."

The illiteracy of the people of these Moslem lands is the chief difficulty in the way of the man whose main business is to sell books. Comparatively few are able to read, and for this reason his sales may be small, considering the time spent and the number of places visited; but there is always the opportunity of telling the Good News to individuals and groups in highways and by-ways.

To the real lover of Christ and souls there is no limit to this wayside ministry, and we were glad to note that the majority of these N.M.P. colporteurs were ever ready to seize such occasions.

Now that the Government is improving the educational system the demand for books will be greatly increased, and many more colporteurs will be needed. Even now we should like to see the number doubled, so that they could go two by two, as in the early days of the Church. One is impressed with the hardship of such a lonely enterprise as these men engage in. The least we can do is to pray fervently and constantly for them.

Shall we not also pray that many more be called forth and provided for—men with a deep love for the people, whose aim will be to carry the Message, both printed and verbal, ever farther afield.

Maadi, Egypt,  
May 19, 1925.

T. E. McCLENAHAN.

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



WE are happy to report that the year 1924 shewed a considerable improvement in the number of books sold. During the nine months to 31st December, 1923, the number sold was 17,805; and at that rate we should have expected about 23,000 for the complete year of 1924; as a matter of fact, we sold 30,009 copies, which marks a very *great* advance.

We long to do more than this, but cannot, until we get back to our pre-war staff; we used to have 15 colporteurs, but at present we have only 10, so we must get back to the 15; in other words, we need 50% larger income. Let us never forget the resolution passed by the Mott Conference on Christian literature at Helwan last March, "Colportage calls for re-endorsement and extension." Let us transmute our words into deeds; the Mission Press is publishing much more rapidly, our united colporteurs (representing the co-operation of Missions in the Nile Valley) have greatly increased their sales; let our societies also share in the advance, and support more men.

The names and locations of the colporteurs are shown in the following table, which also gives the actual number of *single* copies (from 16 pages to 500) *sold* by each man :—

| <i>Name.</i>      | <i>District.</i>            | <i>Books sold.</i> | <i>Value in ££.</i> |
|-------------------|-----------------------------|--------------------|---------------------|
| Bulos             | Luxor and Asswan            | 5327               | 92                  |
| Matta             | Girga (formerly Alexandria) | 1420               | 39                  |
| Yaqub             | Assiut                      | 3341               | 66                  |
| Garas             | Minia                       | 1460               | 42                  |
| Mattyas           | Beni-Suef, etc.             | 2048               | 40                  |
| Yusuf             | Fayum                       | 2421               | 41                  |
| Amin              | Cairo                       | 5442               | 63                  |
| Ibrahim           | Menufia                     | 2699               | 34                  |
| Samaan            | Gharbia                     | 3150               | 46                  |
| Claudius          | Zagazig, etc.               | 2501               | 48                  |
| (At Prayer Conf.) |                             | 200                |                     |

From this it appears that the three most successful from the point of view of *value* of sales are (1) Bulos, (2) Yaqûb, (3) Amin. But the point we most emphasize, and for which we offer prizes, is the *number* of copies sold. The two prizes offered for the largest *number* of sales were won by :—

Amin - - 5,442 copies.  
Bulos - - 5,327 „

Matta, Garas and Mattyas have been warned to "hurry up."

**SUPERVISION.**—As we remarked in last year's report, all the men are under local missionaries, and every monthly report sheet is signed by the missionary or, in his absence, by the local pastor; this arrangement has proved very helpful by bringing the men into closer touch with the missionaries.

**REPORTS.**—We have considerable difficulties in getting the kind of report that will please the reader; our two oldest colpor-

teurs, who also are, generally speaking, the most successful in sales, happen to be the least successful in reporting on their work; for example, Bulos Malaty, the Luxor colporteur, seldom reports more fully than this: "I did the usual personal work with individuals; I distributed the usual large number of tracts; I held family prayers in the houses; and I took very long journeys by rail, donkey and river."

Yaqûb (for 38 years a Muslim convert) usually tells us month after month of the insults which he gets occasionally from some of the fanatical people, also of dangers from robbers in that lonely part of the country; he then tells of family prayer in the houses, and usually winds up by giving chapter and verse of the subject which he took; not at all bad, either of them; only their monthly reports are somewhat monotonous; still the work is done by means of monotonous plod. Let us go on now to extracts from some of the other reports:—

1. *The Intercession of the Virgin* is the topic which Copts usually discuss with a colporteur.

A conversation took place between a Coptic preacher and myself on "Why do the Protestants not believe in Mary the Virgin and honour her?" I replied that we do honour and bless her, as stated in the Bible, "All generations shall call me blessed." Then he said, "Why don't you take her as an intercessor for you?" without giving any sound proof; and continued, "If anyone commits a sin against a king, and then wishes to conciliate him, he should not go alone but in company of a relative of that king, and the result will be forgiveness, so we need to approach God through His Mother, Mary the Virgin."

I replied that God differs from kings, as He made reconciliation through the death of His only Son; why not go to Him Who opens His arms to receive you, saying: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The death of Christ washed all our sins." At last he was convinced that Christ is the only intercessor.

2. *Matta tells of an occasional preaching at a public service*:—

I attended a meeting of "Al-Sabât Coptic Society" at Gheit El Enab, when some of them invited me to speak on Romans viii. 34, "Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." I spoke with them on some points in which God the Father testifies to His Son, that Christ shall have not only judgment but also intercession, as laid down in Holy Scripture, and that there shall be no intercessor between God and man except Christ, neither Saints nor the Virgin Mary. We should, therefore, dear brethren, direct all our hopes and expectations towards Jesus Christ, Who died to give us life, which He bought for us by His blood on the Cross.

3. *As in Olden Days.*

There is still some of the old-time fanaticism, as shown by the following:—

While distributing books at Alexandria, one of the Muslims in a café saw a tract on "Merits and Defects of Islam," and wished to raise a discussion on the subject. I avoided discussion by asking him to read it for himself. At last he thankfully paid

the price. Later on, while returning to the same place, I found the book torn to pieces and thrown on the ground outside the café. Therefore, I asked God to soften the hearts of the Muslim people and let them read these vital books.

4. *Amin reports on work in Cairo.*

I had a discussion with some Muslims regarding the alleged corruption of the Bible. I asked them, "Did that happen before or after Mohammed?" They replied, "Before." Then I said, "How can that be if Mohammed himself testified to the correctness of the Bible?" I mentioned to them some verses from the Qoran, and as a consequence they asked for some tracts, which I gave to them. I have also conversed with a lot of young men at Wagh El Birka, etc., on purity, and I asked for God's blessing on the books and tracts distributed through His Holy Spirit for the salvation of souls and the glory of Christ.

5. *Even Ridicule can be turned to account by tactful Repartee.*

While travelling on the railways as usual from one ezbet to another for preaching and the distribution of books, I went into a second-class carriage and offered one of the books to an effendi, who returned it, and tried to ridicule me by asking, "Have you got a book on the science of marriage?" I replied, "Yes, I have a very important pamphlet on this subject," and I gave him the tract "Sins of the Fathers upon the Children." On seeing this tract, he laughed at my reply, and gave me a shilling to pay for the tract; so I gave him other tracts for the rest of the amount. Then he asked me to sit down close by him, which I did, and prayed with him for a minute, and then I left him to return to 3rd class and look for other people.

I thank God for help in preaching, and I ask Him to bless every tract and book distributed for the salvation of souls and the spread of the Kingdom of God.

6. *To-day's exciting Politics can also make an opening for Religious Discussion.* Garras says:—

As you know, people are now busily engaged discussing Saad Pasha and the new Ministry. While talking with a Muslim, he told me that Saad Pasha has sincerely served the nation, explaining to me that, in spite of the difficulties that stood in his way, yet he stood solid for the interest of the nation; he went on to say that history had never seen his equal. I replied, "There is one much greater than Saad." He said, "Who is the Man?" I replied, "Jesus Christ, as the first represents a nation, while the second represented the whole universe," and I began explaining to him in detail. There is not time to tell all, but I may say that I began to read to him from St. Matt. v.

7. *A Converted Muslim seeks others.*

Ibrahim, himself a convert, is fairly diligent in trying to win other Muslims. He says:—

The work of God is still successful, and as a proof of this is the fact that a certain B.M. (a Muslim) will shortly become a Christian; he continually attends the meeting, and Mr. Walker was informed of this. The meeting is a success. But also I find men searching for the truth wherever I go. The people to whom I speak about Christ are numberless.

16/3/25.

ARTHUR T. UPSON (ABDUL FADY).

*A Closing Word by the Chairman of the Committee.*

A word of thanks is due to the missionaries for their personal interest in the colporteurs. A word of encouragement from a missionary makes their rough paths smoother; a half-hour of fellowship brightens their lives tremendously, and a season of prayer with them personally sends them on their way with radiant faces and a new hold on God. It is time well spent.

Let us encourage our friends at home who are looking for good investments to put some of their money into a colporteur, and thus send a representative where they themselves cannot go. Every tract and book bears a message of life. Is there any better way to help answer our prayers for more workers?—R. G. M.

## STATEMENT OF RECEIPTS AND PAYMENTS

*For the Twelve Months ending 31st December, 1924.*

| To                    | RECEIPTS.          | By                     | PAYMENTS.          |
|-----------------------|--------------------|------------------------|--------------------|
| Balance at Bank, 1st  |                    | Salaries :—            |                    |
| January, 1924 - -     | 226.159            | Colporteurs - -        | 679.642            |
| Sales—Own Colporteurs | 521.409            | Clerk - - -            | 84.000             |
| Refunds :—            |                    |                        | <u>763.642</u>     |
| Loans to Employees -  | 8.000              | Purchase of Stock :—   |                    |
| Contributions :—      |                    | N.M.P. Publication     |                    |
| Nile Mission Press -  | 300.000            | Department -           | 386.965            |
| American Mission -    | 150.000            | N.M.P. Bookselling     |                    |
| Egypt General Mission | 50.000             | Department -           | 21.025             |
| A.C.L.S.M. -          | 44.852             | Egypt General Mission  | 12.860             |
|                       | <u>544.852</u>     | American Mission, etc. | 4.863              |
| Bank Interest - -     | 1.425              |                        | <u>425.713</u>     |
|                       |                    | Audit Fee - - -        | 3.000              |
|                       |                    | Sundries :—            |                    |
|                       |                    | Petty Cash & Parcels   |                    |
|                       |                    | Books - - -            | 31.000             |
|                       |                    | General Expenses -     | 10.230             |
|                       |                    | Travelling Expenses—   |                    |
|                       |                    | Director, Byrnell      |                    |
|                       |                    | and Botros -           | 25.830             |
|                       |                    | Transfer Colporteur—   |                    |
|                       |                    | Alexandria to          |                    |
|                       |                    | Suhag - - -            | 10.840             |
|                       |                    |                        | <u>77.900</u>      |
|                       |                    | Balance at Bank, 31st  |                    |
|                       |                    | December, 1924 -       | 31.590             |
|                       | <u>£ 1,301.845</u> |                        | <u>£ 1,301.845</u> |

◆

## "Together."

No. III.

EDITED BY LILIAS TROTTER.



"Thou crownest the year with Thy goodness."

THE year 1924 will long stand out in our memories for skylines reached and their wide horizons swept into view. Yet more, it may be, for the new keynote of united prayer that has been struck, and that still rings on.

With the last hour of the last day, it passed from us crowned with a crown that few of our past years have seen—a foothold given for Christ in one of the Moslem strong centres of the interior.

It was just after sunset on New Year's Eve that a cryptic telegram reached us from K. Butler, by which we understood that she had come to terms for the purchase of a plot of building land in Tlemçem, the beautiful old city for which prayer has already been asked.

In our early times out here it was occupied for some years by the North Africa Mission. In 1902 it was vacated at the request of the French Government on account of difficulties on the Morocco border not far away. These have now vanished, and both the French pastor of the place and the North Africa Mission have given the cheer of their warm sympathy in our seeking entrance once more.

It was Dr. Zwemer's visit there, three years ago, that gave the first clue that the hour was striking for going forward, for it proved that among the men there had sprung up a singular readiness to hear. . . . Then came to light link after link between Tlemçem families and those of Relizane and Tiaret, and a marked welcome in each fresh stay there. Then months of vain watching for passible quarters. We will let K. Butler tell the last bit of the story. Here is its résumé.

#### TLEMÇEN.

It has been said that praise is not a note but a chord, and that one of its harmonies is the note of victory.

