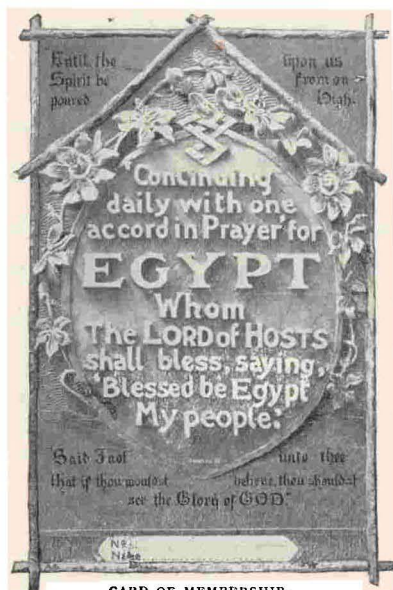


Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.



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

It may be obtained from the Office of the Mission:

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

1927.

Bound Copy, Three Shillings, post free.

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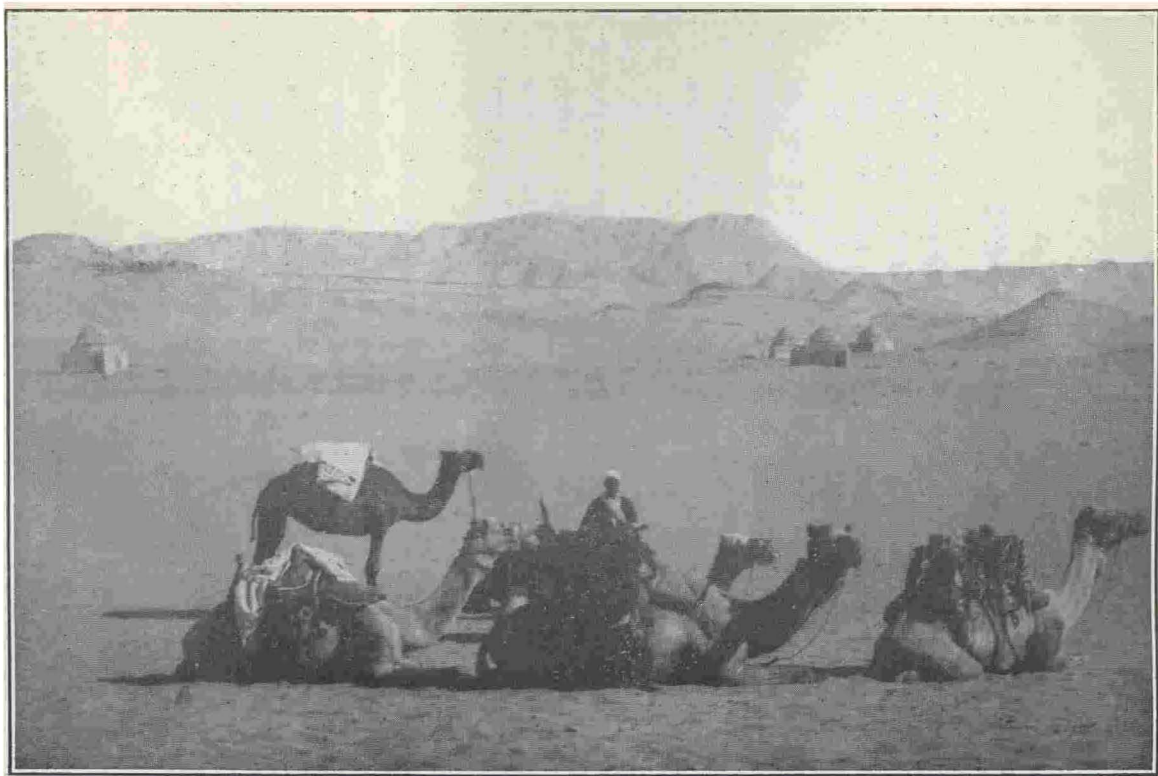
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From St. Francis de Sales.

“ That the multiplicity of affairs may not overwhelm you, or their difficulty trouble you, attend to them one by one as best you can; and to do this, give your mind steadily to your work, though quietly and gently. It is enough that you sincerely do your very best; neither our Lord nor common sense will call us to account for results or events: we are only responsible for steady, honest diligence in our work; that does depend upon ourselves, success does not.”

