

BLESSED BE EGYPT.

January,
1926.

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 expanding 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 to him by subscribers.

Abide with me ! fast falls the eventide :
The darkness deepens ; Lord, with me abide !
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me !

Swift to its close ebbs out life's little day ;
Earth's joys grow dim, its glories pass away ;
Change and decay in all around I see :
O Thou, Who changest not, abide with me !

Not a brief glance I beg, a passing word,
But, as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free ;
Come not to sojourn, but abide with me !

Come not in terrors, as the King of Kings,
But kind, and good, with healing in Thy wings ;
Tears for all woes, a heart for every plea ;
Come, Friend of sinners, and thus 'bide with me.

Thou on my head in early youth did'st smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee ;
On to the close, O Lord, abide with me !

I need Thy Presence every passing hour—
What but Thy grace can foil the Tempter's power
Who like Thyself my guide and stay can be ?
Through cloud and sunshine, O abide with me !

I fear no foe, with Thee at hand to bless ;
Ills have no weight, and tears no bitterness ;
Where is death's sting ? where, grave, thy victory ?
I triumph still if Thou abide with me !

Hold Thou Thy Cross before my closing eyes ;
Speak through the gloom, and point me to the skies :
Heaven's morning breaks, and earth's vain shadows flee :
In life, in death, O Lord, abide with me !

REV. H. F. LYTE.



"SUNSET."

“Blessed be Egypt.”

VOL. XXVI.

JANUARY, 1926.

No. 104.

Editorial.

“And they constrained him, saying, Abide with us; for it is toward the evening, and the day is far spent. And he went in to tarry with them.”—ST. LUKE xxiv. 29.

The much loved hymn "Abide with me" has been constantly spoken of, and brought before newspaper readers of late. This arose from the custom of its being played every night at the great Military Tattoo, by the massed bands at Wembley. The effect of the great volume of sound, and the universal knowledge of the hymn led the vast concourse of people to rise simultaneously to their feet, and to sing it with all their hearts. It was a most moving moment, and was a wonderful witness to the uniting power of the Holy Spirit of God kindling a flame of divine fire in a multitude of hearts as the prayer went up to our Lord, "O Thou, Who changest not, abide with me."

Amongst the letters which appeared in the *Times* was one from a living descendant of the author of the hymn, giving an intensely interesting account of its genesis. We obtained permission, which was most kindly granted, to re-print the letter, and give the correct version of the hymn as the author himself wrote it. Others have added or sometimes altered lines, but what we print to-day are as they came to us in Mr. Lytes own handwriting.

All hearts in England have been drawn together in a common sorrow for the passing away of the much loved Queen Alexandria. She has left the record of a large compassionate heart; and she has had the joy of knowing that a welcome awaited her wherever she went at all times. We remember her coming to us sixty-two years ago and the bon-fires blazing at the tops of every hill, and the heartfelt greeting of the English people, expressed in the words of the Poet Laureate:—

“ Sea-king’s daughter from over the sea,
Alexandra !
 Saxon and Norman and Dane are we,
 But all of us Danes in our welcome of thee,
Alexandra !

And welcome her, welcome the land's desire,
The sea-kings daughter as happy as fair,
Blissful bride of a blissful heir,
Bride of the heir of the kings of the sea.
O joy to the people, and joy to the throne,
Come to us, love us, and make us your own :
For Saxon, or Dane, or Norman we,
Teuton or Celt, or whatever we be,
We are each all Dane in our welcome of thee,
Alexandra !

We are told that the young princess asked that the poem might be read to her by its author—and Tennyson came and read her

B

his stirring words. As he ended, the two looked at each other, and then both broke out into a merry laugh. It is good to know that she was cared for and loved to the end, and that she knew it.

We grieve to tell of the departure of Dr. Carrie Buchanan from Egypt. She has worked bravely against great bodily weakness for some years past, and now the doctors say she must go home to America. She leaves a most loving remembrance among all her fellow missionaries and Egyptian friends. Latterly she has devoted herself to child welfare, and this will be continued by Mrs. Zwemer and others. We follow Dr. Buchanan to her home with an earnest hope that comfort and strength may be given her from heaven, and that she may feel surrounded by the love and sympathy which is hers both sides of the Atlantic.

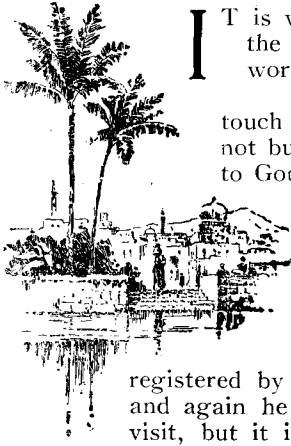
We have received a most attractive photograph of all the missionaries in Egypt belonging to the American United Presbyterian Mission, which is produced in this number.

Those who have followed sympathetically the working of the Nile Mission Press in Cairo will share our thankfulness at the addition to our Staff of one so able to take his part in the work as Mr. George B. Michel, for many years in the Consular Service. He has of late been Consul-General at Milan, and though absent for some time from the Mission field, he has kept up his study of Arabic and has occasionally helped us with his writings. It will be the greatest possible help to have his co-operation in Cairo, especially now that God is leading us out into wider work which will require Mr. Upson's supervision. Mr. Upson has visited Palestine and Algiers since the summer, to strengthen and encourage the colportage work in both countries. We print a paper by Miss Trotter with reference to the prospects in Algiers. It is a joy to us to be of help to one who has often had to plough a lonely furrow in her pioneer work in Algiers. She has now a goodly band of workers, and they are taking an enthusiastic interest in this new colportage venture. A year ago, our great anxiety was to get wider circulation of our missionary gospel literature, and now it seems the way is opening for us through the help of those on the spot. Many ways may develop of improving and enlarging the work of colportage in Egypt, Palestine, Arabia and Algiers. We owe a great debt of gratitude to the Milton Stewart Fund in America. They enabled us to begin this work in Palestine six years ago, and the sowing of the seed has been going on there ever since. God grant that we may soon reap a harvest. The account is continued in this number of the two evangelist colporteurs in Northern Palestine and Syria. They seem to have been in the very villages that have since been devastated by war.

In another direction, we have news of the beginning again of the Boat campaign by Rev. W. L. and Mrs. Clenahan and their missionary helpers. Here also we can help with the Gospel literature, and they can give us their help in its wide distribution.

We begin our New Year with much hope of wider extension, and of many open doors. May our loving gracious Lord abide with us.

The Nile Mission Press.



IT is with very thankful hearts that we face the New Year of 1926 with reference to the work of the Nile Mission Press.

Those of us who are most closely in touch with matters at home and abroad, cannot but lift up our hearts in grateful thanks to God for all He has done in the past year, both as to the spiritual side of the work, as well as that of finance. Never has there been a year when we have seen in a more wonderful way that, "He is a God that worketh for him that waiteth for Him."

A further step forward has been registered by Mr. Upson's visit to Algiers. Time and again he had been hindered from making this visit, but it is with great joy that we record from letters received from Miss Trotter that his arrival was timed to the only day when he could have met two gentlemen whom it was essential should have been there. God's guidance is shown from the words Miss Trotter wrote me on the 14th November, when she stated, "Please tell the Committee that their co-operation comes as the crowning of a wonderful fortnight of watching God's unfolding of His ways, and that Mr. Upson's presence with us has brought such a breath of inspiration to us all personally, as well as the fresh outlook for the work on all sides." The outcome of that visit has been that, in conjunction with the Algiers Mission Band, the N.M.P. is to start a Bookstall at El Biar as a preliminary for something more central later on, and Colportage work will be opened up conjointly with that Society. Will our friends kindly pray a great blessing on this effort.

We are thankful also to be in a position to state that Mr. and Mrs. G. B. Michell will, we trust, by the time this magazine is in circulation, be out in Cairo as helpers to Mr. Upson. Some years previously Mr. and Mrs. Michell were in Northern Africa. Mr. Michell did some translation work in connection with the North Africa Mission. We welcome them most heartily as new workers, and later on shall be able to say exactly what the work is in which they are engaged.

As we face 1926, we feel perhaps the greatest need will be the development of Colportage work, both in Egypt and Palestine. We long for a considerable increase of gifts towards this department, especially for the latter country, which will be depleted in 1926 of part of a gift which has come from America in years past. These funds are now running out, and we have been advised that only half the amount will be forthcoming for this work in Palestine in 1926. We ask our friends for their co-operation in prayer that this need shall be supplied.

We have recently been considering the Babe of Bethlehem and the land which first sheltered Him at His Incarnation. Surely this should lead us, even as it led the Wise Men of old, to bring our gifts. Even now it is only an occasional visit that our colporteur from Jerusalem is able to pay to Bethlehem. Shall it be that this must be cut off?

Recent reports from the two men who were in Northern Galilee have shown how willing even the Metwali are to listen to the Message of the Cross, yet there is no permanent worker among the many villages north of the Galilean Sea who can carry our books to the places already visited.

We have been rejoiced to hear from the Rev. C. Cameron, our valued Secretary in Melbourne, that an intimation has been received by his Committee that Miss C. Dinwoodie, one of their regular subscribers who recently passed to her rest, has remembered the work of the Nile Mission Press in her will, and has left us the sum of £200. We thank God for His servant and her gift.

We extend to Mrs. Upson our heartfelt sympathy on the death of her sister. For several months she had been expecting this sad event, and the strain has been considerable. We ask prayer that the God of all comfort may graciously give His strength to our sister.

We regret to have to report that our Local Secretary for Eastbourne, Mrs. Barnes Lawrence, has had to resign owing to ill-health. We take this opportunity of thanking her for all her past kindness to the work of the Nile Mission Press. Will our Eastbourne friends kindly note that Mrs. Macdonald, of 3, West View Mansions, has kindly consented to represent us there.

We earnestly trust that 1926 may also see a considerable increase in the number of those who will be willing to open their Drawing-rooms for Meetings on behalf of the Nile Mission Press. I shall be most grateful to hear from any who could arrange such in their own homes, however small the gathering might be. We need a new prayer force during the New Year. The openings on all sides in the Moslem World must urge us to new sacrifice, both of life and time and gifts, if we are to adequately respond to the needs of the men, women and children of Islam.

Nile House, Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

"Abide with Me"—An Answered Prayer.

From "The Times," Saturday, September 12th, 1925

TO THE EDITOR OF "THE TIMES."

SIR,—As one of the few living descendants of the author of the hymn "Abide with Me," which nightly thrills the great audience in the Wembley Stadium, I have been greatly interested in the correspondence in *The Times*. It is only those who know the tragic circumstances under which this beautiful hymn was written who can explain the inner meaning of the words "Fast falls the eventide."

My great-grandfather, the Rev. Henry Francis Lyte, the author of the hymn, was vicar of Lower Brixham, in those days a picturesque little fishing village on the shores of Torbay. He was the author of numerous poems and hymns, some of which are in "Hymns Ancient and Modern." During the latter part of his life he devoted himself to the service of the humble fisher folk of Brixham, among whom were many of his best friends. His labours undermined his health, but he persisted in his noble work until his health broke down completely under the strain, and his doctor told him he must go abroad at once. He was then dying

of consumption. He preached his farewell sermon the following Sunday evening in Lower Brixham Church, and, after the service, walked slowly home to his house at Berry Head. It happened that on that night there was one of those glorious sunsets which are sometimes to be seen at Torbay. The sun was setting in a blaze of glory, and the purple hills of distant Dartmoor stood out darkly against a flaming sky. In the foreground was Brixham harbour like a pool of molten gold. Several times on the way home the poet stopped to rest and to gaze at this wonderful manifestation of nature. We can well imagine his feelings. He had just said “ Good-bye ” for the last time to his parishioners, and he knew that he had only a few weeks at most to live. The setting day reminded him insistently of his life, which was drawing swiftly to its close.

It was during this walk that he prayed that before he died he might be allowed to write one message of consolation to humanity which would endure for ever. On arriving home he went to his study and there and then wrote the immortal hymn which has enriched our language and brought comfort and consolation to millions. His prayer was, indeed, answered. No one who knows the circumstances under which the hymn was written can sing it without feeling some of the emotion which inspired the poet as he wrote about the eventide of his own life. The final verse, which is, perhaps, the finest and most beautiful of all, represents the triumph of faith and hope over despair :—

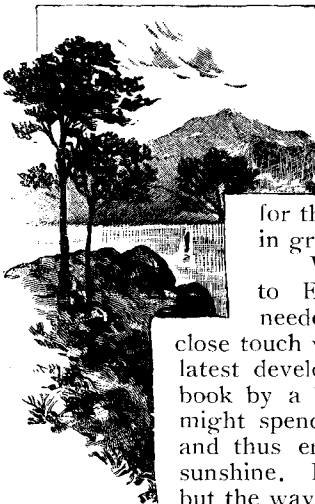
“ Hold Thou Thy Cross before my closing eyes,
Shine through the gloom and point me to the skies,
Heaven’s morning breaks and earth’s vain shadows flee,
In life, in death, O Lord, abide with me.”

Yours faithfully,

37, Onslow Square, S.W. 7.

W. MAXWELL-LYTE.

“ I will lift up my eyes unto the hills.”



TO the dweller upon the Egyptian plain—richly fertile though it be—hills and mountains present a never-failing attraction, barren though they may sometimes be. And my wife and I are just now looking back to our stay among the hills and blessing God for them; we “ lift our eyes unto the hills ” in grateful memory.

When it was decided for us to proceed to England this Spring, partly to take needed nerve-rest and partly to keep in close touch with our Committee concerning all the latest developments, we did our very utmost to book by a boat calling at Algiers, so that we might spend a fortnight with dear Miss Trotter, and thus ensure—as we thought—that much of sunshine. Much prayer was made about this, but the way never opened, and in the end we went on to England, taking eight weeks there instead of six. What

did we find? We found that instead of weeks of continuous rain we had continuous sunshine, and what we failed to get in Algeria we got in England, of all places! Truly God's ways are wonderful. (And the business visit to Algeria which I hope to make in November is likely to prove of very much greater value than a visit could have been in the Spring).

Our last fortnight was spent in East Lancashire upon a spur of the Pennines, between Rawtenstall, Burnley and Bacup. These names give one an impression of noise, bustle and factory smoke! Yes, but firstly the factories run right along the valleys, whereas the house in which we stayed—"Heightside"—is a mile away from them, and several hundred feet higher up the hill, and secondly, many factories now consume their own smoke, while others are closed or working only part time.

"Heightside" is a luxurious residence twenty miles from Manchester, 900 feet up, upon the side of the hill, and can be seen for miles around. It had been a gentleman's residence, but the sons having been killed during the War, the home was broken up, and the sister of the owner finally bought it in order to dedicate it as a Home of Rest for Christian Workers, under the able care of Miss Mabel Wray and her sisters. The beautiful little Conference Hall, to seat about 60, is most suitable for "Days of Prayer," to which the three acres of well-wooded grounds are also most wonderfully adapted. (By the way, the address is "Heightside," Newchurch, Waterfoot, near Manchester).

"I will lift up mine eyes unto the hills." As I remarked to Miss Bolton, the generous donor of the property, every time I climbed the hills around "Heightside," and kicked the loose stones, I was invariably reminded of "Those Holy Fields," the Hills of Samaria and Judea, on which once walked the feet of the Son of God. Perhaps those who are more accustomed to living on the hillside would not notice the resemblance, but to me (personally) there are happy memories bound up with spiritual experiences enjoyed upon hills such as those around Keswick and the Sussex Downs, also the Palestine hills, and now those around "Heightside." I will lift up mine eyes unto the hills in grateful memory.

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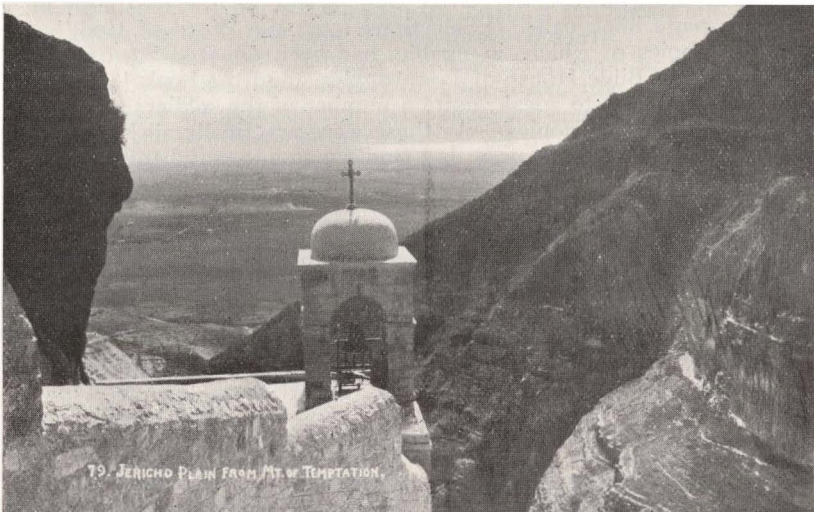
We arrived back in this damp, enervating climate the first week of August. (In fairness to Egypt's climate, let it be said that the "Turkish bath" enervation is only prevalent during August, September, and part of October, being due to the rise of the Nile).

Before we had been back a week there came an urgent call to Palestine, and there was nothing for it but to obey. Mr. and Mrs. Shelley (and the Doctor) gave me a hearty welcome, and so did my old friends the Nylands, formerly located in Cairo.

Before starting I had tried to get a passport for Rizk Effendi, our Accounts Clerk, thinking that he could greatly help me in Palestine, but the time was short. When that arrangement failed, I decided—at the last moment—to take our old friend Yaqub, whose original home was in Jerusalem and who was therefore likely to hear, through his friends, of any places to let. We got to Jerusalem without trouble, but our friend Yaqub very much feared that he would not be allowed to come back to his wife and children in Cairo! In the end, and after several days of negotia-

tion, I signed a paper guaranteeing to the Egyptian Government—under L.E. 100 penalty—that Yaqub had no connection with the Communists! One can but sympathise with the strong fight being put by the Egyptians against one of the greatest curses of our day; as a matter of fact, they have arrested and expelled from Egypt as many as ten Palestinian (?) communists at one time. All honour to them; we must be patient over our temporary passport difficulties, for civilization is fighting for its very life!

(An illustration of the determined attempts being made to invade Egypt. While in Palestine I read, in one of the local weekly papers, an almost unbelievable story, to the effect that the night guard of the Palestine—Egypt train, which stays all night in Haifa station, heard a movement underneath the train. Arousing others and securing help, they were amazed to find three men



By kind permission of the American Colony.

THE PLAINS OF JORDAN.

roping themselves to the bogies (the large double-wheels) under the restaurant car. A sudden raid was made and all the three arrested. At the inquiry it turned out that they were continental bolshevists, who had been sent to effect an entrance into rich Egypt in this way! Just think of what it would have meant to them of discomfort and danger, for it was then only (say) 3.0 a.m., and they were to have remained roped under the restaurant car till the train reached Sinai desert, about 3.0 p.m., and then to have lowered themselves to the ground (at some halt or other), and to have got the Bedaween or someone to transport them across the 150 miles of desert to the Canal. We are not told just at which spot they proposed to cross the Canal. Still, anyhow, once they were out of the train and in the Sinaitic peninsula, they would be geographically in Egypt!

This story, had it been told by Egyptians against the Palestinians, might have sounded unbelievable. But I read it in a Palestine paper).

On the way down to Kantara, which is the present (temporary) junction for the Palestine line, we noticed a number of Egyptian soldiers, and at the Gumrok (Custom House) we were surprised to see them marched in one side and out the other, with no examination whatever. They afterwards told us that they were not going to *Palestine* but to Arish, the last town of Egypt, 120 miles across Sinai. We then understood who they were—they were some of the disaffected troops that had been sent down from the Sudan by the English commandant; they were now to be located at Arish, the other side of Sinai, to protect the Egypt frontier, and, incidentally, to keep themselves as far from the towns of Egypt as possible!*

They were, however, quite amiable to us, and Yaqub and I began quietly to pass along a tract or two, and as they got the impression that tracts or books had to be *asked* for if wanted, they soon began to ask! After that, I showed the first copy of our 64-page book called "Selections from the Word of God"—10,000 copies of which, in Arabic, had been donated by a friend through the Bible House of Los Angeles—and the book "caught fire" at once, so to speak, quite a number of the soldiers pressing forward to receive copies. As these were practically all Moslems, almost to a man, let us pray that God's message may benefit them, more especially because there is practically nothing for them to do in Arish but to read, and so on.

After a tiring night journey we slowly climbed the hills between 7 and 9 a.m. At Bitteer one train has to wait for the other, as the line is only single. It often happens that either the up or the down train has a half-hour to wait there; and that is a suitable opportunity for Palestine girls to sell fruit to the passengers. It was interesting to see bystanders climb up (from the level track) on to the steps of the railway carriage to look over the shoulders of the lucky ones who had just been given "Selected Portions" or other literature.

* * * * *

Several busy, and hot, days were spent at Jerusalem. It being decided to cut expenses as far as possible, and Wasily Eff., the clerk, being unnecessary under the new scheme of direction from Cairo, he was offered the post of colporteur at Nablus City, since Mr. Shelley spoke highly of him as a personal book-distributor. But the offer came too late, for he at once told me that during the previous July he had been accepted as a theological student at a Southern Baptist Theological Seminary in U.S.A., and forthwith wrote his resignation, to take effect as from 15th September.

The question now arose—What to do with the book depôt? Yakub Eff. and Muallim Ibrahim Jameel (our Jerusalem colporteur) did their very best to find me a place to move to, but alas! Palestine leases are mostly for one year from the Mohammedan New Year, which had already taken place, in July, before I could get back from England. Several times we *almost* got a place; and at last we gave it up for the time being, but decided upon a suitable site at the junction of David and Christian streets, right inside the city walls. The district literally swarms with people,

*Last week one of them fled from camp, and perched on the hind foot-board of the train for Egypt, but the fugitive was detected and arrested.

and the number who passed in only five minutes was 217, or 2,604 in an hour; as a matter of fact, they keep on almost all day. But as Moslem New Year will not occur again until 11th July, 1926, we stay in our present quarters, by the side of the Chamber of Commerce, Mamilla Street, unless something special intervenes. A very good arrangement was made with our old and highly-respected friend Colporteur Ibrahim—who is, incidentally, Elder of the local American Mission church—to look after the bookshop in the mornings only and to go out after the people in the streets in the afternoon.

A most helpful conversation took place with Ibrahim as to what was best to be done when a Moslem or Jewish convert wished to be baptised, and the necessary directions were given. Our mission policy is somewhat as follows:—

(1) N.M.P. works in harmony with all Evangelical societies (being also on friendly terms with the Eastern churches), but—like the Bible Society—does not itself baptise converts.

(2) When there is only one evangelical mission in the neighbourhood we hand our converts to it for instruction and baptism. Where there are several (as in Jerusalem) the colporteur who leads a soul to the light usually takes him to his own church (unless the convert has a special preference for some other, which scarcely ever happens).

And so on, and so forth. It was very interesting to see the real spiritual "concern for souls" which led up to the question. We can hardly be too thankful for Mr. Shelley's Christian influence over our colporteurs.

* * * * *

I must take time to jot down two or three little items of encouragement whilst in the Holy City.

(1) Several Syrian boys came to me for a Bible, whilst walking in David Street, and, as I could not stay, I gave them the address of the dépôt.

(2) A good part of the time I was settling accounts a Moslem inquirer was seated at an adjoining table (in our Bookroom) studying books to lead him to the light. But I am afraid he was "out of work."

(3) Wasily Eff. told me of a recent Moslem convert in Palestine, to whom he had lately put the question, "What was the means (under God) of your conversion to Christ?" He replied, "Just two things,—the books I read and the lives of the Christians that I watched." "What books were those that convinced you?" "They were your publications—the Nile Mission Press."

I went to Nablus to try to urge the importance of having our colporteurs nearer to the town, and spent a very very happy week-end with Dr. and Mrs. Lavy, of C.M.S. Hospital. Our old friend of so many years, Rev. Elias Marmura, had been moved to Ramallah, and so Rev. Najib El-Farr had taken his place, and as it was the first Sunday of the new Pastor, the mission church was crowded. (But I missed the Mortimore's, and of course one's mind continually verted back to the happy ten days of the Mission held in January, 1921).

To sum up, I have now taken over all the Palestine N.M.P. colporteurs to run the work from Cairo, and that has now been

going on satisfactorily for two months. But after I return from Algiers (D.V.) I must go to Palestine again.

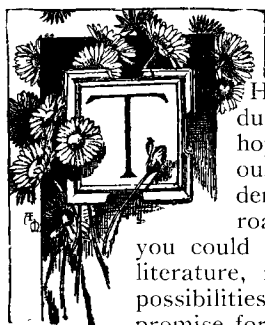
A great deal of evangelistic work has been done there, and not without God's distinct blessing. Among other interesting journeys, our colporteur Dowaney (of Haifa) travelled—in company with an Egyptian brother, now called Mitchell, of Mr. McClenahan's Nile Boat Campaign—around the villages of Northern Palestine and Southern Syria, on a trip lasting two months. Though the trip cost £50, yet it is most interesting to read the report of their wanderings. The only criticism is that Dowaney tells me that he thought "books were a secondary matter"; now our books are *NOT* so, for they contain the message of life and stay behind in the village long after the messengers have gone.

However, as I said, the report of the second half of the journey—"Short Report," Dowaney called it, and it occupied 40 pages of ordinary note paper!—is so interesting that I hope to find time to edit it later on. Brethren, "Pray for the peace of Jerusalem." Let us lift up our eyes unto the Palestine hills, and thence unto God, yea, even unto God.*

A. T. U.

Nile Mission Press, Cairo.

October, 1925.



"A Highway for our God."

THESE words have floated in again and again during the last few days with their chime of hope, as we of the Algiers Mission Band, and our welcome guest, Mr. Upson, have pondered together the problems of that heavenly roadmaking out here. For of any five words you could choose in defining the scope of Christian literature, none other could better give its glorious possibilities—add three words more and you have its promise for the Moslem world "*in the desert a highway for our God*," a desert as arid, as sand-swept and sun-scorched as any that our natural domain can show.

We look back over nearly two decades and trace how He has brought us to this point where we and the Nile Mission Press stand fully linked together. The first joining of hands was over our earliest attempts at story-printing for the "unlearned and ignorant" in bald colloquial and crabbed script, which they deciphered and turned into proper Arabic and sent back, accompanied with more solid reading matter for the thinking man.

Then came two delightful visits to Egypt on the quest of literature for women and children, and even through the war years that followed, hemmed in though we were on the side of distribution, the N.M.P. gave a chance of utterance to any of us who wanted it.

* Let us, also, not forget to pray for Mr. Forder in his retirement.



"IN THE DESERT, A HIGHWAY FOR OUR GOD."

It took us two or three years after the Armistice to shake free from the sense of shackling, both as to travelling and as to colportage. Then, suddenly, in the winter of 1922, a sense of freedom broke on us simultaneously and three pair of our senior women workers felt a strong call south, down the three chief lines of Algerian communication with the desert towns and villages where the readers live. Joyfully we sent off to Cairo for a fresh supply of literature, and wonderful were the openings and unfoldings.

Each of the tracks has been kept open, more or less, winter by winter since then, with the same marked sense of readiness to listen and to take the books. Meanwhile, in Tunisia, a man recruit of our Band was wrestling through the mazes of Arabic study, and finding, even in these out-of-the-way districts, enough to fill a lifetime with the openings among the people in colportage tours.

Now came God's focus touch. The Spring brought this fellow-worker a conviction that his call was to systematic itineration in the great unreached districts of the land, and that, for the sake of being able to enlist the help of others, he should move his headquarters from Tunisia to Algiers. Within a few weeks of our agreement in this proposal came a letter from Mr. Upson, offering to put in a fortnight here on his way to England. Our joy was great, and so was our disappointment when the passage proved unobtainable. All would have been frustrated, as we now see, if that first plan had been realised. Time was given through the delay for our considering together how best to put our needs before him, and through him, before the Executive Committee in England. Meantime financial help had come in to their funds, which made it possible for them to consider our thoughts and hopes, and it ended in their cordial consent to going forward, though it would mean Mr. Upson's coming west again after his return to Egypt.

This time, by some heavenly clockwork, he came to the very day in time for our Rally, there to meet, not only all the English-speaking members of our Band, but also Rev. F. C. Brading, of the S.G.M., who, with Mrs. Brading, is taking up our cause on the English side. Also in God's timing we had with us Mrs. Howe (sister of our dear Miss de Meyer), who has been linked with us for many years. They all fell into harmony that was of God, as its clear, full tone showed, and very soon He gently drew, as is His wont, the thread of His purposes out of the tangle of our immature thoughts, and gave it into Mr. Upson's hands as the clue to follow.

Mr. Upson himself will probably be telling in more detail the lines proposed, so I will only say that all our present need is supplied by this means of furnishing the country with literature, while co-operating with existing channels for distribution. In the beyond it opens wide horizons for "God's Highway," as help and helpers are brought in.

"A highway for our God," that is the heart of our hopes. It is written of Christ's earliest messengers that "He sent them . . . before His face into every city and village whither He Himself would come." We believe that His purpose for this land is to visit it with His salvation, and that sending these silent

messengers before His face, is the swiftest and surest plan for preparing His way before Him. They will go into hidden hamlets among the mountains and the palm gardens, far off the beaten track, far beyond the sound of the voice of the missionary. As you pray for them they will fall into the hands of seeking souls; they will be kept by the Nicodemus-enquirers and read and re-read. They will strike the first vibration of God's Spirit in the eager boys: and they will bring the first drops of living water to the thirsty spirits among the mystics in the Brotherhoods.

And as you pray on, surely "He Himself will come," and it is Jesus Himself that the Moslem needs.

Dr. Carrie Buchanan—An Appreciation.

(From "The Egyptian Gazette," Monday, November 16th, 1925.)



WE have received from a correspondent the following appreciation of the work of Dr. Carrie Buchanan, who left Egypt on Wednesday for America.

Dr. Buchanan came as an American Missionary to Egypt in December, 1893. She spent her first four months studying Arabic and teaching in the Ezbekieh Girls' Boarding School in Cairo. At the end of four months she was sent to Assiut to have charge of the Pressly Memorial Institute, the boarding school for girls, while Miss Jessie Hogg, the superintendent was at home on furlough. There were then some two hundred or more girls in school, to be left in the care of this young missionary. Upon the return of the superintendent, Miss Buchanan was appointed to the American College for boys in Assiut, to teach History of Religions, Church History, General History, Bible and Philosophy. While attached to the College she organised the Temperance and the Literary societies. She was also made a member of the administrative faculty of the College, the only woman who has ever held that distinction. This position Miss Buchanan held till her eyes and ears gave out, near the close of her first term of seven years' service.

After her furlough in America, Miss Buchanan was appointed to Luxor, having obtained the consent of the Women's Board of the United Presbyterian Church of North America to open a boarding school there. Previously there had been only a day school there. The boarding school started in a rented building, but land was bought bit by bit, and the American Mission set aside a sum of money for the building. As the work progressed it became apparent to Miss Buchanan that much larger funds would be needed, and it was here that one of her rarest gifts came into play, that of being able to interest people of means to share with her and with the Mission in giving the girls of Egypt a more adequate opportunity for an education. Among many others who gave liberally were Miss Bruce, of Scotland, a granddaughter of David Livingstone, and Theodore M. Davis, who for so many years was so closely identified with the excavations at Thebes.