We are sending out this issue of "*Together*" to ask you to join in praise for God's victory at Tlemçem last December, and to ask that by faith you will praise and pray beforehand for triumphs to come. "Whoso offereth thanksgiving glorifieth Me, and openeth a way that I may shew him the victory of God." (Ps. l. 23, from translation.)

It is a proud city, this Tlemçem, lying to the west of Algeria, renowned for its antiquity (dating back to the 8th century), for its people of high birth, for its rigid observance of Islam: strict in its exclusiveness and celebrated for its saints. Would it be likely that "the power of the enemy" would allow God's messengers easily to settle down and live in one of his biggest strongholds, without doing all he can to thwart and resist? Yet by God's right Hand and His Holy Arm the land was purchased. He had given such strong assurance that it was His time to act, that we knew He was going to manifest Himself in some special way, and that we should not leave Tlemçem until He had revealed His will.

He did this very wonderfully, till at last He shut us up to one plot of land in the quarter He had shewn us was the best for the work. Unforeseen complications arose that made His triumph still more marvellous to us. On December 31 He had overcome all difficulties, and the land was His, and henceforth it would be "a city not forsaken."

The victory for the land is complete, but now begins the fight for the city, which will probably be continuous. Already we are being regarded with new looks of suspicion: passing visitors may be tolerated, but residents are a different matter. Only by ceaseless and prevailing prayer will any outward work be possible. It may be at first we shall just be shut up to prayer. . . . One of the promises given us is that there shall be no lack of intercessors

. . . . the watchmen upon the walls who shall never hold their peace by day or night, for there will be prayer in other lands where the sun rises as it sets here.

We ask you very urgently, will you be among them? Will you be the Lord's remembrancers that will not keep silence, and give no rest, till He make Tlemçem to be to Him a praise in the earth.

A pressing need for prayer there now is the building of the Mission House, to be begun in April. Will you ask that in all things His pattern may be carried out, and that when complete He will cause it to be known as a House of Prayer.

K. BUTLER.

Since the events told above, we have still been "making history." This month of March has brought us notice to quit the dear old Mission House of 2 Rue du Croissant, which has been our rallying-point in Algiers ever since 1892. It is now sold over our heads, and the problem of the future of its work and its workers after the middle of May needs also your prayer-help, that light may shine upon our ways.

The very day that the sale became fact, brought us, we think, the dawn of one of God's sequels—the news of a possible little house outside Dellys, the seaport town to the east, where we have had touch for long. This may mean more than the sub-station that we have hitherto hoped for. For things seem evolving towards our attempting there the first tiny shelter for the young lives in danger on all sides through the Moslem laws of divorce, that can send them adrift, without appeal, again and again, while still in their teens. Small and weak, once more, is the challenge against the powers of darkness. Help us, before we close in fight, to put the singers to the front like Jehosophat, and go out with praise.

## Years of Service Lost.



ON one of the Clyde river steamers a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a Mission Hall a young man, standing evidently for the purpose of getting passers-by to go in, handed him a tract and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul

trouble. In his anxiety he turned to the tract he had received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said, “May I ask where this most interesting event took place?”

The man named the street, the hall, and the very night on which he got the tract and was invited inside.

The gentleman’s eyes filled with tears; he grasped the distributor’s hand, and said with great emotion: “It was my work for many a night, when a young man newly converted, to stand at that door giving tracts and inviting passers-by, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now, after twenty years, God has let me know it was not in vain, and if He spares me to return to the city I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it.” But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker’s account in the day of Christ had he continued in the service that the Lord gave him to do!

“Let us not be weary in well doing, for in due season we shall reap if we faint not.”—Galatians vi. 9.

#### DISTRIBUTION OF TESTAMENTS, GOSPELS AND TRACTS.

Many know the blessedness of using them; yet many others seldom, if ever, pass the printed message to another.

A woman dropped a tract in the way of Richard Baxter, which led to his conversion. Richard Baxter wrote “The Call to the Unconverted,” which was the means of bringing a multitude to God, among others Philip Doddridge. Philip Doddridge wrote “The Rise and Progress of Religion in the Soul,” which brought thousands into the Kingdom; and among others the great Wilberforce. Wilberforce wrote “A Practical View of Christianity,” which was the means of bringing many to Christ; among others Leigh Richmond. Leigh Richmond wrote “The Dairyman’s Daughter,” which has been the means of the conversion of many. *God compounds compound interest beyond our computation.*



### Voices from Primitive and Suffering Christendom.

**T**HE following extracts are taken from the Liturgy of the Coptic Church.

Dr. Butler, Fellow of Brasenose College, Oxford, says that “The Coptic Ritual remains the most ancient monument of primitive rites and ceremonies in Christendom.”

The Coptic Church has survived 1500 years of oppression and suffering such as no other Church, save the Armenian, has been called to pass through.

The Copts have experienced an extraordinary renaissance as a people during the last fifty years, and bid fair, in the near future, to form the foundation and framework of a new Egypt.

With some admixture, they are the direct representatives of the Egypt of the Pharaohs.

The spiritual exercises of suffering Churches are always of universal interest, especially in times of world-wide sorrow, like the present.

#### INVOCATION OF JESUS CHRIST IN THE OLD COPTIC LITURGY.

"Thou hast come; Thou hast saved us; Thou hast protected us; Thou hast succoured us; Thou hast preserved us; Thou hast purchased us unto Thyself; Thou hast spared us; Thou hast helped us; Thou hast brought us unto this hour."\*

"Therefore we will thank Thee!"

"Thou art the Hope of the Hopeless; the Help of the Helpless; the Comfort of the Weak-hearted; the Succour of the Storm-tossed."

"For indeed Thou art the Life of us all; and the Salvation of us all; and the Hope of us all; and the Healing of us all."

\* \* \* \* \*

"Pray for the salvation of the world, and every city, and every land."

"The Lord, the Lord Jesus Christ, the Only Begotten Son and Word of God the Father, who by His saving and life-giving sufferings hath broken the chain of all our sins."

"Them whom we know, and them whom we know not, our enemies and our friends, Oh, Lord, absolve them all, and forgive them all."

"Thou art the Forgiveness of our sins, the Light of our souls, our Life, our Strength, and our Confidence."

"Let us therefore, give thanks unto the Beneficent and merciful God, the Father of our Lord, and God, and Saviour, Jesus Christ, for He hath protected us, He hath succoured us, He hath preserved us, He hath purchased us unto Himself; He hath spared us, He hath helped us, He hath brought us unto this hour. Let us then pray Him, that He, the Almighty Lord our God, will keep us in peace this holy day, and all the days of our life."

\* \* \* \* \*

"Grant unto us Thy mercy, and loose all the chains of our sins, if we have in any wise sinned against Thee, knowingly or unknowingly, grant unto us the remission of our sins, bless us, purify us, absolve us, fill us with Thy fear, and lead us into Thy holy and good will."

"Thou hast slain sin by the tree, and hast by Thy death given life to the dead, even to man, whom Thou didst create with Thine own Hands, and who was dead by sin."

"Oh God, who in Thine unspeakable love towards mankind did send Thine Only Begotten Son into the world, that He might bring the lost sheep home to Thee."

\* \* \* \* \*

"Saved indeed"; and "so be it with thy spirit."

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\* This reminds one strongly of the spiritual significance of the Hebrew meaning of multitudes of the names in the first four chapters of Chronicles, which are so apparently uninteresting and uninspired in English.

THE OLD ARMENIAN CHURCH.

When the present writer was at Tokyo, in 1912, he had several very interesting interviews with Madame Apcar, the wife of Mr. Apcar, the President of the Apcar Line of steamers, trading in Japanese waters. Madame Apcar is an Armenian lady, a member of the old Armenian Church, and in close touch with the appalling perennial sufferings of that body, and the great succourer of their members, as far as it is in her power.

In conversation one day she said, "Mr. Gregory, don't you think there must be something in our old Armenian Church to have enabled us to hold out in the way we have through such centuries, and now almost millenniums, of sufferings?" The reply was that there certainly must be.

This led to some study of the liturgies of ancient Churches to which access was obtainable, resulting in the present extracts from the liturgies of the Coptic and Armenian Churches, who, above all others, have gone through the fire of suffering, and for the longest time.

It has also to be noted that both these Churches, like every Church which survived the Mohammedan onslaught, had the Bible in the tongue of the common people. It was Archbishop Benson that first pointed out the fact that none other survived: there being no trace, for instance, of the wonderful Punic Church of Carthage, the Church of Augustine and Tertullian, who were satisfied with the Latin Vulgate, and had no Scriptures in their mother tongue. The Mohammedan flood swept them completely away.

INVOCATION OF THE HOLY SPIRIT IN THE OLD ARMENIAN LITURGY.

"Thou art equal in might, dominion and power to the unchangeable Majesty of the Father; for Thou art the Interpreter of the profound mysteries of the will of the Almighty Father of Emanuel, who sent Thee, being Himself the Redeemer, Vivifier, and Creator of all things."

"Since one Person of the Holy Trinity is sacrificed and Another receives Him, taking pleasure in us through the reconciling blood of His Only Begotten Son, do Thou, oh Holy Spirit, receive our supplications; cleanse us and make us a precious and worthy dwelling, by a perfect preparation, so that we may rejoice in the feast of the Heavenly Lamb, and receive without peril of perdition, this manna of the new redemption and immortal life. May this fire consume and destroy every cause of offence in us, as it did with the prophet Isaiah, in the form of burning coal brought by the hand of an angel, so that Thy clemency may be manifested, as by His Divine Son is revealed the bounty of the Father, who has admitted the Prodigal to the paternal inheritance, and has raised the impure to the possession of the celestial throne, which is the happiness of the Just."

"I am also one of them. Receive me with them. I, who have cost the blood of the Divine Jesus, who have need of greater mercy, and to be saved by Thy grace."

THE WAY INTO THE HOLY PLACE.

It is worthy of note that under the great dome of every Russian church stands their Holy Place.

The Holy Place is entered by two folding doors, and on each door there are two panels.

On the four panels there are, invariably, the symbols of the four Gospels, Matthew, Mark, Luke, and John.

The whole sets forth that the way into the Holy Place, and the innermost secrets of God, is through the Lord Jesus Christ of the Four Gospels.

## "What is to happen to the Armenians."

Notes of an Address given by Dr. Rendel Harris at a gathering at Devonshire House, 136, Bishopgate, London, E.C. on October 21st, 1924, called by the Society of Friends.



**D**R. RENDEL HARRIS said that he was going to take us "beyond our own frontiers and beyond our own sea," but not beyond our own race or our own religion. The Armenians and the English were both Aryan by race, and, for religion, they were "in Christ" before us. When our fathers were "keeping pigs in the forest," the Armenians were translating the best Greek authors.

Speaking of our relations and obligations towards the Armenians, he said it was not relief work that was wanted, it was something more than that. Relief work should aim at abolishing the need for itself; you cannot run an automobile on lubricants, least of all a broken-down machine. He told how he and his wife had helped in reconstruction work among the Armenians, all the results of which had been destroyed by the Turks.

In his characteristically paradoxical way, Dr. Harris claimed that the present situation was a favourable one for three reasons:

*First*, and this seemed rather a strange reason, the Armenians had never before been so near complete extermination; indeed, either the position must get better or the race would disappear altogether. And, because we believe that utter desolation is never the final word, this is in itself a hopeful sign.

*Second*, they were outside the Turkish Empire, and we trust that they will never get back under the Turks. They do not want to go back themselves, and the Turks do not want them. The Turks are aiming at a political homogeneity, a high-sounding phrase for the extermination of their Non-Moslem neighbours. Imagine what the result would be if America, instead of absorbing nationalities, adopted the Turkish method of elimination in order to arrive at homogeneity?

*Third*, the document entitled "Proposal of a grant for the final liquidation of Armenian questions arising out of the war," which was signed by Mr. Asquith and Mr. Baldwin, and presented to Mr. Ramsay Macdonald on September 26th. This might be considered as the "least common denominator in politics."

He was not usually in favour of "least common denominators," but if this document were also to be accepted by Mr.

Macdonald we should have "boiled down" three Prime Ministers, and the extract would be something more vitalising than we had ever had before. We were apparently on the verge of an agreement in regard to the repatriation of the Armenian people. The document is a confession of penitence on the part of politicians of all schools, and an assertion that the time has come for Great Britain to do the best she can to make up for her broken promises to the Armenian people.