“ If you would go on well, count any suggestion that you should change your place as a temptation; for while your mind is looking elsewhere than upon your actual work it will never be thoroughly given to do the best where you are.”

“ Some fruits are gathered earlier than others: let us leave God to reap His own harvest in His own field. He takes nothing out of season. Nothing so hinders us in what we are doing as to be longing after something else: in so doing we leave off tilling our own field to drive the plough through our neighbour's land, where we must not look to reap any harvest; and this is mere waste of time.”



DAKHLA OASIS (after crossing mountains from Kharga Oasis).

"Blessed be Egypt."

VOL. XXVII.

JANUARY, 1927.

No. 108.

Editorial.

"Behold the ark of the covenant of the Lord of all the earth passeth over before you."—JOSHUA iii. 11.

"The ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them."

—NUMB. x. 33.

"My presence shall go with thee, and I will give thee rest."

—EXODUS xxxiii. 14.

"Behold I go to prepare a place for you."—ST. JOHN xiv. 2.

As we enter another year, the one desire of our hearts is to have the continual presence of the Lord Jesus with us.

The Ark was a symbol of His Presence, but He Himself was there.

The ark held the covenant of God with His people. So sacred was it, as the casket containing the treasure without price, that a hasty touch of an ignorant man cost him his life.

It warns us of the danger of tampering with any part of the Word of Life.

The verse in the Book of Revelation which relates to the possibility of man taking away from the words of the book of this prophecy, is so terrible in its warning that we fear to think of the carelessness which is now so often shown in touching the Holy Book. We would earnestly draw attention to it afresh. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Unspeakable loss on earth, eternal loss in heaven.

And if we treasure these words as God's revelation to us, we can say with the prophet, "Thy words were found, and I did eat them, and it was to me the joy and rejoicing of my heart."

The various letters and reports which have reached us this month are somewhat of the same character but from many different places.

We go to Beyrout and the Lebanon with Mr. Neve, of the British and Foreign Bible Society: to Trans Jordania with Douany, a Palestine colporteur: to the Oases of Karga and Dakhla, on the Egyptian frontiers eastwards: and to Jerusalem

with Mr. Michell. And in all these expeditions the word of life is sown wherever it is possible to scatter the seed. We thank God for it.

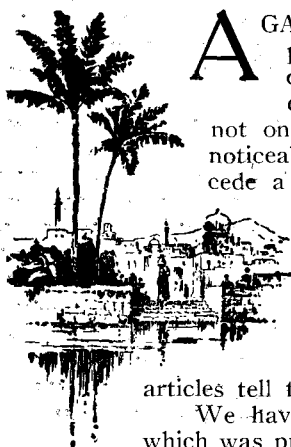
Several books are mentioned which some of our readers will be glad to procure, either from the Nile Mission Press in Cairo, or from the Secretary in England, Mr. J. L. Oliver, 22, Culverden Park Road, Tunbridge Wells.

One of these, by Miss Trotter, "The Way of the Sevenfold Secret," price 1/1½, post free, is a most beautifully written little book, which will have a heavenly message for Christians as well as for Moslems.

The Arabic edition, also one shilling, as yet only half of the complete book which will follow, might be sent by post to many Moslem seekers after God.

These books are surely a gift of God to us, and it encourages us to pray still more for gifts of writing to be given to more of His children. "The all Arabic Reference Qur'an" is prepared to help students and workers to know what passages of the Bible to turn to in order to meet the arguments based on passages from the Qur'an. It may be obtained, price 7/-, from the Nile Mission Press, or the Beyrout Press.

The Nile Mission Press.



A GAIN we thank God for all His enabling power as we look back over the past quarter. Our letters from Egypt and elsewhere show us, without any doubt, not only that the sowing is becoming very noticeable, but that also the signs which precede a harvest are becoming evident.

In this issue we print articles from two men who both gave up their holiday months—the one to visit two Oases of the Libyan Desert and the other to go to the much neglected mountainous regions of Gilead, Moab and Edom. The articles tell their own story.

We have to thank God also that the boycott which was put upon our Jerusalem bookshop would seem to be lifted, and numbers of people are now visiting the Dépôt. Prayer is asked, specially for conversions through the literature.