The boarding school opened with three boarders, and by the end of the first year there were 15 enrolled. When Miss Buchanan left Luxor in 1911, the school had grown to number 230 pupils, of whom 75 were boarders, with a staff of four Americans, two Syrians, and eight Egyptian teachers, and they were comfortably housed in one of the best of the many splendid American Mission buildings in the valley of the Nile.

At the death of Miss Kyle, Miss Buchanan was brought to Cairo to be the head of the American Mission College for girls on Sharia Abbas. While connected with this Institution, which is the highest school for girls conducted by the American Mission. Miss Buchanan helped get additional land and made various material improvements. She held this position till she was compelled to go home on account of her health in 1917.

During her prolonged stay in America Miss Buchanan underwent many severe operations, and no one expected her to recover, but she still clung to the thought that she would return to her beloved Egypt. While at home, her *alma mater*, the Women's College of Oxford, Ohio, conferred on her the degree of Doctor of Literature. While convalescing in a nursing home, Dr. Buchanan became interested in child welfare work, and obtained the literature put out by the United States Government and conducted a class of nurses in the subject.

In 1921 Dr. Buchanan was able to return to Egypt, when she was appointed to do social, literary and evangelistic work among women. In carrying out this appointment Dr. Buchanan has opened child welfare centres in Bab el Sha'iriya and in Hussaniya, and at the time of her leaving Egypt there were prospects of opening two further centres. In the past year there were 3,000 different women treated at the clinic, where Dr. Madden kindly acted as adviser and inspector. Associated with Dr. Buchanan have been Mrs. May Reynolds, Mrs. MacCrimmon, Mlle. Goger and Mlle. Schoyen, all trained workers. Mrs. Zwemer, Mlle. Schoyen and Miss Flora Hanna will continue these centres.

Dr. Buchanan's literary work has consisted chiefly in writing articles on Child Welfare and various social topics for the Arabic newspapers, and biographical sketches of the lives of eminent women as inspirational studies.

Dr. Buchanan has also organised a Women's Christian Temperance Union among Egyptians, which society sent Miss Flora Hanna as its delegate to the World W.C.T.U. Convention in Edinburgh this summer. The society has organised some large public meetings addressed by men of note, and obtained the signature of thousands of Egyptian women to put a prohibition clause into the Constitution.

Dr. Buchanan has been devoted to Egypt and its people. She loved people of all classes alike, and to her all responded in turn. Although she has been definitely engaged in women's work and is a feminist in the best sense, yet many men-pastors, teachers, sheiks and labourers have sought her counsel. She also had a marvellous love for children. She would stoop down and smile, and spread her arms, and a child would run into them, knowing he had a friend.





THE AMERICAN MISSIONARIES IN EGYPT, 1925.

Colportage Evangelists in Palestine.

A report on the Lord's work in our mission trip to Syria and the north of Palestine from the 21st of July to the 29th of August.



ON the twenty-first we were at Bint Ishbel, went around in the village, spoke with many, and from there we went to a village called Yarone, inhabited by both Moslems (Metawli) and Christians.

On the way to that village we met with a Sheikh going the same way. The Lord used us to preach the word of God to that Sheikh and call him to Jesus, after a good long discussion about sin, punishment, the way to be saved, etc. We parted with him and went under the trees to pray God for guidance and went into the village, lodged with a Christian man, who welcomed us and received us in his house. The next day we had a meeting for men, both Moslems and Christians, and the Catholic priest was with them, with whom also after we ended we had an interesting argument.

We stayed in that village until after 11 a.m., and went into another village inhabited by Moslems only, in which, when we arrived, we found many sitting at the threshing floor under the trees out of the village. We came down where those people were, and many others came when they saw us. We greeted them, asked them to sit on the ground, and began to speak to them as the Spirit led, ended our speech in over than one hour, and then one effendi invited us to him. We had another talk with him, and then with others until the evening, when we had a magic lantern meeting, at which there were over one hundred, of both men and women. We went to Kuffer Birim, spent that night there, and the next day, on the 24th, we went to Safad, and from there we went to Tiberias. We had to wait for a car going to Haifa, went and visited the native pastor who is there, ended our visit with him in prayer, and had a talk there with a Bedouin young man left in the garage in which we had to wait. There were many young men and children gathered where we sat, and I began to read and preach to them the word of God, and had an interesting discussion about religion, politeness, etc. The people were mixed, of Jews, Moslems and Christians. Some of them asked anxiously for some Gospels, and we gave them. The car came, we bade them good-bye, and went into the car with a Jewish Rabbi (priest) and one English lady, old in age. On the way until Nazareth the Lord used us to speak to that Rabbi, who liked the speech, and started a good discussion with me about Christ, Christianity, the O.T. and the N.T., etc.

When we arrived at Nazareth a widow lady who was selling laces of her handwork looked to the English lady, who seemed to be sorry and tried to comfort her, promised to help her in any way she could, and she asked her to read the Bible. We were pleased when that widow called her to us, and offered her a few booklets, asked her to read them for others, seeing that she had

such a nice feeling. She asked what our work was, and we told her, so that she went on one side, took from the purse P.T. 11 (perhaps the only sum she had), and handed them to us, saying, accept this little gift for the Lord's work. Now the Jewish priest saw all this, and we understood that this woman had three orphan children, caring for them from her own handwork. The Rabbi never thought that such a woman can help or does help in the mission work, thought that rich men and wealthy people support the missionaries only; but when he saw all this he continued the discussion with me, and said that Christ had done much for the world. I asked him to read more carefully the N.T., after I explained to him all about our faith, and showed him the difference between the Messiah whom they are expecting and the One whom they should expect, who can't be any other but Christ of the N.T. We parted at Elharthie, and another Rabbi came up in his stead, to whom the Lord used me to have a talk that ended at Haifa, in which he understood all about Christianity, and at the end he was thankful, said that Christ had done much in this world, and promised to read the N.T. and teach it to others, etc. The 25th and the 26th we rested at Haifa, the 27th, 28th, 29th and 30th I spent in the reading-room in my brother's place, for he went for a mission trip. In all those days the Lord used me to preach the full Gospel to many Jews, Moslems and Christians, both men and women, and at the same time sold a few books.

On the 31st we went by train to Acre, in which we were used at first to speak to certain persons in the train, and then at Acre until the evening, where we had a magic lantern meeting, at which many were present, both Moslems and Christians, men and women. After the meeting a young Moslem asked me if it is lawful for him, or if it does him any good, to believe Christ in his heart without confessing, etc. I quoted for him many verses from the Bible, showing him that he should confess Christ, and not be afraid of those who kill the body, etc., etc.

On the 1st of August we went to a village called Elbassa, inhabited by both Moslems and Christians. There we found many sitting in the café house, both old and young, and we started to preach to them, and then a discussion and an argument that ended peacefully. In the evening we had a magic lantern meeting out in the street. It was so crowded that I had to speak so loud that even in the houses people heard the words spoken, and I got hoarse at last. Persons came to us after the meeting and asked many questions that we had to answer.

After the meeting we went into the threshing floor, sat on the straw, and over sixty young people sat with us, and we preached to them, sang a little, ended our meeting, and left. On the 3rd we went to a village called Alma, a Christian village, in which on our way we came to a river called Hanuta. We went there with some soldiers, to whom we showed our passes, gave them a few Gospels and spoke to them. We arrived in Alma, went around, spoke to many, amongst whom there was the Moslem Governor and other soldiers, both Moslems and Christians, until the evening. On the 4th we went into a village called Ennakora, inhabited by Moslems only. There we were used to speak to many, even to a few of the soldiers, until the afternoon, when we were used to speak to two Moslem families, and found the men

just at their prayers. We spoke to them first about prayers, then about sin, salvation, etc., until their hearts melted.

The next day, on the 6th, we went into a Bedouin village, called Yarin, in which the Lord used us first to speak on the way to a woman who was saying "What shall I do to be saved?" and then to some Bedouins in some tents on the way to Yarin. We arrived at Yarin, and found lots of people sitting there under a big tree, and we preached to them the word of God in its fullness. Some of the Bedouin women came to hear, and one of them, the wife of our host, asked us, "What shall I do to be saved?" and we told her. The same woman also was very pleased when she heard me reading the Sermon on the Mount and explaining, and asked her husband to pay good attention.

Soon after we arrived at a village called Jubbin, and many gathered themselves around us and wanted to know what are we. We asked them to sit, and they did so, then we began with them a very interesting talk, told them all about their souls, through parables, until they understood it quite fully.

While we were yet talking there came a Moslem official, and with the same we had a very interesting discussion about the Bible, Christ, Christianity, sin, salvation, etc., and read some of the books together. We went a little around and had talks with them until the evening, and some of them were saying why do those people come to Metawli village to do this. The next day, on the 8th, we went to another village of Metawli, called Toir Harfa, in which, when we arrived, they were told about us, and they asked us to sit with them in a joke; but we did not mind, sat and began to preach to them and read until their hearts melted.

We spent hours in talking, and the rumour went round about us that we save people from their sins. A Sheikh came, and we read with him many chapters and spoke to him, and he was very much pleased. We had very interesting discussions with many of them until the evening. During the day we were left without water and without food, hungry and thirsty, until a man came, whom we asked for some bread, and he got us some bread and tomatoes. In the evening the people were running away from us, did not want to come around us, for they were thinking many things about us. While we were alone praying the Mokhtar came, and asked us to hold for them a meeting, and we accepted and went with him. We had a meeting, where about a hundred were present, and the explanation took about an hour, for we quoted lots of Koran verses and Bible verses to make it clear to them. When the meeting ended the people were thankful, and said that is the right way of salvation. We went to bed, and right away after we had laid down a party of forty men came to us, after they had heard from the people who were in the meeting, and asked us to make it clear for them, saying, we are sinners, we want to be saved, etc. We spoke to them a little, and they left us. On the 9th we went into another village, called Shihina, inhabited by Metawlis only. Soon after we arrived we found lots of people sitting under a tree; after we greeted them we gave them a nice talk about salvation and the good tidings of the Gospel of Christ, etc. We had with some of them very interesting discussions and arguments until the evening.

On the 10th we went into another village, called Strema, and on the way went with some people coming to visit a prophet there, who is called Simon Safa, whom we thought might be Simon Peter, as they say he is a disciple of Christ. Soon after we arrived a young boy welcomed us into his father's (Said Hussein) house, and a young man of his sons also came in, and we started to tell him our work and preached him the full Gospel. The next day, very early in the morning, while we were yet in our beds, one Moslem official came, and was asking about us who we were. The host told him they are preachers, showing the people that Jesus is the only Saviour, etc. I right away rose up, put on my clothes, washed myself, and started to tell that asker about our work, called him to Christ, and read with him many verses and chapters from the Bible, ended our discussion with thanks, and gave him a few Gospels. Other people came, also we spoke and read to them, and then we left on the 11th to another Metawli village, called Elmijdal. When we arrived many came, with whom there was one Sheikh. We told them the good tidings of the Gospel, stayed there for a good while, and went from there to a fountain to wash ourselves. There we found a few shepherds watering their herds, spoke to them until they left. We went around, found a big crowd sitting in the yard of the mosque, greeted them, and started to talk and read to them until it was dark. An old man, 120 years old, was sitting and listening very nicely with a full understanding.

The next day, on the 12th, we went to another Metawli village, called Elmansoura, in which, when we arrived, a Haj (one who visited Mecca) came in and some other men, to whom we spoke about their souls.

From the 14th to the 20th many villages were visited by the two colporteurs.

The narrative continues.

On the 22nd we went into a village called Honin, inhabited by Metawli, in which first we met with two soldiers, spoke to them, gave them a few Gospels, and went into the village, where we at first did not find people. We went into a shop and found many sitting, spoke to them for over an hour and a half, and left to another village, called Adesa, inhabited by Metawli only.

On the way we met with two Effendis, spoke a little to them, gave them a few Gospels and left. When we arrived at Adesa we came into the house of a Bey. We had interesting talks with many of his men and with his son. In the evening we were asked to hold a magic lantern meeting, and we did, but he drove all the men away and left the women only. After the meeting a Sheikh came in, and seemed to be quite a learned man. With the same we started a good discussion that took over two hours, and after it ended the Sheikh called me out to him, and said, I want to go with you a short way, and he did. I went with him, and he thanked me very much, saying I promise the Lord that He put in the heart of such young men as you to do this noble work, etc. The next day, on the 23rd, I had a little talk to some of them, and read to them, and left to a village of Metawli, called Kuffer-Killy. Soon after a Sheikh and other men came near to us, wanting to know what we were. The Lord gave us a good privilege to preach the Gospel to them, and had

a very interesting argument with the Schakher, who is from Ennabatie.

We went around in the village, and after we prayed God for guidance, one of us stayed in Kuffer-Killy and the other went into Elmatalli. Brother Mitchell, who stayed in Kuffer-Killy, had some talks with some Moslems and two Christian soldiers, and he who went into Elmatalli had first some talks with the soldiers and then with some Jews, and quoted for them many verses that tell about Christ from the O.T. In the evening we had a magic lantern meeting that was very interesting, and the Lord blessed it. The next day, on the 24th, went into a village inhabited by Christians only. On the way the Lord used us to talk to some Bedouins who were going, and called them to Christ. We arrived there, lodged in a Catholic man's house, who welcomed us, and after we sat we had a very interesting argument with our host and the other men who came to greet us. We went around in the village, had many talks, and visited some houses. In the evening we had a magic lantern meeting in the Protestant Church, in which there was over two hundred and fifty persons, began it in reading the 13th of the 1st Corinthians and prayers, and ended it with prayers. The next day, on the 25th, we removed into another village, called Marjuan, in which we lodged with a pastor who studied in America. He welcomed us very happily, and was pleased to have us as guests. While we were sitting a Moslem Mufty came into his house, and the Lord used us to start with him a discussion about Christ, Christianity and salvation, etc., etc., which ended very nicely.

The next day, on the 26th, we went to Berut, rested that day, had but a little time to speak with persons.

On the 27th, early in the morning, the Lord used us to talk with the owner of the hotel, who is a Greek Orthodox, but did not seem to know much about Christianity. In the day time we visited some houses. In the evening the Lord used us to talk with a Druse man, who is really a fine man but did not understand much about sin, etc. Therefore, I told him much about Christ, Christianity, sin, salvation, and called him to Christ the Divine Saviour of the world, etc., etc.

On the 28th we left Berut for Haifa; arrived in the afternoon. From there Brother Mitchell left Jerusalem on the 29th and I stayed at Haifa; was ill for three days, but now, praise the Lord, I am well. I have written in my last report and mentioned the Metawli, and the same I did in this report, but did not tell of their faith and their customs, etc. The word Metawli means have the right, that is to say, they have right to be in the 1st class of Moslems—that is what they said themselves. They have another name, which is Shiak, to make a separation from the Sunic, the other set of Moslems. The Metawli amongst the Moslems are as the Pharisees amongst the Jews as mentioned in the N.T. They like to go with broad robes and big turban and have many to kiss their hands and call them Masters, etc. etc.

In every year they keep ten days which they call Elashura, in which they weep and make lamentations in all their costs for El-Hassan and El. Hussein, the sons of Ali, the husband of Fatma, the daughter of the prophet Mohammed. We have seen them going around cutting their clothes, put some ashes on their

faces, etc., and sometimes they cut themselves and fast, etc. When a Christian eats of something, if it be food left they throw it away, if it is a pitcher or some vessel, they break it or wash it, for they take a Christian as an unclean thing. They never eat from a Christian home nor drink of their water. They say all this and do such, but I can say they are the dirtiest people I ever saw, except a very few of them, who were in America or mixed with the Christians. May I at the end ask all the lovers of our Lord and His Kingdom to pray more that God may open ways and the hearts of those people. We used prayers and we experienced its power, and we thank that many were praying for us.

May the blessing of the Lord be upon all God's children always and everywhere. Amen.

The least servants of Christ,

DEWANY AND MITCHELL.

The Boat Campaign.



OUR friends, Mr. and Mrs. W. L. McClenahan, have sent us a few notes telling of their fresh start for this winter's work. They have hitherto hired a house-boat each year, but the cost was very great, some £80 a month, so that this season they have made the venture of buying a boat, which may be paid for by instalments, and they feel that its size and capacity will be a great help and comfort to the workers. We give a picture of the old boat in the reaches of the Upper Nile, which has hitherto been their headquarters, and a picture of the new boat, which is now their home. In a postscript to Mrs. McClenahan's letter, she tells us that they were expecting further helpers to arrive shortly—Miss Perkins, of the Egypt General Mission, Mrs. Lemmel, and Miss Frances Barnes.

The workers themselves find great joy in this service, making it their one purpose to "preach the Gospel to every creature," and to leave behind them everyone the written word of the Lord. This is where the Nile Mission Press can help. We are glad and thankful for the opportunity of reaching out into untrodden fields, and to help the sowers with seed to sow.

A. VAN SOMMER.

FROM MR. W. L. MCCLENAHAN.

Maadi, Egypt,

Sept. 19th, 1925.

The little group carrying on what is known as the "Evangelistic Campaign," would again beg the co-operation in prayer of readers of "Blessed be Egypt" as they take up their work afresh.

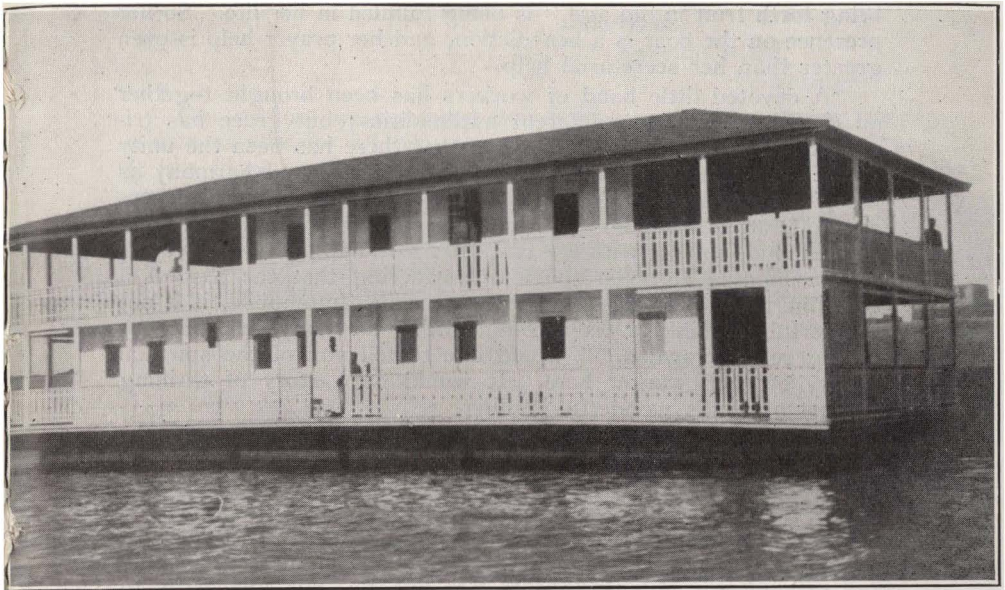
It may be remembered that this work was begun in the autumn of 1921 at Assuan, the limit, southward, of the Arabic-



THE MISSION BOAT "COLUMBIA."

speaking part of the country, with the object of carrying the Gospel as quickly as possible from village to village right down the valley. In the four years the party has come down a little over 200 miles from the starting point.

This time we begin where we left off—between 350 and 360 miles above Cairo. The work this season will be in what is probably one of the darkest parts of all Egypt, and we ask prayer that our party may be continually kept from all hostile influences, and may be enabled by His grace to bear a wide and effective witness. We will probably be ten or twelve in all, some foreign and some Egyptian. It is hoped that this particular work may, as rapidly as God permits, become entirely Egyptian; and, what is of more importance, that similar work may be taken up by the people of the country elsewhere.



THE NEW MISSION BOAT.

FROM MRS. McCLENAHAN.

Awlad, Amr, Upper Egypt,

Nov. 30th, 1925.

Truly we have great cause for thanksgiving as we think of the goodness and mercy which have followed us throughout the past month. The Lord has been sending help of every sort, and answering prayer in all sorts of unexpected ways.

The removal of this large and heavy house-boat from Cairo about 377 miles south, to the place where we are now working, seemed a great undertaking. It had to be towed all the way by a small steam barge against a strong current, and the charge was seven pounds a day, so that sticking on the sand banks or other accident would have meant greatly added expense. But, in

answer to prayer, nothing untoward occurred. The journey was made in fourteen days. The first payments on the purchase of the boat and the expense of the removal from Cairo were met by gifts from friends from such distant parts as Ceylon, Australia, Palestine, Europe, and America, each one coming as a cheering token of God's mindfulness of our need at the time.

Then we asked the Lord to send someone to help in secretarial work, as our correspondence had become a heavy burden. We made no appeal, but mentioned this need only to Him in prayer. The answer was on the way, and suddenly, as a gift from heaven, a dear friend from America appeared offering her services. She is a skillful shorthand writer, and uses the typewriter also, although seventy-five years of age. Having walked with God for the past thirty years, her pathway growing ever brighter, she is full of the joy of the Lord. The promise, "They shall still bring forth fruit in old age," is being fulfilled in her life. So her presence on the boat is a benediction, and her prayer help is even greater than her secretarial help.

A devoted little band of workers has been brought together on the boat, of seven different nationalities; but grace has triumphed over natural differences, so that there has been the unity of the Spirit and an atmosphere of sweet peace and harmony as though we were one large family. There are now twelve workers on the boat, besides a visitor and the little daughter of Mr. and Mrs. Aboud, so that with the two sailors and two servants we are a household of eighteen souls. Considering that the cost of a boat like this is less than that of a luxurious automobile, is it not wonderful to think of its accommodating so many, without our feeling really crowded. I would like to tell you of the spiritual history of each worker here. It would be a story of thrilling interest of God's wonderful leading.

The four ladies alternate between village visiting and the study of Arabic, under the direction of an Egyptian teacher who came with us from Cairo. He is a Christian, intensely interested in the village work, as well as in teaching the language. Even the youngest members of the band have had nearly two years of Arabic study, and are able to give the Gospel message simply and to converse with the people, not fluently, but sufficiently to make themselves understood. Please pray that they may be greatly helped in the language this season.

During former years we have worked where the valley was so narrow that the most distant villages could be visited within a few hours, so that we have always been able to return to the boat at night. But where we are now the valley is much wider. This makes it necessary to spend nights as well as days in the villages. Only those who have tried it can fully appreciate what it means to sleep, or attempt to sleep, with dogs barking hour after hour, accompanied occasionally by donkeys braying, or a barnyard chorus for variety. A sense of humour greatly helps at such times, and a little imagination can almost discover an orchestral effect. We have been hiring donkeys for riding and for carrying supplies, but it is not always easy to get donkeys, and we may have to purchase some, and also have some small tents.

Parties of six or seven who have gone out to the more distant villages within the last few days have returned very tired but full

of joy, bringing news of an unusual spirit of inquiry and receptiveness in some instances. They have also encountered opposition. On the whole, the interest and response of the people visited this month has been as great or greater than in any preceding season.

One night was spent in a Christian village, in the Coptic Church property. An old blind man said, "We are a lost village, like lost sheep without a shepherd." It was the cry of his heart. He felt the poverty of his spirit when he met others who knew so much of the Saviour and he knew so little.



Cuffnells,
Egerton Road,
Weybridge.

Our readers are reminded that Fairhaven is open during the winter months for all who take an interest in missionary work. It is a large comfortable house, situated near the Mediterranean Sea, about seven miles east of Alexandria. The temperature is generally 60 degrees Fah. all through the winter. Charges are moderate, and the atmosphere of the house is one of cheerful friendliness. Correspondence should be addressed to the lady in charge, Miss M. A. Bell, Fairhaven, Palais, Ramleh, Egypt; or inquiries may be sent to me, at above address.

ANNIE VAN SOMMER.



The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.
1925.	No.					1925.	No.					1925.	No.				
Sept. 1.	14206	Bank Interest	11	9	3	Oct. 9.	14272		5	6		Nov. 6.	14338	Scotland	1	0	0
" 2.	14207	Special	8	0	0	" ..	14273	{Special	8	2		" 9.	14339	..	5	2	10
" 3.	14208	..	10	0	0	" ..	14274	{U.S.A.	8	2		" 10.	14340	..	2	6	
" 5.	14209	..	5	0	0	" 10.	14275	..	2	0		" ..	14341	..	3	6	
" 7.	14210	..	1	0	0	" ..	14276	..	1	0	0	" 11.	14342	..	4	0	0
" 7.	14211	..	9	2		" 12.	14277	..	5	0		" ..	14343	Special	21	0	0
" ..	14212	..	2	0		" 13.	14278	..	2	0		" ..	14344	..	5	0	
" ..	14213	..	2	0	0	" ..	14279	Scotland	1	0	0	" 12.	14345	Victoria,			
" ..	14214	..	2	0	0	" 14.	14280	..	8	15	10	" ..	14346	Australia	46	0	0
" ..	14215	..	2	2	0	" ..	14281	Special	3	0	0	" ..	14347	Scotland	10	0	
" ..	14216	..	1	0	0	" ..	14282	..	2	10	0	" 14.	14348	Legacy	100	0	0
" ..	14217	Scotland	11	0	0	" ..	14283	..	5	10	0	" 16.	14349	..	2	4	
" 8.	14218	..	10	0	0	" ..	14284	..	1	1	0	" ..	14350	..	1	0	0
" 10.	14219	Scotland	2	2	6	" 15.	14285	..	5	5	0	" ..	14351	..	23	10	0
" 11.	14220	..	5	0	0	" ..	14286	Scotland	5	5	9	" ..	14352	..	2	0	0
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" 14.	14223	..	1	10	0	" ..	14289	..	10	0	0	" ..	14355	..	1	1	0
" 15.	14224	Canada	5	2	8	" 16.	14290	..	5	0	0	" 17.	14356	{Special	5	0	0
" 16.	14225	N. Zealand	10	0	0	" ..	14291	..	8	0		" ..	14357	..	5	0	0
" 17.	14226	..	10	0	0	" ..	14292	..	5	0		" ..	14358	..	1	5	0
" ..	14227	..	5	9	4	" 17.	14293	..	2	0		" ..	14359	..	1	0	0
" 18.	14228	..	1	5	0	" ..	14294	..	2	0		" ..	14359	..	10	0	
" ..	14229	{Special	100	9	0	" ..	14295	..	1	0	0	" ..	14360	..	10	0	
" 19.	14230	..	6	10	0	" 19.	14296	..	1	1	0	" 18.	14361	Special	2	2	0
" 22.	14231	..	10	0	0	" ..	14297	..	1	0	0	" ..	14362	..	2	0	0
" ..	14232	..	4	6	6	" ..	14298	..	5	0	0	" 19.	14363	..	12	0	
" 23.	14233	..	1	8	0	" ..	14299	..	2	0		" ..	14364	..	6	0	
" 24.	14234	..	9	14	0	" 20.	14300	..	1	0	0	" ..	14365	..	1	0	
" 25.	14235	..	1	0	0	" 21.	14301	Legacy	90	0	0	" 20.	14366	..	3	17	11
" ..	14236	..	1	5	0	" ..	14302	..	4	0	0	" ..	14367	..	3	0	
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" ..	14239	..	5	6		" ..	14305	..	3	5	7	" ..	14370	..	1	0	0
" 26.	14240	..	1	1	0	" 23.	14306	..	10	0		" ..	14371	..	4	0	
" ..	14241	..	1	10	5	" ..	14307	..	15	2	4	" ..	14372	..	2	13	0
" 28.	14242	..	5	0	0	" ..	14308	..	3	3		" ..	14373	..	2	1	10
" ..	14243	..	11	0		" 24.	14309	..	12	6		" ..	14374	..	5	0	0
" 29.	14244	..	4	10	6	" ..	14310	..	1	5	0	" 23.	14375	..	10	0	
" ..	14245	..	2	0	0	" ..	14311	..	1	0	0	" 24.	14376	..	5	0	0
" ..	14246	..	2	0	0	" ..	14312	Scotland	1	7	6	" ..	14376	..	10	0	
" 30.	14247	..	1	1	0	" 26.	14313	..	2	43		" ..	14377	Special	1	1	0
" ..	14248	..	14	6		" 27.	14314	..	5	0		" ..	14378	..	2	0	6
Oct. 1.	14249	..	5	17	2	" ..	14315	Special	60	0	0	" ..	14379	..	3	8	0
" ..	14250	Scotland	8	14	0	" ..	14316	..	1	1	0	" ..	14380	..	1	0	
" 2.	14251	..	2	0	0	" ..	14317	..	5	0		" 28.	14381	..	1	1	0
" ..	14252	..	1	17	0	" 28.	14318	..	7	0		" 30.	14382	..	1	1	0
" ..	14253	..	2	0	0	" 29.	14319	..	1	0	0	" ..	14383	..	6	0	
" ..	14254	..	5	0		" ..	14320	..	8	14	8						
" ..	14255	..	1	0		" 30.	14321	..	36	0	0						
" 3.	14256	..	2	0	0	" ..	14322	{Special	1	5	0						
" ..	14257	..	5	0	0	" ..	14323	..	1	0	0						
" ..	14258	..	1	5	6	" 31.	14324	..	10	0							
" ..	14259	..	50	0	0	Nov. 2.	14325	..	5	0	0						
" 7.	14260	..	5	4	0	" ..	14326	{Special	1	0	0						
" ..	14261	Scotland	10	5	0	" ..	14327	..	1	0	0						
" ..	14262	..	2	0	0	" 3	14328	..	31	2	8						
" ..	14263	..	1	2	6	" ..	14329	..	10	14	53						
" 8.	14264	..	2	4	6	" ..	14330	..	10	3	6						
" ..	14265	..	2	6		" ..	14331	..	1	0	0						
" ..	14266	..	1	17	1	" ..	14332	Special	70	0	0						
" ..	14267	..	10	0		" ..	14333	..	2	0							
" ..	14268	..	1	2	0	" ..	14334	..	1	1	0						
" ..	14269	..	5	0		" ..	14335	..	1	0	0						
" 9.	14270	..	1	17	3	" 5.	14336	Scotland	30	3	1						
" ..	14271	..	5	0		" ..	14337	..	2	2	0						

£1163 12 6		
General Purposes—		
Amounts already		
acknowledged	2321	8 6 1/2
As above	849	0 10
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Special Purposes—		
Amounts already		
acknowledged	1773	18 4
As above	314	11 8
£2088 10 0		

£1163 12 6

General Purposes—

Amounts already acknowledged	2321	8	6½
As above	849	0	10

£3170 9 4½

Special Purposes—

Amounts already acknowledged	1773	18	4
As above	314	11	8

£2088 10 0

“ But if impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another. Here, and here alone,
Is given thee to suffer for God’s sake.
In other worlds we shall more perfectly
Serve Him, and love Him, praise Him and work for Him.
Grow near and nearer Him with all delight;
But then we shall not any more be called
To suffer,—which is our appointment here.
Could’st thou not suffer then one hour—or two?
If He should call thee from thy cross to-day,
Saying, ‘ *It is finished!* that hard cross of thine,
From which thou prayest for deliverance.’
Thinkest thou not some passion of regret
Would overcome thee? Thou would’st say, ‘ So soon?
Let me go back and suffer yet awhile
More patiently?—I have not yet praised God.’
And He would answer to thee, ‘ Never more—
All pain is done with!’ ”

MRS. HAMILTON KING.