Speaking of some of his experiences whilst working amongst the Armenians, he said that there had been more Christian martyrs in his lifetime under the Turkish rule in the Near East than there had been in all the ten persecutions of which Church history speaks. No one had written "the Acts" of these martyrs.

Dr. Rendel Harris reminded his audience that Lord Bryce had pointed out, at the time of the proposed Zionist settlement in Palestine, what a very difficult thing it is to transplant a large population: it must be done very cautiously. It is all the more difficult when you are dealing with a highly-cultured population such as the Armenians. You are not transplanting a swarm of Coolies. The Armenian people, claimed Dr. Harris, are not "a wretched horde of money lenders and vagabonds," as some people contend; on the contrary, they possess the best brain fibre and fabric of the Aryan races, they have both sanity and sanctity, and, moreover, they are salvable and worth saving." They are running alongside of us, and may easily run ahead of us. In 1896, when Dr. Rendel Harris and his wife were riding through Asia Minor, accompanied by a young Armenian student, it happened one day that, to pass the time as they went along, his wife was reciting Coleridge's "Hymn before sunrise in the Vale of Chamonix." She came to a part of a poem which neither of them recall, and the young Armenian was able to supply the missing lines and to fill up the blanks. This was only one instance of the high intellectual standard which the Armenian people, under the care of the American Missions, have reached. This young Armenian, as was often the case with educated young Armenians, was marked out by the Turks, later imprisoned and cruelly tortured, so that, when he was released at last, his life was not worth living. He soon went out of his mind and died.

When Dr. Harris and his wife entered Edessa in 1896, some of the fires which had burned Armenian homes were still smouldering. Into the Protestant Church there were gathered some 2,000 of the survivors of the massacres. Some of the men squatting on the floor before him had had their ears cut off by Turks; others had limbs missing, while most of their faces were scarred. Because of the close proximity of the Turkish soldiers, he had to be careful what he said to the Armenians. He read a few words from Isaiah: "Behold, I have graven thee upon the palms of my hands, thy walls are continually before Me." He reminded them of the query, "Can a woman forget?" and of the assurance, "Yet will I remember thee." He would never forget the faces of these mutilated people, lit up, like the face of Stephan, as they listened to the words of Divine Comfort from his lips.

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

| Date.   | Receipt       | £  | s.  | d.    | Date.    | Receipt        | £  | s.  | d.    | Date.   | Receipt        | £  | s. | d. |    |
|---------|---------------|----|-----|-------|----------|----------------|----|-----|-------|---------|----------------|----|----|----|----|
| 1925.   | No.           |    |     |       | 1925.    | No.            |    |     |       | 1925.   | No.            |    |    |    |    |
| Mar. 1. | Bank Interest | 3  | 5   | 9     | April 8. | 13824          | .. | 2   | 0     | May 11. | 13913          | .. | 2  | 10 | 0  |
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| " 3.    | 13734         | .. | 2   | 0     | " 14.    | 13826          | .. | 5   | 0     | " 13.   | 13915          | .. | 9  | 0  | 0  |
| " 4.    | 13735         | .. | 2   | 15    | " 15.    | 13827          | .. | 15  | 2     | " 14.   | 13916          | .. | 10 | 0  | 0  |
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| " 8.    | 13739         | .. | 1   | 9     | " 19.    | 13831          | .. | 3   | 0     | " 18.   | 13920          | .. | 10 | 0  | 0  |
| " 9.    | 13740         | .. | 12  | 0     | " 20.    | 13832          | .. | 2   | 0     | " 19.   | 13921          | .. | 10 | 0  | 0  |
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| " 17.   | 13748         | .. | 16  | 11    | " 28.    | 13840          | .. | 1   | 0     | " 27.   | 13929          | .. | 2  | 5  | 0  |
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| " 18.   | 13781         | .. | 5   | 0     | " 30.    | 13872          | .. | 2   | 0     | " 29.   | 13961          | .. | 2  | 8  | 6  |
| " 19.   | 13782         | .. | 4   | 0     | " 1.     | 13873          | .. | 2   | 0     | " 30.   | 13962          | .. | 5  | 0  | 0  |
| " 20.   | 13783         | .. | 5   | 0     | " 2.     | 13874          | .. | 9   | 0     | " 1.    | 13963          | .. | 2  | 19 | 10 |
| " 21.   | 13784         | .. | 17  | 1     | " 3.     | 13875          | .. | 3   | 17    | " 2.    | 13964          | .. | 21 | 8  | 9  |
| " 22.   | 13785         | .. | 1   | 10    | " 4.     | 13876          | .. | 1   | 0     | " 3.    | 13965          | .. | 1  | 1  | 0  |
| " 23.   | 13786         | .. | 2   | 0     | " 5.     | 13877          | .. | 10  | 0     | " 4.    | 13966          | .. | 10 | 0  | 0  |
| " 24.   | 13787         | .. | 2   | 0     | " 6.     | 13878          | .. | 2   | 0     | " 5.    | 13967          | .. | 1  | 6  | 0  |
| " 25.   | 13788         | .. | 4   | 10    | " 7.     | 13879          | .. | 2   | 0     | " 6.    | 13968          | .. | 5  | 0  | 0  |
| " 26.   | 13789         | .. | 8   | 6     | " 8.     | 13880          | .. | 4   | 0     | " 7.    | 13969          | .. | 3  | 6  | 0  |
| " 27.   | 13790         | .. | 1   | 0     | " 9.     | 13881          | .. | 4   | 0     | " 8.    | 13970          | .. | 2  | 0  | 0  |
| " 28.   | 13791         | .. | 4   | 6     | " 10.    | 13882          | .. | 2   | 0     | " 9.    | 13971          | .. | 3  | 0  | 0  |
| " 29.   | 13792         | .. | 12  | 0     | " 11.    | 13883          | .. | 2   | 0     | " 10.   | 13972          | .. | 1  | 0  | 0  |
| " 30.   | 13793         | .. | 1   | 2     | " 12.    | 13884          | .. | 2   | 0     | " 11.   | 13973          | .. | 50 | 0  | 0  |
| " 31.   | 13794         | .. | 3   | 7     | " 13.    | 13885          | .. | 1   | 0     | " 12.   | 13974          | .. | 10 | 0  | 0  |
| " 1.    | 13795         | .. | 2   | 0     | " 14.    | 13886          | .. | 2   | 0     | " 13.   | 13975          | .. | 5  | 0  | 0  |
| " 2.    | 13796         | .. | 1   | 0     | " 15.    | 13887          | .. | 9   | 0     | " 14.   | 13976          | .. | 2  | 0  | 0  |
| " 3.    | 13797         | .. | 5   | 0     | " 16.    | 13888          | .. | 4   | 0     | " 15.   | 13977          | .. | 2  | 0  | 0  |
| " 4.    | 13798         | .. | 2   | 0     | " 17.    | 13889          | .. | 10  | 0     | " 16.   | 13978          | .. | 2  | 0  | 0  |
| " 5.    | 13799         | .. | 5   | 0     | " 18.    | 13890          | .. | 10  | 0     | " 17.   | 13979          | .. | 2  | 0  | 0  |
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| " 7.    | 13801         | .. | 10  | 0     | " 20.    | 13892          | .. | 2   | 4     | " 19.   | 13981          | .. | 7  | 0  | 0  |
| " 8.    | 13802         | .. | 5   | 0     | " 21.    | 13893          | .. | 5   | 2     | " 20.   | 13982          | .. | 3  | 6  | 0  |
| " 9.    | 13803         | .. | 6   | 15    | " 22.    | 13894          | .. | 8   | 6     |         |                |    |    |    |    |
| " 10.   | 13804         | .. | 10  | 0     | " 23.    | 13895          | .. | 10  | 10    |         |                |    |    |    |    |
| " 11.   | 13805         | .. | 8   | 4     | " 24.    | 13896          | .. | 1   | 0     |         |                |    |    |    |    |
| " 12.   | 13806         | .. | 10  | 0     | " 25.    | 13897          | .. | 1   | 0     |         |                |    |    |    |    |
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| " 14.   | 13808         | .. | 1   | 6     | " 27.    | 13899          | .. | 10  | 0     |         |                |    |    |    |    |
| " 15.   | 13809         | .. | 5   | 0     | " 28.    | 13900          | .. | 10  | 6     |         |                |    |    |    |    |
| " 16.   | 13810         | .. | 12  | 7     | " 29.    | 13901          | .. | 308 | 9     |         |                |    |    |    |    |
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| " 18.   | 13812         | .. | ..  | 6     | " 1.     | 13903          | .. | 6   | 2     |         |                |    |    |    |    |
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| " 20.   | 13814         | .. | 3   | 6     | " 3.     | 13905          | .. | 1   | 0     |         |                |    |    |    |    |
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| " 22.   | 13816         | .. | 5   | 2     | " 5.     | 13907          | .. | 1   | 0     |         |                |    |    |    |    |
| " 23.   | 13817         | .. | 1   | 6     | " 6.     | 13908          | .. | 5   | 0     |         |                |    |    |    |    |
| " 24.   | 13818         | .. | 2   | 0     | " 7.     | 13909          | .. | 1   | 0     |         |                |    |    |    |    |
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| " 1.    | 13826         | .. | 1   | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 2.    | 13827         | .. | 1   | 12    |          |                |    |     |       |         |                |    |    |    |    |
| " 3.    | 13828         | .. | 5   | 2     |          |                |    |     |       |         |                |    |    |    |    |
| " 4.    | 13829         | .. | 8   | 6     |          |                |    |     |       |         |                |    |    |    |    |
| " 5.    | 13830         | .. | 10  | 10    |          |                |    |     |       |         |                |    |    |    |    |
| " 6.    | 13831         | .. | 1   | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 7.    | 13832         | .. | 1   | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 8.    | 13833         | .. | 5   | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 9.    | 13834         | .. | 1   | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 10.   | 13835         | .. | 10  | 0     |          |                |    |     |       |         |                |    |    |    |    |
| " 11.   | 13836         | .. | 854 | 4     |          |                |    |     |       |         |                |    |    |    |    |
| " 12.   | 13837         | .. | 616 | 13    |          |                |    |     |       |         |                |    |    |    |    |
| " 13.   | 13838         | .. | 854 | 4     |          |                |    |     |       |         |                |    |    |    |    |
| " 14.   | 13839         | .. | 616 | 13    |          |                |    |     |       |         |                |    |    |    |    |
| " 15.   | 13840         | .. | 854 | 4     |          |                |    |     |       |         |                |    |    |    |    |
| " 16.   | 13841         | .. | 616 | 13    |          |                |    |     |       |         |                |    |    |    |    |
| " 17.   | 13842         | .. | 854 | 4     |          |                |    |     |       |         |                |    |    |    |    |
| " 18.   | 13843         | .. | 616 | 13    |          |                |    |     |       |         |                |    |    |    |    |
| " 19.   | 13844         | .. | 854 | 4     |          |                |    |     |       |         |                |    |    |    |    |
| " 20.   | 13845         | .. | 616 | 13    |          |                |    |     |       |         |                |    |    |    |    |



## Maximus.

Many, if God should make them kings,  
Might not disgrace the throne He gave;  
How few who could as well fulfil  
The holier office of a slave!

I hold him great who, for Love's sake,  
Can *give* with generous, earnest will;  
Yet he who *takes*, for Love's sweet sake,  
I think I hold more generous still.

I prize the instinct that can turn  
From vain pretence with proud disdain,  
But more I prize a simple heart  
Paying credulity with pain.