Whilst Mr. Michell is helping Mr. Upson with his editorial work, Mrs. Michell has not been idle and has carried out a system of tract distribution in many languages, besides visiting with Mrs. Upson amongst the women in the villages. I wish we could give an account, but it has been deemed wiser not to print

these very interesting visits, partly from the fact that the Press here is so keenly watched by Moslems, and might lead to persecution. But we most earnestly commend these visits to the prayers of our friends, asking them to pray in faith, "nothing doubting."

We are glad to be able to report also, that God has sent us in funds, so that although, as I reported last quarter, one of the co-operating Societies has not been able to continue their support of the Colportage work in Egypt as strongly as heretofore, this amount has been given at meetings here at home.

The new machinery is now in working order, and we can also report God's good hand upon the building, as, although a certain amount of damage was done through the boring processes next door, that danger would now seem to be past.

Miss Van Sommer and Miss Mollison reached Egypt safely. Miss Van Sommer is now at "Fairhaven," and Miss Mollison is taking lessons in Arabic at the Study Centre, as well as helping Mr. Upson in his secretariat. In a recent letter Miss Mollison states: "The journey and my initiation here have been so full of interest, and new sights and sounds and ideas to be absorbed, that I still feel rather breathless. . . . I thank God with all my heart for all His goodness to me, and pray for grace to serve Him well and faithfully. The work is great, and grips one here in a way impossible at home. . . . Everything is very full of interest—the extraordinary mixture of beauty and dust, splendour and poverty, and another thing is the SADNESS IN THE FACES OF THE WOMEN! Yet they all seem very friendly and kindly disposed to a poor foreigner who cannot talk to them. I long to know Arabic to get in touch with them. May God enable me to learn readily and thoroughly, and then give me grace to use the gift for His glory."

One of the latest books we have published is a book primarily written for the Sufis by Miss Lilius Trotter. This we have translated into English. She has called it, "The Way of the Seven-fold Secret," a book for "Twilight Souls." This we are selling in England at 1/-, plus postage 1½d. We shall be glad to supply a copy to any of our friends in the Homeland who would like to forward it to friends in Moslem lands with a view to getting it known.

One other matter calls for notice in this issue. The Executive Committee, realising that if they are to extend their work, as seems essential, the Home Staff would need strengthening, have added the Rev. T. W. Mason as a further deputation Secretary, and they accord to him a warm welcome. He is at present seeking to obtain openings in Scotland, and again I would urge the need for fresh openings at home to tell of the work.

Persia still lies before us, with its urgent call, but for the moment the Committee, though acknowledging the need, have neither men nor funds to start a bookshop or colportage work. For the present therefore, the method must be to use existing Missions to propagate the literature. A special fount of Persian type has been acquired and literature is being prepared.

There are two needs which I specially wish to lay upon you in this issue. The need for continued prayer for the Sudan. The

Missions occupying the Sudan at the moment are finding matters very difficult, but we have felt guided to send our Colporteur Bulos there for six months trial. No report is to hand, save that he has arrived. He will need special prayer for this trip, and the literature he leaves behind will need to be prayed into life.

The other need is for a European to take the oversight of the colportage work in Egypt. He will need to know how to drive and understand the mechanism of the new car which has just been given for this work, as well, of course, as having a real love for the souls of men.

A lady working at Donhavur was recently at a meeting I held on the south coast. She informed me that they have Moslems in their neighbourhood, and wondered if we could give her anything that might be put into Tamil. I was so glad to be able to give her copies of several of our booklets in English, with the glad permission to issue them in that language.

I would specially like to thank those of you who have been upholding the deputation work in prayer. There has come into the meetings this autumn a very real sense of the Presence of God. A deeper interest is being taken in the whole outlook of N.M.P., and the letters received after the meetings have again and again been full of praise. Let us take our maps and study them on our knees, and let us hear God saying to us, as to Abram of old, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward: For all the land which thou seest, to thee will I give it." And in simple faith let us dare to believe God as Abram did. The desire for the Word of God in many cases is told in a recent happening left us by an outgoing missionary the other day. He had taken our Portionettes by the thousand, seeking to get into Arabia. The place is immaterial, save only that it was "across Jordan." A native, having alighted from his camel, was studying a booklet. The wind playfully snatched it away and blew it far out into the desert, but the man would not so easily lose his treasure. Leaving camel and goods, he fled after it, and although he had far to go, he chased that booklet until it was recovered, bringing it back, lamenting that it had received a small tear in its journey. What had given the man the strange persistency to follow a piece of paper? Surely we can trace here the urging of the Spirit of God. He had felt the drawing of Him Who said, "And I, if I be lifted up, will draw all men unto Me."