ALGERIA. A KABYLE VILLAGE HIDDEN AMONG THE HILLS.

"Blessed be Egypt."

VOL. XXVI.

APRIL, 1926.

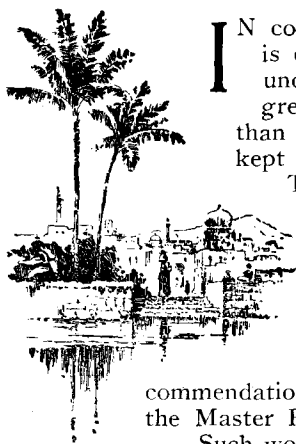
No. 105.

The Nile Mission Press.

TWENTY-FIRST ANNUAL REPORT.

"He that glorieth, let him glory in the Lord."

"For not he that commendeth himself is approved, but whom the Lord commendeth."—2 COR. X. 17, 18.



IN compiling an Annual Report the danger is ever present, to those who write, lest, unconsciously, they exalt a Society—great though its work may be—rather than HIM Who called it into being and has kept it at work in His vineyard.

The great Apostle was aware of this.

In his second letter to the Corinthian Christians he urged that the Supreme Worker in Whom to glory was the Lord, and added a solemn reminder that, after all had been tabulated concerning the work in "the regions beyond," the final

commendation of such work must be sought from the Master Himself.

Such would be the attitude of the Committee in presenting their 21st Annual Report to those who have enabled them to carry on the work. There has been much in which they have had joy, and ascribe to Almighty God the glory of what has been accomplished.

There have been a few changes and additions in local appointments.

They are glad to be able to state that the Rev. Chas. Cameron, of Melbourne, has accepted the position as Honorary Treasurer and Secretary in place of the Rev. J. G. Sterling; a Committee has also been formed in New Zealand, the Acting Secretary of which is Mr. J. E. Kinnear.

The Executive Committee are thankful to be able to record that they have added Mr. and Mrs. Michell to their Staff in Cairo, who have joined the Mission as voluntary workers. They believe they will greatly strengthen Mr. Upson's hands. There are also others under consideration, and they will value prayer that they may choose the right workers.

Early last year Mr. Shelley, of Jerusalem, who for some time has been overlooking the Colportage work in Palestine, asked to be relieved owing to ill-health. They tender to him their warmest thanks for all he has done, and have placed the oversight of Palestine in Mr. Upson's hands. They recognise, however, that he should have a European to help him in the oversight of that country, and are looking to God to supply this need in the near future.

A small addition has been made to the plant of the Printing Department in Cairo, and they are considering a still further increase of machinery of the latest pattern.

They were fortunate in obtaining Dr. Zwemer to speak at the Annual Meeting last May, when he gave one of his usual stirring addresses.

Although Mr. Upson's furlough was not due, the Committee granted him three months' leave from Cairo in order to confer with them after the first year of his Directorship. During that time, the Rev. Wm. L. McClenahan kindly supervised the work, and the Committee were most grateful to him for this help.

Previous to his arrival the Committee spent an afternoon in waiting upon God, the effect and blessing of which are still being experienced.

During the year it became necessary for a visit to be paid to the five Colporteurs in Palestine. The Rev. W. L. McClenahan, so well known as the leader of the Nile Boat Evangelistic Campaign, with his wife and Mrs. Shelley, visited the five men in turn. As an outcome of this, the Haifa Colporteur, with an evangelist from Egypt, were sent up for a tour through Northern Galilee. Their reports have been published in " BLESSED BE EGYPT " during the year. Much blessing appeared to be the outcome.

The Committee would thank the anonymous friend who sent three thousand Arabic Gospels through the Scripture Gift Mission, two thousand of which were despatched to Palestine and a thousand to Egypt.

Turning to the output and distribution of literature, they again have to record the splendid work accomplished by their Director, Mr. Upson, a short comparison of which is printed herewith.

No. of our Gospel Publications when War began	...	140
No. " " " " when War stopped	...	280
No. " " " " at last Annual Report		530
No. " " " " now. (New Catalogue,		
	Summer 1926)	560

Average output, 25 new publications every year for 21 years.

United Colportage. Nile Valley only :—

Seven Colporteurs in 1923 sold 17,805 volumes.

Ten Colporteurs in 1924 sold 30,000 volumes

Ten Colporteurs in 1925 sold 33,547 volumes.

One man, Bulus Malaty, sold 5,327 copies by himself in 1924.

But the same man rose to 7,564 in 1925.

Total Distribution (large and small, from 540 page volume down to 4pp. tract) :—

In 1922—140,000 copies distributed.

In 1923—160,000 " "

In 1924—340,233 " "

In 1925—357,056 " "

In addition, thousands of Portionettes of Scripture have been distributed.

Our Field is a large one. To take South Africa alone, our books promptly followed Dr. Zwemer through Cape Province, Natal, Nyassaland, Rhodesia, etc. In January, 1926, large orders were being shipped, *e.g.*, 40 parcels to Mosul (Iraq); others to Ecuador (S.A.), and a much larger consignment by freight steamer to the Barbary States; while small consignments were being sent the same month for work among Arab sailors in a port of British Columbia; also to Brazil, Argentine, and Kansu province of China.

Then, in order to reach non-Arabic reading Moslems, we have published, during 1925, Miss Blaikie's "Spiritual Seed for Spiritual Need," which is a collection of 15 more tracts for translation to Oriental languages similar to our first volume published the year before. (This one can be supplied to any part of the world for two shillings and sixpence, post free).

The N.M.P. supports no less than five colporteurs in Palestine, on Mts. Carmel, Zion, Gerizim, etc. And our co-operation with the Algiers Mission Band in our new Branch at El-Biar (for colportage work in Algeria, etc.) is proving a source of joy to them and to us.

It has given the Committee great joy to be able to co-operate actively with the Members of the Algiers Mission Band, and after a visit from Mr. Upson to Algiers, it has been possible to open a small Book-store at El-Biar. They hope to have some Spanish colporteurs at work before long. Meantime, Mr. Theobald, of that Mission, has made his first trip with the books to Western Algeria, and has met with ready sales and hardly any fanaticism.

It is hoped that the Nile Mission Press will be able to have a Book Dépôt right in the heart of Jerusalem this year, in a position where literally hundreds of people pass in an hour.

Concerning the premises in Cairo, there are considerable difficulties still to be faced, as will be seen in Mr. Upson's Report. Adjacent buildings are being demolished and many-storied new ones will be taking their place. This matter needs a considerable amount of prayer, but the Committee know that God will solve the problem for them. During these alterations it has been deemed wiser for Mr. and Mrs. Upson to live away from the Premises.

It is fitting that a word concerning the Headquarters of the Mission at home should be recorded here. Owing to the death of the former landlord, there was every prospect of the property being sold, and this might have necessitated another removal. A friend came forward, however, who very kindly purchased the building in order to obviate this necessity, and thus the Committee have a

friend as landlord who will not turn them out. They register their warm appreciation.

It had been suggested that it might be possible to have a Deputation Secretary in Canada, but owing to certain difficulties existing there at the present time, the Committee were advised that this was not the time for such an appointment.

Turning to Finance, the Committee thank God for the wonderful way in which He has supplied their need during the past year. Just when they required special help, one or two legacies were paid, which have, and will, enable them to extend their work still more. One item alone calls for comment and prayer. They will want about £300 for the work in Palestine during 1926, owing to the fact that the Milton Stewart Trust Funds are coming to an end and the Trustees have only been able to make a smaller allowance this year. The Trustees of that Fund have been most kind in supplying the needs of the Palestine work.

The Committee take this opportunity of advising their friends that, since the amalgamation of the Anglo-Egyptian Bank in London with Messrs. Barclays (Dominion, Colonial and Overseas), they have thought best to transfer their Account to Messrs. Barclays, Ltd., Tunbridge Wells, and cheques should now be crossed Barclays Bank, Ltd.

The future of the work is full of hope. There is no doubt that we are witnessing a new responsiveness in the Moslem World, and Dr. Zwemer writes: "The literature of the Nile Mission Press finds eager purchasers, and our circulation is far larger than before." For this you will thank God, as well as for many other things which are found in Mr. Upson's more detailed Report, which is printed later on in this issue.

One item which is not mentioned there may be alluded to. In writing recently in the News Letter of the American Christian Literature Society for Moslems, to whom the Nile Mission Press owe a great debt of gratitude for their continued financial help also, the Rev. James Cantine states that, at Baghdad, "one end of a large room is filled with bookshelves loaded with hundreds—thousands if you count tracts—of the publications of the Nile Mission Press, printed with the aid of your Society," showing that in Baghdad, as in other great Moslem cities, as well as in many a hamlet and village, the N.M.P. is supplying a real need in producing the literature for the use of other Missions.

The Committee commend the work to your earnest prayers, and, in view of the increasing possibilities and needs, seek to pray not only that they may walk "whereunto they have already attained," but may accomplish yet "greater things than these."

JOHN L. OLIVER,

Secretary.

Nile House,
Tunbridge Wells,
England.

Mountains as Stepping-Stones.

21st ANNUAL REPORT OF THE NILE MISSION PRESS.



CHAPTER I.

MOUNTAINS AS STEPPING-STONES.

THE custom of introducing an Annual Report by an introductory chapter is much in vogue. Our prelude—without which our references could hardly be understood—is a condensed Bible Study, which many Christians have found helpful.

1. "I will make all my mountains a way" (Isaiah xlix. 11). Difficulties to become stepping-stones. Moses held up the Red Sea to make a way, Joshua held up the Jordan; but Christ *utilised* the sea to walk on. Do you note the difference? Spurgeon said, "Many men owe the grandeur of their lives to their tremendous difficulties." It is the barrier *itself* that is to be God's stepping stone.

2. "Give me this mountain" (Joshua xiv. 12). The difficulty accepted, nay, volunteered for. Have we voluntarily *accepted* our mountain, not trying to escape it, nor even to get through it, but to use it to walk on? (*Illustration*: I saw the sparrows in Battersea Park utilising the water-lilies which had nearly filled their pool. The sparrows hopped on to the leaves and walked on them; this brought them closer to the cool water).

3. "He gave her springs of water" (Josh. xv. 19). How and where did he get the springs? Only from his mountain. Steep hills may give refreshment (*cf.* Joel iii. 18). Acceptance of afflictions gives this sequel; mountains give rise to springs.

4. "How beautiful upon the mountains" (Isaiah lii. 7). Here our hills become signal-beacons to signal the Gospel message. (Also in Nahum i. 2). Think of bed-ridden Christians sending forth the message, as some have done.

5. "From the hills I behold Him" (Numbers xxiii. 9). Hills as places of vision, to see His plans for Israel, etc. Also "In the mount of the Lord it shall be seen" (Gen. xxii. 14). (The Hebrew, also lxx., may read, "*He* shall be seen").

"Mine eyes have seen the glory of the Coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lighting of His terrible swift sword:
His truth is marching on."

6. "With Him in the holy mount" (Exodus xxiv. 12; Deut. x. 1; and 2 Peter i. 18). Mounts of transfiguration (Exodus xxxiv. 29, 30). Places to hear heavenly voices (2 Peter i., 17, 18).

"Speak, Lord, in the stillness
As we wait on Thee
Hushed each heart to listen
In expectancy.

On the mount of vision,
In the dazzling light,
We become transfigured
As in garments white."

If that is what comes of accepting our mountains, then we can say with the disciples, "Lord, it is good for us to be here,"

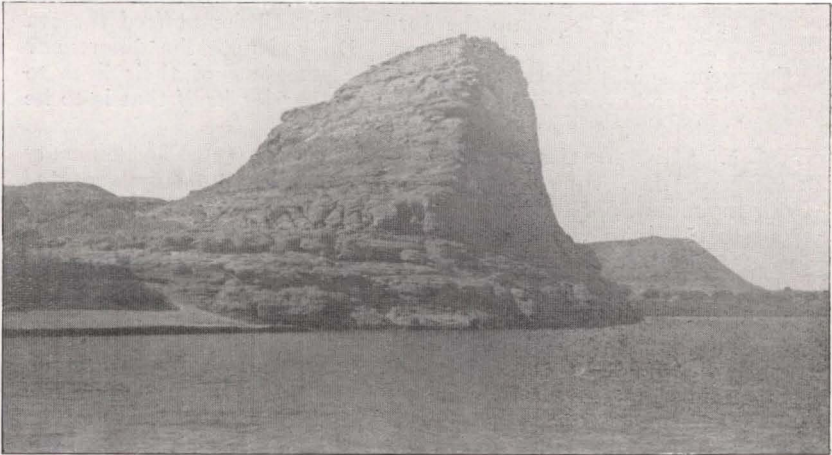
and good for us to have the mountains here; then let us transmute our mountains of difficulty into stepping-stones for the Lord's feet.

"And common folks like you and me
Are builders of eternity;
To each is given a bag of tools,
A shapeless mass, and a book of rules;
And each must make, ere life is flown,
A stumbling-stock or a stepping-stone."

CHAPTER II.

OUR FOOT-HILLS.

1925, like its predecessor, proved to be one of the "Years of the Right Hand of the Most High" (Ps. lxxvii. 10). The difficulties encountered were not the same as those to which we referred last year, but probably as great in their way. Still, after all, they have been allowed to exist as stepping-stones, not as stumbling-blocks. Let us mention a few of them.



The first "Hill Difficulty" has been the activity of the Egyptian Government, which has suddenly decided that no printing press or publishing house—for every publishing house runs its own press in the East—shall be allowed to continue without a "license"; and, in order to obtain such a license, elaborate plans drawn by skilled engineers shall be submitted, thus costing—in our case—somewhere about ten pounds for the preliminaries, and we have not nearly obtained the permit yet! But even the demands of native inspectors have turned out to be for our good, as they have resulted in better ventilation of our printing works. Nor is this all; the Government's attempt to control the very real power of the public press—whether aimed against Zaghloul Pasha, as some think, or whether intended to stop local Communist propaganda, as seems more probable—has resulted in muzzling some of the smaller concerns which might at any time have been engaged in printing indecent literature. So, on the whole, it is turning out for good.

A second Foothill is the recent attack made upon our literature in the columns of a daily newspaper, which happens to be

located extremely near to us, mentioning us by name, and thus doing us a real service, for several Moslems called at the bookshop to purchase copies of the book thus made famous. They now seem, however to have decided that it is better not to advertise us, for in their more recent attack they omitted the name of our press. This article which appeared just after the year closed, occupied almost a whole page of the daily, and went on to give very extensive quotations from one of our "Khutbas" upon Christ as the Word of God, to which the writer objected. So the attack becomes an aid to our propaganda.

The third difficulty is the rebuilding of the European quarter of Cairo, including some whole streets; *e.g.*, facing Davies Bryan's big building and round the corner of Maghraby and Manakh Streets no less than thirty shops are being pulled down, not all at once, but the tenants have been evicted in readiness. The same applies in a great many directions, not that everyone has capital but rather that the patent method of punching foundations produces such a fearful vibration that the man next door to you when you re-build is obliged to follow your example and re-build his own, for the vibration from your construction is guaranteed to damage his building if it be an old one. The house which stood on half of our garden behind our premises and known as Pension Sima, has been demolished, and the owner is proposing to build a six or seven story building which will cut off our north air. This is in itself a difficulty; but there is worse to come. The gentleman who has bought the property at 35, Sharia Manakh, *i.e.*, next door to us, starts at once to demolish the building so as to erect a six or seven story building on the site. We have done all that can be done to preserve our rights; but it is no longer possible as a residence for those whose nerves are susceptible to vibration. The immediate result is that we have to move out to a quieter quarter, but that is a good thing, for Mrs. Upson has suffered for years from the noise and vibration of an adjacent daily paper, which went to press at night. What may be the ultimate effect upon our property remains to be seen; there is one thing of which we can never be robbed, and that is the splendid site with a large frontage.

Our last and greatest difficulty, that of our "single-handedness," is much more than a foothill. Some of our Egyptian (or Syrian) staff have worked so splendidly as to merit special mention in this report, similar to the military custom of "mention in despatches"; among these are the following effendies, who are singled out from among the others for special assistance given to me:—

Yakub, Overseer of the Printing Works.

Rizk Marcus, Accounts Clerk.

Amin, on trial as Book Depôt Keeper.

Many others have worked faithfully, but these three have given most assistance on the business side, and three-fourths of our work is "business." Sanad Effendi (personal Secretary) would have qualified for the same distinction, but has worked "mornings only," as he is studying for LL.D. exam.

But, however well individuals may work, there is always great need for oversight, and for general direction. To make it possible for the Director to take journeys, an Egyptian *Wakeel*

(Chief Assistant, or Deputy) was appointed this year, as an experiment, and was left in charge, under the occasional supervision of our kind friend, Rev. W. L. McClenahan, while the Director made an eight weeks' visit to England! But this wakeful happened to be brilliant at *literary* work, not at "business" (such as bookselling, freights, correspondence, colporteurs, etc.), and so the experiment has not, so far, proved successful. The importance of obtaining such help can hardly be over-estimated, for however much we may be qualified by experience to specialise in writing and translation; we are compelled to leave it all and to temporarily devote ourselves to business. Thus the greatest of all our problems is that of staff.

In this connection the Egypt General Mission have generously loaned us part of Miss Blaikie's time: while Miss Jameson has kindly taken over the Egypt Prayer Cycle.

STEREO.—One item of interest this year has been the starting of a "stereo" department, the object being to cast in metal those pages of tracts (or of our large catalogue) that are likely to be often reprinted. There have been very good reasons for not starting such a department before, but, with our special efforts to increase distribution, it may be that we shall need it now; anyhow, the head of a foundry which is closed in the afternoon puts in time here casting for us in our own little stereo foundry. The printing work turned out by our friend Yaqub this year is, generally speaking, better done, and we have also reduced "costing" as far as possible. Though we do not set out to make profit—for we print only for the missions and churches, and one half of our printing consists of our own publications—yet, at any rate, the printing works have paid their way.

INCREASE OF PUBLICATIONS.—The number of our publications continues to increase almost too rapidly; a year ago we had 530 separate Arabic publications, but now the number is over 560. All of these are in Arabic, with the exception of a few English translations from the Arabic; and all are Religious, not merely Educational.

Among those that have been published this year may be mentioned the following:—

The Spirit's Sword.—This is a publication of Children's Special Service Mission, and was translated by Pastor Marcus Abdel-Mesih, of E.G.M., for the Junior Committee, and is among those manuscripts which we have put into circulation.

The Schofield Bible Study Course, or as it is called in Arabic, *Kingdom Principles*, has been translated by Dr. Philips with the aid of Kamel Eff. Mansour, a well-known Moslem convert.

Lessons for the Primary Classes of the Sunday School.—This book consists of two separate parts, and each contains 26 lessons, or one each Sunday for the six months of the year. It has been written by Pastor Ibrahim Girgis, and so it is original.

But others of our publications are intended for Moslems, e.g. :—

A Small Series of New Tracts, by S. A. Morrison, M.A. (C.M.S.), entitled *Messages of To-day*; these are tracts upon old truths in new dress; each is published at $\frac{1}{2}$ paistre only.

Then we have brought out an entirely new illustrated edition of Miss Trotter's *Story Parables for Moslems*. Last year we had done the first ten and this year we have done the last ten; these are in great demand.

Dr. Stanley Jones came from India to give special lectures at the Central Y.M.C.A., and as these lectures—though intended for the young men of to-day—are upon sound lines, we have published all four as separate penny pamphlets, also the four stitched together as a complete collection.

Dr. Speer's *John's Gospel*, which was referred to in our last year's Report, has been revised, printed and published. It is a series of 100 studies upon the Deity of Christ as shown by St. John. It is published at P.T. 7.

The above are some of our own publications. But in addition we have printed at the expense of other societies. One interesting development is that of the Tower Bible Class, Eastbourne, who have commissioned us to translate two of George Goodman's tracts (C.S.S.M.); one of these is *The A.B.C. of Faith*, and the other *Prince and Saviour*. The Bible Class uses the Arabic copies for free distribution in various countries. Needless to say, these tracts are fully in accord with our evangelical principles.

SECRETARY FOR JUNIORS.—Miss Blaikie gives her report:—"In looking back over the work of the past months, one is perhaps tempted to be discouraged at the small number of books actually issued for children. This may be due partly to the inexperience of the new Secretary, who is also able to give only part time to the work, but we are depending on your prayers, especially in regard to future development.

(a) *Stories Old and New* (for Girls), which is the result of Miss Monro's work, still hangs fire owing to delay in obtaining the necessary illustrations, but it is now in the printer's hands and should be out very shortly. These stories are just what we need for women and girls; but one of the difficulties with which we have to cope in trying to increase circulation is the fact that the desire for reading amongst girls is practically nil. The Egyptian girl of school age has yet to develop a *taste* for reading. We are encouraged by what is being done in this direction by the introduction of school libraries. This will go far in helping to make reading more popular.

(b) *Livingstone the Pathfinder*, by Basil Mathews, has been re-translated and well illustrated. It looks most attractive in its bright red or blue binding, with a coloured picture on the cover. One longs to see a book of this kind in the hands of Egyptian boys—a true story of faith and courage and devoted zeal—for they have nothing inspiring or soul-uplifting in their own literature; only harmful stories may be bought at the Arabic bookstore, or on the street. Please pray for a big circulation for this and other boy's books.

(c) *Spiritual Seed for Spiritual Need* is a small collection of English translations of N.M.P. tracts and stories by Dr. Zwemer, Miss Trotter, and others. The N.M.P. has a long arm, which reaches out into India, China, Persia, Turkey, etc., and scatters the word of God. Many requests have come to us for re-translation of tracts into other languages. Mr. Upson's book of last year has been much used, and this is an important branch of the

work which helps us to realise more fully how we are all 'workers together with Him' in making known His Salvation. . . .

Finally we ask for definite prayer for the boys and girls of this land, that we may know how to meet their need, and how to preach Christ, whether by our lips, by our lives, or through the medium of the printed page."

(Signed) B. BLAIRIE.

Our readers may be interested in the following extracts from letters from Miss Monro and Miss Padwick. The first says: "I have not yet tried the Star Book to any of the children, as my girls are not good at reading anything that takes much application, but it pleased one of the catechists immensely."

And Miss Padwick recently wrote to say that a C.M.S. catechist had got to know the Sheikh of a sect of Dervishes, and was surprised and pleased to find that the Sheikh possessed a copy of our N.M.P. publication, *The Lord of Glory* (upon the Deity of Christ), and was known by his followers to be reading it; in fact, he said publicly that his one desire was to follow the life of Christ.

POST OFFICE CHRISTIAN ASSOCIATION.—For the past twelve years the N.M.P. has been privileged to co-operate with this worthy society by editing and publishing a magazine called "Al-Bareed" (The Mail). During this year we have sought to improve its appearance, and the number of subscribers has somewhat increased, in spite of political perplexities. One of the oldest supporters of the P.O.C.A. is Selim Bey Hanna, who is not only Postmaster of Cairo but Controller of the branch offices of the suburbs, etc., a very responsible position. (Is it out of place to remark how splendidly he has filled the position formerly occupied by an Englishman?)

The magazine brings us into touch with scattered postal workers. Rev. W. T. Fairman wrote to us of one Christian man about 500 miles from Cairo, saying: "H., the postmaster, is doing good work among Copts and others, and a grant of literature, if you can make him one, would be very useful and acceptable." A free grant was sent by return post.

Early in the year we made an effort to send selections from God's word to every post office in Egypt, and the Bible House of Los Angeles will be glad to know that their 64 page Arabic book went to 554 post offices, and was only refused by 13. To pray for God's blessing upon the accepted copies is help that can be rendered by Christians at home.

CHAPTER III.

THE STEEPER CLIFFS OF DISTRIBUTION.

Why is the distribution of literature harder than the production of it? Is not literary work, even in English, tax enough for any man, and is it not more difficult to write in Arabic? True. And is not translation harder than original writing? True again; it is extremely difficult to prevent slips occurring in translation. (Just a single illustration. In a book of which we are just publishing the second edition we came across the expression, "the same law holds throughout the entire universe," and this had been rendered "the same law holds everywhere inside the

universe and outside." Now it is curious that this had been read carefully in the first edition and none had noticed the curious expression "outside the Universe"!). But if it is so difficult to notice the rendering of a translation, it is much harder work to distribute Christian literature. One reason is that the people of Egypt, Syria, etc., have never yet appreciated the value of books; another is that the great majority have a different religion and only sometimes buy our books. From all of which one may gather the extreme difficulty of colportage work. There is, however, a constant demand for literature given gratis, but this can only be done by skilled workers of experience; others might easily get hustled by the crowd.

However, we are very thankful to say that although we were able to double the circulation last year, yet this year we have been able to keep up to our previous record and even to increase it. In 1923 we circulated 160,000 copies, and in 1924 the large number of 340,233, whereas this year 357,056, without counting the consignment of Portionettes which had been sent to adjoining countries and part of which would have been distributed during this year. But these splendid figures take no account of the united colporteurs of the Nile Valley; these faithful men sold 33,547 volumes, as compared with 30,009 the year before. Our best salesman is Bulos Maraty, who sold 5,327 copies in 1924 but rose to 7,564 this year, a standard which he will find it very difficult to maintain. Amin Girgis, had a great record for the first four months, but after that time he came into the Bookshop for the rest of the year as an experiment.

Perhaps we may say here that, according to annual custom, the report of the Nile Valley colporteurs is issued separately, because the American Mission and E.G.M. co-operate with us in making a grant towards part of the expenses; therefore the incidents of the colporteurs' work will be found in that report. But we may just say that the chief districts worked by our colporteurs are:—(1) Luxor and Aswan; (2) Girga Province; (3) Assiut Province; (4) the district around Minia; (5) Beni-Mazar to Beni-Suef; (6) Fayum and Wasta; (7) Cairo and the suburbs; (8) Zagazig and Mansura; (9) Tanta and Gharbia Province; (10) Menufia and Benha. Unfortunately we have at present no available worker for Alexandria.

BOOK DEPÔT.—We have met some great difficulties here during the year—among them changes in staff, for the one who was in charge the first four months of the year made mistakes in the addressing of the parcels, and as we specialise on mail orders rather than callers, this matter of addressing the parcels was all important. Then another difficulty was the book-post rate; but we are thankful to report that this was reduced by one-half on 1st of October. There were many other difficulties of detail; but all these have been overcome, and taking the value of the books, sales were increased about 25 per cent. during this year.

We are gradually increasing our stock of English religious books of the sound evangelistic type, and our desire is that in time we will become a complete dépôt for such publishers as Marshall Bros., R.T.S., Morgan and Scott, Pickering and Inglis. Just at the moment we have started, however, to help poor preachers to get commentaries to prepare sermons. The making

of *Arabic* commentaries progresses slowly and will require a number of years; what is to be done in the meantime? As a way out we have stocked certain *English* commentaries, and are supplying them to Egyptian preachers, who can read English; to be paid for by instalments. We have started with Ellicott and Mathew Henry, and also Spurgeon's "Treasury of David."

But our main work will always be the circulation of Arabic books. We have offered the exceptional rate of 50 per cent. discount to missionaries wishing to distribute our books free. However much we reduce the cost price we could never (on business lines) sell at 50 per cent. reduction; how then do we do it? Merely by running our book-work on "faith lines," knowing that sooner or later our loving Father will send us all we need. Missionaries, in general, are taking advantage of the special terms and trying to get their boards and societies to place larger orders; for example Rev. R. McGill, who is, by the way, Chairman of our Colportage Committee, placed a single order for 22,000 tracts and pamphlets just before the year closed; as all these are evangelistic it gives great encouragement.

SOME SPECIAL EFFORTS.

(a) *The Distribution of Portionettes.*—The original number printed was 1,200,000 of these four-page extracts from Scripture; but four of these series were reprinted at least once, the edition being 20,000 each time. In August last there were 323,000 in stock, so that no less than 950,000 must have been distributed during the last few years.

(b) *Street Work.*—Many of our correspondents are interested in the purity movement which we started during the War and which has never stopped, although it has now taken the form of distribution among Egyptian students and others rather than among British soldiers, the latter having had to be dropped from sheer lack of time. Any Thursday the faithful four may be seen distributing in the bad quarter of Cairo; these are Sheikh Iskandar, Gohar Eff. (of American Mission), Butros Eff., and Amin Eff., and the usual number of tracts distributed any evening is about one thousand. We have very often patrolled the distribution in the neighbourhood and watched the men coming away after receiving the leaflets, but we have never seen as many as one per cent. torn up. As one small illustration of observable result—a Government official wrote to us from the Delta sending a Christmas poem for insertion in "Al-Bareed" (P.O.C.A.). When we enquired who he is and how he came to do this, the answer was given by Sheikh Iskandar, "Oh, this is one of our friends that we fished out from the bad houses through the tracts that we were distributing; he is now a reformed man and regularly reading 'Al-Bareed.'"

OTHER OBSERVABLE RESULTS.—"Sow in the morn thy seed . . . thou knowest not whether shall prosper this or that." But we have been privileged to hear during this year some remarkable cases of conversion through our books. Among these the case that we heard from Jerusalem of the converted Moslem, who, when asked what was the cause of his conversion, said: "The life of the Christians that I watched and the books that I read." "What books?" "The books of the N.M.P."

Then there is also the growth in grace of those who are already Christians or have just become so. For example, all the office staff (ten) pray with us each morning, and have really learnt to offer short and audible prayer. Also, Yaqub and his wife and Rizk and his wife have all joined the church during this year; Butros and his wife did the year before. (By the way, one of the speakers at the Keswick Missionary Meeting was brought to Christ in N.M.P. house while Mr. and Mrs. McClenahan were occupying the flat in 1920.)

But there are also indirect results, for which we are thankful to God. Among these the sudden decision of the Ministry of Agriculture to prohibit poppy culture in Upper Egypt. We have often drawn attention to the fact that of the total amount of opium produced in Egypt only about 1 per cent. was ever needed by doctors, etc., and not more than 10 per cent. exported; all the rest was used by the people as a narcotic; mothers often give it to their babies to make them sleep. Granted that it is not our main work to attack opium; still any father would fight for his own child, and we have during this year lost a convert through opium, who had been taking it for many years past. Then let us rejoice that the Egyptian Government is on our side in that matter at least. Then again, we have repeatedly drawn the attention of the highest officials to the filthy books that are imported into Egypt. We are thankful to say that the Commandant of Cairo City Police made a raid last autumn and seized 73 of the worst books. Of course much more remains to be done.

OUR LETTER BOX.—We have no more space for our Cairo Headquarters except just to remark that among those we have been privileged to entertain here during the year has been Professor Kanomori, of Japan. We regret that our brother Rev. J. E. Cheese has gone farther south; Mr. Cheese had often helped our work in Palestine.

Just as we write this report a touching letter has come from Indiana (U.S.A.), with \$1 note enclosed and asking for as many of our books in Arabic as possible, and saying that although he is in America, yet the writer is a Muslim convert and a poor man; will we send him as many of our books as we can. Of course.

And "Our Nieces" at the C.I.M. Girls' School at Chefoo, North China, still keep up their quarterly custom of sending their offerings to help our work.

CHAPTER IV.

PALESTINE—LAND OF HILLS AND VALLEYS.