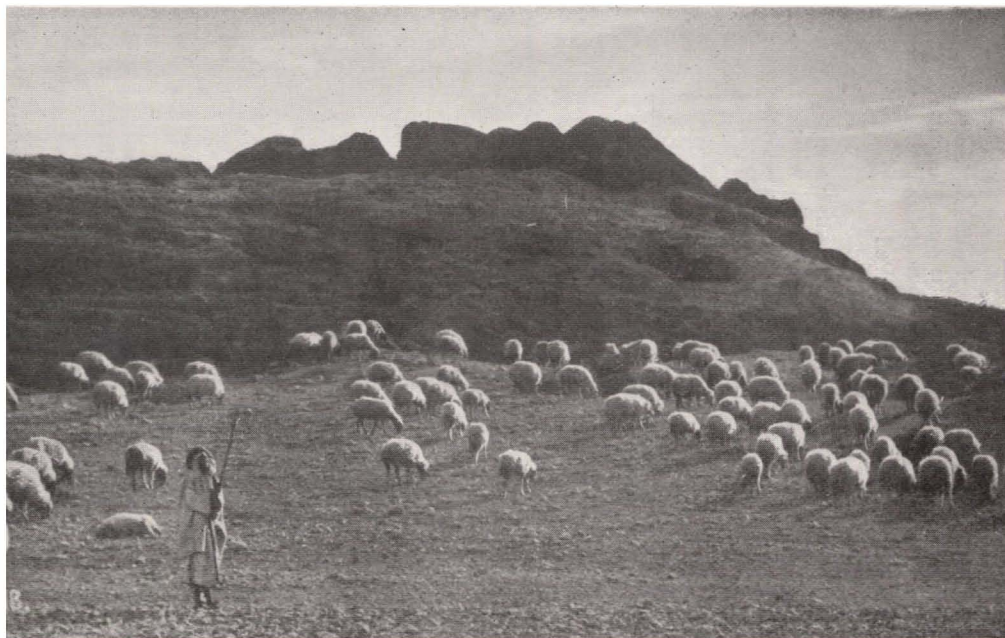
It may be hard to gain, and still  
To keep a lowly, steadfast heart;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to fail has won  
A crown whose lustre is not less.

Great may he be who can command  
And rule with just and tender sway;  
Yet is diviner wisdom taught  
Better by him who can obey.

Blessed are those who *die* for God,  
And earn the martyr's crown of light;  
Yet he who *lives* for God may be  
A greater conqueror in His sight.

ADELAID PROCTER.



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WHO WILL HELP US TO FEED CHRIST'S SHEEP UPON THE PALESTINE HILLS ?

# "Blessed be Egypt."

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OCTOBER, 1925.

No. 103.

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## Editorial.

*"My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them.*

*"Thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out.*

*"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day."—EZEKIEL xxxiv.*

*"And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."—ST. JOHN x. 16.*

What we have to tell to-day is the simple story of what has happened this summer. In Egypt there was a Convention for Missionaries at Beit-eil (the House of God) at Ramleh. Once the home of Pastor and Mrs. Dickins, who used it as a place of rest for native workers; and now the home of Egypt general missionaries who work in Alexandria. It has a large room or entrance hall in the centre of the house, which serves well for the gathering together of over a hundred missionaries. A short account has been sent us of their meetings in July, written by an American missionary.

Hardly was this over when all were busy with the Children's Special Mission, which was held for the first time in Egypt. The Rev. J. R. Walkey, Chaplain to the Royal Air Force, was the leader of both these undertakings. They have left an abiding blessing among the missionaries and the children, and also the parents and friends of the children.

Near the close of the C.S.S.M., their birthday party was held in the garden of Fairhaven. Some 200 children and their friends were present, and we hear that the garden resounded with merriment. This was closely followed by a Service for the Dedication of the new rooms at Fairhaven. Again a large party of seventy or eighty missionaries gathered together to join in thanksgiving for the answer to many prayers, and to seek God's blessing and protection. The whole house was afresh put in His hands for His children. Fairhaven has been full during the hot summer months, and there has been a glad spirit of contentment amongst all the visitors.

Our great desire now is, that many more tired workers from England, and all parts of the world, may come and rest at Fairhaven. In summer it is reserved for missionaries, but in winter it is open to all who are weary in Christ's service.

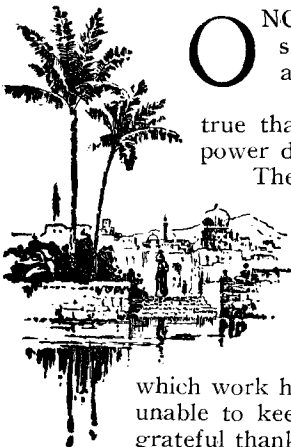
While these things were going on in Egypt a fresh effort was being made in Palestine to seek some of our Lord's scattered sheep. We give the artless account of two native workers, one a Syrian, and the other a Copt, as they journeyed through northern Palestine, from Haifa to Galilee, till they reached Syria, passing from village to village, giving the glad message of eternal life, and the forgiveness of sins, through the Lord Jesus Christ. This was in connection with the Nile Mission Press. It was a pioneer journey, to be followed by colportage work. One of the two men was our valued colporteur Douany, whose headquarters is at Haifa. Magic lantern addresses proved most effectual in getting an audience, and many Gospels and books were given away. Mr. Upson has made a flying visit to Palestine since his return from a short holiday in England, and he has strengthened the work and encouraged the workers.

We look forward to renewed effort in the colportage work, both in Palestine and in Egypt. What the two men of whom we have spoken have done in one short month in the summer, may be undertaken through all parts of these lands. The patient telling day after day of the glad tidings of the Kingdom of God, and the widespread scattering of the written words. If we cast our bread upon the waters we shall find it after many days.

We have lost one valued friend during the summer, Mr. C. T. Hooper, of the Bible Society. Two of his fellow-missionaries have written a few words of remembrance. He is greatly missed, and our true sympathy is given to his wife and sons.

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### The Nile Mission Press.



ONCE again we are in the midst of the most strenuous time of the year, both at home and abroad.

As we face it, we can look back with true thanksgiving to God for all His enabling power during the summer months.

The Committee thought it wise for Mr. and Mrs. Upson to pay a flying visit to England for consultation with reference to new projects, and there is no doubt that they have benefited by the change.

Since their return Mr. Upson has already paid a visit to Jerusalem, which work he is also supervising, as Mr. Shelley felt unable to keep on the oversight. We owe him our grateful thanks for stepping into the breach at a very difficult time, and we are glad to know that he will still be keeping in touch with us and helping Mr. Upson as much as possible.

A visit to Algiers is on Mr. Upson's programme in the near future. Miss Trotter and her helpers are joining with N.M.P. in opening up a small Book Depôt at El Biar. For this we ask prayer that every step of this new move may be under the control of the Holy Spirit Himself. The Committee realise it to be a call to go forward, and rejoice in this proposed new sphere of usefulness.

At the moment two men are touring Northern Galilee with the books. They have also taken a magic lantern for meetings, and have been received everywhere with the greatest courtesy. At some meetings crowds of 200 have gathered. They are having a wonderful opportunity also among the Metwali tribes. Please pray for them. One is our colporteur from Haifa, and the other is an evangelist kindly lent by Mr. McClenahan from Egypt, where he has helped in the Boat Campaign. At one place a man had been listening and afterwards requested a Gospel. Four were given him, whereupon he fell on his knees kissing the books and exclaiming what precious treasures they were. A paralytic was visited, and after hearing the message, cried out, "Oh Jesus, save me."

At present I am in Lancashire for three weeks' meetings. Mr. Mason goes to Scotland for a further visit at the beginning of October. Continue in prayer for the seed sown, and that a real stream of the Water of Life may flow out to the needy Moslem World.

Some of us were privileged to meet Dr. Zwemer the only day he had in London before sailing for his Scandinavian trip. He had been touring in South Africa, and very sad were some of the conditions he had found among the Moslems there. He told me that he had found Moslems down a gold mine 2,600 feet below the surface, and that they had gladly received N.M.P. books. He could have distributed a much larger number if he had had them with him. He had found four propagandist newspapers run by Moslems. The need there for our literature seems great.

Now that the Turks have not only thrown over the Caliphate, but are speaking of closing the monasteries of the Dervish orders in Turkey, we must indeed pray more and more that God will lead many of these men to Christ.

Please continue in prayer for Miss Blaikie, who is helping in the Children's Department.

Mr. Upson reports that there is a boom in the building trade in Cairo, and all around our premises large and many-storied buildings are being erected. Let us ask that, in all the noise and bustle and dirt that this will create, as well as may easily happen, a shaking of our walls, Mr. and Mrs. Upson may be kept and guided aright, and that no damage may accrue to the building itself.

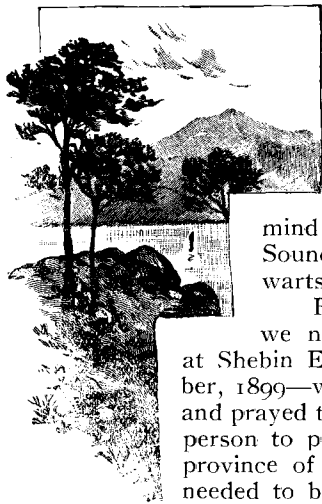
I feel we all need the grace of perseverance. May we endure, "as seeing Him Who is invisible," by faith.

JOHN OLIVER,

*Secretary.*

Nile House,  
Tunbridge Wells.

## Mr. Hooper of the Bible Society.



ONE of the stalwarts has passed away, and our ranks are greatly thinned. "Hooper of the Bible Society" was one of those who had but comparatively little patience with committees and discussions, or with titles and honours; the supreme thing in his mind was to push on with God's work. Sound to the core, he was one of the stalwarts of the Near East.

Few men knew him like the writer, for we not only founded the N.A.M. station at Shebin El-Kom together—that was in November, 1899—we slept together, walked out together, and prayed together, for at first there was no other person to pray with in the town, or even in the province of one million souls. If ever anything needed to be done, *e.g.*, the opening of a book-shop, the planning of an evangelistic trip, Hooper was in his element, for he was a practical man in every sense of the word. (Probably his successor at Port Said, whoever he may be, will find it difficult to keep the distribution of Scripture up to the standard of Hooper).

One of the outstanding memories is his prompt aid to the writer. When my life was despaired of, owing to a very severe attack of confluent small-pox, he wrapped a blanket around me and took me down to Alexandria, no less than 100 miles journey, and the Deaconesses nursed me back to life. (There is another side to that story, and that is the prayer of a true friend at home who prayed through the small hours of that awful night).

From the year 1903 we have been more or less separated, for Hooper joined the Bible Society about that time, and I started deputation work for the Nile Mission Press, but we have watched one another's career with much interest, and we have been in one another's prayers week by week.

Two years ago, during Hooper's serious physical trouble, it seemed that he would not be able to return to his work, and when he invited me to the Bible House in London to meet Dr. Ritson and Dr. Kilgour, and then took my wife and myself to lunch close by, we really thought that that was the farewell, and it rather upset us.

However things improved, and C. T. Hooper thought, as he put it, "there is life in the old dog yet." It was really thought that if he exercised due care he would be happier working in Port Said than worrying in England, so he returned last winter. His last public appearance was at the Inter-Mission Council Annual Conference, where he and I met one another and chatted together, partly about our health and partly about the Kingdom of God. He then went home and wrote me his last letter. He was so kindly thoughtful for preserving my health that I am tempted to transcribe it as it stands :—

"My dear friend Upson,

3.4.25.

I am sorry we had not more time together at Zeitoun, Conferences do not give much time for *anything*. Still it was very pleasant to meet old friends if only for a hand grip. I very much enjoyed your paper, which has my fullest sympathy and appreciation.

Now, old friend, I am specially writing you about yourself. Those things . . . I venture to say, are not serious, but may become so unless you do the one thing imperative, namely, *take rest*. I know what I am saying, and you have to switch off and *really rest at any cost*. I have been through the whole thing myself, and I am not yet out of the trouble. I did wrong not to pull out sooner. I was pulled off or I might have continued, because I too felt no one could do my work. However they (some one) carried on for 18 months. I would advise you, at any cost, get away from your work at the earliest date and cut out *meetings* and *deputation* work and *rest*. In this way you will prevent a big breakdown. We are both good for years of work—many years if the Lord tarry—but we have to learn to go more slowly in these days. Now, old friend, my sermon is ended, and my text is '*Rest*.' God bless you and give you a real sense of His presence with you, and may the joy of the Lord be your strength. Your wife will agree with me, and the Lord will make a way where there is no way. With our united love to you both,

Your old comrade,

HOOPER."

\* \* \* \* \*

When my wife and I passed Port Said about the 11th of May—on our way to England for two months' rest—he was not at home, but was travelling in Palestine. We spent a happy time of fellowship with Mrs. Hooper, but we never saw him again.

It appears that the poison from the glands eventually worked into the system, and did exactly as had been anticipated; we thought it would have done so earlier; when it did happen it came rather suddenly. The younger son, Leslie, was on the point of leaving to visit his parents in Egypt. When Hooper passed to higher service, on the 18th July, they cabled to Leslie and asked him to go on to his mother all the same. Funerals take place so very quickly in the East that there was no time for representatives of other work to reach Port Said. He was laid to rest on Sunday, 19th.