You ask me, "Was the man converted?"—I do not know—but of this I am sure, that whether northward, southward, eastward or westward, the same eager desire to possess and read our literature, yes, and even to hold it the most precious possession, is taking place. "Pray ye therefore."

JOHN L. OLIVER,
Secretary.

Nile House,
Tunbridge Wells.



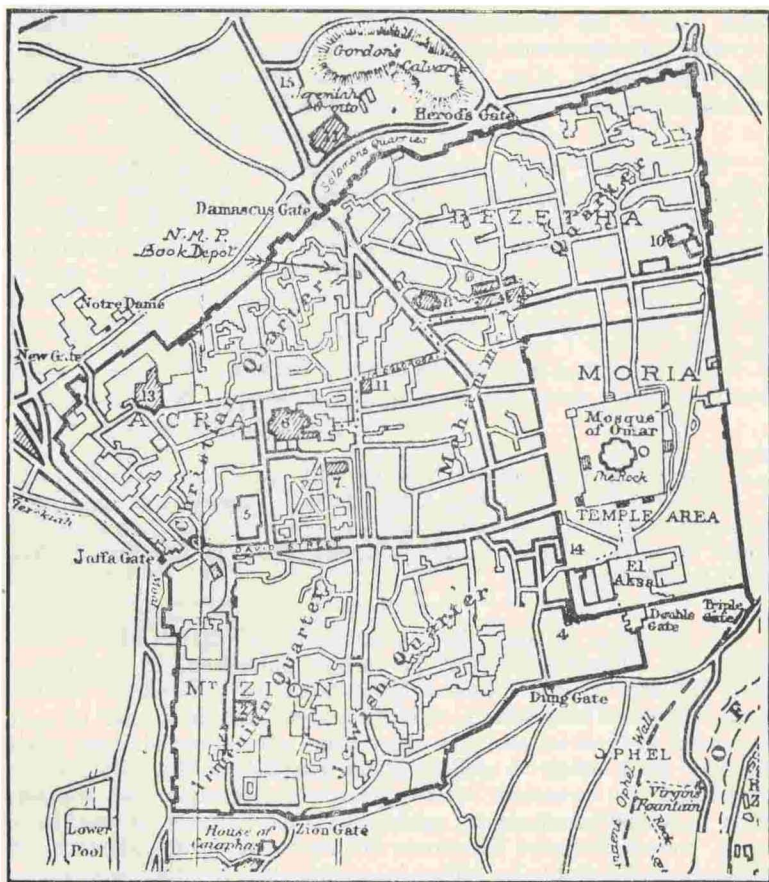
"Can God? . . . Can He?"

DEAR WORKER IN THE LORD'S LAND,



WRITE to ask you, as a fellow-Christian, to give your sympathy and prayer-support to our brother, Ibrahim Jameel, at the new Bible and Book Depôt, Khan-ez-Zeit, inside Damascus Gate, Jerusalem. He and we must "advance upon our knees." Can you help us?

As perhaps you know, ours was for a time—just after the War—the only book depôt for Palestine for religious books; Mr.



Plan of Jerusalem (*inside the Walls*).

Forder took charge of it for a time, but his health was precarious, and finally he left. Ours is still the Arabic supply depôt, and we have some English books, such as Schofield Bible, etc. But we have for a long time wished to get right *inside* the old city wall of Jerusalem, in one of those streets where 5,000 Arabic-speaking people pass in a morning.

How we engaged in a ten days' stiff campaign, how we won through—how new methods were started by "The Opposition"

—all this is rather a long story. Suffice it to say, that after it had been decreed that nobody should let to us, God answered prayer, and, at the eleventh hour, we brought away a legal contract for two years. The Moslems of that quarter—it is entirely Arabic-speaking—now think that our God cannot deliver us out of their hand, for they have banded themselves together to prevent anyone from entering.