"Although only a tiny state, not much larger than Wales, with an area of about 9,000 square miles, Palestine may claim to be the most wonderful country in the world. Its climate, its scenery, its people and its history are all unique. In winter, you may leave Jerusalem in a blinding snowstorm and twenty miles away in Jericho pick bananas and oranges in brilliant sunshine. In Haifa, you may wander through a modern town busy with factories and the bustle of calling steamers, while a few hundred feet above the port, on the ridge of Carmel, you might meet a hyena." The writer of the above words in the handbook issued

by the Palestine Pavilion, said no more than the truth; Palestine is a country which appeals to many. The Committee wish that our work should be carried on there as strongly as funds permit; unfortunately some of the contributions have fallen off somewhat. The future of the Palestine work is, therefore, in a very real sense dependent upon the support that is sent in by God's people.

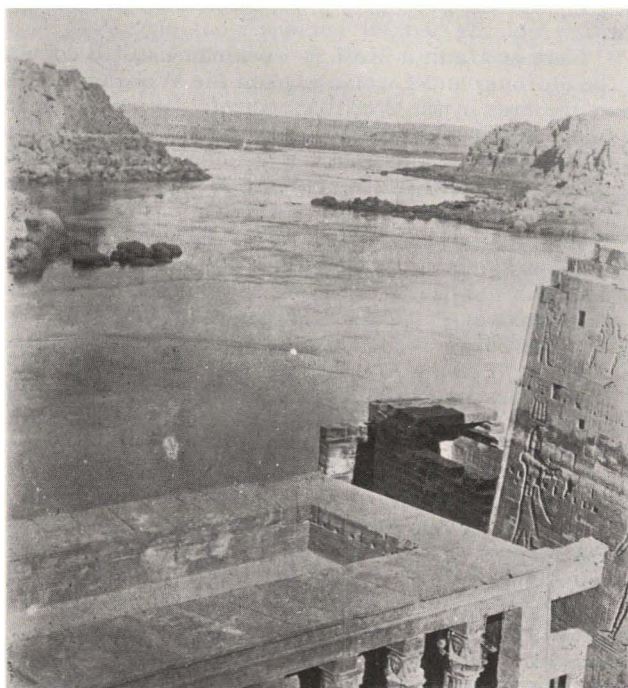
During 1925 our brother, Mr. Edgar Shelley, who has done so much for the N.M.P. in Palestine from the time of starting the work there, asked to be relieved of the oversight of the colporteurs, as he felt it to be too much for him. And the Committee asked the Director to take over Palestine and to run all branches under one control; we, however, are anticipating that each branch of N.M.P. work will have a local Superintendent working under the general direction at Cairo. We should greatly value the prayers of our readers that we may be guided as to how to develop the work, *i.e.*, what kind of person to appoint as Inspector of colporteurs; it is not impossible that a Syrian or Palestinian might be found who could travel from place to place and thus encourage the colporteur, and, for the time being, travel on the N.T. plan of "two and two."

As the books were taken over in August, the organisation is not yet perfected, and our records for 1925 are somewhat incomplete. The number of colporteurs engaged has been five. We are, however, very sorry to report that one of these, a Jewish convert, became weak in faith, and eventually made a show of official return to his old faith, and consequently Rev. P. Nyland, who was supervising him, felt that he could not any longer continue as our colporteur. Of course, he could not; all the same he does not seem to be entirely lost to mission influence. As his place has not yet been filled, there is a vacancy for one man at the time of writing; the other four are working as usual, and in giving their names and addresses it is interesting to notice that they are all on the hills:—

1. On Mt. Zion is our old friend Ibrahim Jameel, who is an elder of the American Church in Jerusalem. At the present time Jameel is doing colportage work in the afternoon and also supervising our book-room in the morning; we have in a previous report told how Wasil (the clerk) left in order to study at an Institute in America. Let us pray that God will use him.
2. Mt. Carmel. One of our most active colporteurs was Ibrahim Dowany; we say "was" because he resigned at the end of the year. For some reason or other he seems to have gone on working during January, so we do not, for the moment, know whether he wishes to continue in another district or not. You will find lower down some extracts from reports of his work. In the meantime, taking his resignation as being seriously made, we had appointed Najib Wahba, who though new to Palestine, yet is not new to colportage work in Syria, as he used to work from Sideon across to Mt. Hermon.
3. Isa Saleh is the name of the colporteur in the district of Samaria; he used to live five hours away from Nablus, so that the going and coming took him a whole day. He has now been moved to a village on the slopes of Mt. Gerizim, and is under the kind oversight of Pastor Najib El-Far.

4. On the Nazareth Hills is colporteur Ilyas (Elias). He is supposed to travel around Tiberias, and as far north as the Palestine frontiers.

OUR BOOK-ROOM.—We have not by *any* means given up our book-room, only we are seeking to make it more Arabic than before and to move it as soon as possible into David Street. Those who have the privilege of reading Miss Hatch's book, "Travel Talks," will find on pages 14-15 an interesting description of the importance of this street. In fact, we wish to push ahead with work in Palestine just as fast as God sends us the necessary funds.



THE NILE.

REPORTS.—The following extracts give some account of the way the work is being carried on:—

1. "On the 16th, I resumed my colportage work. Directing my steps to the Moslem Quarter, and seeing many young men around, I started with them a little discussion, as they said their sheikhs had ordered them to boycott our literature, whatever they might be.

On the 22nd I went, by rail, to Acre. In the train I spoke to many, and had a very interesting discussion with a Moslem young man that lasted until the end of our journey. At Acre many Moslem young men and some sheikhs met me and greeted me, saying: 'What is the matter that made you absent yourself from our town all this time?' &c., &c. They called me to the coffee-

house, and there we began our discussion, and many men surrounded us to hear it. All the audience were hoping the sheikhs would beat me; but thanks to our Lord, as He granted me the chance to witness for Jesus, blessed be His Name. All the day long, till 9 o'clock at night, I was used to speak to many and witness for Christ the only Saviour."

2. "On the 23rd I went again through Acre, and had a very busy time at my Father's Business, as I met many hungry souls and had a very interesting discussion with a Persian about Christ, Monammed and Al-Baha. I showed him about Christ and those others, and told him that because 'Christ is God' we believed that He saved us, etc. The discussion ended peacefully, and before leaving for the hotel at 9 p.m., I called all present to come to Christ."

3. "Here at Haifa a Moslem workman used to come to me early in the Morning and I would explain the Word to him, beginning from the first of the New Testament. When he heard the Sermon on the Mount and the other parables, especially the one about the treasure that one found, and understood sin and salvation, he said: 'I would not mind being baptised and die for Christ.' May prayer be offered for him."

4. "Ibrahim Jameel writes:—'There are some evidences which are encouraging me in my work and that is the effect of the N.M.P. books in the hearts of some people here and there, specially in some men of the Orthodox Church. They are greatly interested in the books of the N.M.P. One of them told me that these books taught him how to fight for the truth; he said these books made his arms so sharp to cut all false teaching and superstitions to pieces. They specially enabled and taught me how to speak with Moslems. Also, he said, may the Christian Protestants live for ever, for writing such useful books to enlighten the heart and mind of men and lead them to salvation through the blood of Jesus Christ our Saviour.'"

CHAPTER V.

STEPPING STONES IN MIDDLE EAST.

Looking eastward from Syria over Iraq, Persia and India, there are mountains and mountains and yet more mountains. But what if these are stepping stones for the Lord's feet.

As far back as 1908 we were sending literature to Hasbaya, on the slopes of Mt. Hermon, a place that has become famous through the war between French and Druzes. We are hoping to develop work by co-operation with our warm friends the American Press of Beirut. They are our Agents for Syria, as we are theirs for Egypt. From one of the towns of Syria—one of the oldest cities of the world—a bright young fellow is in trading in another country; he smilingly tells how while a Moslem he was brought to Christ through some of our publications.

Persia.—The most interesting co-operation with Persia during the past year has been the publication of tracts in Persian; some eight or ten have been printed by us for the Persian Inter-mission Council, all of which were translated by Local missionaries from our publications, most of them being Miss Trotter's Story Parables.

Iraq.—Eastern Arabia, Persian Gulf and Iraq proper have always set a remarkable example to every mission field—even including Egypt—for in proportion to the number of workers they have had a splendid record for literature distribution. No sooner had the future of Iraq been settled by the League of Nations, than an order came to us from Mosul for no less than forty packets of books.

Abyssinia.—Dr. Lambie, who founded the American United Presbyterian Mission there, has this winter taken back two of our publications as a special present to the Patriarch, as the latter has shown great signs of friendliness.

India.—Just three illustrations of how influence is being brought to bear even in India :—

(1) A worker in the Canadian Baptist Mission writes to ask permission to translate some of the stories and other tracts in our publication, "What God Hath Used."

(2) An educated Moslem writes in very good English from Baroda thanking us for having sent him certain Arabic books as requested, among these being "Jesus is Coming," also "Who will Intercede for Us," and "The Sinless Prophet." He says in closing : "For this, dear sir, I shall be very grateful, and though a Moslem, shall be glad if your sincerity is rewarded both in Heaven and on earth."

(3) Our energetic Publication Committee Chairman, Dr. Zwemer, has been in this morning and suggested that we might quote a remark just written to him by one of the chief missionaries of India. He said : "Now, can you not come and start a 'Nile Mission Press' for us in North India?" (A kind compliment, but not a proposal; for others can attend to India and its varied languages; our N.M.P. chief work is in *Arabic*).

FARTHEST WEST AND SOUTH.—Far away over the Rocky mountains lies the fair land of British Columbia. Mr. Peirson, Chairman of our co-operating society "The American Christian Literature Society for Moslems" has recently sent an order for literature to be distributed among the Arab sailors visiting the port of Vancouver, British Columbia.

Turning far south to the Andes, Ecuador is called the Switzerland of South America, but is larger in area than Italy. We have recently supplied a considerable number of our books to those in Ecuador who are able and willing to reach Arabic-reading traders in South America.

And the Bible-House of Los Angeles has sent orders for our Arabic edition of their book "Selections from the Word of God" to be distributed in Brazil, Argentine and other countries.

A glance back at Africa. There is a lonely worker in what might well be called the Centre of Africa who does an amazing trek from the border of Tripoli on the north to Darfur on the East and to Lake Chad on the west. It is quite interesting to hear him say : "Since I wrote to you about four months ago, and while waiting for your books to come—(it takes that time)—I have trekked to Lake Chad and back again," or "To the Lybian frontier and back."

South Africa.—A sum of money recently given enabled us to follow Dr. Zwemer's journey through Cape Province, Nyassaland and Rhodesia by sending packets of books to Moslems in the

towns he had visited. Twenty-eight packets out of thirty were accepted, one was returned with a polite letter, and one other recipient had died.

CHAPTER VI.

"HOW BEAUTIFUL UPON THE MOUNTAINS" OF ALGERIA.

We have, for many years, been sending Arabic Christian literature to Morocco, Algeria and Tunisia, and during the 14 years' fight put up by Abdul-Kerim our books have still been going behind his lines. But this year we have inaugurated a definite plan of co-operation with the Algiers Mission Band.

Miss Lilius Trotter, who has been for many years on our N.M.P. Committee, came with Miss Haworth in 1915 to write and sketch in Cairo, and thus to start our Junior Department; also some six or seven of her capable and devoted helpers threw in their lot with us and either wrote or sketched for us. But this year they have sent an invitation to go to them. Mr. A. E. Theobald, one of their missionaries, met the writer in London during June last and explained their ideas. The outcome was the journey to Algiers which was taken at the end of October. It was all most wonderfully planned, for Rev. F. and Mrs. Brading, who are now the home representatives of A.M.B., had arrived only four days earlier, while Mr. Theobald only returned from furlough the day before.

A great welcome for the A.M.B. Annual Rally gave to their visitors! And the visitors felt it good to be there. There were moments when the writer did not quite know how to tackle the problems arising, but a season of prayer outdoors, on the slopes of Miss Trotter's meadows, and under dear old Mr. Smeeton's "Juniper Bush," brought the needed light.

The plea of co-operation arranged between A.M.B. and N.M.P. is based upon two varying objectives:—(1) The Ultimately Desirable, (2) The Immediately Possible. Under (1) we propose—(not now, but as soon as may be feasible)—to start a distribution *dépôt*, which would include a city book *dépôt*. Then we should hope to engage Spanish colporteurs. Why Spanish? Merely because Arab converts are generally too inexperienced, and there is no "native Christian" element in the Barbary States corresponding to the Copts of Egypt or the Syrians of Palestine; on the other hand, the Spaniards born in West Algeria nearly approach to the Greeks born in Alexandria, in knowing the language of the people and being able to "rough it," etc. But all this is dependent upon a considerable inflow of funds.

(2) The Immediately Possible. The following steps were considered to be not merely desirable but essential, and although the report was only written in November, it was at once passed by the Committees of the two missions and *work started early in December*. This is what we have done;—

(a) We have accepted Miss Trotter's kind offer of three rooms to be not only colportage store, but Superintendent's bureau, and also guest-room for future colporteurs. These have been renovated and shelves erected.

(b) A sweeping "cut" has been made in the prices of books supplied to North Africa; this could not be avoided, for the franc

had fallen almost to desperation point. We have cut prices (for Algeria, etc.) down to 25 per cent. of the ordinary price, which means that—commercially speaking—we sell, not merely at a loss, but at a ruinous price! Yes, but . . . God knows!

(c) A.M.B. has loaned a portion of Mr. Theobald's time to travel as N.M.P. colportage supervisor, we meeting the expenses of his travelling. Meanwhile God has sent to A.M. Band the money to purchase a colportage touring car. As a matter of fact, Mr. Theobald put the plan into instant operation by making an experimental trip in Western Algeria, in the Dept. of Oran. He thus tells of some of his experiences:—



IN ALGIERS.

"1. I left here on December 2nd, and have just returned. It was a very interesting journey. We started from S.B.—December 4th we stood in the market for three hours, and several Arabs came round, but they were very slow in purchasing. Next day we tried again, and found the Arabs more plentiful and more willing to buy, and I sold very well indeed in small stuff. They look at the larger books and ask the price, but do not buy anything over a franc, which is a big sum for them to expend upon a book. We also went from shop to shop, but with little response. We find that they buy more freely in the market, for when they see a crowd of Europeans examining the books in French and Spanish, then they mingle freely with them and are not so fearful over making a purchase.

Senor Soler, our Spanish evangelist, who is travelling with me, often sells 100 francs of books in a few hours; but in *numbers*

I have exceeded him; while he is selling one book for 8 francs I sell one for only 20 centimes, so the difference is in price, not numbers. I sold right out of three N.M.P. books—"Joseph," "Throne Verse," and "Ghazzali and his Book." The total sales for 18 days numbered 356 booklets and tracts. (This is very encouraging.—A.T.U.)

2. While at S.B., we were taking a cup of coffee at the café, when an Arab entered and demanded of the proprietor some recompense for work done. After some argument, the Arab pointed to a motor car standing outside, and said: 'That automobile will not go unless you give it essence, and how can you expect me to work without food or walk without essence.' This caused some little amusement, and just then I felt led to speak to him, so I said: 'My brother, you say you resemble that automobile, and need essence before you can work or walk, have you ever thought that another part of the man needs essence?' 'No, sir.' 'But it is so; your soul needs heavenly food, spiritual nourishment before it can live. It needs attention, guidance. If that automobile were allowed to go without the driver, what sort of course would it take? Crooked; and then what? A smash.' By this time the old Arab was fairly interested, and I switched on to the application by reading and explaining to him the story of the boy who ran off without a guide and without essence, and nearly died from starvation, but saved himself by returning to the Father. His eyes glistened, and he seemed too overcome for words, but again and again he put out his hand to me, and gripped me in a dumb expression of gratitude and went away with a wistful look in his eyes.

But that was not the end of our automobile parable. The café-keeper, a Spaniard, knew some Arabic, but after the Arab had departed he turned to Senor Soler, our evangelist, and asked him to explain the story more fully. This gave Senor Soler his opportunity, and he preached the old, old story of His love."

3. Of another village visited on this journey, Mr. Theobald writes:—

"We sold 'St Matthew with Notes for Muslims' and a number of tracts to the chief marabout (sheikh) of the village, who is considered a very important man in the little Arab community. He was very courteous, and bought several other tracts. The next journey we hope to make will be with the new car which we are ordering for the New Year, and although we have not got quite enough for it, we are holding on in faith for the residue."

* * * *

Over the mountains, far away to the South lies the great Sahara, not the monotonous desert that many think it; it has many an Oasis, and these Oases teem with men, women, children and date palms! Away down there the Algerian colloquial gives way to Quranic Arabic, and the N.M.P. books get a readier welcome, readier because better understood.

Mrs. Howe has recently written of one or two of the nearer oases; may we not call upon God's people to advance in that direction. Do we not hear Carey's memorable sermon (of a century ago) upon Isaiah liv. 2: "Lengthen thy cords, and strengthen thy stakes." "Attempt great things for God. . . . Expect great things from God."

CHAPTER VII.

"HONEY OUT OF THE ROCK."

Mr. Theobald writes:—

"Monastir is a town situated on the Tunisian coast; it is a strong walled-in town, built on a rocky promontory which juts out into the blue waters of the Mediterranean. In times past it must have been well-nigh impregnable, as difficult to capture as is the hearing of its tough, hard Arab inhabitant of to-day.

Some years ago, two ladies visited this town; it had been a hard and somewhat disappointing time, and as they were leaving they scattered a few seeds—tracts and Scripture portions were thrust into the hands of the men and boys gathered round. A momentary gleam of light, then total darkness, and several years elapsed before a shaft of light pierced the gloom.

The writer was living a short time ago in the town, and became friendly with several of its Muslim inhabitants. One of them I found to be very well disposed towards Christians, and when offered a Gospel he accepted it willingly and with pleasure. On a return visit I asked him how he first heard of the Gospel; looking this way and that, he very furtively opened a cupboard and produced two leaflets, which were begrimed, finger-marked with much use, and already yellowing with age. On examining them I was surprised to find that they were two Khutbas published by N.M. Press.

He told me that these two sermons had been his constant companions for years, ever since he received them many years ago as two ladies were leaving the town; 'they gave me light,' he said—'I read them and still read them. When I went to Meceta they were in my pocket, when I went to Damascus they were still my companions; they are *true*,—more I dare not say.' The seed sown, the bread cast, had shewn a return, though in secret."

* * * *

There hums through our head a haunting echo of the old Exeter Hall chorus—"Calcutta"—:

"O'er the gloomy hills of darkness
See the bright, the Morning Star,
Publishing to all the nations
Light and glory from afar.
Blessed herald, blessed herald,
Usher in Eternal Day."

The sorrowful news has reached us of the death of Mrs. Hart, the wife of Dr. S. G. Hart, of the American Mission. For many years they had charge of the Mission at Zagazig, and of late Dr. Hart has supervised the buildings and repairs of many mission stations. Mrs. Hart was much loved, and has been a most valuable missionary. She is greatly missed.

There has been a universal feeling of sorrow among the missionaries and the native churches at the passing away of Mrs. T. J. Finney. She fell asleep in Christ at the American Mission Hospital, Assiut, at 4 p.m., Wednesday, January 20th, 1926. Dr. and Mrs. Finney were much loved missionaries in Egypt for many years. They are greatly missed, and will long be remembered. We think of them with loving reverence.

Receipts and Payments Account for the Year ended 31st December, 1925.

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.

A Letter from Mrs. Zwemer.

December 29th, 1925.

ON my return to Cairo in October it seemed quite natural to drop into the work again with the Bible-women, Mrs. Freeda and Miss Estir, and it was a great joy to be received by them so warmly. Miss Buchanan, who started the two welfare centres, had to give up the work almost as soon as I arrived, and by doctors' orders she has returned to the United States for treatment, and I have taken over the work in these two places.

Hassania, where the first child welfare centre was opened, is a thickly populated district of Cairo, and is part of the old city



built some seven hundred years ago. It was surrounded by a wall, and in the wall were thirty-three doors; only three of these remain, and a small part of the huge wall. The people of this district are all Moslems. The welfare station is a hive of activities. The house has four small rooms, a wash room and kitchen, and a courtyard about two yards square. The school is carried on in one of the rooms, and forty children take their recreation in this small courtyard. In another, when the women have assembled, a Bible lesson is given by one of the Bible-women. Sometimes there are twenty women present, each one bringing a baby, and sometimes children of an older growth come with the mothers as well. After the Bible lesson, the women pass into another room, where another Bible-woman or worker gives a health talk, and an effort is made to induce the mothers, young and old, to take better care of the babies and give them a chance to grow healthy and strong. The talk is illustrated by many charts, showing the evil of wrong treatment of the baby, and others showing a baby well brought up. From this room the

women with their children pass out to a small hall, which serves as a clinic, and here treatment is given for all sorts and conditions of eyes, ears and skin. Further instruction is also given by the nurse as to the treatment in the home, and when to return to the clinic for treatment again.

The other centre is practically the same, with the same kind of programme. Each centre is open three days a week.

After the work in the clinic, I usually go with one of the Bible-women to visit the homes. Some of them are the homes of the school children, others are women from the clinic, and others again are old friends of many years' standing. In these homes an opportunity is always found for giving a Bible talk, and sometimes an opening is made for prayer. It is very encouraging to see the change in the attitude of the women and with what evident joy and cordiality the Bible-women are received by the majority of the women; and one feels that the work is not in vain. There are times when one is astonished by the kindly response to us and to our message. The reading of the Word often brings timely help. One day a woman remarked after the reading, "How did you know I was not friends with my husband?" The Bible-woman answered, "I did not know, but you see God knows, and he must have directed me to read that portion about forgiving one another." Another day, as we were leaving, the hostess said, "Stay longer, your coming is like Christ coming to my house." She had heard in the clinic of the kindness and love of Christ and seemed to feel the reality of His presence. Miss Estir says some of them are so near to the Kingdom of God, but are not yet in.

In the clinics about a thousand treatments are given each month, and about one hundred and fifty new women and children are added to the number. In visiting the homes we reach perhaps one hundred women, in addition to those in the clinics. This means many stairs to climb, and many cups of coffee and tea to consume, but the work is worth it all.

The walls of Jericho are very strong, and we need your prayers to help us to keep on going round the wall and to blow the trumpet of the Gospel, until the walls begin to shake. A good deal of literature has been distributed—leaflets and gospels are given to those who can read. Hundreds of picture cards are given away. Some of them are chewed up by the smaller children and the babies, but sometimes it is very sweet to see the children, occasionally the mothers, kiss the little Sunday School card, especially if it has a picture of Christ on it, and it is a joy to hear them say, "Saidna Isa," meaning "Our Lord Jesus." What we long for them to say is, "Jesus my Saviour."

"Whatsoever ye ask, believing, ye shall receive." Have we faith enough to believe that these women will some time leave all and follow Him Who is the light of the world, and for whom they profess a great admiration, as well as for the work of His followers?

AMY E. ZWEMER.



Doble Missionary at Rest.

DEATH OF REV. J. C. YOUNG, M.A., M.D.



CABLE message announces that Dr. John C. Young died in Abyssinia, on Wednesday, February 3. He had been in very indifferent health for some time, and a few weeks ago he was ordered to take complete rest from his arduous work at Sheikh Othman. He decided to cross over to Abyssinia to visit a new mission hospital there, in which he took special interest, and there his strenuous earthly service came to an unexpected end.

Our first touch with John Young was about forty-eight years ago. We were conducting an open-air service in the Cowcaddens, Glasgow, to which a young joiner lad was attracted, and, following the crowd to the hall, made his great decision for Christ. That night changed the whole future of the young man's life. When his apprenticeship was completed, he proceeded to London, and while there received his call to missionary service at a meeting in the interest of the London Missionary Society. The same night he offered himself for the mission field, but was told he could not be accepted without further training and education. Returning to his home in Scotland, he entered Glasgow University, where in due course he graduated both in arts and medicine, and also attended the classes in the Free Church College. He proved his indomitable pluck and perseverance by meeting the expenses of his university classes by teaching in his spare time, and, to save money, was accustomed to walk some fourteen miles each day between his home and the university.

When the Hon. Ion Keith Falconer died, in 1887, after a very brief missionary career at Aden, Dr. John C. Young offered to go out and fill the breach. His offer was gladly accepted, and there in one of the most trying climates in the world, he lived and laboured until his Home-call, faithfully preaching and teaching the Gospel of the Grace of God to a people whose hearts seem peculiarly closed and hardened against its message. He performed many thousands of surgical operations, and carried on an extensive and far-reaching medical mission. His fame spread throughout Arabia, and many came long journeys to benefit by the skill of this "Servant of God," as they gladly acknowledged him to be.

He returned from his last furlough little more than a year ago—and the last has been one of the most strenuous years of his full and busy life. Just the other day we had a letter from him, with an account of his year's work, and it seemed a wonderful record.

Dr. Young never married—being in the truest sense "a eunuch for the kingdom of heaven's sake." Thinking that he dared not ask a woman to share his life in that deadly climate, he gave up the joys of home life that he might win souls from Arabia for Christ. For many years he had an endowed salary; but after the War he renounced this in favour of a colleague, and since then he has been a purely voluntary worker.

We have known and loved this "great-heart" with an increasing love and intimacy from the time of his conversion, and to-day we sorrow most of all with the knowledge that we shall see his face (here) no more.

D. J. FINDLAY.

(From *The Christian*).

The Egypt General Mission.



AS 1926 commences, we look out on the work God has committed to us with fresh courage and new hope. The new accessibility of the Mohammedans to the Gospel, which missionaries in all parts of the Mohammedan world are noting with joy, bears a remarkable likeness to a similar movement amongst God's Ancient People reported by missionaries amongst the Jews. When these two movements are looked at in conjunction with the fulfilment of prophecies taking place before our eyes in Bible lands, it gives us to realize that behind them is the sovereign hand of our God preparing for that great day when Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land.

Besides the thrill of hope that is ours when we look away from the hardness and dryness of the field to the great promises of God and to their manifest fulfilment now culminating, there is, also, much to encourage as we look at the work itself. We feel that we can confidently say "God is with us."



Let us look then at some of the more recent developments of the work. After nearly 20 years we have again taken up work in Alexandria. The way this came about is a story of God's clear guidance and provision, which for want of space we cannot here recount, but which has been to us a very great encouragement to go forward. Mr. and Mrs. Porter took up residence at "Beit-Eil," gifted to the Mission by Pastor and Mrs. Dickens, in the spring of 1924, and God has opened up to them many doors of usefulness.

With much difficulty Mr. Porter obtained a small flat in the Ras-el-Tin district, famous for its Mohammedan bigotry and fanaticism. He expected that the work would develop amongst the artisans and small tradesmen of the district, but right from the start young men of the Secondary schools came, and have continued to come. This was a cause of great joy, for this class

of young men are particularly difficult to reach. Quite recently, one of these young students was shewing great interest, and was already bearing persecution in the college for his attitude towards Christianity. One day, following an evening spent over the Word with Mr. Porter, when he seemed to come very near, he was knocked over by a tram and killed.

After this work had well commenced, a school for girls at Anfouchi, for several years the only remaining work of the North African Mission in Egypt and for a long time carried on by Miss Hodges of that Mission, was handed over to us on Miss Hodges retiring. Anfouchi is part of the Ras-el-Tin district, and the school not far from the flat used by Mr. Porter. In all this we see God's hand enabling us to establish a strong work there,



largely in answer to the prayers of an Army Chaplain, who for some years passed to and fro every day through this district and carried a burden of prayer for its evangelisation. When he first told us of this burden, we organised a special effort during the summer vacation to distribute scriptures in the spoken language in all the streets of the district. At that time Mr. Mercer felt a call from God to carry on this particular form of missionary effort, and has continued doing so persistently. It is difficult to over-estimate the value of this work. The work in the girls' school is full of promise, and Miss Murdoch is developing a good work amongst the old pupils and the women of the district.

Working in fellowship with a little body of earnest Christians amongst the British residents, Mr. Porter had some rare opportunities of ministering to the English-speaking community. In connection with this side of the work, a very successful commencement was made last summer to hold services on the beach for English-speaking children in connection with the C.S.S.M.

At Atf, the only mission station in the Beheira province, with its over 900,000 Mohammedans, Miss Langford and Miss Webb, who commenced work there in 1923, and for months had to put up with nerve-racking opposition, have lived down the worst of this opposition and are getting wide open doors for the Gospel. Already they are contemplating the possibilities of opening another station in that needy province.

The medical and evangelistic work at Shebin-el-Kanater is full of promise for 1926. For the first time for many years it would seem that we are about to have adequate medical help. Dr. and Mrs. Kingdon have joined our work, and Dr. Enid Hern's father, a specialist in eyes, ears, nose and throat, has retired from his practice and is arranging to settle down in Egypt—no, I would prefer to say, to live for Christ there—giving the hospital the advantage of his rich experience. During the past year a very great cheer to us has been the help given by Dr. Norman Griffiths (in a time of great need, owing to the enforced



absence of Dr. Stanley), in memory of whose brother, killed in France, our beautiful dispensary building at Belbeis was given, and whose father and mother are old and valued friends of the Mission in Victoria, Australia. Dr. Griffiths is on his way to Bolivia as a medical missionary.

Belbeis has always been a difficult station, but there is now a new friendliness and openness amongst the official classes, and the poorer classes come in great numbers to the dispensary and listen attentively to the Gospel message. The very rapid development of a motor-bus system on all the country roads makes itineration cheap, easy, and with a wider outreach. More Mohammedan girls come to the school, and the spirit amongst the women workers and their evangelistic zeal is very encouraging.

Suez has opened with a much higher percentage of Mohammedans in both the School and the Home. Mr. Jones still has the privilege of teaching the Bible in a big Mohammedan boys' school. Mrs. Jones and Miss Palmer have under consideration the possibility of using Child Welfare work to open up the Arbain district of Suez to the Gospel.

At Ismailia the schools are overflowing, and several boys have had to be refused admission at the Boarding School for want of

accommodation: The girls' school is in a worse plight in this respect, and is in sad need of more adequate premises. Doors are opening for evangelistic work as never before, and the meetings among the townsfolk and for street children are full of promise.

Miss Field and Miss Ash write very brightly from Tel-el-Kebir, in spite of the "spoiling of their goods" by the white ants that infest their little mud-built house.

An outstanding cause for praise from Mataria has been the visit to the Home of the mother of a girl convert who some time ago felt called of God to visit her own home, though she knew the visit might mean the poisoned coffee cup or the perhaps more dreaded marriage to a Mohammedan. Mrs. Liggins was most reluctant for her to go, but the girl felt so definitely called of God that she did not stand in her way. This was only the first of several visits, in which prayer alone saved her from the last-mentioned dread alternative. From the first the mother shewed interest and has herself visited the Home a few times. This time Mrs. Liggins reports that her growth in grace is wonderful, considering how few and far between have been the times she has heard the Gospel and has had the Bible read to her. Living away in a farmstead amongst none but the Mohammedans, unable to read for herself, God's Holy Spirit has been working His wondrous work with a minimum of knowledge. What a call this is to prayer. God's work is a hidden work which is liberated for action by the believing prayers of His children. We are all touching such souls every day; we long for more prayer from you, dear reader, faithful, persistent, believing prayer, concentrated upon us that we may be kept faithful, and upon our hearers that they may be truly born again of God's spirit and grow in grace.