By this time my wife and I, not knowing what had happened, had sailed from Liverpool on our way back to Egypt, and were planning to spend a day with the Hoopers. Fortunately, our boat got in at midnight, and another old stalwart—W. L. McClenahan—managed to get a note to me at midnight at Port Said, so that when we went to the Bible House next morning we were prepared.

One of the outstanding memories of Mrs. Hooper will always be the way in which she has been enabled by grace to rise triumphant over her great sorrow, and during the short time we were in Port Said we heard from more than one of the blessing it has been to watch the triumph of grace over grief.

Shrinking from mere platitudes, I will not attempt any estimate of the sterling character of C. T. H., but I would appeal to

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the younger generations to stand for the eternal verities as Hooper stood for them, as a stalwart of the stalwarts. Even in this materialistic age idealism is not entirely lacking; the illustrated Arabic papers have just been photographing the carrying on of the lighted torch from the Ruins of Verdun to the unknown soldier's grave in Paris; a worthy symbol indeed. Let us pass on the torch from hand to hand, being, as the Apostle says, "baptised for the dead," closing up our ranks as one by one drops out. Excelsior!

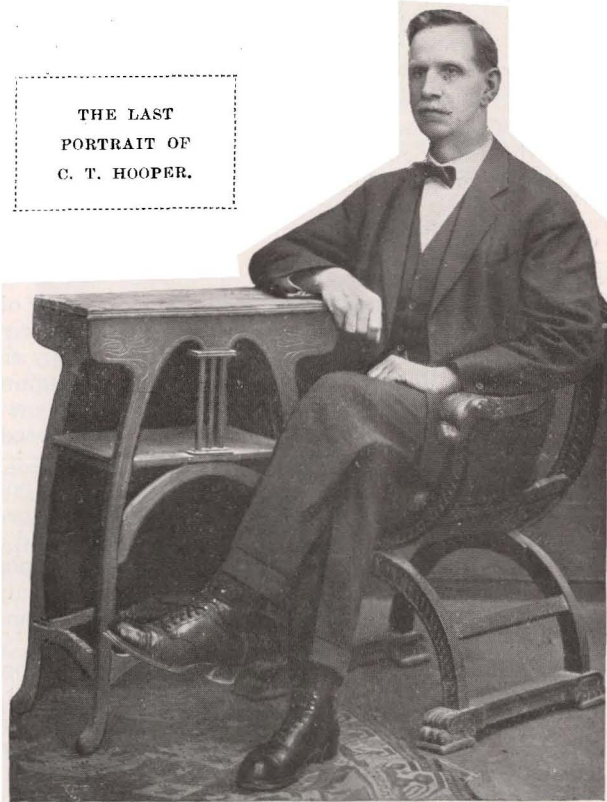
A. T. U.

### A TRIBUTE TO C. T. HOOPER.

BY THE REV. ERIC F. F. BISHOP, M.A., English College, Jerusalem.

"You must go and see Hooper, when you land, and he will put you right about things," said a former Bible Society Secretary to me, when I left England in 1916 to be a war-time Y.M.C.A.

THE LAST  
PORTRAIT OF  
C. T. HOOPER.



*By kind permission of the British and Foreign Bible Society.*

Secretary. These instructions I cheerfully obeyed half an hour or so after landing at Port Said, and ever since then the Bible House has been a home to me, as it has been, of course, to many others. For Mr. Hooper was, almost uncannily, always the same, taking about with him not simply "the infection of a good cour-

age, but the temperamental consistency of genial friendship and genuine humour (which even in solemn moments you knew was there, for it was as much God-given as his deep consciousness of things spiritual). Experiences he had in plenty to keep him in this strain, which might perhaps have palled upon a man less adapted to all sorts and conditions of fellow beings. The Bible House was indeed a place of good cheer, good fellowship, good living and good sense. At evening time, when he reminisced, you only wished the reminiscences could assume more permanent form, and this we pleaded for only three months ago, when we had him in our home in Jerusalem and talked with him for the last time.

There must have been many in the days of war and since who both blessed the Bible Society for putting C. T. Hooper at Port Said, as in another way (or was it the same?) they blessed C. T. Hooper for the Bible Society. The two were institutions, like their Saturday evening Prayer Meetings, out-breathing a calm and grateful influence. And what of Hooper as a personal friend, who could take the deepest confidences and keep them safe; who could see the wrong or foolish move, and was not afraid to tell you so; who in no unreal, artificial way could rejoice with them that do rejoice, and, harder still, weep with them that weep?

And when as the years of loving service opened out and he, as those he loved, was faced with the knowledge that the heavenly city was not very far off, and that he must exchange his corner of the earth for another at the call of Him in Whose hands are all the corners of the earth, something else began to make itself felt. There was a greater maturity of judgment, a gentler and more authoritative influence of personality and a presence, sadly depreciated physically, that yet betokened a growing and deepening knowledge, all unconsciously, of things unseen or not seen as yet. It was this that we noticed most forcefully on his last visit to Jerusalem three months ago to make further plans for the Bible House there, which, as he told his workers, would be his monument. And so it shall be: a witness to an untiring devotion to a cause that was his and more than his: to a life that found its secret springs of purposefulness and humour, of geniality and loveliness, of hope eternal and spiritual dynamic in the cause for which he lived, the Word of the Lord.



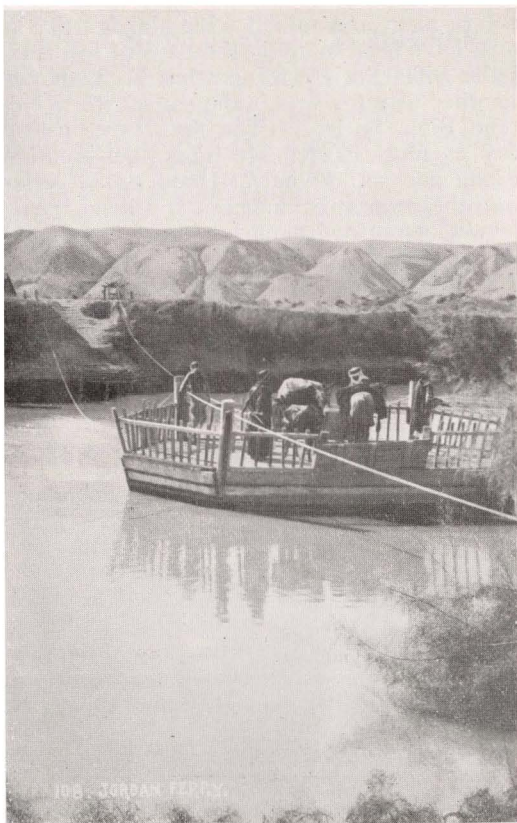
### "My God shall supply all your need."

**P**OSSIBLY our readers may have noticed that we have seldom discussed Cairo finance with them; true, sometimes we have referred to finance at the *home* end, but that is not the same thing.

For the month of July and during the voyage back from England—where I have recently been taking eight weeks' rest for my nerves, but also discussing with the Committee various improvements in our work—during this month I have thought very much about our local finance. Also our readers will be interested to know of the interesting experiment which we have recently tried. I refer to the appointment of Riyad Eff. as my Wakeel, that is to say, a kind of Assistant Superintendent.

During my absence in England Riyad Eff., on his own initiative, wrote several interesting articles for publication in Arabic, giving his impressions of the good work of the N.M.P. Riyad Eff. used to be one of the masters of Ossiout College, and so he comes to us with mental capacity, and is also a member of the Evangelical Church.

As soon as I returned from England, Riyad Eff, asked me of the proportion of our expenditure, and what comes back again in sales of books and so forth. In order to answer that question



*By kind permission of the American Colony.*

Pray much for "Beyond Jordan" (Transjordan), these troublous times.

I looked up the figures for 1924, and it has now occurred to me that these figures may be interesting to others, for they show the remarkable help given to us by God at this end during a year in which we were, so to speak, "single-handed."

The amount spent in Cairo in 1924 was L.E. 8,000.\* Let us take that as a round figure and see what proportion to the pound was received from each source. Rather less than L.E. 2,000 came back from sales of books; call that 4/- in the pound; nearly L.E.

\* An Egyptian pound equals £1 0s. 6d.

3,000 came back for Gospel printing work; call that 6/- in the pound. Nearly L.E. 2,000 came back in grants from various societies, including Religious Tract Society, the American Christian Literature Society, etc. (The Milton Stewart money is reckoned in the amount which came from England).

The difference between L.E. 6,000 and L.E. 8,000, *i.e.*, 5/- in the pound, was about the amount expected from England and America.

But now there comes an entirely new factor into the situation, *i.e.*, the work of the colporteurs in Palestine is to be now administered from Cairo. That has been costing us L.E. 1,000 a year. I am wondering if I can manage to run it for L.E. 800, but hardly think so.

Then the opening of a new wholesale book dépôt in Algeria, at the request of Miss Trotter, would certainly cost us more than L.E. 200 a year. I cannot run the whole work on its existing scale without an income of L.E. 3,000 from England and America, etc. Even then that will only represent L.E. 3 in every L.E. 9, or only 33 per cent. of what I spend. This is a very small amount to ask for; perhaps I should get more if I asked for more, for the word of God says, "Open thy mouth wide and I will fill it."

Please note that I have made no allowances here for the sending out of new workers, and it is absolutely essential that I should have more help, and that quickly, or the burden of *detail* will prove too great.

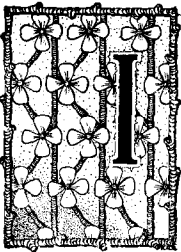
\* \* \* \* \*

Can we, after reading the above, face still more problems? Here is one. Rev. R. G. McGill, who is the Chairman of our Colportage Committee, wrote to me the very morning I left for England, the 11th of May, and suggested that we should give larger discounts still, and then pray to God to make up the difference. I had to reply that as I was leaving that day I had no time to arrange anything, but I had the fullest sympathy with his views, *i.e.*, "launch out into the deep," standing upon the promises of God, and being assured that "my God shall supply *all* our need."

A. T. U.



## "Dilpress Libraries"



It is being proposed to present the wherewithal to build up a Library to any mission station able to really make use of it; at first in Egypt, commencing not *too* far from Cairo, then later proceeding to Palestine, perhaps (if funds increase) extending to Sudan, Algeria, &c.

There will be need of a special worker to give time every morning to organise this thing properly, as proper registers must be kept, showing How, When, Where, To Whom, supplied, and what follows (*i.e.*, what use is made of the books), etc., etc.

The plan is:—

(1) We can provide L.E. 3 or L.E. 4 for a *bookcase* to any station that wishes it, but we cannot provide salaries of bookstore-

keepers; besides, a lazy bookstore-keeper, if he has no customers, always stands in deadly spiritual peril. The bookcase to be of glass above, to show bound books for lending, etc., and underneath to have a cupboard for large quantities of free tracts—both to lock up. It is suggested that somewhere (inside or outside) the words "NILPRESS LIBRARY" be written, not to claim ownership, but to prevent anyone leaving the station and putting the bookcase with his *private* furniture. So long as the bookcase is in good use at the station N.M.P. will never lay claim to it. (The bookcase can be made of Khashab Musky for L.E. 3 or L.E. 4, not Abyad). We have made one (here) as a model.

(2) The stock of books. Gifts have enabled N.M.P. to provide for the *first* stock of Nilpress Library. Workers should say whether they wish (a) library bound books for lending; (b) ordinary bound books for selling. A suitable location would be the reception-room where inquiries are met with.

(3) After a given period (say, six months, or three months) the station treasurer is invited to pay N.M.P. either for books disposed of (at 20% dis.) or for new stock desired. The idea is to save us book-keeping as far as possible.

(4) All correspondence on this subject will be welcomed and dealt with by the special worker referred to (when found!).

A. T. U.

## The Convention at Beit-Eil.

**N**O doubt there are hundreds of missionaries abroad whose thoughts have turned frequently to Keswick during this month of July, recalling experiences there which cannot be forgotten. We, in Egypt, who are on holiday by the shores of the Mediterranean, have been privileged to enjoy what may very suitably be called a "Little Keswick." This was planned and carried out by the Egypt General Mission at "Beit Eil," their headquarters at Ramleh, on July 28th, 29th and 30th. There were forenoon and afternoon sessions.

What impressed one was that it was a real Keswick in its spiritual atmosphere, its evangelical tone, and in its objective. We were gathered around the same living Word,

"Feeding on the living bread,  
Drinking at the fountain head."