"Can God? Can He?"

See Psalm lxxviii. 19. Can God give us the table (the book depôt)? Some of us believed He could. And He did. Hallelujah.

But now see verse 20. "Can He give bread also?" Can He do yet more? Can He break down the boycott and send to us firstly Christians and Jews, and then Moslems?

"Can God? Can He?"

He is going to give us a great victory at Jerusalem and in Palestine and Transjordan, and when you attend (or pray for) the Mission Conference in March, 1928, if you really believe in the message and power of "four-square" evangelistic literature, you will greatly rejoice with us. But the way to praise then is to pray now! May we ask you to remember this special effort (in the heart of the Arab quarter). Pray for the Peace of Jerusalem.

Yours in the King's Service,

ABDUL-FADY (ARTHUR T. UPSON),

Director Nile Mission Press.

P.S.—The map shows how to find us. We are only forty or fifty yards from Damascus Gate (Bab El-Amood), but our street, Khan-ez-Zait, has a somewhat obscure entrance: it then runs due south straight to the bazaars, crossing the Via Dolorosa. Ask for Khan-ez-Zait.

N.B.—One of the chief attractions at the N.M.P. Bible Depôt at Khan-ez-Zait will be—when published, in October—Miss I. Lilius Trotter's new *English* book for "mystical" Christians, Moslems and others. The first three chapters have already appeared in *Arabic*, and the other four will follow shortly. But the new book referred to here is the *English* of the whole seven chapters. It is called "The Sevenfold Secret," and consists of a mystical commentary upon the Great Words of our Lord in St. John's Gospel. The book will be bound up for about 15-18 piastres, and suitable for either (a) to translate to other languages, or (b) to present to English-reading friends who do not mind hearing the message when they think it is originally intended for "the other man"!

The *Arabic* is now on sale for 2 piastres.

But the best looking book—for presentation to a thinking man, educated in mission schools, whether Moslem, Jew or Christian—is the new edition of Professor Carnegie Simpson's "Fact of Christ." A coloured border to every page. Come and inspect it at the end of this month.

News from China.

c/o Mrs. S. J. Mills,
Nanking, China,

25th October, 1926.

DEAR MR. UPSON,



HANK you so much for your letter of good cheer. Thank you also for the privilege of being the local secretaries for distribution of Arabic literature (in China). We want to be used in any way we can in this great work.

To-day I visited the largest mosque in Nanking. It is also the newest. It is not decorated with Alabaster, like Mohammed Ali's, but it has all the woodwork of camphor wood. It is not as large as those in Cairo. Whereas the mosque and bath-house cover considerable area, the actual worship hall is smaller than first-floor space of the Nile Mission Press. Not large, but when you consider this is only one of twenty-seven mosques in a population of 300,000 people, it is not bad. The *ahong* was very kind to me, and although he hardly knew what I said or wanted, he was very kind. When I came into the building he was chanting his prayers in his quarters in Arabic. When I asked him if he knew Arabic, he replied in Chinese that he could not speak in Arabic. Dr. R. E. Speer, who is here this week, is going down to the mosque on Thursday with me.

I took on the trip with me some Arabic tracts, which I bought at the Press. At Aden we gave some to the boatmen, and they were very much pleased to receive them.

At Colombo I went into the large mosque there, and also to a bookstore across the street from it. There I bought a small Arabic book, and at the same time gave out to the large crowd about a dozen of the tracts.

At Penang I visited two of the mosques and gave out literature at both of them. In Singapore we had a similar experience.

In Shanghai, Mr. Isaac Mason was very kind to us and gave us a great deal of help. One day he took us to two mosques, one that Dr. Zwemer had visited when in China. At another mosque we visited was an *ahong* who had been to Cairo, and had met Dr. Zwemer. As he speaks Arabic and English, I want to send him an Arabic book, if you could help select one.

Practically all my Arabic tracts are gone. It is only among the *Ahongs* (sheikhs) that we find men that can read Arabic. Maybe it will be different after a while. I will let you know what I find, and what use can be made of Arabic. . . .

Elizabeth joins me in sending our best regards to you and all our friends.

Yours in His Service,

CLAUDE L. PICKENS.