GEORGE SWAN.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1925.	Receipt No.	£	s.	d.	Date. 1925.	Receipt No.	£	s.	d.	Date. 1925.	Receipt No.	£	s.	d.
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General Purposes—				
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As above	130	8	9	
	£2300	18	14	
Special Purposes—				
Amounts already				
acknowledged	2088	10	0	
As above	1	12	0	
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The Nile Mission Press.—Donations and Subscriptions—continued.

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11.	14501	..	2	0	Feb. 1.	14579	..	5	5						
" "	14502	..	1	0	" "	14580	..	5	0						
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£1457 1 1

General Purposes—

As above £558 10 6

Special Purposes—

As above . . . £898 10 7

Jesus ! I am resting, resting
In the joy of what Thou art,
I am finding out the greatness
 Of Thy loving heart.
Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,
For, by Thy transforming power,
 Thou hast made me whole.

Oh, how great Thy loving-kindness,
Vaster, broader than the sea,
Oh, how marvellous Thy goodness
 Lavished all on me !
Yes, I rest in Thee, Belovèd,
Know what wealth of grace is Thine,
Know Thy certainty of promise,
 And have made it mine.

Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love so pure, so changeless,
 Satisfies my heart ;
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings :
 Thine is love indeed.

Ever lift Thy face upon me,
As I work and wait for Thee ;
Resting neath Thy smile, Lord Jesus,
 Earth's dark shadows flee.
Brightness of my Father's glory,
Sunshine of my Father's face,
Keep me ever trusting, resting,
 Fill me with Thy grace.



ALGERIA. IN THE AURES MOUNTAINS.

"Blessed be Egypt."

VOL. XXVI.

JULY, 1926.

No. 106.

Editorial.

"Lift up your eyes, and look on the fields."—ST. JOHN iv. 35.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—ST. MATTHEW ix. 37, 38.

Lift up your hearts.

We lift them up unto the Lord.

It is a joy to read the news in this month's magazine of the workers going forth and scattering the seed, and of the welcome it has received. We hear of 1,100 books being bought in one desert journey. The story that Mr. Brading tells us of the dwellers in the oases south of Algeria, and the interesting accounts of Mr. Collinson and Mr. Theobald of their experiences cause us to lift up our hearts with thanksgiving. The motor-car has opened up great possibilities. There seems to be a boundless horizon before us. And then we hear from Mr. Upson that he is going to Jerusalem this month to try to find a suitable shop for books inside the old city. We earnestly wish to extend our work in Palestine. It has never ceased since its beginning in April, 1919. The colporteurs have travelled over a great part of the country; but what we need is a missionary to take charge of the work.

And now we hear that the missionaries in the Sudan would welcome the establishment of a bookshop and colporteurs in Omdurman or Khartoum, and again the need is a missionary to take charge.

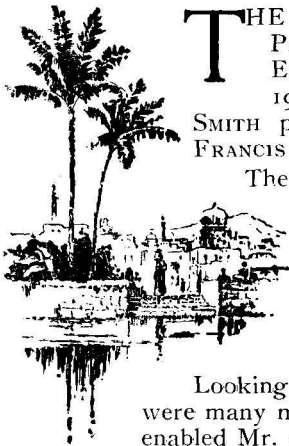
We lift up our hearts, and ask for labourers to give themselves to these harvest fields.

We want men who will go out with the colporteurs, and sell books with them. For this purpose we should greatly value a motor-car in Egypt to carry the workers and their books from village to village. There are boundless opportunities of giving the Gospel message to those who gather round to look at the books.

Miss Trotter is greatly encouraged by the work in Algeria, and we earnestly hope that it will spread all through the Barbary States. We are all of good cheer as we go forward, with the guiding Hand in ours, and the knowledge that our Lord will never fail us. Friends of the American Christian Literature Society for Moslems, who have so faithfully helped us for the last sixteen years, will share with us the gladness of seeing signs of harvest not far off. We all thank God together, and take fresh courage.



Nile Mission Press Annual Meeting.



THE Annual Meeting of the Nile Mission Press was held at Sion College, Victoria Embankment, on Tuesday, April 13th, 1926. The Right Rev. Bishop TAYLOR SMITH presided, and was supported by Rev. FRANCIS BRADING and others.

The SECRETARY (Mr. John L. Oliver), in presenting the Annual Report, reminded the gathering that this was the twenty-first Annual Meeting of the Press, and it was desired to make it a time of thanksgiving to God for all that He had enabled it to accomplish in years gone by.

Looking over the work of the past year, there were many matters of praise to be voiced. God had enabled Mr. and Mrs. Michell to go out to help Mr. Upson in his labours as voluntary workers. There were now on the office staff out there ten workers, and to these must be added thirty-three in the printing department. There were ten colpor-

teurs now in Egypt and four in Palestine. With regard to Palestine there was a sad note to be struck. A good colporteur, a converted Jew, had been engaged in Jerusalem, and later in Jaffa, and God had used him for five or six years in this work; but now came the grievous communication that through some obstacle that young convert had gone back again to Judaism and signed away his Christian freedom. Prayer was asked for that man. His name was Samuel. In consequence of his acceptance of Christianity he had been ill-treated, and he bore in his body the marks of the Lord Jesus. Not only was he ill-treated in Jerusalem, but he was badly kicked at Jaffa and elsewhere.

Another new departure has been made by the Nile Mission Press, in conjunction with the Algiers Mission Band. In Algiers at the present time there was a little book depôt, from which it was hoped to extend the work not only through Algeria but to Tunis and Morocco. Already more than one and a half tons of books had gone and were selling splendidly; the workers who went down to the hinterland had come across great numbers of people who read literary Arabic, which the Nile Mission Press had been for the most part printing.

With regard to the accounts, the statement put forward was about the best since the inception of the work. The figures would furnish some idea of how gracious God had been. There was a current balance of £1,580, but it was necessary to remember that that had come about largely through some legacies which had fallen due this year.

With regard to the increase in books and distribution, when the war began, the Press had only 140 books in its catalogue; when the war ended it had 280. Last year's report showed that 530 books were printed, and this year the number had reached 560. The average output had been twenty-five new publications every year for twenty-one years. In the Nile Valley ten colporteurs sold 33,547 publications. One man's sales, which were over 5,000 the previous year, had risen this year to 7,564. The distributions last year numbered 340,233 copies, and this figure did not include a very large number of "portionettes" of Scripture. This was also a cause for great thanksgiving. It was well for the friends of the Mission to bear in mind how far the operations of the Press extended. They went right across the Moslem world.

With regard to results, some passages were read from the missionaries' reports. Incidentally it was mentioned that four faithful men went constantly into the worst quarters of Cairo week by week and sought to preach and distribute leaflets. Not less than one thousand leaflets were given away every week in that way, and practically none of them were ever torn up. Further extracts from reports from other centres—Bagdad and Jerusalem—were read, and thanksgiving to God was offered for these testimonies. As to the future, the fields of the Moslem world were "whiter unto harvest" than ever before. There was need to pray that God would enable the Press to open up book depôts in Damascus, in Bagdad, as well as in Cairo, Jerusalem, and Algiers.

With regard to the position at home, the services of several Local Secretaries were no longer available, either because of removal from the neighbourhood, or for other reasons. A Local

Secretary was very much wanted at Woking, and another at Wimbledon. If any could help to find suitable people it would be of great service to the Mission. But above all, what was wanted was intercession. God was flinging open the doors as never before. Already the workers saw all around them hands eagerly beckoning. Egypt could be flooded with Gospel literature if there were more colporteurs. These men cost at the present time something like £70 a year each for their support, and if any friends would like to support one of them the Committee would be very grateful. Attention was drawn to the literature which was on the bookstall, and special mention was made to the many letters of appreciation which had been received with regard to "Blessed be Egypt."

In conclusion, Mr. Oliver reminded the gathering that they had been lately commemorating not only the wonderful Cross of Calvary, but also the glorious resurrection. If they were going forward with this work for God, could they do better than take from that Annual Meeting the words: "If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God"? And again, "Set your affections on things above, and not on things on the earth." And yet again, "Where your treasure is, there will your heart be also." Did they not need in these days so to set their affections on things above that all the Christian work they did was lifted by His Cross to the Throne life? They knew the power of His Cross, did they not also need to live in the power of His resurrection? The way upwards to the Throne could only be gained by the Throne armour as described in the sixth of Ephesians. God help them to be clothed with the whole armour of God!

The CHAIRMAN (Bishop Taylor Smith) said: During the presentation of this interesting and cheering report there have been running through my mind those words of our Lord: "Other sheep I have which are not of this fold. Them also I must bring." The other day I was talking with Miss Van Sommer, to whom the Nile Mission Press owes so much. She was very unwell, and was grieved to think she could not be present in person to-day; but I tried to get from her a few of the thoughts that were running through her mind in order that I might pass them on to you this afternoon. She said that a letter had been sent from a missionary in the Lebanon, and in this letter was enclosed a copy of a letter received from a missionary in Egypt. The Mission in Egypt was one of long standing, but there had been little result for the faithful work done by its missionaries among the Moslems. Of late, however, a different spirit had manifested itself among the people whom the missionaries were trying to win for Christ. They began to take a keen interest in what was told them, and the missionaries attributed the cause of this change of attitude to the reading of books from the Nile Mission Press, which they had recently distributed amongst them.

It is delightful to have these echoes broadcasted from Egypt, and then Syria, and then back again here, and it encourages us to go on with the good work God has put into our hands. That is what Miss Van Sommer felt. She was greatly cheered as she thought of those workers who have joined Mr. Upson in his strenuous work in Cairo. Mr. George Michell was a Consul-

General who did a very valuable work in the time of the war, and now that he has retired, he desires to spend some of his latter days in the mission field, and has been led of God to identify himself with our Mission, and to link himself with that hard-working brother, Mr. Upson. Only those who have been out to Cairo know the great work that Mr. Upson has been doing. I have spent Saturday nights with him in those awful quarters of Cairo. To that labour he has added many others, and God has blessed him abundantly. I can just imagine how it cheers his heart to feel that he has a brother and his wife to confer with him. I know what it is to have a colleague to pray with, and I know what it is to be alone. So let us thank God for those who have ventured to be with him in Cairo. It will add ten years to his life and another engine to his power.

Reference has been made to the distribution of our magazine. It is a beautiful production, fit to decorate any drawing-room table, and it always has a message, because it is steeped in prayer and full of facts, it has been well riddled. There is a good suggestion from Toronto that we should ask definitely in prayer to whom we should send our copy when we have done with it. There should be first definite prayer as to whom we should send it, and then definite prayer as we send it to the one selected. I think it would be a good thing if other friends as well as those in Toronto would send us suggestions from time to time. It has been most encouraging to have the figures which the Secretary has given us. They show a wonderful increase in distributions—in 1922, 140,000; in 1923, 160,000; in 1924, 340,000; in 1925, 357,000. It just shows how we are growing. More seed, more harvest! But if this is to be so, then we must have more machinery for the printing of these pamphlets. It was pointed out to me when I was in Cairo four years ago, and had the privilege of seeing Mr. Upson's work there, that an extra machine or two on modern lines was necessary. Another thing that was on Miss Van Sommer's heart was the provision of a new bookshop in Jerusalem. There is a place suggested, just by the Jaffa Gate, one of the vantage places for such a shop as ours.

So we go on with good heart from to-day. We take courage as we come of age. Now we must do men's work, and that means that we have got to use our heads and hands and hearts, our purses and our persons, and every particle of ourselves to further this good work. We can do this with the greater confidence because we find that the purchasers are so eager. It is delightful to read, not only from our own magazine, but from many other sources, how keenly they are seeking literature. This is true of Persia, and Nigeria, and Mesopotamia, and many other places.

Now as regards the "other sheep." I have been trying to balance the grief of Jesus and the joy of Jesus—His grief as He sees the sheep without a pasture and without a shepherd. In Australia I was told a story by one of the sheep-owners of how they had had a tremendous drought one year, and he said it was pitiful to see those thousands of sheep that died for want of water. You could see even the kangaroos coming in to steal such water as was available for the sheep. But in a spiritual sense we have the means of laying on the water, so that the "other sheep" need not die—they too may have the water of life and the green pas-

tures. Oh, the grief of Jesus as we neglect our duty! And the joy of Jesus as He sees us lending ourselves to be His representatives to these Moslem people! We have a message which has made us joyful, and which can make others joyful. We are sheep that have been shepherded, and we can go with confidence to shepherd others. "Unto you is born this day a Saviour"—Moslems are included in that.

I was in the train not long ago, and in the same carriage was a young fellow, a student from Liverpool. I asked him if he knew the Lord, and he said that he did. "Have you known Him long?" "Three years." "What led you to the Lord?" "Well," he answered, "it was seeing the joy that other people had and that I had not. I realised that they had something which I did not possess." "How did you find the joy?" "I just took a text out of the Song of Solomon, and made it a daily prayer until God answered it." And the text was this: "Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it." A most unusual text, but there is the power of the Word of God, leading a young university man to the Lord. What confidence it ought to give us in sending these portions of the Word hither and thither. If we do the sowing, God will see to the growing. The cry from the fields is—Who will show us any good? So let our prayer be, as with thankful hearts we rejoice together: "Lord, lift Thou up the light of Thy countenance upon us." Then indeed we shall be glad.

The Rev. FRANCIS BRADING said: I feel I must be very careful in what I say, because I have my Superintendent, our Bishop, President, in the chair; but at the same time I fear that my remarks will be very disjointed, because I want to cover a large field, and to give you an idea of the possibilities before the Nile Mission Press for work in the Barbary States. It is just thirty years since I left that field, where it was my privilege to labour with Miss Trotter. There were only five of us then, and we were desperately in earnest about the work, scattering the seed among the Moslems of the Barbary States. One little thought in those long past days what would be the wonderful growth of God's work. Take one city—Algiers. When we were there I think there were seven or eight missionaries at the outside. The North Africa Mission was at work elsewhere than in Algiers, in Algiers itself I think they had only one missionary. Now there are no fewer than eighty or eighty-two missionaries belonging to different societies, many of them working amongst Moslems, but many also amongst the "Christian" populations. Let me say that Mohammedanism has nothing in common with Christianity, as some people who are so-called "broad-minded" would have us believe. There is absolutely nothing in common. Even the God of the Moslem is not the God whom we know and love. The heaven of the Moslem is a place of pleasure and nothing else. It is high time that we changed our ideas with regard to Mohammedanism. It is a fearful system, is one of the most degrading of religious systems, it is a system which drags women right down to the dust. If there are any people who ought to be interested in work amongst Moslems it is the free Christian women of England to-day. The Moslems need your sympathy, they need your help. We cannot

all go to be workers in Mohammedan lands, but we can all pray and help and take a part in sending forth the bread of life.

Well, I saved up my holidays for two years in order to go out to Algiers. When I arrived I heard a rumour that Mr. Upson was likely to be there, and it was a great privilege to meet him again at the headquarters of the Algiers Mission Band. How we talked over past days—or Mr. Upson did! It is not easy to talk to Mr. Upson. But as I listened to him I thought of the tremendous difficulties under which he had laboured for so many years, and compared them with the marvellous work he has done, and I felt that it is only the grace of God in him that has enabled him to accomplish as much. The Nile Mission Press, as you have already heard, has started in the Barbary States, and of this work I hoped to say something. The thing which interested me more than many other things was the scattering of the printed page. Most of you know that the Bishop and myself are particularly interested in the work of the Scripture Gift Mission, we send out these copies of God's Word by the million, but that does not prevent us from being interested in other "four-square" literature, and everything that comes out from the Nile Mission Press is absolutely four-square on the Word.

Mr. Upson wanted to get to the Kabyles to see the possibilities of scattering the seed amongst them. The Kabyles are the original inhabitants of Algeria. They are akin to the Copts and the Abyssinians. The Coptic and the Abyssinian Churches are the only two original Christian Churches of North Africa in existence. They are unreformed, but they are nominally Christian. When the Arabs came over from Arabia these people were driven back, but the Arabs were not able to force Islam upon them. The Amhars (Abyssinians) at all events stood firm, and went into the fastnesses of Abyssinia; the Copts were driven up the Nile, but they never embraced Islam. The Kabyles of Algeria were driven by the Arabs into the mountains and forced to adopt Islam. They then passed on into Morocco, and there encountered the Riffs, and in the south of Morocco the Sus, and Mohammedanism was at last forced upon them all, and in many of their mosques to-day, especially in South Morocco, these people pray with a sword before them to remind them that the religion they now possess was forced upon them at the point of the sword, and they ask God to forgive them for worshipping Him in this way. These people were all at one time Christians.

As I was walking through the ruins of Carthage I remembered that 120 bishops met there at one time to consider ways and means for the preaching of the Gospel in North Africa, and then I contrasted the terrible state brought upon these people by Islam to-day. There is one thing for which we may well thank God for, that by far the larger number of the converts in Algeria and Morocco to-day are from amongst these people, who are aboriginal Hamites (for they are all descendants of Ham), they give us far more cause to praise God than do the Arabs, who are Semites. In one place in South Morocco there is an inscription over a cave: "Jesus Christ the Good Shepherd"—one of the very few vestiges, apart from the ruined churches, of the faith of the old days when Christianity held sway throughout North Africa.

I could not help contrasting the difference in methods of loco-

motion as they exist now and as I remember them when I was a missionary in Algeria. Years ago we had to travel by horse diligences, or on mule back, and it would take days to get into some parts of the Kabyle country, the tracks too were very rough; to-day there are roads almost everywhere, and motors take you to almost any part. Mr. Upson and I started very early one morning to get to a place called Azazga, a centre to which the Nile Mission Press had already dispatched numbers of their publications. Unfortunately, Mr. Upson had a slight accident while getting on the motor-bus; he fell and caught his face against the step, inflicting a wound, which I bound up as well as I could until we got to a place where he could receive proper surgical attention. His great disappointment was that his accident rendered him unable to speak or sing at some of the markets which were visited.

I have heard, by the way, some people declare that motor-cars are luxuries for missionaries. I want to dispel that idea from your minds. A missionary with a motor-car can do at least four times the amount of work he could do otherwise. In the old days we would make our journeys on horseback, and even when we arrived at the market we were tired after hours of riding; much more tired when we set out on the wearisome journey back to headquarters, having only visited perhaps one market. But now—well, we can have an extra half-hour in bed in the morning if we like—and still, by the aid of the motor-car, visit not one but many markets, and be fresh for our labours all the time. It is a splendid means of evangelisation, and wherever I go I try to put that idea into the minds of those who listen to me, and get friends to give their missionaries motor-cars. I am so glad that Mr. Theobald, who is taking up the work of the Nile Mission Press in Algeria, has had a motor-car given him.

The part of my travels in Algeria which interested me most was my journey down to the Sahara. Soon after leaving Algiers, we picked up Mr. Clarence Foster, of the C.S.S.M., and got along to Tunis. Tunis is the place where Mr. Michell, who is now in Cairo, used to work as a missionary for many years before he joined the consular service. He is an old personal friend of mine, and in Tunis he did a marvellous work. I am glad that he is now to work with the Nile Mission Press; for I think that if there is any truly missionary work in North Africa, it is the work of the Nile Mission Press. It took us five days to get down to the south of Tunisia, but we left a train of missionary literature all the way. We visited Kairouan, one of the most holy cities in Tunis, where the North Africa Mission has been at work for many years; then we came to the desert regions and started going west. The little motor-car belonging to that veteran missionary, Mr. A. V. Liley, of the N.A.M., took us to the edge of the great sandy desert, and then we had to have a special motor-car with four driving wheels behind. I often asked the driver how this motor-car managed to get across deep sand, and he explained it to me, but I never properly understood why we did not sink into the sand.

You must not imagine that the Sahara is just one weary waste of sand and nothing else. There are thousands of oases, which make it a most fascinating place. Sometimes you go across a hundred miles without coming to a hillock, all the time across sand, with brackish water two feet below the surface. Then again

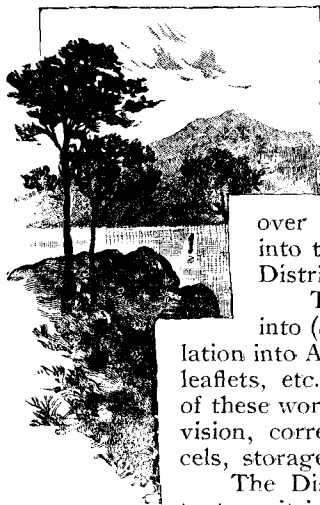
for miles and miles one crosses nothing else but flat weary salt wastes with salt inches deep on the surface. Then every now and again you come across the palm trees, and find the oasis, with its community of people. The thing that struck me on making enquiries was this, that about 75 per cent. of the men and boys in these oases can read literary Arabic, whereas right along the coast not 10 per cent. of them can read. The reason is, I think, that in the oases they have plenty of time for study. There are also schools, to which they are very willing to go to learn to read. So you have a wonderful possibility for disseminating Christian literature here. They have nothing else to read. The Koran is an expensive book, and you do not find many copies in an oasis. But give them Christian literature, and they will read it. So I do feel that the Nile Mission Press has done very wisely in coming on the scene in the Barbary States, because there it has a field which is almost unparalleled. There are thousands of these oases, some of them huge places; in one in the south of Algeria, where there is a station of the Algiers Mission Band, there are 22,000 people, and about a quarter of a million date palms. When I arrived there I went to see two lady missionaries. There are to-day only two of these oases, amongst thousands, occupied by missionaries; one other mission station is closed to-day because there is no one to send there. It shamed me to think that to those that are open we had no men to send, and had to send ladies. I said to them, "Don't you feel lonely sometimes?" They replied, "Why, the Lord was never nearer to us than He is here." And they have been labouring there for years and years. When you get hold of these men who can read you see the possibilities. One man is in training in Algiers now, and I believe he will become one of the preachers of the Gospel later on.

I do thank God that something is to be attempted for the scattering of the seed in the Barbary States. The field is open. You can go right into Morocco now by railway. Oh, if there were only fifty or a hundred more workers to go out! We need young men. The Nile Mission Press needs young men. Young men, unmarried men—for it means long journeys—are wanted to go out to a work like this. We want young men to go out to scatter the seed. It is easy to learn the figures in Arabic, and then you can go into the market, readily make these people understand what you have to sell, and the price of it, and they buy. But more than that, where the people are too poor to buy, the Nile Mission Press will not let a man go without some portion of the Word, which, if he reads it and prays over it, may be the means of leading him to the Lord Jesus Christ. We do thank God therefore that He has raised up in Algeria a new opportunity, a new sphere of service for the Nile Mission Press.

In closing the meeting, Bishop TAYLOR SMITH said: It remains only for us to put ourselves once more at the service of the Lord, and to let Him direct us what we shall do. Our friend has given us a beautiful vision of his journey around there in the desert places, and all the time he has been opening to us fresh fields for prayer and effort. So we go from this meeting cheered and inspired, and if it is God's will we shall meet again in another year and tell to each other what the Lord has done for us.

Nile Mission Press Colporteurs' Conference.

April 15th and 16th, 1926.



THE work of the Nile Mission Press, while essentially evangelistic, and consistently regarded as merely a means to the definite end of bringing the simple but all-sufficient Gospel of our Lord Jesus Christ to the knowledge of Arabic-reading people all over the world, necessarily divides itself into two parts, viz., (1) Production, and (2) Distribution.

The Production again is sub-divided into (a) the selection, composition and translation into Arabic of suitable works—books, tracts, leaflets, etc.; (b) the actual printing and binding of these works, and (c) office administration, supervision, correspondence, finance, despatch of parcels, storage, etc., etc.

The Distribution is, of course, most important, as it is the main material end in view. This includes (a) a bookshop in Cairo, and other centres when possible; (b) a considerable parcel post service to many distant parts of the world, and (c) a system of colportage.

It will be readily understood that while a large and indispensable element of such work must necessarily be of a strictly industrial character, and that the various activities must be run on sound business principles, special vigilance is necessary in an enterprise of this kind in order to keep the spiritual end in view, and not to allow the professional aspect to escape the control of the direct missionary character, still less to be dominated by worldly considerations; constant prayer and the guidance of God's own Spirit, and obedience to Him in all details, are required to preserve this character.

The colportage work of the Nile Mission Press is carried on under a Joint Colportage Committee of representatives of the N.M.P., the Egypt General Mission, and the American Mission in Egypt. Ten colporteurs are employed in Egypt under this Committee in different districts, each under the supervision of a local missionary. Two of these men are converts from Islam, the others were either Copts or members of the native Evangelical Church.

It is recognized that the conditions of life and service of these workers, who are so indispensable to the end of placing our publications in the hands of the people, are far from conducive, from a human point of view, to the maintenance of a high spiritual standard. Chosen with as much care as possible, they are still men of humble position, born among surroundings in which very low standards are accepted, with comparatively little Christian training, and with little Christian fellowship in their daily life and work. This work throws them constantly among conditions which are far from helpful to spiritual life and standards. While so much of their success as colporteurs depends upon commercial skill and energy that there are many temptations to doubtful

methods, trickery and falsehood, the opposition of Mohammedans, bigoted "Christians," and less reputable traders, taxes their faithfulness as true witnesses for Christ to the utmost.

The Nile Mission Press, feeling their responsibility for these humble agents, and deeply thankful to God for His grace which has kept them true to such a wonderful degree in these circumstances, have seen the necessity of calling them together from time to time to conference for the deepening of spiritual life. Such conferences have, however, another side to them. When men in the same line of business come together after long intervals, they are naturally anxious to compare notes, and probably *grievances*. While this offers a valuable opportunity for the younger and the less successful to get hints from the more experienced, it is almost inevitable that subjects of heart-burning and disappointment should also come to light.



Photo of our own men only the students having returned.
Mr. & Mrs. Michell and Rev. R. F. McGill, Ch. of J.C.C., standing behind.

At the last Colporteurs' Conference, five years ago, this was rather painfully evident. It was felt, therefore, that the time had come for another Conference in which such a spirit should be avoided as much as possible, and the power of the Holy Ghost asked for to control and to so work in the hearts of all as to bring all closer together in Christian fellowship and union with God. After much earnest prayer the colporteurs were invited to meet for two days after the close of Ramadan, at the Radstock Hall, Ezbet ez Zeitoun, kindly lent by the Egypt General Mission, on April 15th and 16th, 1926. In the circular letter each man was urged not to come unless he could honestly do so in the spirit of union and seeking the deepening of his spiritual life. With deep thankfulness we have to record that all accepted this invitation, and that there was so little of the above-mentioned regrettable attitude that it was practically absent altogether.

On account of passport difficulties it proved impossible to bring the N.M.P. colporteurs from Palestine and Syria on this occasion. But, besides the ten men employed by the Joint Col-

portage Committee, we had the presence of six students of the American Mission Evangelistic School, under Mr. McGill—a seventh, a former Mahomedan, converted largely through the agency of our publications, was unfortunately unable to be present through sickness. An important part of the training of these young evangelists consists of compulsory colportage work. It was cheering to observe their enthusiasm. We had also four voluntary street tract distributors, viz., Butros Eff., the colportage clerk of the N.M.P.; Amin Eff., the N.M.P. bookshop keeper, formerly one of our most successful colporteurs; Sheikh Iskander, a convert from Islam, and now for many years a valued literary worker of the N.M.P. staff; and Gohar Eff., an evangelist of the American Mission. It was thus a representative gathering. The following is the programme of the Conference:—

Wednesday, April 15th.

- 9-30 to 10-30. Address by Miss Jameson (Egypt General Mission.)
- 10-30 to 11-0. Quiet time.
- 11-0 to 12-0. Address by Mrs. Michell.
- 4-0 to 5-0. Mr. Upson—Practical talk on the Work.
- 5-0 to 6-30. Walks in the Desert followed by Prayer Meetings.
- 7-30 to 8-30. Address by Dr. Zwemer (American Mission.)

Thursday, April 16th.

- 7 a.m. Morning Prayer conducted by Sheikh Iskandar.
- 8-30 to 9-30. Walks in the Desert and Meetings for Prayer.
- 9-30 to 10-30. Address by Rev. R. F. McGill (American Mission).
- 10-30 to 11-0. Quiet time with God.
- 11-0 to 12-0. Address by Pastor Marcus (Egypt General Mission.)
- 4-0 to 5-0. Address by Mr. Upson on "Our Methods, Objects, and Results." General discussion, questions, etc.
- 5-0 to 6-30. Walks in the Desert, etc.
- 7-30 to 8-30. Communion Service led by Rev. Gabra (N.M.P.), and Rev. Marcus (E.G.M.)

The "walks in the desert" were useful occasions for making ourselves personally acquainted with the views, experiences and difficulties of the individual workers, and for prayer with them singly or in small groups. Between the meetings and at meals it was also possible to discuss many subjects of interest, such as the approach to Moslems and nominal Christians—often more fanatically opposed to "unauthorised" and "heretical" Gospel work—difficulties raised by opponents, the teaching of converts, etc. This was a precious opportunity for sympathy and brotherly love between the missionaries, the N.M.P. staff, and the colporteurs and evangelists, and still more so for cultivating sympathy and fellowship between converts from the native Churches and those from Islam. This is a most important point, as many centuries of oppression and the political religious ascendancy of Islam has produced in Egypt a deep-rooted antipathy and distrust between the two classes.

To Mrs. Michell and myself, as new to Egypt, and accustomed only to the conditions in North Africa, where there was no native Church, it was especially cheering to see and hear converts from Mohammedanism of many years' standing, testifying so clearly and feelingly to the truths of the Gospel—not only the more elementary, but the deeper things of God. Much spiritual power and grace was granted to one of these, Pastor Markus, of Ezbet ez Zeitoun, whose addresses were most helpful, and showed deep and thoughtful communion with our Lord.

All the proceedings were, of course, in Arabic, with the exception of Mrs. Michell's address, which was translated by Rev. Gabra.

In the afternoon of Thursday, Miss Grautoff delivered a message of greeting and encouragement from Miss Trotter, of the Algiers Mission Band. This was welcome, as the N.M.P. has now established such relations with the Algiers Mission Band that the latter has loaned part of Mr. Theobald's time to superintend the distribution of N.M.P. books there.

The various addresses were based upon the assumption that all the work of the N.M.P., including, of course, the distribution of the literature by the colporteurs, is only a means to a definite end, and that end is the conversion of souls, and primary, perhaps, those of the Mohammedans. For this purpose it is recognized that only the Holy Spirit of God can supply the motive power, whether in the agents or in the literature. It is essential, therefore, that



Some of the Nile Valley Colporteurs at the Conference.
Mrs. Michell in the middle.

all the agents should realise this, and their personal need of communion with God for life and service, and His willingness to give grace and help and deliverance from sin.

Miss Jameson read Acts iii. 1-16, and spoke on v. 6. "Such as I have, give I thee," and "His Name," and with it all the power of that Name. "What have you?" she asked. "Can you say, 'Such as I have, give I thee'?" If we have not authority to work in the Name of Jesus Christ of Nazareth we have nothing worth giving."

Mrs. Michell drew attention to three "manifestations" in 2 Cor. ii. 14-17, and 2 Cor. iv. 2, and 10, 11: (1) The manifestation of the savour of the knowledge of Christ; (2) the manifestation of the truth; and (3) the manifestation of the life of Jesus.