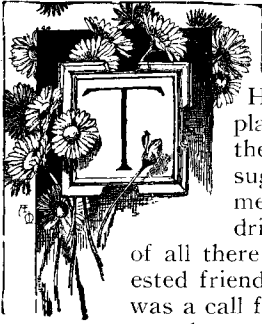
and God was there, arousing and satisfying that hunger and thirst by which our souls are refreshed.

"Beit Eil" was rightly named. It was "the House of God," and He spoke to us there. Our Chairman, Mr. Porter, struck the keynote of the Convention in his opening remarks the first day on "God's call to Samuel." One realised that God is not limited by place, circumstance, nor channel even, when He has a message to impart.

Mr. McGill, of Cairo, conducted the Bible Readings—Subject, "The Glory of God"—in the forenoons. Speakers in the afternoons were Mr. Reed, of Minia; Mr. Hay, of Shebin-el-Kanâter, and Mr. Walkley, Chaplain to the Air Force in Cairo.

Their addresses were on the Person and Work of the Holy Spirit—fresh, instructive, inspiring; in themselves the very proof of the truth taught—that Christ's promise, "He shall take of Mine and shall show it unto you," holds good in Ramleh as in Keswick.

M. E. R.



## The "C.S.S.M." in Egypt.

THE C.S.S.M. in Egypt—long talked of and planned months in advance—has actually for the very first time been held. When it was suggested, the question of the holding of the meetings in the open on the beach in Alexandria seemed to bristle with difficulties. First of all there was an informal gathering of a few interested friends to talk matters over. It was felt that it was a call from God to take up this work where it was greatly needed—among the many English-speaking children in this great city and its suburbs. A small committee was formed about six months ago, and it was decided to hold these meetings every week on Friday nights, to talk over all the details, consider the many matters requiring attention, make the necessary plans, and, above all, to wait upon God in prayer and bring the difficulties as they arose to the Throne of Grace.

It was felt that the most central and suitable place for the holding of the meetings would be Stanley Bay at Bulkeley. This is one of the most frequented of all the beaches in the Ramleh district of Alexandria, and more British are to be found there than elsewhere.

The beach is crowded in the summer season with several rows of bathing cabins, and an inquiry showed that there was no available space there to hold the meetings; but just to the east of the bay over the promontory is a quiet secluded little bay within sight and sound of Stanley Bay. It was felt that if the necessary permission could be obtained from the Municipal authorities, here would be the place for the meetings.

When details were arranged as far as possible, the Commandant of Police was interviewed to obtain authority for the holding of the meetings on the beach. He felt that the matter was of some importance, in view of possible Moslem hostility, and decided to put the matter before the Public Security Department, and they eventually submitted it to the Residency. The meetings were eventually sanctioned on condition that they would cease to be held on the beach if hostility was evinced.

At an early stage we were in touch with the headquarters of the C.S.S.M. in London to obtain the necessary literature, leaflets, etc., and received from there great encouragement and assistance. It was wonderful and cheering the way the sympathy and help and support of the clergy of all denominations was forthcoming, led by Bishop Gwynne. We had the approval and good wishes of H.B.M.'s Consul General, who allowed us to use his name as a referee in the letter we had printed and circulated to the parents of children we hoped to get into touch with.

One by one the difficulties we were confronted with or seemed to see ahead of us were overcome, or faded away as we waited upon God in prayer. We were guided to ask Rev. J. P. Walkey, Senior Chaplain, Royal Air Force, Cairo, to undertake the leadership of the Mission, and we feel that our choice could not have fallen upon one more suitable. He was already well known in C.S.S.M. circles in England, and his love of children and young people, and his burning passion in his Master's service, marked him out as an ideal leader. At personal inconvenience, and giving up his holiday for the purpose, he undertook the work.

Mr. Cyril Densey, last year's leader at Swanage C.S.S.M., kindly also undertook, at his own expense, to come out to Egypt and assist Mr. Walkey; and Dr. Harold Ball, on his way to the mission field in China, joined him.

The meetings were planned to commence on Sunday, 9th August, by a service on the beach at 4 p.m., and an awning had been erected for shelter from the sun. To our great joy well over 100 attended, many "grown-ups" also being in evidence. Thereafter every week-day except Fridays—the off-days—meetings were held at 10 a.m. (preceded by a workers' prayer meeting) for two weeks, and the afternoons were filled with picnics, bathing parties, etc., etc., on usual C.S.S.M. lines.

On Tuesdays and Thursdays each week private house meetings were arranged in the afternoons (with tea), for boys and girls over eleven, and for children under eleven, where close personal "talks" were given, and where an effort was made to bring home to these young ones the claims of the Lord Jesus Christ to the service of their lives, and to uphold Him in all His glory and beauty. These house meetings were attended by an average of 60 young people on each Tuesday and Thursday, and the average at the beach services must have been well over 100 each day. On several occasions they were about double that number.

The great event of the Mission was the Birthday services and celebrations—the 58th birthday of the C.S.S.M. Mr. Walkey arranged for an aeroplane to fly over from the Air Force at Aboukir and drop a message of greetings into the sea close to where the services were being held. It was a most wonderful and interesting event, and beautifully carried out, and the message, in a sealed canister, was rescued from the waves and read out at the meeting.

Free-will offerings were also made that day, and in all nearly £50 were subscribed then or subsequently. This will enable us to send home a substantial amount to London when expenses of printing, etc., have been paid off.

During the Mission 55 joined the Scripture Union—children and adults—and we have to offer our heartfelt thanks to our Heavenly Father for the evidence that many souls have been born into the Kingdom.

On the last Saturday afternoon a picnic to Sporting Rocks was arranged, and the workers made a special effort on that occasion by splitting up into individual parties to deal personally with every boy and girl present.

The Mission is now over, but the work begun will go on to all eternity to the glory and praise of God, and we have to thank and praise Him for difficulties overcome, for an answer to our prayers exceeding abundantly above all we asked or thought.

## The Dedication of New Rooms at Fairhaven.

### ORDER OF SERVICE.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

V. O Lord, open Thou our lips.

R. And our mouth shall shew forth Thy praise.

Then shall be sung the Hymn: "For My sake and the Gospels, go." No. 422.

After which shall follow the Bidding Prayer and the Lord's Prayer.

### THE BIDDING PRAYER.

Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the world, and especially for the Churches of England, Scotland, Ireland and Wales: and herein ye shall pray for the King's most excellent Majesty, our Sovereign Lord King George, Defender of the Faith, and Supreme Governor of Great Britain and all other his dominions: ye shall also pray for our gracious Queen Mary, Edward Prince of Wales, and the rest of the King and Queen's royal issue. Ye shall also pray for the minister's of God's holy word and sacraments, as well as Archbishops and Bishops, as others Pastors and Clergy. Likewise ye shall pray for the servants of God in all the Churches, whether they be Ministers or of the laity, who go forth to carry the Gospel of Jesus Christ to them that sit in darkness, remembering especially those who in this Mohammedan land of Egypt, blessed of God, preach the Gospel to all people: and I require you most especially to pray for the faithful servant of the Lord who founded this place, and to give thanks this day for the inspiration of God's Holy Spirit, and the charitable works of them that are of the household of faith, whereby she was enabled to build this house for the rest and refreshment of those who labour for the Gospel's sake: and ye shall pray for God's blessing upon the completion of her work, which we this day shall dedicate to His greater glory, remembering that except the Lord build the house, their labour is but lost that build it. Finally let us praise God for all those which are departed out of this life in the faith of Christ and in the propagation of His Gospel, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.

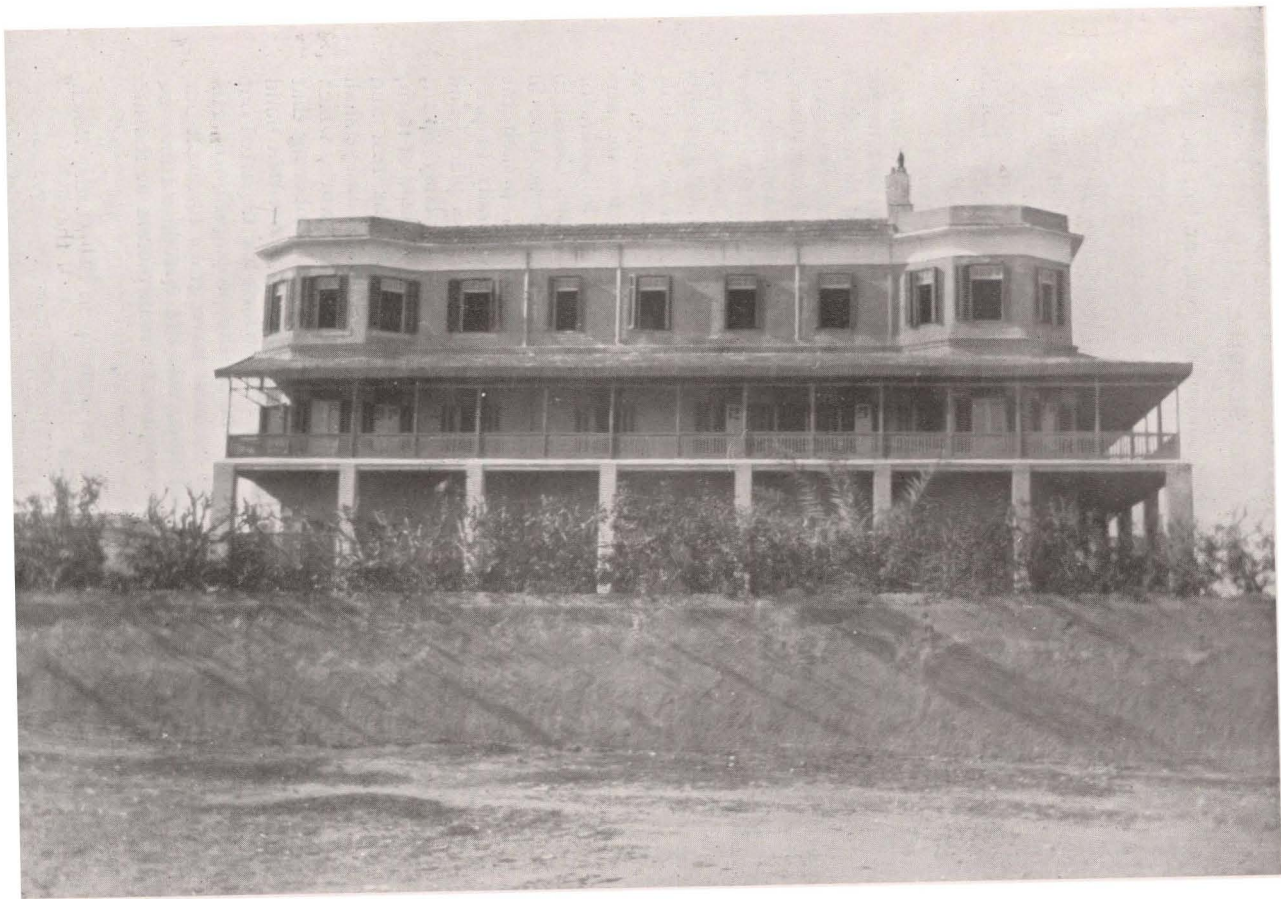
These prayers and praises let us sum up in the words, which our Saviour Christ hath taught us:—

Our Father . . . .

Then shall be said the 91st Psalm: "Whoso dwelleth under the defence of the Most High."

THE LESSON: St. John x. 1 to 16.

HYMN: "I heard the voice of Jesus say." No. 251.



FAIRHAVEN.

THE ADDRESS, BY DR. YELVERTON.

*"Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain."*—Psalm cxxvii.

Nineteen years ago the foundation stone of this house was laid : two years later, in 1908, the house itself was dedicated. Most of you know the story of its growth from very small beginnings : first, a wall round a plot of ground, built with the first £100; and so by great faith and undaunted endeavour there grew up the Fairhaven that we know to-day. Some of you have heard (as I have been privileged to hear) from the lips of the foundress herself, how it was the death of a missionary for lack of a place to convalesce in that put it into her mind to build a house that should be a fair haven of rest and refreshment for those who in Egypt labour for the Gospel's sake.