P.S.—I would like some more Arabic tracts for use here in Nanking.

The Fourth Watch.

SILENCE, darkness, chill. These are the marks of the fourth watch in its early stages and for long in its course, for in the south, night reigns into the hours where dawn is already creeping above the northern horizon. The sunrise of these lands seems strangely sudden to unaccustomed eyes. Indigo thins the purple black of the sky, fades into pallor, and glows into gold as you watch it.

All around tells us that we are in the last watch of Islam's long night. The chill and dumbness were still lying changeless on the lands when some of us first came out. The dawn is not here yet, but the air is vibrating with that stir that all we who have kept night watches know in the world of nature. It is hardly sound, it is more as if the world had turned in its sleep.

There is not one of us who needs telling how Islam is showing in every land the response to this indefinable stir. May we not look, in these days when all moves with such rapidity, to see the closed eyelids begin to quiver as the dawn wells up. And if it should be before Christ comes that the sunrise of spiritual awaking rushes up into the sky as it rushes up in the southern countries, it will be one of the most wonderful things that the Church of Christ has ever seen.

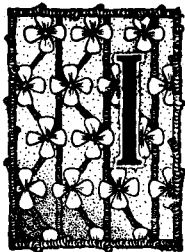
Whether that awaking may come before or after, it cannot be long delayed; for the fourth watch of the night is wearing on, and "in the fourth watch of the night, Jesus went unto them."

"Even so come, Lord Jesus."

I. L. T.

Two Oases of Libyan Desert.

Report of an Evangelistic Trip to Dakhla and Kharga Oases.



IFEEL God has been wanting me to introduce His Bible to Kharga and Dakhla Oases ever since the beginning of this year 1926. Consulting those who are more experienced and older than I, they encouraged me and praised the proposal. So I began to think of the necessary expenses and submitted the same to those whose hearts are in God's work. The Nile Mission Press, Cairo, kindly offered to pay travelling expenses as well as to give some hundreds of tracts and books for free distribution.

The month of June, 1926, being my holiday, I left on Monday evening, 31st May, and reached El-Mowasla Junction on Tuesday morning, 1st of June, at 6 o'clock. Then I took the Oasis train, which, in my opinion, is the worst of all Egyptian railway lines, being irregular and uncomfortable. I reached Kharga station

at 3 p.m. the same day, and went to a small hotel, where I spent all the days I was at Kharga.

On Wednesday, 2nd of June, I visited the Government offices, where I found nice buildings, built after the European style, lighted with electricity, and surrounded with gardens. These buildings are specially built for the Governorate, Police Stations, and residences of high officials, each according to his rank. I visited the Governor, who gladly welcomed me and promised to offer me every help. I therefore thanked him and offered him the Bible and some other books and tracts, which he accepted with thanks and praised the American Mission for educating the people. He asked me only one question: "Why have you come here?" And I replied, "To preach the Gospel here and at Dakhla



RUINS IN KHARGA OASIS.

Oases (D.V.)." I then visited the clerks—all Christians—and told them my object. They were all astonished, not having seen anyone before coming for a religious purpose, and I told them that I was prepared at all times to hold meetings with the magic lantern.

The following day they (accompanied by friends) visited me at the hotel, and I showed them the Story of Daniel on the magic lantern. While they were going out of the hotel the Omda requested me to hold a meeting in his house, which I accepted with pleasure, and held three meetings there.

A few days later I took a donkey and went to Ganah, three hours south of Kharga (twelve miles south), where I handed the Omda, the Sheikh and the Mazoon some of our free publications, and I took a rest for three hours in view of the great heat. In

the afternoon I left Ganah for Boulac, three hours southward (twelve miles), and I arrived there at sunset; then I visited the *Omda*, where I met some of the inhabitants, to whom I offered some of our free publications. I slept for one hour, and as it is impossible to travel during the day, owing to the excess of heat, I joined the caravan, and we started again at 11 p.m., and we continued our journey until sunrise, using the Pole Star to guide us. When we reached Kharga I kept to my bed at the hotel for three days, as I was excessively tired.