Mr. Upson's talk on the work was very practical and appealed strongly to his audience, who entered fully into his subject. In this, as in his address on the following day, the method was that of a friendly conference, questions being allowed, and answers invited from among the hearers. One subject was that of

enquirers and converts, the fruits of individual colporteurs' work. Should these be recommended to join a Church? And, if so, what Church? The advice given was to urge converts to get in touch with the communion to which the colporteur himself belonged, or, in the absence of such in the locality, with the nearest truly Christian body, or the nearest Christian missionary. The aim should not be to *withdraw* members from any Church, nor to build up a new one, nor to support any particular one, but the real spiritual life of the convert, by bringing him into fellowship with other true children of God.

Mr. McGill, of the American Mission, gave a very helpful and thoughtful study of Exod. xxxiii. 18 and xxxiv. 8, the genuine longing to know God personally and face to face, and the consequence of such knowledge in self-abasement and worship, and then intercession for others.

Pastor Marcus's words were full of power, on the "veil" taken away (2 Cor. iii. 18), the veil which is Christ's body, broken for us. Then we should be conformed to this image of Him (Rom. viii. 29), and then our bodies, thus identified with Christ, are to be presented to God for "reasonable service."

The Conference closed on the Thursday evening with a Communion Service, led by Pastor Gabra and by Pastor Marcus, and was a time of happy spiritual fellowship, the presence of our Lord being very graciously manifested.

G. B. M.

The Outlook, the Uplook, the Off-look, and the Fore-look.

IF the outlook is bad, try the uplook," we used to say to the fed-up soldiers during the Great War; there is another aspect of this—it is, "Try the far-look." That beautiful verse of Isaiah which promises that believers shall behold "the land that is far off" should be rendered "the land of far distances" or correct perspective, where incidents and persons take on their relative values.

As Annie Johnson Flint has written :—

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

It needs a very real consecration to keep sweet during pin-pricks, and in that respect we have been passing through one of the most difficult times. It also needs real consecration to keep sweet during dust-storms (Khamaseen, or Sirocco), and we have been having some bad ones; also, simultaneously, the workmen have been repairing the building, and we have laughingly remarked that we have had—

Dust to the right of us,
Dust to the left of us,
Dust all around us,
(But not) Dust inside us.

One of our number prayed, at our weekly staff prayer-meeting last Thursday evening, "Lord, keep the dust out of our souls!" Dust produces irritability, and that is one of our worst enemies.

I. BUILDINGS.—At last the pillar seems to have moved forward, and we have got guidance upon the path. Our readers have been very good in praying for so long that we might be led aright, and at last their prayers have been answered.

As you know, the street is being rebuilt, and the nice old charming Oriental buildings have all disappeared from this part, and shortly will be driven out from all parts, their place being taken by blocks of flats, or, as we call them, "modern monstrosities," tall and unhandsome, yet useful, and revenue-producing.

Three principal suggestions had been made concerning the future of our site:—

(a) Sell out, and go elsewhere, to a less expensive quarter. The difficulties in the way were too great, *e.g.*, lack of capital to build even after buying new site, but very specially, the heavy loss of morale (call it prestige, if you like) which would have resulted from giving up this prominent position, and going to a back street.

(b) Demolish and rebuild. This is the more statesmanlike proposal, but the cost would be very large. There would also be the great difficulty of removal and starting not only printing premises but also publishing house, stores, and book depôt in another district, for the one year of rebuilding. Also how to provide the large capital.

(c) The temporary proposal, actually adopted, is to repair for present use, leaving for five or six years longer the question of rebuilding, hoping, in the meantime, for an increase of European staff, also to look to God for the needed money, and to give time for the cost of building materials to fall.

Over a dozen short iron girders have been put into the walls of the building at a cost of fifty pounds, plus twenty pounds for previous repairs three months ago; and now we are spending L.E. 150 on painting, which was so badly needed. In fact, we had not painted and colour-washed since March, 1914; we had done the front two or three times, *i.e.*, "just our face, but not our head and shoulders." This time we are painting about 300 wooden shutters from 100 windows, and those, being very, very dry from the burning sun, soak up much oil.

As for the next-door building, No. 35, demolition was commenced yesterday; it would seem that the owner had been watching to see whether we were going to sell or what we should do. The building operations so close to us may injure us, but we could wait no longer, as our programme is full for this summer and autumn. We can say with 2 Samuel xxiv. 14, "Let us fall now into the hands of the Lord, for His mercies are great." The uplook is still needed.

II. OTHER DIFFICULTIES.—Here one must be careful not to say too much, but—for the sake of our prayer-helpers—we cannot withhold all the truth. In the first place, we have been experiencing more opposition to our books than we ever remember. At the same time our circulation is higher than ever, but it would be unfair to put that down entirely to revival of spiritual interest,

it is largely due to the large amount of time the writer has put into pushing circulation, leaving practically everything else for this, and to the fact that we are paying for advertisements in over a dozen papers.

Then again, for six months we have been trying to comply with the law requiring us to take out a licence for the printing works. We have at last got it, Mr. Michell having largely helped by interviewing various authorities; but six months is a long period. (Let us, however, take a "far-look," and we shall see that there is something to be said for tightening up Press Laws).

Simultaneously, there has been a Small-Pox scare; of course, there is Small-Pox in Cairo every year, but this time it seemed to be worse than usual, so we followed the practice of mission schools, etc., and our old friend, Dr. Wakefield—with the assistance of Miss Wright, a nurse staying with us—vaccinated our whole staff.

III. OUR PERSIAN WORK.—It may be of service to readers in Iraq, Persia, and North-West India to enumerate the tracts which we have lately been publishing in *Persian*, for the Persian Inter-Mission Council. These are:—

"Ruh Allah"—Spirit of God; from N.M.P. Khutbas.

"Nasikh wa Mansukh"—Abrogated Passages; N.M.P. Khutba.

"Huda lil-Nas"—The Bible, a Guide for All; N.M.P. Khutba.

"Kashf Haqeeqat"—N.M.P. tract.

"Ayat-il-Kursy"—The Throne Verse; N.M.P. tract.

"Kashf Hijab"—N.M.P. tract.

"Risalat Soamia"—N.M.P. Khutba on The Fast.

Nothing gives us more pleasure than for the N.M.P. to remain—as it has been for so long—a central "Clearing-house," where God-used tracts and books can be rendered into *English* as a medium (*a lingua franca*) from whence they can pass to a dozen other languages. As a matter of fact, Mr. Wysham, our visitor from Persia, carried off with him twenty or thirty illustrated tracts which his Inter-Mission Council can put into Persian, sending us the "copy" for us to print here, seeing that we have not only a staff of forty men working at nothing but Gospel work, but also can supply—free of charge—the illustrations, of which the blocks, or plates, are already made.

Inquiries for Persian tracts should be addressed to either Mr. J. D. Payne, American Mission, Teheran, or to Secretary, Church Missionary Society, Ispahan.

IV. PALESTINE, &c.—The number of our colporteurs at present in Palestine is $4\frac{1}{2}$. Why the odd half? some may wonder. The half man is our old friend Ibrahim Dowany, who, after returning to his first love, the Carmel Mission of Pastor Schneider, applied to us to become an unofficial, part-time distributor of our books, with the cordial consent of his chief. An experiment has been inaugurated, to see whether the books sold by Dowany affect the sales of other colporteurs.

The Nablus colporteur, Esa Saleh, stands to greatly profit by the lively interest shown in us by the C.M.S. pastor there, the Rev. Elias Farr, who, on his recent visit to Cairo, spent some

time with us, and subsequently wrote a warm letter of appreciation, as the Jaffa pastor did last year.

There is not very much news of the Nazareth district; I must try to visit it when in Palestine the first week of July (D.V.). The same applies to Jaffa; for some months we have had no *colporteur* there, but it may be found possible to transfer one.

That leads on to the subject of Syria. One of our men, Najib Wahba, has been working in Syria for two short spells, with every assistance from Mr. Byerley, the local American Presbyterian Missionary at Saida (Sidon). As a matter of fact, Najib is an elder of the Mission Church there, and used to work that district, and his wife and family are still there. He, however, tells a sad story of the state of things in Syria and of the complete inability of the Syrians to pay for the books for some time to come, even after this distressful war comes to an end. He finds, however, many open doors to hold meetings to comfort the people from the Word of God; this is a great privilege.

Sudan.—We would express our grateful thanks to the Missions of the Sudan, who sent to the N.M.P. a united appeal for us to start a mission book depôt at Khartoum or Omdurman, but greatly regret that we do not see how to take it up until our European staff is further increased.

V. A FORE-LOOK.—If such compounds as up-look, out-look and fore-sight are admissible as good English, why not 'fore-look'? A fore-look, I take it, is a glance ahead. By the month of September we hope to get to work upon a fresh extension, in the shape of a branch depôt in one of the needy quarters of this great city of Cairo.

Mrs. Michell feels the need of a branch depôt in which to sit to interview possible callers, which depôt could contain books for sale, loan, or occasional free gift. This, more or less, fits into the writer's own plan, for he has often, in days gone by, walked up and down Clot Bey Street, praying God to give us a small depôt in which our Thursday evening tract distributors could meet for prayer, and to which they could invite those interested in our messages, and put the Gospel more clearly to them.

We nearly took a shop for the month of May, just as an experiment. The rental asked was L.E.96 a year, ultimately reduced to L.E.72; but the owner refused to let "month by month," and we could not see our way to keep it going during the hot summer. (Of course, we have nobody but Mrs. Michell free to see after it, and however much she may long to start, there is bound to come a time when she will feel it a tax upon her). At present we are proposing to hire such a shop—of course, in the main street—from the latter part of September, and put in a few simple fittings, preparatory to opening at the beginning of October.

Looking back upon the past eight years of work in that quarter it is really wonderful how the "corn of wheat dropped into the ground and died, being alone" (John xii. 24), yet now we hear its "bringing forth fruit," for there are great possibilities of strong Government action. A memorandum has been sent round to the different ministries, and we hope to tell more later.

VI. NEED FOR WORKERS.—The coming of Mr. and Mrs. Michell has given us a great uplift, and made it possible to hold

the Colporteurs' Conference; without them it would never have taken place. Mr. Michell has written an interesting article upon it, which will be found elsewhere. And Mr. Swan, Field Secretary of the E.G.M., has already booked Mr. Michell for every Friday morning, to assist him with his translation work. (This is a little *quid pro quo*, for we are greatly indebted to E.G.M. for lending us Miss Blaikie three times a week).

But now, how are we to keep even the routine work going? In addition to present staff, we are in most urgent need of several workers as follows :—

Palestine.—American or English (or Syrian?) overseer of colporteurs. Then what about Jerusalem book depôt?

Cairo.—A "Wakeel," or agent, for overseeing the circulation, also all business arrangements, such as mailing parcels, tracing lost packages, etc. (Wanted this summer. Possibly a suitable Syrian could be found?)

General.—Two or three English or American theologically-trained missionaries, to commence Arabic, one next autumn, one the year after, and so on. Their local training (here) will take a number of years.

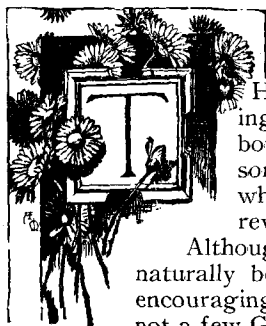
During the past few weeks we have had a great temptation to a "down-look" instead of an up-look; for a missionary came from Central Africa to offer to help, but did not feel led to go to Palestine; further, he was needed for immediate work, but did not know a word of Arabic, so what could we do?

At the moment of writing it looks as though it will be possible for me to go to Syria on 22nd or 29th June, thence to Palestine to move the book depôt, Mr. Michell kindly giving general supervision here; but during September, who can take Yaqub's place, and look after the men of the Printing Works? That is, at the moment, a serious difficulty.

Still, as we said before, "When the outlook is not good, try the up-look."

A. T. U.

Thirteenth Annual Report of the Nile Valley Colportage Work.



THE sales of books, tracts and portions during the year showed satisfactory progress, both in numbers and in value. During 1924 some 30,000 publications were sold, a figure which increased to 33,000 in the year under review.

Although the great bulk of the clientèle must naturally be Copts and other native Christians, it is encouraging to read in the reports of colporteurs that not a few Gospel tracts and portions are also purchased by Moslems.

A point to be borne in mind is the work among women and children. Though few of these can read, if the men-folk can be induced to buy literature which will appeal to their families, a

man or boy reading out in the home, a demand should arise for attractive Gospel stories which would not be limited to women and children alone. For this purpose the happy co-operation with Miss Trotter's work may prove fruitful in Egypt also.

LOCAL SUPERVISION.—We have to express our gratitude to the Missionaries and Pastors who have given much valuable help in supervision of the colporteurs.

<i>Colp.</i>	<i>District.</i>	<i>Local Supt.</i>
Bulos	Luxor, Assuan	Rev. J. Pollock
Matta	Girga	American Boat
Yaqub	Assuit	Dr. N. McClenahan
Garas	Minia	Rev. W. Read
Mattyas	Beni Suef	Rev. J. Quay
Yusuf	Fayoum	Rev. D. Galloway
Simaan	Tanta	Mr. C. Bell
Ibrahim	Benha	Rev. R. Walker
Claudius	Zagazig	Rev. J. Baird
Yassa	Cairo	Rev. R. G. McGill

(Simaan will now be in Cairo and Yassa in Alexandria).

COLPORTAGE STAFF.—The number of colporteurs at work for the Joint Colportage Committee is still ten—Amin Girgis is now in charge of the N.M.P. bookshop in Cairo. He has, however, been replaced by Yassa, who is under training in Cairo. The others are the same as before, viz., Boulos Malati, who has had 15 years' experience (with us) in the work; he was many years previously with the American Mission. Yaqub Abd el-Masih, a convert from Islam, who has 12 years' service; Mattyas Girgis, 10 years; Ibrahim Abd el-Masih (also a convert), Garas Luza, Claudius Gabriel and Yusuf Simaan (with intervals), 8 years; Matta Theophilus, 4 years; and Simaan Abd el-Nur, 3 years.

The sale and distribution of the Arabic Scriptures is in the special charge of the British and Foreign and the American Bible Societies, which each have colporteurs engaged in that special work. The colporteurs of the Joint Committee, while working in all harmony with these, are engaged in the distribution of Gospel and Christian literature as distinguished from the Holy Scriptures.

REPORTS.—A few characteristic Reports are subjoined:—

Ibrahim Abd el-Masih says: "As for the work of God, it is in every place. Among other things, a man at the station of Shebin el Kom asked, Have you a Gospel? I said, If you want a Gospel I will buy you one. The true Gospel? said he. Is there a true Gospel and a false Gospel? I asked him. He said, Yes. I said to him, I did not expect such a statement from you, but let me ask you, Is it possible for you to bring an accusation against me without proof? He said, No. What words are they then that have been changed, I said, and who was it that changed them, and at what time? He was ashamed, and made no reply."

Ibrahim Butros: "Yesterday I went with Boulos Malaty to Armant and spent the night. From thence we went to Mataana. What a cheering day it was! The Lord crowned the labours of us both with prosperity and success. In the two towns about 26 new persons subscribed to the magazine, 'El Fareed el Misri.'

Boulos Malaty sold in these two days 125 books and portions to the value of P.T. 212. I hasten to send you this letter that you pray the Lord that He may make this success still greater."



A VILLAGE MARKET VISITED BY COLPORTEURS.
Observe the sugar cane for sale.

Yusuf Simaan : “ I met with a Catholic priest and offered him the books. He said, These are Protestant, and it is unlawful for us to examine Protestant books, for our Christ is not the Christ of the Protestants. How can that be? I asked. Christ came to the whole world, and everyone believes in Him, &c. He said, We worship the Holy Eucharist, believing that it is the true Body of Christ and His blood. Do the Protestants believe that? I said, No. Then, said he, God hates one of the two parties with a great hatred, either he hates Catholics for worshipping the Holy Eucharist, or He hates the Protestants because they do not.

I also met a young Copt, a student of theology in the Clerical College at Cairo, and offered him the books, among which were *Burder's Sermons*. He said the same thing as the priest about the books, and yet more, adding that the Protestants have destroyed the world in Upper Egypt, for they have Evangelical Churches in every town.

Finally, I said to him, I advise you as a theological student to acquire and examine books of commentaries and Gospel sermons until you become a celebrated preacher and advanced in spiritual things. After that he took two books.”

Simaan Abd el-Nur. We have received two reports from *Simaan Abd el-Nur*, colporteur in Gharbiah, the first relating his distribution on the birthday of Sayyid el-Bedawi, the celebrated Sheikh of Tanta, and the other at that of the Sayyid el-Desuqi, at Desuq. We give a short summary of their contents :—

1. *Simaan Abd el-Nur* went about among the tents selling books to the visitors for a week, and many discussions arose between him and the Azhar students, to which he replied to the best of his ability. One of them asked him, We believe in Saidna 'Aisa el-Masih, that he was a prophet, why do you not also believe in Saidna Mohammed? *Simaan* replied, We do not believe in Mohammed because nothing whatever is said of him in the Old and New Testaments. Eventually the Moslem bought a book. The number of portions amounted to 165 copies, to the value of P.T. 180.

2. “ I went about at the Maulid of ed Desequi selling books in the tents. I found a certain sheikh-student and people sitting around him, and said to him, Will you allow me to enter the tent? The sheikh said, Welcome! only put off your shoes from your feet. So I went in and offered the books to the people present. The sheikh said to me, Why do you deceive the simple people, and teach heresy, and make Jesus, the Son of Mary, into God? The people present applauded him.” Then there arose a controversy between *Simaan* and the sheikh on this subject. They would not be convinced, and some of them struck the colporteur and reviled him. Then a policeman came up and resolved the difficulty. He said, This is not a time for selling books. Said *Simaan* to the policeman, I ask to be allowed to go to the Head Office with these people who have struck me. The sheikh said, Why is this? Did not Christ say, If one smite you on the one cheek, turn to him the other also? When the policeman heard this verse, he said, It is true that these people do work for God freely! And *Simaan* said to the sheikh, For Christ's sake I forgive you. After that he bought 10 books, and the policeman 10 books, and each one went his way.

Boulos Malati. This colporteur is one of the longest standing in the work. He distributed in one week as much as any other in a month. His monthly statements are cheering, but closely resemble each other, and are lengthy. Their contents are distribution and individual action in towns and small villages and getting together religious meetings during the absence at times of the minister.

From time to time he visits with the Rev. W. B. Jamison, the American Missionary at Luxor, and frequently accompanies the missionaries in the American dahabied, and the Rev. Wm. McClenahan's Nile Campaign.

Report of Matthew Theophilus, Ghirgawia colporteur: "One day I was at Sohag, in front of the Orthodox Church, and offered the books to about 17 persons. They looked at them, but did not buy, saying, These are American, and asked, Have you the story of Sif El Masih, or the Praises of the Virgin Mary, &c.? I said, I have useful religious books. And they said, Why do you not believe in the Virgin Mary? I said, We do believe that she was pure, but she is not an intercessor at all, for the Bible does not mention that, but it does say of the Lord Christ that He is the only intercessor. They said that she asked for (the ministry of) intercession from her son. I said, By no means. And one of them said, Go your way, for you are teaching the people error. So I left them."

This colporteur relates many such incidents, for some of the Copts of this Province are specially addicted to controversy and enquiry into sectarian questions.

Matthias Girgis: "I am not ashamed of the Gospel of Christ. While I was visiting and preaching and distributing the Word of God I met with a party of our Mohammedan brethren. After saluting them, with my case in my hand, one of them said, What is it you have there? I answered that I had a very valuable treasure, not to be equalled by all the treasures of the world. He was amazed at that, and asked me hastily, Can you show it to us? Immediately I opened my case, and offered a book to each. After they had looked at them, and examined them, they laughed, and one of them said, It is quite true. His words are appropriate, for there is nothing more valuable than the Word of God, and the Christians are very keen in their religion, all others are agreed about that. Then said the first one, Suppose we each buy one of his books and study it, for knowledge of a thing is better than ignorance of it. Thanks be to God for His opening the way for preaching and the distribution of the books!"

The general working of the details of the J.C.C. owes much of its effectiveness to the faithful, painstaking labour of Irahim Effendi Butros, the clerk entrusted with this branch of the work in the Nile Mission Press office.

As a specimen of the kind of report at which we aim, we add the following from Ibrahim Jameel, of Jerusalem, one of the Nile Mission Press colporteurs in Palestine:—

"About six months ago I saw a young graduate sheikh of Al-Azhar of Cairo in a Palestine village called M——, who asked me to prove to him the Divinity of our Lord. I told him he could never understand that mentally without divine help from above,

that Christianity is a divine religion, and as such it could never be understood by natural mentality, that only the Holy Spirit could speak to him internally and open his heart, and that he was a poor, miserable and wretched sinner, and that there was no other way for his salvation but through the blood of Jesus Christ. Later on I met him and he bought some books. And, praise God, the miracle of ages was worked in him, and he confessed Jesus Christ as his only personal Saviour and friend at one of Miss R's meetings."

These Reports are certainly cheering, showing under a certain naïveté in some respects, an earnest desire to spread the Truth as it is in Christ Jesus, a willingness to suffer obloquy and danger, which is more than mere commercial push and keenness, but is a manifest missionary spirit, a tact and winning patience, as well as eagerness, which generally eventually finds acceptance even in situations which give little promise of success.

We must be thankful to our Heavenly Master, and theirs, for his grace in thus keeping these humble, but faithful labourers in His great harvest field.

COMPARATIVE TABLE OF SALES.

Name	District	1924		1925	
		No.	Value	No.	Value
Bulos	Luxor & Aswan	5327	£E. 92	7564	£E. 95
Matta	Girga	1420	39	2075	40
Yaqub	Assiut	3341	66	2822	64
Garas	Minia	1460	42	2563	43
Mattyas	Beni-Suef, etc.	2048	40	2491	49
Yusuf	Fayum	2421	41	2964	43
Amin	Cairo (4 mths)	5442	63	2976	30
(Now bookshop keeper and replaced by Yassa)					
Ibrahim	Menufia (Benha)	2699	34	2337	33
Samaan	Gharbia (Tanta)	3150	46	3646	41
Claudius	Zagazig, etc.	2501	48	3215	48
Totals		29809	£E. 511	33547	£E. 486

STATEMENT OF RECEIPTS AND PAYMENTS

Dr.		For the Year ending 31st December, 1925.		Cr.			
To	RECEIPTS.	£	£	By	PAYMENTS.	£	£
Balance at Bank, 1st				Salaries:—			
January, 1925 - -			31.590	Colporteurs - - -	679.466		
Sales—Colporteurs - -	491.113			Clerk - - -	84.000		
Colp—evangelists	14.895			Colp.—evangelists - -	37.230		
		506.008				800.696	
Refunds:—				Purchases:—			
Loans to Colporteurs -		8.000		Nile Mission Press - -	349.992		
Contributions:—				American Mission - -	10.735		
Nile Mission Press - -	350.000			Egypt General Mission	8.192		
American Mission - -	200.000					368.919	
Egypt General Mission	50.000			Audit Fee - - -		3.000	
American Mission Students (Colp.—evangelists)		34.700		Sundries:—			
A.C.L.S.M. - - -	39.787			Petty Cash Expenses &			
Mrs. Webb - - -	4.825			Parcels Books - - -	31.000		
		679.312		General Expenses - -	8.180		
				Travelling Expenses -	4.145		
						43.325	
							1,215.940
				Balance at Bank, 31st			
				December, 1925 - -		8.970	
		£ 1,224.910					£ 1,224.910



Seed Sowing in Algeria.

HAVING just returned from a tournée down South with Mr. A. E. Theobald, of the Algiers Mission Band, and Si Sultane, a native helper of the Methodist Episcopal Mission, I have been impressed with three pre-eminent points arising from the particular service of literature distribution, namely, the need, the hunger, and the unique opportunity.

We set out with large supplies of the very representative selection of Nile Mission Press books and publications, of which there are over 500, making the Beni M'Zab country our objective, but not neglecting the sowing by the wayside as we travelled. Before arriving back at headquarters we had sold over 1,100 publications entirely among Moslems. This form of reaching the reading Moslem on such a scale has been made possible by the gift of a car and the happy co-operation of the Nile Mission Press and Algiers Mission Band, and it is with the desire to stimulate interest in this new venture that I welcome the opportunity of jotting down a few impressions.

We set out as "Sowers," continuing in prayer that we might be guided to the "good ground" and the hungry seeker, whether he be found in café, market or shop, and from the very outset much evidence was granted to us of the Divine leading. Our first halt was at Meaea, standing high above sea-level, a town of some importance, with a population, with its environs, of 15,000. Here we met with ready sales in the cafés and shops, and one incident calls for special note.

It was our custom to include a free Scripture portion with every purchase made, and one individual, who had previously selected several books, followed us on our way back, demanding the return of his money, saying: "I don't believe in Jesus Christ." This often happens through fear of intimidation: we noticed that he was careful to retain the free copy, which was "The Way of Salvation" (issued by "Living Waters," Eastbourne).

One wayside café incident out of many must suffice. We approach on the road to Boghari what to the uninitiated would appear to be a low cattle shed, but my experienced companions recognise a café where a group of men sipping coffee are likely to be gathered. After greetings and salaams all round, the question is asked, "Who is there amongst you who can read?" From a natural feeling of reserve or distrust the first answer is "None"; but when the Sheikh, who is not far away, is called and pronounces what we offer as "good books," after displaying his much respected reading powers, it is surprising how the readers come forward, and good sales result: we take coffee together, cementing our friendship, and pass on our way.

At Boghari the Lord brought us into contact with one of the many seekers after Truth—and he a Mystic. His hunger was evident in his eagerness to purchase; having made selections in the lower town in a café, and later in one of the shops visited, he followed us up to the native town in the hill, where, not content with a third purchase, he recommended a friend to make the same choice. How significant that at a time when financial stress

obtains there should be found men willing to release money for the purchase of 15 to 16 books. Who can estimate the possibilities of seed falling in such ground as this?

As indicating the interest in our movements, here let me say that if ever I lost sight of my fellow-workers it was possible to trace their direction by readers in doorways.

At Djelfa, 200 miles from Algiers, we encountered a market place thronged with a very fine type of Arab, and we quickly visualised the wonderful possibilities of such a "field." Here the noise of the drums attracting the crowd to the native conjurer was mingled with the high-pitched voice of the story-teller, and realising how that men will sit for hours watching and listening to such, gave us the vision of the future possibilities of following up the good sales in this town by lantern meetings in the autumn, the pioneer work having been done.



A load of Seed for Sowing.

We now penetrate further into the desert, and at the beautiful oasis town of Laghouat the first definite sign of opposition is experienced. The day commenced with ready sales in the shops, but one purchaser, on discovering the nature of the books, directed his zeal in the warning of others of our approach, and advising them not to purchase the "Nazarene" books, and on attempting to resume the work later in the day, we found that he had done his work effectively, as no further sales were possible. But here we had evidence of the Lord's Hand being over all: a party of men accosted our native helper at his mid-day meal; asking him what he meant by selling Christian books; and by skillfully confounding them in argument, being well trained in his early years in all their inherited delusions, the impression left was as good as if all had been purchasers. It should be recognised that Laghouat is one of the most fanatical towns in the South.

After a journey over somewhat rough roads we reached our most southerly objective, Ghardaia, the chief town of the Moza-bite Confederation, 400 miles from Algiers, where a most inter-

esting and altogether different race of people was met with. It consists of a group of towns, each perched on a hill, and time only permitted of three of them being visited, we having to content ourselves at this juncture with spying out the land, hoping that in the near future a return and more lengthy visit may be made.

The district was visited three years ago by two of the lady missionaries of the A.M.B., and on more than one occasion we had evidence that their visitation was not forgotten.

Space will not permit of a detailed description of the points wherein these desert dwellers differ from the Arabs of the coast, suffice it to say that they are mainly a reading people; this was quickly discerned, not only by the ready purchase of our books, including a number of Gospels, but by the presence of heaps of Moslem literature in the market, much more costly, though of an inferior type of printing—a valuable and impressive point in our favour in the eyes of a discerning people.

Picture a busy market scene: a man having loaded his camels and completed his business squats on the ground, and commences to read what he has bought before setting out on his long journey further south in the great Sahara: thus does the "seed" get carried into hitherto unreachable places. So we have endeavoured to plant, and now we ask for believing prayer and strong faith in the Holy Spirit's working to cause the seed thus sown to germinate, relying on the infallible promise, "It shall *not* return unto Me void."

W. CECIL COLLINSON,

Hon. Deputation Secretary, Algiers
Mission Band.

78, Risbygate Street,
Bury St. Edmunds.

Footnote.—For the benefit of those who would like to know more of the possibilities of this form of service, and to have some share in it, the writer of the above will be pleased to furnish further particulars, or, if it can be arranged, to address meetings with lantern illustrations.

Letter received from Mrs. J. C. Martin

(For many years a missionary in the Central Turkey Mission of the American Congregational Board).

AMERICAN MISSION,

ALEPPO, SYRIA.

April 14th, 1926.

DEAR FRIENDS,

On behalf of the American Board Mission in Syria, now holding its Annual Meeting in Aleppo, I am asked to send you greetings and thanks for your continued interest and help in this work.

We are glad to have with us at these sessions representatives of the Presbyterian Mission, Danish Mission, Action Chrétienne en Orient, League of Nations, and Near East Relief,

all of whom are engaged in different lines of benevolent and missionary work in this country.

As you know, the work of our Mission is largely for the Armenian refugees who were forced from their homes in Turkey during the war years and since. This past year has been an unusually hard one, even for people accustomed to buffeting and hardships as they are. Political disturbances generally, and in Damascus in particular, have caused new loss of life and home, while from the same cause severe economic difficulties are pressing on all sides. Many of the refugees have fled from Damascus to Beyrout, where there were already too many to find a living; and in Aleppo also conditions are about the same. Those of our people who were venturing out into the villages in order to find work, because of unsafe conditions, have been obliged to come back into the city. The condition of this once independent and thrifty people beggars description. I would spare your feelings and desist from trying to make known the distress that is almost general among them. Surely there are no more needy ones in the world than these exiled refugees, without home, without work, robbed of their native land and all that they possessed in it! I feel confident that for any help and encouragement you have given, the words of approbation spoken by the Master are truly for you: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

Notwithstanding the distressing conditions, however, there are cheering reports given by all our associates as to growing interest in the Word, and especially among the Gregorian or Orthodox Armenians. One has to see the joy and comfort these humble believers got out of their religion in order to properly appreciate its power. As a worker among them, one often feels oneself rebuked for lack of faith, when one hears firm expressions of trust in God's promises on the part of those whose souls have been sorely tried.

The desire of the children for education, as indicated in the application for admission of large numbers beyond the capacity of existing schools to accommodate, together with the increased attendance at Sunday Schools and Christian Endeavour Societies, indicate a wonderful opportunity to bring these young people under the best influences and train them for Christian service.

In both Beyrout and Aleppo camps, the barracks used for worship have been recently enlarged in order to accommodate the growing congregations. The new church building in Aleppo is also filled to capacity every Sunday; and its basement, although unfinished, without doors, flooring or plaster, is being used for Sunday School, and it is a problem how to find space for the increasing number of children. Out in one of the villages, Kuruk Khan, a live refugee congregation, with the help of friends in other parts, have also built a substantial place of worship this year.