I am sure that you will forgive me if I speak very personally and intimately of all that Fairhaven means to those who come within its walls. Nine months ago my wife was laid by with a severe attack of typhoid fever, and as the time drew on for her convalescence, it became my duty to find her a place to go to. We shall never forget the welcome that came to us from Miss Van Sommer and Miss Pacy : we shall never quite forget the room "Day-break," which they kindly allotted to us : and we shall never quite forget that sacred moment when the fever was at its height and my wife repeated quietly the very text which (all unknown to her) was upon the walls of the room that was to receive her :—

"Until the day break and the  
Shadows flee away."

—*Song of Songs, 2, 17.*

I mention this intimate thing because I cannot help thinking that many must have shared a similar experience of all those who in the past fifteen years have come to live at Fairhaven; and we gladly pay tribute to-day to the splendid faith and unflinching courage of Annie Van Sommer, the foundress.

And so to-day we pass to the dedication of her completed work, and I can think of no text that she would have preferred me to give you this afternoon than these words :—

"Except the Lord build the house,  
Their labour is but lost that build it.  
Except the Lord keep the city,  
The watchman waketh but in vain."

And I am going to apply those words in two ways.

First of all we shall presently dedicate these thirteen new rooms \* to God outwardly, but to my mind the true inward dedication will come through those who from time to time shall dwell within them. It is extraordinary how the atmosphere of a place is affected by the things that are done or said in it : to take one illustration, where many might have been chosen, there are gardens, kept up at enormous annual expense, and all they suggest to those who pass through them is the money of which the owners are made : but there are other gardens, kept perhaps by some poor cottager in Kent or Sussex, and when you walk in those gardens you can say of them with the seer :—

"One is nearer to God in a garden,  
Than anywhere else on earth."

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\* Three of these belong to the original building.

So, too, with these rooms : God's blessing will come inwardly through the character of those who shall pass through them : if, for instance, in room 16 and 17 there shall come some patient and steadfast person ; if, for instance, in room 27 there shall dwell some servant of God, like the strange leper of old who came back to give thanks unto God, then those rooms will receive a truer and a more inward dedication than we can give outwardly to-day, to Patience, Steadfastness, and Thankfulness. So, then, let us try to be worthy, let us try to generate through our lives the Christian virtues of the rooms we dwell in. That, I take it, is the first meaning of the words :—

" Except the Lord build the house,  
Their labour is but lost that build it.  
Except the Lord keep the city,  
The watchman waketh but in vain."

But I pass to a wider and deeper aspect of the text, one which I feel Miss Van Sommer would wish me to dwell upon this afternoon : " Except the Lord build the house." There is a larger house than Fairhaven, which all present are helping to build : it is none other than the world itself. Within that house dwell many families, of different coloured skins, white, black, yellow, brown, redskins. And the strange thing about that house is that, unlike Fairhaven, it is daily growing smaller. You know that the inventions of the wireless, the broadcast, and the aeroplane have made the world a comparatively small place : the result of an Election in England can be known in cities as far apart as Pekin, Brisbane, Singapore, Cape Town, Alexandria, Vienna, New York, within ten minutes of the result being known in London. Yes, physically the world is a very small place : physically the world is fast becoming a unity within itself. But there is no corresponding moral and spiritual unity, and therein lies the danger. To take one aspect of the case, examine the immigration laws, and what do you find? Since 1882 no Chinese labour has been allowed in the United States of America : since 1913 no Japanese have been allowed to own or lease land in California : since 1923 no Chinese have been allowed to enter Canada, and no Asiatics to enter South Africa. and what is the result of them? The result has been to embitter the relations between the white and the coloured races ; and, as you know, that is the great political problem of the next 100 years.

There are only two ways, as far as I can see, of solving this problem : there is the way suggested by four thinkers on the other side of the Atlantic, the way of the " Mailed Fist." \* They suggest that it is time that the white races gave up their sentimental ideas of internationalism, and armed themselves against what one of them calls " the rising tide of colour." Their argument is (and it is given quite seriously) that just as the white man's civilisation was built up on the exploitation of the working classes, now that the working classes will no longer be exploited, his civilisation must be carried on by the exploitation of the coloured races. That is the way of the " mailed fist " ; and if the white man were to choose that way of building the house, his labour would be lost that built it ; if that were the way that we were going to keep the

\* Professor Dixon : *Racial History of Man*.

Professor Josey : *Race and National Solidarity*.

Dr. Stoddard : *The Rising Tide of Colour*.

Mr. Madison Grant : *The Passing of the great Race*.

city of our civilisation, then our political and diplomatic watchmen would wake but in vain.

But, thank God, there is a better way : there is the way of the "Nailed Hand" of Jesus Christ. We believe that if by the Holy Spirit of God the nations of the world can be convinced of sin, as we are convinced of it, if by the Holy Spirit of God they can be convinced of Jesus Christ as the Lord of righteousness, as we are convinced of Him, if by the Holy Spirit of God they can be convinced of the utter condemnation, both here and hereafter, of evil in all its forms—if among all the nations and countries indifferently we can propagate those great Christian virtues, after which so many of the rooms in this house are named Love, Joy, Peace, Longsuffering, Purity, Fellowship—that will be the true



A VIEW OF FAIRHAVEN FROM THE NORTH-WEST.

solution of the world problem. That is the way of the "nailed hand"; for the hand that has held that Hand can never be lifted against his brother, whether he be brown or white, black, red, or yellow. That is the city that has to be built, a city of trust and faith and mutual fellowship.

"Except the Lord build the house,  
Their labour is but lost that build it,  
Except the Lord keep the city,  
The watchman waketh but in vain."

I belong to what Bishop Taylor Smith described many years ago as the greatest missionary society in the world, the British Army, and I hold out hands of fellowship to you missionaries, because in a different sphere I share your splendid work. I know that the world laughs at missionaries, as it laughs at its parsons :

it thinks them stupid, narrow-minded, petty, and even comic ! But the fact remains, attested by many high officers of state in our empire, that you are the " ambassadors " of Christ, and as such you are helping to solve the world problem, the meeting of east and west : whether you be in a back village in the beyond of the Sudan, or in a tiny settlement way up the great river of China, or in the backwoods of the far west, you are doing a bit of work which cabinet ministers, statesmen and politicians have longed to do, but cannot do in their own strength ; for you are doing it by the only method, which in the last long run will prove the right way, the way of the nailed hand, the way of the nailed feet : it is those Hands and those Feet alone that will at last hold the peoples of the earth together in a peace that the world can neither give nor take away.

" Oh ! East is east, and west is west,  
And never the twain shall meet."

So sang Rudyard Kipling ; but in infinitely finer words another poet has gone on :—

" But Christ is Christ, and rest is rest,  
And love true love must greet ;  
In east and west hearts crave for rest,  
And so the twain shall meet,  
The east still east, the west still west,  
At Love's nail-pierced feet."

After which done those present shall proceed to each of the rooms that are to be dedicated, the minister first pronouncing :

V. Let us go forth in peace.

R. In the name of the Lord. Amen.

Then shall the new rooms be dedicated as follows :—

#### THE DEDICATION PRAYER.

To the greater glory of God and for the rest and safe lodging of his servants we dedicate this room : may it give rest and refreshment to all who sojourn within its walls.....And may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with them all evermore. Amen.

|                 |                    |                    |
|-----------------|--------------------|--------------------|
| No. 15 Sunrise. | No. 19 Confidence. | No. 24 Greatheart. |
| „ 16 Patience.  | „ 20 Gentleness.   | „ 25 Faithful.     |
| „ 17 Steadfast. | „ 21 North Star.   | „ 26 Praise.       |
| „ 18 Quietness. | „ 22 Fearless.     | „ 27 Thankful.     |
|                 | „ 23 Home.         |                    |

After which shall follow :

#### THE PRAYERS.

Concluding with the General Thanksgiving, to be said by all, and the Doxology.

HYMN : " Loved with everlasting love." No. 256.

#### THE BENEDICTION.

## **A brief Report of Our Evangelistic Tour through Palestine and Syria from June 23rd until July 20th, 1925.**



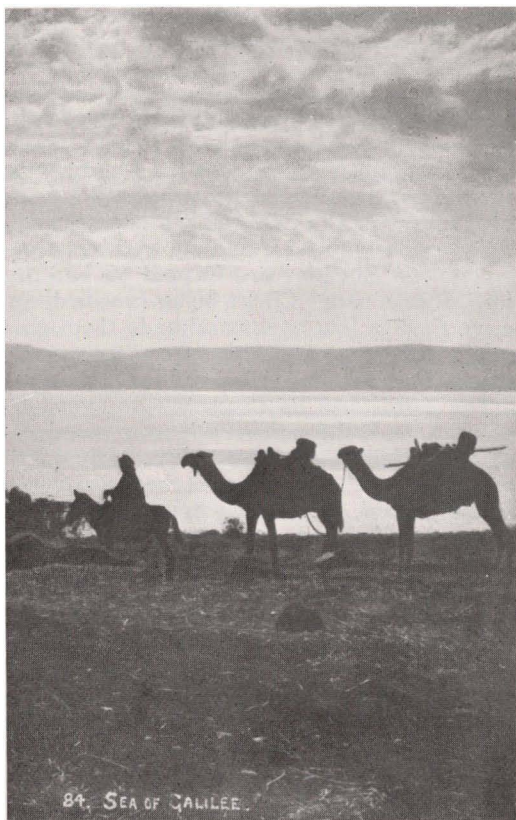
**O**N the 23rd of June, 1925, we left Jerusalem by the morning train for Haifa, and we spoke to a few Jews and a Greek. On the 24th the Lord used us in Haifa in making a magic lantern meeting, where many were present, and His Word was preached to them all. On the 25th we spoke to individuals and the same on the 26th. On the 27th we were on Mount Carmel, where the Lord used us to make a lantern meeting, and the same He did on the 28th. In the day time we visited some Moslem houses, and preached to them the Word of the Truth. In the evening we again had a lantern meeting, where many Jews, Moslems and Christians were present. On the 29th we again had a lantern meeting in the B.J.S. reading room in Haifa. The place was quite full, and the languages that were used were Yiddish, Arabic and Hebrew. On the 30th, after we prayed, we started our trip in a car to Safed. On the way the car stopped many times, but once it stopped for three hours. "All things work together for good to them that love the Lord." When the car stopped the Lord used us to read and speak to a Jew, and show the way of salvation to him. On the 1st of July, early in the morning, a Christian young man who was in the same hotel came to us, and we prayed and read with him, and he took some books. We met with an old Jew, whose son is a blind young man. We spoke to them about the blindness of the heart, and showed them that Jesus can open their eyes, and we spoke to them about sin, and showed them that Jesus only can save us. We read to them many verses from the Bible, and showed them that Christ is the only Jewish Messiah. We have visited some houses, and the Lord used us to speak to many Jews, Moslems and Christians. In the afternoon we went to the town and distributed some Hebrew tracts, and spoke to many individuals about Christ being the only Saviour to all people. We came near to the Serai, where a very big crowd was, because of the Moslem sacrifice feast being that day. We prayed God to teach us how to begin, and we came near to one party, greeted them, and sat with them. They soon knew that we were missionaries, and tried to hinder us from speaking, but we went on from one thing to another, and began to discuss about Christ, sin, salvation, the Trinity, the Divinity of Christ, and the Bible. We read to them the 5th chapter of Matthew, and the people crowded round us so that we had to speak loud to them, and called them to Christ. While we were leaving the Sheikhs, many of them were passing with the Mufty, shouted at the people and scolded them because of hearing us. We went to visit Miss Ford, an American missionary, and there we found three Moslem

young men. We spoke and read to them for a good long time, ending with prayer.

In the hotel the Lord used us to witness Christ to some Jews and Gentiles there, amongst whom there were two very well-educated young men (Jews), with whom we had a good discussion that continued until 11-30 p.m., and we ended with a call to them to come to Christ. On the 2nd we visited a few other houses in Safed, and spoke to a few, and then we left for a Christian and Moslem village. Before entering the village we met with many Moslems (shepherds) sitting under the trees. We told them about their sins in a simple way with many parables and called them to Christ. We spoke to them about David and Goliath, whom he killed, being the type of Christ who killed the devil. We entered into Eljish and spoke to a few. We went out of the village, met some men, both Moslems and Christians, and had a nice meeting with them at a well, and spoke to them about the Samaritan woman and Christ at Jacob's well. In the evening we had a lantern meeting, where about two hundred were, and after this meeting we had another meeting.