Then I visited Ezbet El Berber, where there is an old chapel, in which the ancient Egyptians seem to have been worshipping the monkey, whose picture was found engraved at different parts of the chapel. It is called "Ibis Chapel," as I was told by the Ghaffirs. Inside this chapel there are twenty pillars and about eight pictures of the monkey. Also we found three pictures of the plough, and a picture of a ship in the river. Near the eastern gate we saw the picture of a table with plates and cups. I then took a photo of the chapel and returned to Kharga.

The following day I went to the oldest mosque at Kharga, to the south of the oasis; the basement of its minaret resembles a small room (it may be the chapel of an old Coptic church). Inscribed on a piece of wood the year 641. The builders of this mosque are Annan Mohammed Annan, Ahmed Aly Abdel Latif, Abu el Sedan Ibn Ahmed and his son Ahmed, Issa Abdel Rehim Ricab, Abdel Kader Mibader and El Khatib Mohammed Aly El Moazen. It seems to me they must have been the first who embraced the Mohammedan religion. In another room behind the mosque there is an ark covered with green cloth, like the ark of a sheikh, and I learned from a native that this ark is carried on the 15th of Shaban each year on a camel through the streets, followed by drum players (like the Kiswa), and charity is given to the poor.

On my way back to the hotel I passed by Ein el Dar, where the inhabitants draw drinking water. To this source of water the Government has provided a reservoir and brass pipes. Water from this source is given free.

I then paid my bus fares to Dakhla, which is 200 kilos (130 miles) north-west of the hill.

The Journey to Dakhla.

We started on Friday, the 11th of June, in a caravan of four buses, at 5 p.m., and we had to cross the hill situated between Kharga and Dakhla Oases. We proceeded westward, where we met high cliffs crowned with black stones and sands, and where our eyes were dazzled by the sun, which was about to set.

After sunset we were in need of it for guidance, owing to the dark, as travelling with a motor-car in a desert by night is risky. During this journey I suffered much, as the cars were unfit for the purpose, and their drivers possessed little experience. On several occasions the cars were out of repairs, and we stopped to put them in repair, until we crossed with great difficulty the most difficult part of the journey, called "*El-Ghorab*."

After crossing this part, at 10 p.m., the expert (guide) ordered us to take rest and tea, of which they are very fond. After an

hour's rest the guide ordered us to renew our journey, which was very tiring, being made by night, and with cars unfit for the purpose. When the car went out of repair, the guide and the driver made great efforts to repair it, but in vain; so we slept on the sand by the side of the car until it was again put in order. The other cars proceeded on their journey, while we remained for our car to be repaired until the dawn, when the repairs were effected,



"HAVE YOU NOBODY TO SEND TO US?"

Girls and Women in one of the Oases of Libyan Desert
(only a few days from Egypt).

so we also proceeded easily upon the plateau, where there were no stones. This place was called "Mirmah el Khail," and when we reached the end of this part we found the other cars waiting for us. So we proceeded together till we reached "Wadi el Kala'a," at 9 a.m., Saturday, 12th of June. The guide ordered us to stop for breakfast.

After two hours' rest the guide ordered us to renew our journey; it was very hot, and we crossed this part of the mountain with difficulty, as this was the place where people and camels die of the great heat and thirst. We saw several carcasses of men and camels. Although the mountain was dark, yet they call this place "Wadi el Homra" (red valley). At this place we had passed half the journey, and the guide was telling us that here they buried "So-and-So," and there they buried "So-and-So," who died of thirst. The view of the dead camels was very touching, and travellers on hearing this took great care of their drinking pots as if they contained a treasure, and they filled them from the water of the cars, taking no notice of the odour of benzine.

We continued our journey until 2 p.m., when our car stopped again, so we started to feel the danger we were in, as the travellers of the other cars said, if this car stopped another time they would be obliged to abandon us. The inevitable happened, and our car stopped, so the other cars proceeded, with the guide among them, leaving us behind. The driver of our car did all he could from 2 to 5 p.m., but failed to put our car right, so I asked about the remaining part of the journey, and was told one quarter of the route (about 50 kilos), which camels could cross in one day, to reach the town where the Government is located. I said, "I don't care for Government offices," but I ask how far to reach the cultivated land; so they told me if one walks from here he shall reach the cultivated land at midnight. So I asked my companions to leave the car and our luggage and go on foot, as it is better for us to save ourselves than to remain for our luggage and die of thirst and hunger. But they flatly refused, with the exception of one man, aged fifty. So we left our luggage in the car and carried our water pots and my Kodak and proceeded on foot, following the trace left by the other cars, which, if it is not followed, one would go astray in the mountains. We proceeded, full of fear, as we were crossing the mountain by night on foot, with no guide but the trace of the cars; but the Almighty guided us, and at about 10 p.m. I noticed a light, and showed it to my friend, who told me it might be a town; but after a quarter of an hour I heard the sound of a car, so I thanked God, Who had sent us help.