During these days, along with the Mission meetings, the Evangelical Union, composed of Armenian pastors and delegates from the Churches, is holding its Annual Meeting; and these again uniting with the Mission representatives constitute a

Conference at which all matters of common concern to both organisations are dealt with. Plans are now being formulated that will result in placing more responsibility on the native churches as the American workers decrease in numbers, and as the Board gradually withdraws its support. As one looks into the faces of these devoted workers, strengthened and purified by adversity, one is moved with high respect for them, and one desires to see them win through in their efforts to bring in the Kingdom in this land and throughout the Near East.

On the whole, these days have brought such inspiration and cheer to us all, and we desire to go forward humbly and with greater trust in our Leader.

Bespeaking the continuance of your interest and prayers in behalf of these exiles and the work in which their leaders are engaged,

I remain,

Sincerely yours,

(Signed) MRS. J. C. MARTIN.

A Fellowship of Faith for the Armenians.

The Present Impasse—A Challenge to Prayer.

SEVERAL years' work on behalf of the Armenians has revealed the need of something which would co-ordinate the planning and the effort on their behalf. Their friends at home and abroad are very actively at work, but few have any vision beyond doing what they can in palliation of the present evils. They do not see their way to anything constructive or anything that would cure the difficulties they have set themselves to help. There are, however, in every land a number of workers who dare to believe that God has a way out of the present impasse, and that for this He wishes to be enquired of.

A survey of what has been done for the Armenians in Erivan, Greece and Syria in the past eight years would show that it has been "vision" more than means that has been lacking, and how true it is that "where there is no vision the people perish." Is it not true that whenever the Armenian question is raised there are a number of people who will at once query hopelessly, "What can be done?" And, leaving God out of account, things are as hopeless as they seem. Without any intention of leaving God out of account, politicians and relief workers are often apt to do so.

There are so many interested workers for Armenia in the different countries of Europe and of America that, were a *Fellowship of Faith for the Armenians* established, we might link up together all those who believe that prayer is the great solvent, that vision of the way out can come, and only come, as we seek it from God, and who dare to expect some prophets to arise who may be able to speak with authority. Membership in the Fellowship would not involve a belief that all the Armenians can be held

up as examples of Christian living, any more than we can claim that all the British are faultless. We would submit, however, that the Christian qualities of many of the race, their staunchness in standing for their faith, and their appeal as suffering humanity constitute a claim upon us—a claim none of us will wish to disregard.

Bishop Gore, writing on April 3rd, said: "Prayer is wanted even more than money. I am attracted by your proposal of a 'Fellowship of Faith for the Armenians.' A great deal might come of it. I shall look forward to seeing you and hearing more. The poor Armenians lie on my conscience."

What seems wanted next is someone at home who will organise the Fellowship on a simple basis, keeping a register of members, receive correspondence, and issue a letter periodically to the membership, with a view to encouraging informed and intelligent prayer on behalf of this people. If you have sympathy with such a movement, I should be glad to hear from you, and to put you in touch with the future Secretary of the proposed Fellowship.

MARSHALL N. FOX.

Brummana, Syria,

May, 1926.

In the above letter, Mr. Fox asks for prayer for the Armenians. It may be some people are tired of the Armenians. So much has been done for them, and they are still in as much trouble as ever. Is it because we have not prayed for them?

Mr. and Mrs. Fox expect to be in London the latter part of July. Letters addressed to the care of the Friends' Foreign Missionary Association will find him:—15, Devonshire Street, London, E.C.2.



"BLESSED BE EGYPT."

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

[illegible]

Hymn.

Something every heart is loving;
If not Jesus, none can rest;
Lord, my heart to Thee is given,
Take it, for it loves Thee best.

Thus I cast the world behind me,
Jesus most beloved shall be;
Beauteous more than all things beauteous,
He alone is joy to me.

Bright with all eternal radiance
Is the glory of Thy face;
Thou art loving, sweet, and tender,
Full of pity, full of grace.

When I hated, Thou didst love me,
Shed'st for me Thy precious blood;
Still Thou lovest; loves ever,
Shall I not love Thee, my God?

Keep my heart still faithful to Thee,
That my earthly life may be
But a shadow to that glory
Of my hidden life in Thee!

TERSTEEGEN.



A GROUP OF FELLAHEEN LISTENING TO A COLPORTEUR WHO IS READING TO THEM.

"Blessed be Egypt."

VOL. XXVI.

OCTOBER, 1926.

No. 107.

Editorial.

"Ye call Me Master and Lord, and ye say well; for so I am."
—ST. JOHN xiii. 13.

"The God of our Lord Jesus Christ, the Father of glory . . . hath put all things under His feet, and gave Him to be head over all things to the Church."—EPH. i. 17, 22.

"He is the head of the body, the Church; . . . that in all things He might have the pre-eminence."—COL. i. 18.

"Not holding the head."—COL. ii. 19.

"Lord, what wilt Thou have me to do."—ACTS ix. 6.

When the month of October comes, in Egypt, there is a general stir of activity. Amongst all the Missions there is the same eager preparation for the winter's work. Plans are formed, new workers come out, schools begin again, all around us there is new hope, new energy, new effort. And what matters most of all to everyone of us is that we should "hold the Head" through it all.

*"To-day, to-morrow, on and on,
No day shall come and not find Thee;
No night shall come and find Thee gone,
Thou who hast taught in Galilee."*

Each one of us separately needs to have the cry in our hearts, "Lord, what wilt Thou have me to do?" and to do everything as unto Him.

Our Lord has His plans for the whole of the work. If we listen to His voice He will fit us all together, that there shall be no overlapping or hindering. Neither shall any part be overlooked or neglected. There are countless needs, but all are known to Him. May our prayer to our Father in Heaven be a heartfelt "Thy will be done on earth as it is in Heaven." If each one of us walks with God by faith, and abides in Christ our Saviour, the whole mission field of Egypt may have a wonderful year. Our Lord's own plans will be carried out, He will give us all the joyful conviction that we are pleasing Him.

We know that in the Kingdom of God all is orderly, and there is no self-seeking or jealousy. There is joy in another's success and sympathy for another's difficulties. We need to pray for those whom God has put in the place of leaders; for those in authority. They have often the hardest task, for on their decisions depend the smooth working of the whole. Through their mistakes all will suffer. We are reminded by the Psalmist of how all is done in Heaven.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

"Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure.

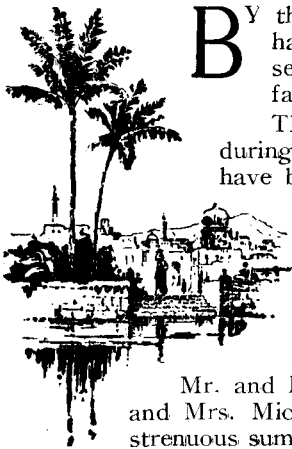
"Bless the Lord all His works in all places of His dominion :
bless the Lord, O my soul."

The summer holidays of all the missionaries in Ramleh was overshadowed by the sorrowful accident which deprived the American Mission of two valued workers, the Rev. R. G. McGill and the Rev. J. W. Baird. They were drowned while trying to bring help to others. Those who were in distress were saved, but they were lost. We send our heartfelt sympathy to the wives and families of those who were taken so suddenly from them, and to the whole of the American United Presbyterian Mission, who are one in their sorrow for so great a loss. Also we would sympathise with the many Egyptian Christians who will grieve with their friends. May the comfort of the Lord Jesus be with them all.

We also have the sorrow of losing a very old friend, the Rev. J. L. MacIntyre, of C.M.S. In the early days of the Egypt Mission Band, Mr. MacIntyre was like a brother to them. He will be greatly missed by his fellow-missionaries. We send our affectionate sympathy to his wife and children in England, and to the many who will miss him in Palestine and Egypt.

The opportunities which are arising for the Nile Mission Press are full of intense interest. We see beckoning hands west, south and east. The Lord of the harvest will show us how to respond to all. May our cords be lengthened, and our stakes be strengthened by His hand.

The Nile Mission Press.



BY the time "Blessed be Egypt" is in the hands of our subscribers, the holiday season will be over, and we shall all be facing our winter tasks.

The work has gone on much as usual during the summer months, although there have been certain difficulties with one of the old machines breaking down. We are glad to be able to report, however, that a new machine has gone out to take its place, and the Committee trust that this will be a great help to the workers as they face a very full winter.

Mr. and Mrs. Upson are back in Cairo, and Mr. and Mrs. Michell are taking their rest after a very strenuous summer.

Mr. Upson paid a much needed visit to Palestine, and whilst there was able, in July, to open a bookshop just inside the Damascus Gate, between the Christian Arabic and the Moslem Arabic

quarters. Ninety per cent. of the people who pass are Moslems, and we ask for prayer for this new venture.

We cannot be too thankful to God that certain repairs which were necessary to our building were done just before Mr. Upson left for Palestine, as an earthquake lasting about four minutes occurred immediately afterwards, but did not harm our building, because we had been so well prepared a week before.

An urgent call has come to us to open up an Agency in Persia, which the Committee is considering, and we ask for much prayer for this, not only as to the details, but also for the funds to make it possible.

The work in Algeria is going on, and an account of it will be seen in Mr. Theobald's article.

A missionary at home from Malay has asked permission to translate our books for the Moslems there. This also needs our prayers.

I was able this year to pay a visit to the Keswick Convention, where we had splendid times of prayer in the house of "The Fellowship of Faith for the Moslems," and we were able to distribute hundreds of a new pamphlet, entitled "Twenty-one Years' Work for the Moslem World."

We are thankful that, during the past three months, God has enabled us to send our literature to the following places:—South and East Africa, India, Arabia, Morocco, Palestine, Syria, the Sudan, Mesopotamia, Cyprus, Java, Persia, Algeria and Nigeria.

Mr. Mason is once again undertaking deputation work to Scotland in October, and if there are any of our friends who could arrange a meeting for him in their own neighbourhood, I should be grateful if they could write to the Office *at once*, as he is booking up quickly for that month. He may be in Scotland rather longer, so that if opportunity offers in November, please let me know also.

I shall be glad of a few more opportunities in late November and early December for meetings for myself, in case such can be arranged.

Miss Van Sommer hopes to leave England again on the 24th September, taking with her Miss Hilda Mollison, who is going out to do secretarial work at the Nile Mission Press, and help Mr. Upson and Mr. Michell with their burdens. Please pray for her. Ask, too, that Miss Van Sommer may have all the strength she needs as she goes back to Egypt, and that God will use her once again, as He has in the past, in all matters for His Kingdom which lay so near to her heart.

From the latest reports on the field there would seem to be some danger of the number of colporteurs having to be reduced again, owing to one of the co-operating Societies not being able to continue its support as strongly as in previous years.

The Committee are hoping it may be possible to have a motor car for this work in Egypt, as is the case with the co-operation with the Algiers Mission Band.

The ideal plan seems to be to have a European with a native going from village to village in this way.

Two friends have already signified their willingness to help in the purchase of such a car, and it may be that others of our subscribers would like to help also in this project.*

* This need has now been met.

The Jerusalem colportage needs strong help also at this time. Will our friends kindly remember this in prayer?

We are longing more than ever that the basic idea of the N.M.P., viz., the conversion of Moslems, may come to pass more rapidly in future.

In closing, may I remind you of that passage in the third chapter of First Corinthians, verse six, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one."

In most Moslem souls that come to Christ we find that it is through a succession of different instruments employed.

The Nile Mission Press may plant a book, the native pastor or some other missionary waters it, but the point we need to urge in these days is that, when a soul is "born again," it is born of God; "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This takes away the burden if we ever remember that it is God alone that giveth the increase.

22, Culverden Park Road,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

McGill, Baird and Macintyre.

OD'S judgments are abroad in the earth just now, let all the earth keep silence before Him. The loss of workers has, this year, been quite exceptional, and it drives us to our knees, there to meditate very seriously and solemnly. What is God's purpose? Why have the losses been chiefly of matured, experienced workers?

Let me add a few words to what others have written concerning these three personal friends of mine.

1. Ralph McGill has been a real friend of the N.M.P. for many years. I have stayed with him and his dear wife on the American Mission-boat in Upper Egypt, and at the time of his heroic death he was Chairman of our Colportage Committee. But his chief work was at the Theological Seminary and the Evangelists' Training School.

2. J. Wallace Baird was also ever ready to entertain me when out among the colporteurs. He was at first located at Mansura, and then senior missionary at Zagazig. May the Executive Committee of American Mission be guided in arranging who shall take the places of these senior workers.

3. John L. Macintyre had a very varied career, firstly in Nigeria, then Egypt, then Archdeacon in Nigeria, finally Egypt, Palestine and Transjordan. (We still use the silver napkin-ring which was his wedding-present to me in 1901).

It seems that Macintyre felt the very cold spell when approaching Jerusalem about the first week of July. He had forgotten his passport, and had to go from the hot Jordan valley—hundreds of feet below sea-level—back to the hills! By this time it was a bitterly cold night, unusual for the summer! A chill brought on

pneumonia, and he was gone. At the same time, the same cold wind gave me a chill, but it passed off as a mere cold in the head. Why he, and not I?

God knows! Let all the earth keep silence before Him. And let us, in our upward thinking, remember the three widows and all the children.

A. T. U.

" A Land which the Lord Thy God Careth for."



SEVERAL attempts have been made to re-visit Syria and Palestine, and in January and February last it really seemed as though someone responsible must go to settle some of the problems; however, in the end, Rizq Effendy Marcus (our Accounts clerk, who also attends to Palestine colporteurs) took the journey on our behalf, and, considering that it was his first experiment, he did very well.

But the coming of Mr. Michell made it possible for the writer to make a personal visit; and plans were formed to leave Cairo on Tuesday, 2nd June, taking Mrs. Upson to Fairhaven.

One small incident on the journey to Alexandria opened the way for a conversation with a Moslem. The writer, in trying to find room on the hat-rack, pushed something which dislodged a British soldier's helmet, which promptly fell out of the carriage window. Apologising to the soldier, he paid 30 piastres damage. A moment later the ticket inspector fined an Englishman 40 piastres, as excess fare for his little girl. A laugh went round the carriage, and the remark was made to the gentleman next to us, "Your turn next, I have lost 30 piastres, he 40, you will probably have to pay 50." He laughed, and struck up a conversation, telling us that he was a Moslem, going home to Tanta for the feast, which would cost him much more than that. This led on to a talk on religious matters, and he had time to accept an Arabic tract before he alighted.

Arrived at Sidi Gaber (a suburb of Alexandria), my wife went on to hospitable Fairhaven, while Mr. Hay, of E.G.M., kindly met me and drove me in his side-car to the "Khedivial Line" steamer, which sails from Alexandria every Tuesday at 4 p.m.

Next day the "Belkas" called at Port Said, and the whole morning was spent ashore, most of it at the B. & F. Bible House, where the capable Acting-Agent of the Society, Mr. Henry Athanassian, proved to be a mine of information regarding the conditions under which our new colportage scheme for the Sudan would have to be carried out. At mid-day Marcus, their colporteur, accompanied me on their motor-launch back to the ship, for I was carrying colporteurs' bags to their Beirut sub-agent, Mr. A. Neve.

From Port Said I was able to mail the MS. of Miss Trotter's book, "The Sevenfold Secret," at which I had been working on board, and which is to appear this coming winter *in English*, as a "via media" for translators to various vernaculars, the Arabic

edition being already a proved success. May it win souls in every language.

Leaving Port Said at about 2 p.m., the ship sailed due north to Famagusta, a small port on the east of Cyprus, which was reached the next afternoon. Here we disembarked—"disgorged" is a better word—a large crowd of Cypriote Greeks, who had had no berths, but had merely packed the deck all night. Leaving Cyprus at 8 p.m., we reached the Syrian coast by sunrise.

* * * * *

On the Slopes of Lebanon.

Arrived at Beirut, a very hearty welcome and kind hospitality were given by Madame Sayegh, who, as Sitt Adma, was well-known as Mrs. Dickens' Biblewoman in the N.A.M., Egypt, twenty to thirty years ago. Mr. Neve, of the Bible Society, kindly met me with his car, and soon explained his programme.

On the Saturday evening Neve drove me to Shimlan, on the slopes of Lebanon, where we were kindly entertained for the week-end by Miss Frearson, of the Orphanage. In return, Neve gave the address to the children on the Sunday morning, speaking in English, interpreted to Turkish. It was most impressive to watch no less than 250 girl orphans and 55 boys, some of the former having been rescued from Turkish harems. What a family to keep! Yet, as Miss Frearson said, the outstanding feature of their experience is that "God *has* been so good to us."

On the Sunday afternoon I took the little English service in Miss Van Dyck's house, and among others present were the widow of Dr. Mackie, and the sister of Mrs. March, all three of whom remembered our visit to Lebanon in 1902.

On the Monday morning we drove back to Beirut by a different route, but repeated our performance of the Saturday evening, which was—in a word—the distribution, without stopping the car, of N.M.P. portionettes to every person met with. At every café three or four were dropped, and to every pedestrian one at least. Looking back, we found well over nine-tenths of them picked up and read. Many hundreds were thus scattered during the hour's drive.

The main object of our visit, however, was to arrange details of Mission business with the publishing-house of the American Presbyterian Mission in Syria. It is now 104 years since that press was started in Malta, from whence it was soon removed to Beirut, and it was an honour to the daughter-press (N.M.P.) to send its Superintendent, in December, 1922, to speak at its mother's centenary.

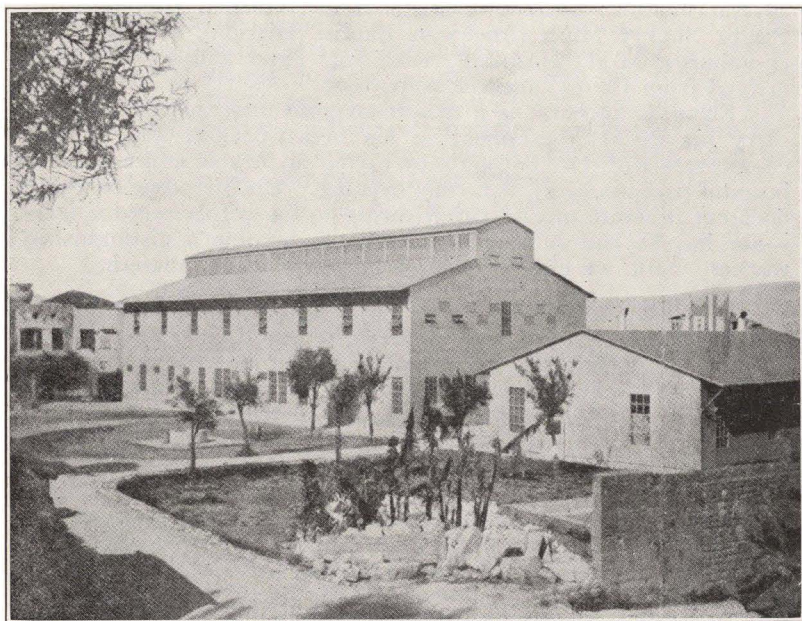
On the present visit also we received the heartiest of welcome, and gladly testify to the good work done by these pioneers, although political complications have hindered them from launching out much into work for *Moslems*, as such. It gives us pleasure to show a picture of this press, in which the American Bible Society still prints its Arabic Bible.

* * * * *

Over the "Ladder of Tyre" into Palestine.

Mr. Neve having kindly offered to drive me to Palestine, to distribute *portionettes* all the way, we made up a party of three, the third being a keen young Christian tutor who had lately

joined the staff of the American University in Beirut. It was arranged that we should have early breakfast at 4-30 a.m., but in my endeavour to be in time, I awoke at 2-30. By 5-0 we were off, and after two hours' gentle run—for we were distributing our leaflets all the time—we made Sidon, and there we were entertained by Dr. Ford and Mr. Byerly, two of the keenest of the Syria Mission. The former was as busy talking to me on my right side as the latter was on my left, each writing his remarks as hard as he could go—on account of my deafness. But Dr. Ford, who wrote in Arabic, was discussing his "Life of Christ," whereas the other was telling of problems of colportage in South Syria during the Druze War.



THE AMERICAN PRESS, BEYROUT, SYRIA : HALSEY MEMORIAL BUILDINGS.

Our call at Sidon had now lasted nearly two hours, but at last we got away once more to our leaflet distribution. After passing Tyre we were overtaken by a car which proved to contain Bishop MacInnes and Dr. Lavy; they kindly pulled up and invited us to bathe with them at the "White Rocks," north of the so-called "Ladder of Tyre," where the hills terminate in steep cliffs, and the roadway traverses the very edge.

We paused for food at the Frontier, as we were not pressed for time, and eventually reached Akka—or Acre, of crusading fame—about 2 p.m. Thence the road runs close to the sandy shore of the Bay of Akka, but for part of the way there is no road at all, but just the sandy shore itself. Here the "ancient river Kishon" joins the sea.

On the way from Haifa to Nazareth, just before leaving the shelter of Carmel for the Plain of Esdraelon, we pulled up by the

wayside to make tea and have prayer, wondering if we were on one of the very spots where our Lord Himself had had communion with the Father.

* * * * *

"Our Lord's Own City."

The chief reason for the visit to Nazareth was to give a stimulus to our local colporteur. He had previously been informed that he must be removed from Nazareth to Jaffa or elsewhere, on account of not understanding how to itinerate so as to fairly cover his district. But he refused to go, for had he not lived all his life in "The Lord's own City"? Anyhow, as a result of the visit, it was decided to leave him at Nazareth for a further trial of several months; we, however, held an informal conference of Pastor Shukry Musa (American Baptist Mission), Dr. Bathgate (Edinburgh M.M. Hospital), Rizq Eff. (who had by that time arrived from Cairo), and the colporteur.

Elyas, it appears, is a truly converted man, who delights to carry his Pocket Testament in his breast-pocket, and he also co-operates with Dr. Bathgate by giving an Arabic address to the hospital patients every Saturday evening. On the other hand, he does not itinerate much—partly owing to his wife's nervous fears—nor has he had sufficient education to become a distinguished worker. Still, we liked what we heard of him at Nazareth.

Our "Galilee Donkey."

In order to avoid hiring donkeys, it was decided to *purchase* one for six pounds for the exclusive use of our colporteur, and to name it "Galilee." But our Palestine funds are very low this year, so we are trusting that God will specially provide through one of his children, either £6 for the purchase of the donkey, or £9, which would include saddle and also fodder for months to come. Dr. Bathgate kindly undertook to map out a list of Galilee villages for "Galilee" to visit.*

One day the Doctor took us out in his car to visit old patients at Shunem and Nain, and then to run up to view the land from Mount Tabor. At Shunem some of the party went to visit the "prophet's chamber" (2 Kings iv. 10), while the Doctor saw some old and new patients. At Nain there were discussions, and at Afuleh several European Gospels were disposed of, while portionettes were freely given to all who could read Arabic (at Afuleh few of the Jews can read Arabic).

The run up the Mount of Transfiguration was quite an experience, for the road makes 22 turns (*i.e.*, consists of 22 terraces). There are both Greek and Latin churches on the summit, the latter one being newly opened and having cost hundreds of thousands of pounds. The wall-texts in mosaic are most costly, and some rather beautiful, *e.g.*, "Lord, it is good for us to be here." We could see the snow glistening on Mount Hermon, in the strong sunlight of the last day of June, and the thought of the transfiguration was a spiritual experience.

* * * * *

A Month's Trip "Beyond Jordan."

From Nazareth, duty called us to Mount Carmel, where one of those remarkable acts of Providence seemed to "play into our

* "Galilee" since given.

hands," for our old worker, Ibrahim Dowany, came and offered to give up his month's holiday, or rather to be loaned to us for that month, for the purpose of travelling throughout Transjordan, all over the mountains of Moab and Gilead. We have guaranteed to him the sum of £10 to cover travelling expenses and food, any balance to be made up from the "commission" or discount which we gladly pay upon all books sold.

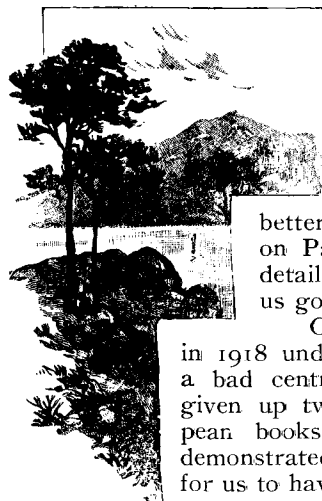
As a matter of fact, he started with a German evangelical missionary of the Mount Carmel Mission—the one who lent him to us—about 16th of August, and expects to be back about 16th September. Later on, we hope to publish his report.

Perhaps the most remarkable thing about this proposal was that it agreed with an almost exactly similar one made to me by Gohar Eff. In that case, the trip to the Oases of the Libyan Desert was taken in the very hot month of June, and proved to be an exciting, almost thrilling, journey. These two young men, one a Syrian, the other an Egyptian—both keen on spiritual work, and both pioneers willing to "rough it"—have given us the keenest pleasure, and deserve our most earnest prayers. Let us not forget the wives and children left behind.

"Ebenezer" . . . "Jehovah Jireh."

A. T. U.

Inside the City Wall.



DURING my recent journey in Syria and Palestine, one of the chief objectives was an attempt to open a depôt for Scriptures and Religious Books inside the old city wall of Jerusalem—a project which called forth so much prayer and interest that it seems better to detach it from the general report on Palestine and to describe it in a little detail. But to understand the situation, let us go back a little.

Our first Jerusalem depôt was opened in 1918 under Allenby Hotel, not by any means a bad centre for *English* books. But it was given up two years ago, for the various European bookshops springing up around us had demonstrated that there was no longer any need for us to have an *English* bookshop, and therefore money spent upon it was—from that point of view—money wasted. Mr. Shelley then very kindly introduced us to a room opposite to his "Chamber of Commerce." This reduced the expense, and was a very nice room indeed, and most suitable at that time, in fact an ideal *office*. But when the writer took over the Palestine Colporteurs in August, 1925, it was decided to save the salary of the clerk, *i.e.*, £120 a year, and there was then no need for an *office* as such. But the need for an Arabic Book Depôt remained, and we tried hard at that time to find a suitable spot inside the City Wall. Having failed to do so, we

stayed on where we were for another year. But that pleasant room could never have become an Arabic retail bookshop for two reasons :—

- (a) It was a back room, up a flight of stairs;
- (b) The district is quite away from the *Arab* quarters of the city, consequently nobody found us but missionaries.

* * * * *

Foreseeing a task of exceptional difficulty, Rizq Eff. Marcus, who does the "clerking" for the Palestine work, volunteered to



By kind permission of the American Colony.

DAVID STREET (INSIDE THE CITY WALL), JERUSALEM.

give up two weeks of his summer holiday, and come to Palestine to help. After visiting other centres—as mentioned elsewhere—we both arrived in Jerusalem about 5th July, or the inside of a working-week previous to the 11th, which was (this year) Moham-medan New Year, the one day from which all Palestine leases date.

But other factors—unknown to us—were still further complicating matters. Still, the verse ever present to our minds was this, "By faith the walls of Jericho . . .", and it seemed to us

a fair inference that "by faith the walls of Jerusalem" would also give way before us; nay more, strange as it may seem to some, the writer was obsessed by this thought—Go round each day prayerfully for three days, then make the attempt, and ye shall see! And it actually happened that after viewing the land on the Tuesday, Wednesday and Thursday we did actually see the desired place on the Friday morning, though it was not actually hired until the Monday following. But in the meantime we were up against stone walls of difficulty.

Among the unforeseen factors were four:—

(1) It appears that the exorbitant rents now charged—since Government released control a couple of years ago—had, a month before our visit, culminated in an organised scheme to close all shops in protest against the action of the landlords. But the more enlightened shopkeepers soon saw that they would only ruin themselves, so they changed their plan of campaign and affixed Arabic posters to the city walls somewhat to this effect:—

"O SHOPKEEPERS!

Boycott all landlords, pay no increases, and under no circumstances whatever enter into any new agreement on New Year's Day (11th July)."

Well, of course, if nobody took any new place—and practically every shop within the walls is always let—obviously there would be no shop for us to take! There remained the hope that possibly one or two might have failed in business, and thus be evicted at that time.

(2) David Street, for which so much prayer had been offered, was not only let from top to bottom, but further acquaintance with it elucidated an interesting fact, that the upper part of it (just inside Jaffa Gate) is practically in the Armenian quarter, and the lower part is decidedly in the Jewish quarter, whereas our books and Scriptures are mostly in *Arabic*.

The Director of London Jews' Society kindly offered us a large shop at reasonable terms, but it was too large and European-looking for us, and the Bible Society was after it as a temporary resting-place till their own building should be erected. Further, it was found to be *off the main stream of traffic*.

(3) The hotel proprietor to whom Mr. Shelley introduced us sent for two different simsars (house agents or brokers), but, for some reason or other, both of them failed us. Mr. Shelley had warned us that the custom is for as much as £80 to £100 to £200 to be paid for "key-money" or goodwill, *i.e.*, to get the shopkeeper to come out, and we were prepared for this, and also to pay a substantial commission to the brokers; but they "dropped us" absolutely.

(4) Most potent of all, we were observed by the agents of a well-known Moslem religious society, who, of course, knew our colporteurs by sight, and this society sent messengers to tell any landlord seen to speak to us, that the Moslem authorities warned them not to let to us.

* * * * *

But that Moslem society knew nothing of the hundreds of prayer-helpers backing us! And local Christian workers were interested in our up-hill fight, and readily gave advice and help.

It was Miss Cohen who first drew attention to the desirability of trying to get near Damascus Gate rather than Jaffa Gate. As will be seen by the map, Damascus Gate—or, as it is always called locally, "Bab el-Amood," the Gate of the Pillar—is the northern gate of the city; also it happens to be the alighting-place for all cars from Haifa, Nazareth, Nablus, etc., and the drivers and others frequent that spot, and these are all Arabic-speaking. Further, Khan-el-Zait, the narrow street which branches to the right after you enter Damascus Gate, carries the main stream of



By kind permission of the American Colony,

THE JAFFA GATE, JERUSALEM.

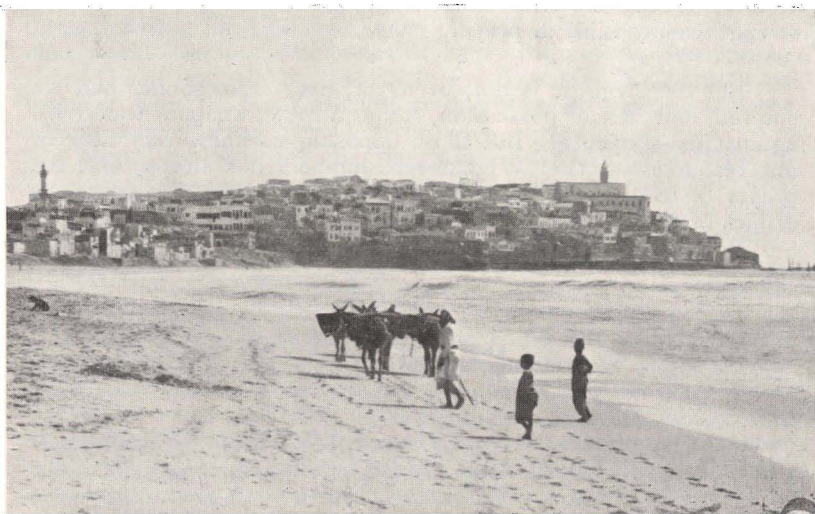
foot traffic through all the Bazaars and makes a junction with David Street at right angles. About 1,000 an hour pass here on ordinary mornings, but many more on Fridays. For this is *the heart of the Moslem quarter*. And to Khan-el-Zait God led us.