On the 3rd, in the morning, we prayed and read with some who were present, and from there we went into another village, which is called Essafsaf. The inhabitants are all Moslems. We used there some drops for those who have bad eyes, and at the same time we preached the Word and answered many questions. We read to them the Sermon on the Mount, and told them the sweet story of Christ, and we spoke to them about sin, and then about Jesus being the Lamb of God. We spoke to them about His coming again, about Him speaking with the Samaritan woman, about Him speaking now to us, and calling all who are sinners to be saved. Some women were there. They did not want to leave, saying we never heard such teaching, specially when we showed them Christ respected the women. We spent there over three hours in our Father's work, until at last they agreed to have a lantern meeting in their village. We prepared the place, and went again to Eljish to bring the lantern. When we arrived in the Moslem's street we found many sitting, among them there were a few women. We read to them the Sermon on the Mount, with full explanation, and told them the only way to be saved from our sins, and we had some arguments about the Divinity of Christ and the Crucifixion. We returned to Essafsaf, where we preached the Word to many on the threshing floor, beginning from the Prodigal Son and the harvest. In the evening we had a lantern meeting, where about two hundred of them were present, and they were very quiet, and explained to them everything very plainly. On the 4th we went to Kufer Birim, a Christian village, where the Lord used us all the day to preach and read to the people, and in the evening we had a lantern meeting, which we began in prayer and ended by reading Galatians the 5th. Then we prayed the Lord's prayer together. After the meeting many came into the house where we were, and the Lord used us to preach and speak to them, and ended with prayer together. On the 5th it was Sunday. In the morning we had a meeting, where a good number came, and the subject was about the invitation of the King and the excuses. We spoke to many on that day until the evening, when we again had a lantern meeting, where about two hundred

were present. Another meeting was held in the house, and we ended with prayers. On the 6th we went to a Moslem village called Sasa, where we had a little meeting, two Sheikhs were present and other men, to whom we spoke much about sin and salvation. We came into another place, where some people came into a house, and we read and spoke to them, and spent a good long time with them. After we ended the meeting a Druze young man who heard the preaching called us to one side and said that he wanted to become a Christian, saying, "I love this Christ." We had a talk



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with him, and then we left him, with the hope to meet him again. We left that village and came to another, called Harfaish, Druze and Christian. The next day, on the 7th, we had another meeting, in which we read the Sermon on the Mount, and called them to the way of salvation. We went from there to Sabalam, where we had a meeting for some women and children, and treated their sore eyes. We returned to Harfaish, where we had the first meeting, and read to some Christians and spoke to them, and then we had an open-air meeting on the street for many of the Druze and Sheikhs, some women and others. We read to them the Sermon

on the Mount and some of our books, preached to them about sin, until their hearts melted from the power of the Word, then we called them to be saved through Christ, the only Saviour. From there we went to another village, called Der el Kasi, in which we spent that night, but the people were the most fanatic Moslems. On our way we had to pass by Sasa again. The Lord again used us to preach to many who were sitting near the threshing floor and many others. We spoke to some shepherds, some passers-by, and to an old Sheikh who is a gardener, and with whom we ended with prayer, he knelt with us, and the poor soul was very hungry to hear the Word. We presented him with a few books, and left him very thankful, calling to Jesus to save him. In the evening we returned to Kuffer Brim, where we had to have a meeting. On the 10th we went to Metwalli village. We heard much about this sect, so before we entered into the village we knelt and prayed our God to help us how to begin and what to say. Then we decided to use the medicine, and we went into the Moktar's house. Soon many came round us, men and a few women. We spoke to them the Word of Truth. A Jew who makes cheese was there. We had a good discussion with him, and showed him Christ, the only expected Messiah. A Sheikh came in, and we had a good discussion with him. It was about Christ being crucified, and about our sins. We gave them a few books and bade them good-bye. We had a little talk with some young man on our way. From there we went into another village, called Elfara, inhabited with Moslems only. The Lord used us to preach and read to them until the evening, when we had for them a lantern meeting, where over two hundred were there. The next day, early in the morning, many came to the street, and some of them were speaking about the teaching they heard, and they were saying one to another it is good for us to be Christians. We had a meeting, in which we read the Sermon on the Mount and explained it plainly. In the same day, on the 11th, we came to a Moslem village called Alma Elkate. We did not find anyone in the Moktar's house, so we sat in the street until a man came, and we had a talk with him and called him to Christ. In a little while we were called to the Moktar's house, and the Lord used us to spend hours speaking and reading to many, and at last we left, while all were thankful. We went to another village, called Errihani. The inhabitants are Sarkas, who knew only Turkish. We had a little talk to a few of them and left for Ras el Ahmar, a Moslem village. We found it very hard, therefore we left them and went out under the trees, and prayed God to open doors for us, and He did. Then we went back and witnessed for Christ to many, and we had a very nice little meeting and a short argument. Then we were asked to make them a lantern meeting, though in the beginning they did not seem as if they wanted one; we did, and the Lord blessed it. The next day, in the morning, we had a short discussion with some who were angry from the meeting, and we showed them that we should obey our Gospel and left. The rest of the 12th we spent in Kuffer Birim.

Now on the 13th we entered into the French district, while before we entered into it we prayed together and asked God for His leading. We came into a Christian village called Ermashe. The Lord used us to read and speak to a few persons. We spent

that night, and went the next day, on the 14th, to a village inhabited with Metwalli only. We sat outside the village under a big tree, and many came around us to hear the Word. One party comes and another leaves. We stayed in that place three hours. From there we went to another Metwalli village, called Ellramia. There we had first a little talk, and told them something about sin, prayers, and visiting the holy places. We made them a lantern meeting at night, at which about two hundred persons were present. The next day, on the 15th, before we left we read and prayed with a few persons, amongst whom there was an old man who, when he heard the reading, said, "What a fine book this is!" and asked for a few of them. We gave him a few Gospels, which he took gladly, and kissed them, and when we prayed he knelt with us, and repeated what we said. We met there two Bedouins, and spoke to them and gave them the four Gospels. On the 15th we went to a Metwalli village called Betlif, where, when we arrived, they welcomed us, and many of them came around us and heard the Word. We wanted to leave that same day, but they refused to let us go, saying, "You are our guests to-night." At night we had a lantern meeting, where over two hundred were present, and His Word was preached fully. On the 16th we read with some of them, prayed with them, and visited a paralysed man, to whom our visit was of great comfort. We rubbed him with olive oil, talked and read to him, and prayed with him. The poor man, when we mentioned that Jesus loved him, and died for him, his heart was opened, and he prayed from his heart "Oh Jesus, save me." From there we came into another village called Elkousah. We were welcomed by friends, and then we began to read to them some parables that show that a man is always threatened by death, and how we all should be ready. We warned them of postponing their salvation, sang and read to them, and showed them how and what a Christian life should be. We wanted to leave, but were forced of them to stay, and we did. On that night we had a lantern meeting, with over two hundred. On the 17th, early in the morning, after we prayed and read with some of them, we went to a Wadi, called Bir el Hion. From there we went into a village called Dibble, inhabited by Christians only. We were received there, and we had a meeting, and spoke about the Christian life. At night we had a lantern meeting, where about three hundred were present, and the Lord blessed His Word. After the meeting we gave another speech, and called them to be saved, and confess their sins without being ashamed. On the 18th we went into another Metwalli village, called Hanin. First we sat outside the village, under the trees, and many young men came to us, and we read the 5th chapter of Galatians and other passages, and spoke to them. We went into the village, and were received in their houses. The people gathered around us, and the Lord used us to speak to them. A young man, who is called by them Saïid (from the holy family), had an argument with us about the Divinity of Christ and crucifixion; but through God's Spirit we stopped him, and he was very kind with us. At night we had also for them a lantern meeting, in which we explained everything plainly. On the 19th we left for another village (Christian), called Ain Ibil. We were not used much in the day time, for a young man died, and the people were busy in his burial.

In the afternoon many came, and the Lord used us to speak to them much about Christ, Christianity, sin and salvation. In the evening we had a lantern meeting, in which there were about a hundred persons only, for the village people were by the one who lost his child. Early on the 20th we had a little talk with them, and some of them thought to argue with us that Mary and the other saints saved us, but we explained to them that Christ is the only Saviour. We left there and came to another Metwalli village which is called Bint Ishbel, there we lodged in a Persian's house, who was very kind to us, having had his sons in the American schools. The Lord used us at first to read and speak to him, and then in the evening He used us to make a lantern meeting in the Persian's house, at which about sixty persons were present. They were few because the Metwalli had a sorrowful feast for the killing of the Hassan and the Hussein. We spent over one hour and a half in explanation, and called them to Christ, and ended with prayer.

This report was written very shortly for the glory of God and the spreading out of His Kingdom. May prayers be always held for the work and for us, His least servants, who are saved through His Grace only.

Yours in Christ,

(Signed) MITCHELL AND DOANY.

## The Dictator and the Dervish.

*From "The Times" Newspaper, Sept. 9th, 1925.*

**T**HE "modernization" of the new Turkey continues apace. Not content with the abolition of the Caliphate and the expulsion of the Caliph, with the conversion of the Ministries that administered the Sacred Law of Islam and its pious foundations into mere departments of the Ministry of Justice, or with the abolition of the religious schools, the Government of Mustafa Kemal Pasha has ordered the closing of the countless monasteries of the Moslem religious orders in the territories of the Turkish Republic. There have been warnings of the coming blow. On New Year's Day the President visited Konia, the stronghold of the Mevlevi Dervishes, where he remained for several days. It became known that he was preparing to inaugurate a campaign for the disendowment of the religious foundations. The news seems to have hastened the outbreak in Kurdistan headed by Sheikh Said, the hereditary Abbot of the Nakhshibendi order of Dervishes. Before his execution the captured rebel declared that the "lay" policy of the Government was the cause of the insurrection, and the Republicans of the Popular Party, while professing, as is the Turkish way, to have discovered "the finger of the foreigner"—and in this case of the British—in the revolt, evidently accepted the Sheikh's evidence. The special Treason Courts in June ordered the closing of all Dervish monasteries in the Eastern Provinces on the ground

that they were centres of intrigue and hotbeds of superstition. The half-Albanian ruler of the Republic doubtless remembered how Albanian Nationalism was promoted by the Bektashi Dervishes, and resolved to deprive the inchoate Nationalism of the Kurds of any such support. The discovery of a monarchical and religious secret society, called the " Order of Reform," organized in the same manner as many of the Dervish fraternities, in grades ranging from the humble " Servitor " to the mysterious " Sheikhs " who serve the hidden Master, encouraged the belief that every Dervish was an enemy of the new *régime*. But this " anti-clerical " offensive is doubtless not inspired only by political or rationalistic motives. Many of the Dervish orders are rich. Pious Moslems—and for centuries a large proportion of religious Turks have been lay members of one or other of the many Dervish communities—have endowed them with lands and revenues since Islam established itself in Asia Minor. On the other hand the new masters of Turkey are sorely troubled by financial difficulties. They have not yet met their obligations to their foreign creditors. Their programmes of naval and military expansion, of railway construction and of rebuilding, involve a large expenditure. The wealth as much as the political or religious views of the distrusted Dervishes is as great a temptation to a militantly " lay " Government as were the riches of the monasteries to our Henry VIII.

That some of the Dervish orders and many of their " Tekkés " or monasteries had long fallen into corrupt or negligent hands cannot for a moment be disputed. Nor is there any reason to doubt the allegation of the Turkish " reformers " that all sorts of unauthorized persons adopted the robes and headgear of the Dervish for political or fanatical ends, or that the influence of certain orders—the Rifai, for instance, better known to Europe as the " Howling " Dervishes—was the reverse of desirable. The Rifai acquired prestige by cutting themselves with knives after the fashion of the priests of Baal, by chewing glass and devouring serpents, exhibitions more interesting to the psychopathologist than edifying to the religiously-minded. Other orders specialized in fortune-telling and the sale of magic amulets. The ambulant " door-seeker "—for such is the meaning of the word " Dervish "—who frightened or coaxed simple rustics and their womenfolk into buying charms against murrain or murder, was a familiar and unattractive figure. But some of the Dervish orders interpreted their name in another and a higher sense. The Mevlevis, whose famous monastery at Konia towers with its blue dome over the squalid huts or ignobly Levantine buildings of the modern city, have acquired a well-deserved reputation for learning and tolerance. The initiates among the pantheistic Bektashis, if they appear to teach the dangerous doctrine that no moral laws are binding on the elect, usually devote their lives to pious or charitable works and the teaching of humanity and tolerance to their disciples. There are sound as well as rotten branches on the tree which the Ghazi's axe is felling.



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