A little old religious Moslem offered to let us have his tiny shop if we would pay him about £50 "key-money," and we kept that offer open, in case we saw nothing better. But next day we saw a barber's shop with a glass shop-front and large glass case—suitable for a bookcase—and also a revolving iron shutter for locking up; a shop several times superior to the other. But the Moslem society mentioned sent their agent to warn the owners,

and, in consequence, they not only put up the price to double what it was before, but treated us most discourteously, for each time we agreed to their conditions they imposed fresh ones, and, finally, lied for all they were worth.

On the Saturday we made our decision to take the broken-down tiny shop and to leave the good one altogether. But it was afternoon by the time we had done talking, so the cheque could not be cashed until Monday, neither could the contract be registered at the Municipality, for Moslem New Year's Day is esteemed a sort of feast-day. But we paid over the cheque and took a signed receipt for it.

On the Monday morning we attended at the shop, and prepared to "sit it out" till we got the contract signed and registered; as a matter of fact, the writer did sit, in one position, in that shop for three hours on end. An entirely new factor now



JAFFA.

By kind permission of the American Colony.

complicated matters—a kind of informal deputation representing the Moslems of that street, telling us their low opinion of us for "turning out an aged man," etc., etc., and then, when we stood to the letter of our agreement, they begged us, "as an act of beneficence," to win favour in Heaven by letting the old gentleman remain. As compensation for this favour, they actually proposed to put pressure upon the owner of the barber's shop and make him *give* it to us. We took full advantage of the fact that the tide had turned in our favour, and flatly refused to go and see the other owner, for had he not been rude to us? They then fetched him, and made him *ask* us to take it, promising to register the contract that very day, if we would release the aged man who had signed. At first we refused the terms and let the man go off, in order to *make the more sure of him!* (Excuse our Oriental mentality, dear reader!).

Finally, they sent special messengers mediating between him and us, and at last we agreed to pay the sum of L.E. 180 for two

years' rent, but added a line to the agreement that the contract would be null and void if not registered the same day! And we paid no "key-money" whatever.

L.E. 90 a year is, of course, a heavy rental, but see what difficulty we had to get into the Moslem quarter at all. And *all* rents are exorbitant in Jerusalem. So we are full of praise to God.

Such haste was made with the signing of the contract and registration of the same that by two o'clock the writer carried away the new lease and took possession of the shop. That afternoon we moved our cases of books, and the following afternoon Rizq Eff. left for Cairo, and I for Jaffa.

Why have we given so much detail? Because friends at home little realise the difficulties we are up against; and also because one of our helpers said—after we had got the sudden victory at the eleventh hour—"Well, well, this victory will strengthen my faith in prayer."

* * * * *

But the struggle is not, even yet, over. No sooner had we entered and taken possession, than a new weapon was tried against us—Boycott! But those opposing us knew very little of our resources—a God Who never slumbers nor sleeps, and the prayer of faith. "Who, through faith . . . turned to flight the armies of the aliens."

But I ask you, brethren, "pray for the peace of Jerusalem."

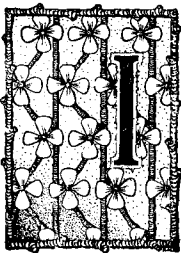
A. T. U.

"Together."

No. IV.

EDITED BY I. LILIAS TROTTER.

"Make this valley full of ditches."



It is a year since the story of Tlemcen's beginnings called out our last "Together." We hope to do better in the future, by a plan that will join up our writing forces out here.

It is not the want of happenings that has kept us silent—rather their multiplying: a multiplying so far-reaching that we can only watch and wonder what God may mean by it, praying that no heedlessness on our side may

hinder the outworking of His thought.

"A valley full of ditches"—this seems the summary of a year that has been marked by a whole network of preparation—preparation carried on by no preconceived planning, but developing at one point after another, in a fashion that makes us hope and believe that it has been a preparing of the way of the Lord as was that trench-digging in the days of Elisha long ago.

Tlemcen's story only brought us to the first of many steps of faith involved in thus making ready: now the new Mission House stands open for permanent use. Its next need is more workers.

The early spring saw the water-ways fashioning on the home

side: for it brought the development of God's new year's gift of the English status, through the coming to our help of our old-time friends and fellow-workers, Rev. F. C. and Mrs. Brading. They threw their hearts, their time and their experience into the cause, and have gathered round them an Advisory Council familiar with the needs of this field.

At Easter another channel was opened. Mr. Collinson, a friend of those among us who hail from Suffolk, came for two or three weeks' stay in the land. The needs so took hold on his heart, that out of those few days grew the starting of the Bousaada Station and the Mission Car, and the offer of his personal service as Deputation Secretary.

Joined to the first vision of that car, though once more all unplanned, came the outline of another of the "ditches," and that a wide one. For Mr. Upson, of the Nile Mission Press, offered a fortnight's visit on his way from Cairo to England. That project faded, for God had better thoughts than ours, and the next weeks saw our dim hopes of help in literature distribution, shaped and passed by the N.M.P. Executive Committee in London, with the same earnest co-operation as had marked the whole story of these bygone months.

Next, the very day that our dear old house of 2, Rue du Croissant (sold over our heads), finished emptying itself into Dar Naama, came fresh news. Temporary premises had been found as the Shelter Home for girls of which the last "Together" spoke. It lies in Dellys, a little seaside place at the far end of Algiers Bay. This winter has seen it open with its first inmate . . . yet another trench, preparing for God's flooding.

But it was when we gathered at the end of the summer that we began really to marvel over His plannings and His timings. For (each one delayed in unforeseen fashion till the heavenly chime summoned them together), in came to our Rally Days Mr. and Mrs. Brading, Mr. Upson and Mrs. Howe (another old-time fellow-helper). And never was there such a rally here before, for its horizons and their inspiration to "follow after."

The new hopes lie, all of them, in the direction of the special vocation wherewith we are called (so we feel) as a Band: the evangelisation, as far and as fast as we can, of the great unreached stretches that extend back of the coast line. Our thought is that Literature and the Mission Car should work together, on a definite circuit system, with the stations as focal-points, may be, to the north, but penetrating further and further down south. Before we separated all the start was planned out, with an N.M.P. col-portage store that Mr. Upson undertook to keep supplied to our utmost need.

And the last days of this wonderful year saw the completion of the needful sum for the purchase of our Mission Car—a 12-h.p. "Commercial" Renault. It climbs to the table-land with perfect ease, and puts in more access in a day than could be obtained in a week of the old methods. We will not tell yet our day-dreams for its future. We think we see many a channel line traced by God for His infilling. May we be fellow-workers with Him in their carrying through!

The new year's trenching started in its first month by the opening of the Bousaada Mission House. Sister Annie, of

Friedenshort, has reminded me of the day in 1908 when we tramped round it as our Jericho, thankful to have been allowed to stay there a week. Now we have been given the foothold that would have seemed a miracle then, and with it an entrance and a hearing. "Make His praise glorious!"

Last of all, among the fresh possibilities, come converging lines that point to a new start in the province of Oran. The town of Sidi Belabbes was visited by Mrs. Howe in October with marked access. Then it was chosen by Senor Soler as the place to which he would like to remove from Mascara, with the purpose of forming another centre. Then again, Mr. Theobald felt, on going round with him, that the whole region is remarkably open and accessible to our message. Finally comes the discovery that a young Kabyle long prayed for is installed as professor in its college. His face is towards the light, and his welcome is warm. Are there not channels waiting to be dug here too?

"Full of ditches" lies the land around us. We can dig them: you can bring in the water. It is "together" once more.

The "ditches" of old were hewn in the hard gravel of a valley trending up to "the way of Edom," in whose wilderness a seven days' circuit had just failed in finding so much as a well.

Those gravel trenches linked to a hopeless desert are all that Islam can offer as a prospect. But behind things visible we have a God Whose glory lies in the unprecedented and the unheard of. "Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water," and so it came to pass. "There came water": the impossible thing is told as simply as if no miracle were involved.

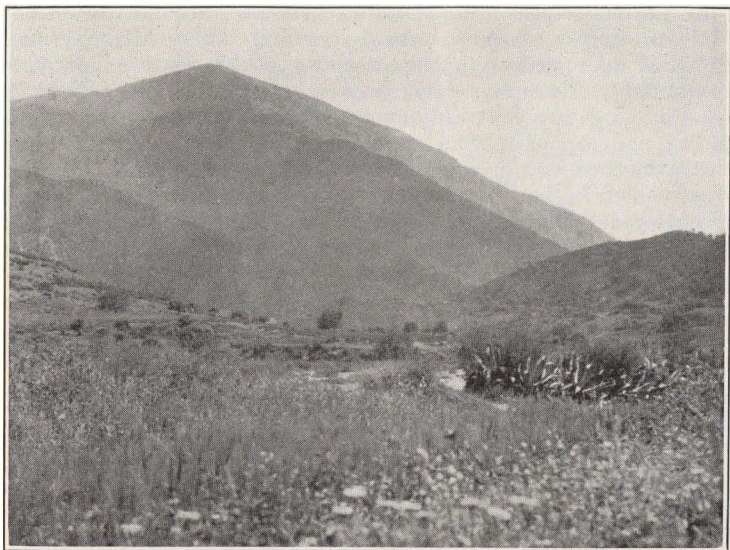
We have the same God, and His touch can release the springs as in that dry land of old, bringing the life-tide into every empty water-way. Our expectation is from Him.

Mr. Theobald's Report, June, 1926.

MY DEAR MR. UPSON,

I HAVE been intending to write to you for some time, but have not had the opportunity until now. Owing to special business concerning the native converts here I have not been able to make any colportage journeys.

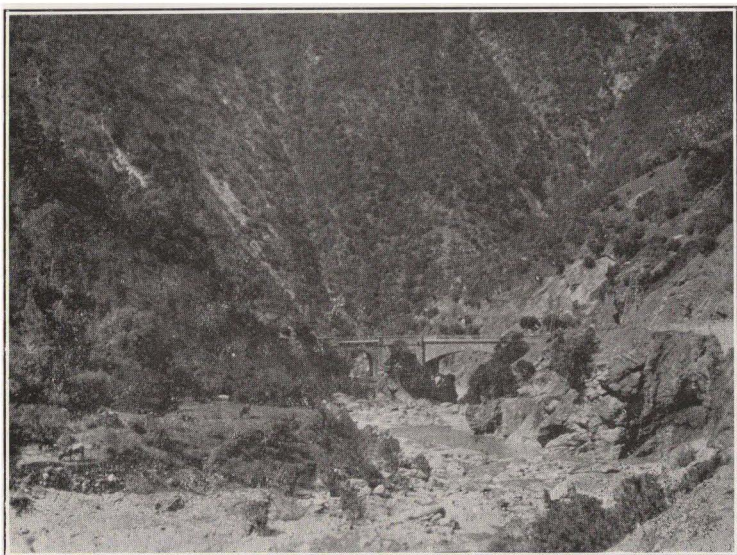
You will see the account of my last tournée in "Blessed be Egypt," but I know you will appreciate a few more details. Our reception amongst the natives was really wonderful—we seldom met with a refusal, and rarely encountered any real opposition. Passing down the orange grove streets of Blida, we were soon heading for the first high range of mountains to be crossed on our long tour south. I wish I could describe to you the beauties of the road and the grandeur of the scenery. We entered the Chiffa gorge, and began our long climb to our first stopping place, Medea. The entrance to this remarkable gorge was charming; the dark background of the mountains and the glorious colouring of the wild flowers in the foreground, all combined to make a picture of exquisite beauty. (See photo No. 1). The gorge is about seven miles long and ascends to a height of nearly 3,000 feet. Photo No. 2 was taken when we



NO. 1.—ENTRANCE TO CHIFFA GORGE.

were about halfway up, and in No. 3 we have just crossed the range and are making for Medea. We sold very well here (Medea), and the only setback was the one mentioned in "Blessed be Egypt," which after all turned out to the glory of God.

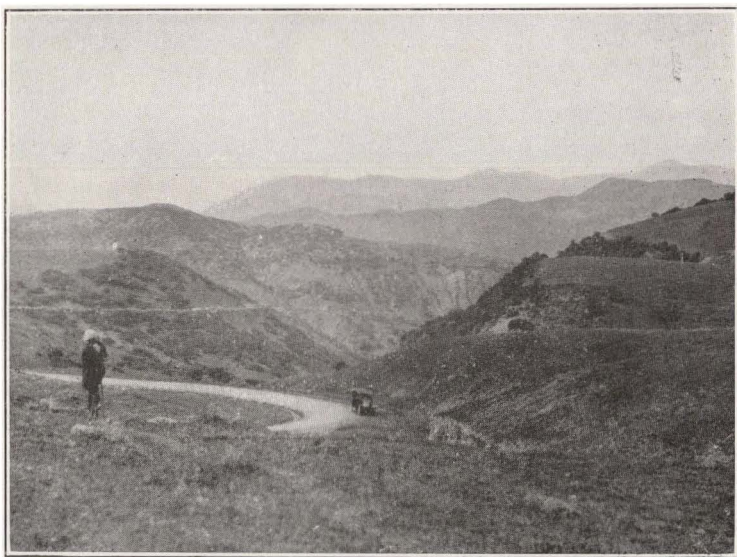
I had a fine time here, for I went paperchasing, which was jolly fun; I never realised before what an exciting game it is when connected with colportage. During the morning I had lost sight



NO. 2.—IN THE CHIFFA GORGE.

of my native helper, and, standing in a maze of narrow streets, I did not know which way to go to find him. After a time I noticed a man sitting in the doorway of his shop reading; on approaching, a familiar book was seen in his hands (N.M.P.). This gave me my first clue, soon the scent became hotter, for another man opposite was engaged in reading a Khutba; then, a little farther on, another was observed turning over a small library which he had purchased. So it went on, the scent becoming hotter and hotter, until at last the quarry was run to earth. There was hardly a shop in that street that did not give some indication of the way my man had taken, by the display of some N.M.P. literature.

On the way to the next place we stopped at some little way-side cafés, they are situated at various parts of the road, and



NO. 3.—LEAVING THE GORGE.

mostly found in very lonely districts, but it is here the readers are to be found, and we rarely entered them in vain. Just look at the photo No. 4. Is it a likely place for sales? To a stranger, no! but to us it is just the place we are looking for in these lonely parts; here it is where the readers gather together.

From here we travelled on to Boghari. Here a great eagerness was displayed in buying literature, men were thirsty for something to read; one man seemed as if he could not be satisfied, but continually followed us round until he had purchased a small library from the fifty varieties we were carrying. One man, when he saw a tract on Adam, said, "I don't want that, for if it had not been for that man we should have been in Jenna (Paradise) to-day, give me something more hopeful." He bought a number of story tracts. There is a movement of dissatisfaction among many of the reading men, a dim longing for they know not what; this can only be met by the silent witness, for it is

impossible to visit them more than once a year, even with a car. Our reception south was even warmer than in the hills, there we were besieged for books; as soon as we opened our packs we were surrounded and could proceed no further, sometimes standing in the road for an hour or more handing out literature as fast as we could.

The heat was terrific, as it was one of the three hottest towns of the Sahara. The boys clung to us like flies round a honey pot, all the way down the streets a boy would suddenly appear from nowhere, calling "A story!" "A story!" A grimy hand thrust forth, the coveted story grabbed, and he vanished as quickly as he came. How they love stories! One man picked up the story called "In the mountains," and handed to a young man, and said to him, "Read this, it is very interesting, I bought



NO. 4.—A WAYSIDE CAFÉ! WHERE MEN SIT READING.

a copy from some lady who visited this place several years ago." The young man made a purchase on the other's recommendation. (The lady was Miss Grautoff). We sold on this journey over 1,000 N.M.P. publications.

The Nile Evangelistic Campaign.

THE little group which in 1921 set themselves to do what they could in helping to give at least one hearing of the Gospel as rapidly as possible to all, have now reached a point on the river (Nag Hammadi) about 200 miles from their starting-place—Assuan. They will (D.V.) begin their new season the first of the coming November, and continue on the same lines—travelling from village to village, preaching in the open air, witnessing by

the way-side, calling in the houses, distributing the Scriptures and other literature, etc. (Of the literature, a very considerable portion comes from the Nile Mission Press).

A glimpse of some of the difficulties and encouragement of this work may be seen in the two following brief extracts from reports of workers :—

In the other village we had two or three meetings in the streets, and there was strong opposition, and not courteous either. They cursed us and cursed Christ. Never before have we heard Christ's name so blasphemed. They threatened to kill us if we did not go away. Even the Guards of the village were bitter in their opposition to us. But we were able, in spite of all, to give the message in full, and every now and then there would be a few minutes of quiet, and then the rage of Satan would break forth again. We were there about 1½ hours, then we left the village with the whole population following us; so we know all heard the Gospel. It was a mob. Farther along we thought it would be well to visit the Omdeh of both villages. We went to see him, but he was not at home. However, they admitted us, and soon we had scores of people around us, while the sisters went inside the home. There we had the strongest opposition we ever had. Of course the whole thing, as usual, turns on the deity of Christ, and His Sonship and His crucifixion. One man bought a Gospel there and another a tract; then he started to set fire to it. He did this before our eyes, and when we protested, he said, "I have paid for it." Then we strongly protested and tried to prevent him, for we knew if he succeeded in burning it right before our eyes our persecution might suddenly be increased. So we succeeded in stopping him, but not before he had the match in his hand. There was a young sheikh there, of noble family we knew, because of the deference paid to him. All the people stood and greeted him with great reverence. He was very fanatical, and aroused the people's excitement more and more. Through all the Lord kept us in peace. We were not frightened a moment, though we appreciated our danger; but we were sad as we heard Christ's name cursed. I wondered if it were wise to remain there and hear the cursing, and whether it would not be better to leave them and let them get quiet. As everyone in the village had heard the message told over and over again, we thought it best to leave them at twenty minutes to four. The curses of the people followed us. On the way home we sat down for a few minutes for tea, and then we had a gathering of people, who received our message with curses as the villagers did.

* * * * *

While talking with him I gave him the Gospel, saying—Our message is this. He went out apologising, and left two of the guards stationed at the gate all night. I understood that he arrested some on suspicion of having thrown the stones, but afterwards he let them go free. He understood clearly that we did not wish revenge or punishment for the offenders, but only wished to stop them opposing us. We then had our meeting, and a few hundreds gathered, and we thanked God for that night. Many gave their lives to Christ, about thirty. Some of their confessions were thrilling. One of them was a wizard, who confessed about midnight. He said he was known all through the village as a

wizard. When people wished to make trouble between husband and wife they would go to him; or if they wanted an animal belonging to another they would go to him and have him write something on a piece of paper, and then the desired evil would take place. He asked if it would be right for him to use his power to make people love each other, instead of writing to make people sick or die. I said this writing of witchcraft is all wrong, is of the devil, and you must have nothing to do with it. I said, "Have you accepted Him?" "Yes," he said, "but my sins are great." He gave a long list of sins, murder, thieving and many other things. He had other confessions not less terrible than these. Then there were many families quarrelling, and they were reconciled. It continued until nearly two o'clock this morning. One of these cases was this: An enemy had beaten a young man with an axe so badly that pieces of bone came out of his head. It was wonderful that he did not die. His father wished to entertain thoughts of hatred and revenge, and so put these pieces of bone in a box and kept them constantly in his pocket for years, waiting for an opportunity to revenge the injury. Yet, by the grace of God, he became reconciled to his enemy. I asked him to give up those pieces of bone, and he gave them away. It was very hard for him to do this, and showed that God had really touched his heart.

* * * * *

Recruits for this and similar work among Mohammedans urgently needed. An open door has been set before us, and those that can lend a hand for a longer or shorter time will be cordially welcomed.

W. L. McCLENAHAN.

Laying the Foundation Stone of the New C.M.S. Boys' Day and Boarding School, Roda Island, Old Cairo.



UNE 13th, 1926, was a historic day in the annals of the C.M.S. in Old Cairo, for it saw the laying of the foundation stone of the new C.M.S. Boys' School on Roda Island. It is some years ago now since this beautifully situated site for the school was purchased, largely through the generous gifts of missionary friends, and since 1919 plans had been laid for its erection. But the high price of building material, and increased wages subsequent to the war, made building impossible, and hope deferred culminated in the financial crisis of C.M.S. last year, making it apparent that, humanly speaking, it was hopeless ever to think of building for years to come, and the only alternative was to sell the land, which had considerably increased in value owing to houses of a good type springing up all round on what previously had been, on the surface, only sandy desert. With this money in reserve it was hoped it might be possible to buy another site some time in the future and build. This proposal sounded feasible enough had there been suitable land anywhere else, but there was nothing that could be compared with the Roda site.

Many keen friends were praying that the site might still be saved, and then came the answer in a wonderful brain wave of our own secretary. Why not sell part of the site and use the money to build! To part with an inch of ground that is to be used for games—so potent in the life of a school—is to a school-master like parting with his life-blood. But all counsel and conversations pointed to this leading as a solution of the difficulty, and so just less than one quarter of the land has been sold for what the whole originally cost, leaving still rather more than $1\frac{1}{2}$ acres for building and playground.

It was the wish of all concerned that the initial step of laying the foundation stone should be solemnised by prayer, that the Building should be to the Glory of God in this land, and so our Bishop, always interested in educational work, came and performed the ceremony with the dignity befitting the occasion. It was amid quantities of sand and lime, huge mounds of earth dug from the foundations, and enormous piles of stones ready for building, that a space had been cleared, and at the expense of the contractor (himself immensely keen on the success of the work), a huge tent, resplendent in colour, erected to give a gracious shade from the scorching summer sun. Carpets were spread and chairs arranged for the visitors. The foundation stone, containing the latest issue of the "Egyptian Gazette," some current coins, and a statement of the school, was placed on a special platform covered with a handsome Eastern rug, and here too were placed plush-seated, gilt-backed chairs for the Bishop and Clergy.

A beautiful form of service in Arabic had been drawn up for the occasion, and a copy was given to each visitor. Crowds of the day boys with the boarders and staff stood round, deeply interested in seeing the first stone laid of what is so soon to be their school and residence. After the opening versicles and the reading of Psalm 119, verses 9-19, alternate verses clergy and people, St. Luke ii., verse 40 to the end, was read. The Lord's Prayer and a collect followed, after which the Bishop, who was at this moment presented with a solid silver trowel, the gift of the contractor, descended the steps to a depth of $2\frac{1}{2}$ metres, and in the north-east corner laid the foundation stone, saying: "In the faith of Jesus Christ we lay this foundation stone, in the Name of the Father and of the Son and of the Holy Ghost. Amen."

The Bishop then returned to the platform, while the masons quietly made secure for generations to come the corner-stone of the new building. After the singing of a hymn, the Bishop spoke with warm appreciation of all the O.C.B.S. had accomplished in the past, and of the great hopes for its further usefulness, housed under better conditions, in the future. He said the great need of Egypt to-day was education, but unless education was based on Christian teaching it failed to produce men of character. What Egypt wanted was men of character, and this school was out to produce such.

Several prayers were then offered for the staff, the boys, and the work, after which the Bishop gave the Benediction and left. No one seemed in a hurry to depart, and many happy exchanges of good wishes took place. The sun was setting, the Sabbath almost ended, and, in keeping with Eastern custom, sweet iced

drinks and cakes were handed round, hospitality and good fellowship sealing, as it were, our deep gratitude for the past and our great hopes for the future.

Beyrout.

The following Report is of a journey made by a Trojan Car during last month. Scriptures were not only sold, but also a very large quantity of Scripture Leaflets were broadcasted among the Maronie villages. The leaflets have been specially prepared by the Nile Mission Press and contain only words of Scripture.

1st June, 1926.

IT was on Monday, 17th May, that Colporteur Elia Saheuni and I loaded up the Trojan Car with Scriptures and set forth on our journey north. It was 3-30 p.m. before we started off, and then we drove slowly to Jebeil, twenty-four miles away. On our way we passed through several villages, where we gave many leaflets away. The Maronite village of Junie, which has a large market, was the scene of much broadcasting.

The evening was spent in offering our books in the streets. But neither Elia, a most able colporteur, or I were able to sell a single copy of the Scriptures. Twice had we worked in this village before and had been successful, but on this occasion it was evident that a watchful Church had warned her children from the sin of buying Protestant Scriptures. But what we could not sell we gave. Leaflets containing Scripture messages were readily accepted by a people who love something for nothing.

The 18th May was a lovely day. After breakfast we continued our journey north, distributing our leaflets in town and hamlet to roadside people.

Tripoli was passed at about eleven o'clock, and we now began our colportage. I had planned to work every house on the Tripoli-Latakia road. North of Tripoli the road is hedged in by gardens, and in a few places there are homesteads and small settlements. At all these places we drew up with the Trojan, and offered our Scriptures for sale. Happily, the people bought from us freely. Often as we passed by carts Elia would be able to hand a leaflet to the driver, which, if he missed it, the man would jump down to pick it up.

We turned off the Latakia road and drove to the village of Minyara, a Protestant village with a Greek Orthodox community. The pastor received us with a real welcome, and on learning that we intended to reach more villages, suggested that he should accompany us. We were glad of his company, and so we set off. After passing Halfar, we entered the hills, the road, which is quite new, and unfortunately in many parts unfinished, is very steep. After a climb of about seven miles through beautiful country we came to a small village which was situated a little off the road. The village boasted of three shops, which were closed, a church and a school. We met very few people and sold very few books. However, at the far end of the village we lighted upon the school. We entered, and found upstairs the village master

teaching a handful of boys and girls. At this season many of the children are in the fields helping with the harvests, or with the silkworms. The Greek priest gave us a welcome. The people, like priest, were poor, so I suggested that we should sell Gospels for two eggs a-piece. Two little girls were given permission to run home for the necessary "hard cash." Several books were sold this way, and my pockets were bulging with eggs. Fortunately, none were broken. Several leaflets were left behind.

On our return to the Trojan, the patient pastor smilingly said, "I also have been working, although I have sold no books, I have been talking to these children about the Lord Jesus." Starting up the machine, we continued our journey into the mountains, and reached a high plateau. Gardens and orchards abounded on every hand, and streams of water often ran across the road. After about four miles of this delightful mountain country we reached a large village. Elia and I went to the people. It was eventime, and many were sitting at the coffee booths. One such place immediately in front of where we had stopped demanded our attention. A group of men were there, including a man in black of the Maronite order. Yet we sold several books in front of his face, and even prevailed upon his eminence to accept a Scripture leaflet. He whispered to some that these American books were not good. At one place I ordered coffee, and paid for it with a Proverbs. There was quite a demand for copies of the Psalms. After working through the village we had to quickly get back. We soon sped back to Minyara. At Halfour we sold several books, but that village was within sight of our destination.

That evening the village church bell rung, the people came to hear the English Bible man, and Elia interpreted.

We did not hurry away from that district at once the following day. Most of the morning was spent in walking to two neighbouring villages, Karm Asfur and Hakur. To reach the latter place we had to descend into a deep valley, cross a stream by stepping-stones, and then climb up another hill. All was beautiful country, and bushes of dog-roses were in full bloom. We sold a few books in each village. In Hakur we were welcomed by the blind pastor. He led us, or rather I led him, to the Schools, Greek and Protestant. In both places we were able to sell a number of Scriptures, and I was able to give the teachers a number of Scripture leaflets. I remember seeing through the school window all the pupils of the Protestant School, seated, and examining the words of the leaflets which the teacher had distributed for us.

We returned to Minyara, and worked in the market. Books sold fairly well—three Bibles and a number of New Testaments.

It was past one o'clock when we headed out on the great North Road. We had eighty-five miles to go, and we did it. Tartous was passed, away out to sea was the Island of Rouad. Next came Bania, then miles after, and at last, at about 5-30, we reached Latakia. Our friends, Dr. and Mrs. Smith, gave us a real welcome, as they had been expecting us. I was tired, but glad to learn that it was their prayer meeting night, in that way I was able to see all the Mission. Indeed, that was partly the reason of my visit, as it was eleven months since I had been there before. The next day we spent in itinerating

with Dr. Smith and Moallim Hannah, their teacher. We went out in his car to two villages, Junderieh and Ain Leban. Hannah was inspecting schools, the doctor tending to the sick, and Elia and I dispensing the Word of Life. The two villages can best be described as a huge farmyard, in which men and women live with their cattle. Nothing could be more primitive or dirtier.

The next day we left Latakia, driving more slowly, as we intended to work our way back to Tripoli. At every spot where we found people we halted and offered our books for sale.

Tartous was the next place we reached. We did not spend much time there, but put the car into safe keeping, and after a native lunch we hired a sailing boat and set out for Rouad. It took us twenty-three minutes to reach the island. As we approached it, I noticed that some of the old Phœnician seawall is still standing. We anchored close to a small wooden jetty, and so, springing clear of the boat, we walked to the shore. The island, which cannot be more than a mile wide and a quarter of a mile broad, is covered with buildings, and we found a busy mart. The seashore to the west is used as a place for ship builders. Here we saw several large grain sailing boats under construction. Rouad is the old island of Arvad, which is mentioned in Ezekiel's lament for Tyrus.

After we had done our work there I walked round to examine the old seawall. I found it built of enormous blocks of stone, some over twelve feet long and six feet high.

We found the people mostly Moslems, of a Shia or unorthodox sect, and quite friendly. I should think that they had hardly seen a copy of the Scriptures before. We were able to sell freely from the Old Testament portions to the people, yet three New Testaments and a Bible were sold. We worked among the people in the fruit and food markets, both selling to them and distributing Scripture leaflets. Among the cafés along by the seashore we likewise worked. We walked to the heart of the island, where there is a large prison fortress, dating from Saracen times. It is to-day used as a political prison. So we asked the police who were in charge at the gate if we could enter. We were told that only those who had a permit were allowed in. I then asked how many of the prisoners were Christians. "One only," was his amazing reply, "and he stands before you." I added that I had a number of Christian Gospels which I should be pleased to give free to as many prisoners as would take them. The police were delighted, and I handed to them 21 Gospels and 4 Acts and a bundle of Scripture leaflets, which I feel certain went into the walls of that double prison, "wall and wave." Our work was now done, so we called up our boatman.

Once in Tartous, we quickly started up the Trojan and headed south. One small village we halted at, where the school-master hindered the people from buying, yet in spite of him we sold several books: also some literature was given away. The next day, 22nd May, we drove back to Beyrout midst heavy showers and brilliant sunshine. We travelled 340 miles, and sold 168 Scriptures. No motor trouble. Hallelujah.

ARTHUR NEVE.

British and Foreign Bible Society.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1926.	Receipt No.	£	s.	d.	Date. 1926.	Receipt No.	£	s.	d.	Date. 1926.	Receipt No.	£	s.	d.
June 1.	14866	3	0	0	July 3.	14930	10	0		July 31.	14995	2	6	10
" 2.	14867	2	0	0	" 5.	14931	3	6		Aug. 31.	14996	2	0	0
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" "	14872	3	6	0	" "	14936	4	9		" "	15001	1	0	0
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" 4.	14874	3	0	0	" 6.	14938	5	0		" 7.	15003	5	5	0
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General Purposes -
 Amounts already
 acknowledged 904 10 3
 As above 581 12 5
 £1486 2 8

Special Purposes -
 Amounts already
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 As above 28 11 6
 £1150 0 0