A little later the car approached, and I stopped in front of it to draw the attention of its driver to us, otherwise they would leave us behind and proceed with their journey. I then saw the driver and the guide coming back to us for help; so they told us to get into the car and go with them to the place where the car out of repair is to be found; but I replied there is no need for us to go back. They they said, "You may meet with wild animals." I replied, "God would preserve us." Then they asked if we had water, and we replied in the affirmative. Then the driver told me that when I left the car I left in it two kollas full of water, and he delivered them to me and laughed; so I told them, "Do you know that when God led Moses and the people of Israel out of Egypt, He used to drop to them their meals from heaven?" And I explained to them the rest of the story, and thanked God.

So they went back, and we waited, while my companion fell fast asleep; but I, from fear, placed the tin by my side, to make

a noise with it, in case I saw a wild animal. But, thanks to God, the two cars came to us, and I waked my sleeping companion, and, getting into the cars, we drove at full speed. We reached the first town in the Dakhla Oasis, called Tanida, at 2-30 a.m., where we slept till sunrise, when we thanked God for safe arrival.

Being hungry, we searched for something to eat, but found nothing, and our bread having dried up through the heat, our travellers thought of tea, which I dislike. But God supplied our needs, and sent us a milk-seller; so I told my friends to buy this milk to mix it with tea, but they refused, so I bought it for myself and drank it without tea. Then we left Tanida to Mutt, where there is a Police Station (this markaz was not taken by the Sennousi during the war), and we left the two towns of Esment and Massara, and we crossed a valley near the town of Belat, called "Belat Valley," where gazelles are abundant.

When we reached the Police Station, I met the Ma'mour, who had been a scholar at the American schools in Lower Egypt, and who studied the Bible when young, so I offered him a copy as a present, which he accepted with thanks, promising me to read it. I then stopped at the house of the Dakhla chief clerk. As I could not find any inn, I remained there for one week only, although the oasis is a vast one. I then returned, but the journey was less difficult, and the cars did not stop, so we reached Kharga in twenty-two hours only.

On reaching Kharga I took the train, which leaves the oasis once a week, so I arrived here safe, thanking God for all help. Blessed be His Name.

REPORT ON DISTRIBUTION.

No. of books.

35 sold for P.T. 208. Bibles and portions of the American Bible Society, Cairo.

120 sold for P.T. 175. Books and tracts from Nile Mission Press, Cairo.

1115 Books and tracts, *free*, from N.M.P., Cairo.

About eight public lantern services, with 20 to 30 men present at each.

A Final Word.

I raise my voice cordially to thank God, Who, for the spread of His Gospel, provided me with everything, and preserved me and brought me back safely. I also ask the Almighty to bless all those who helped me financially or with their prayers, such as the American Mission and the Nile Mission Press, who shared the expenses and offered the books; also the American Bible Society, who did the same; also other friends and acquaintances.

(Sgd.) GOHAR THOMAS, Evangelist,
Adawia, Boulac, Cairo.

Gilead, Moab and Edom.—*Psalm cviii. 8.*

A Report of an Evangelistic-Colportage Journey on the Mountains (Transjordan).

[NOTE.—Ibrahim Eff. Dowany, now an evangelist of the German Carmel Mission—which is quite evangelical—volunteered to Mr. Upson to give up his summer holiday to evangelise Moab and Gilead. Mr. Upson at length agreed to his suggestion and undertook the expenses to the extent of L.E. 10. Ibrahim was accompanied by Rev. Heinrici. Some of the details of one incident have been purposely omitted.]

8
9 Aug. 16.

THEY hired two seats in a taxi going to Jerusalem *via* Nablus. Their other companions were two Jews—one a Pole, and the second from Aleppo—who were going on a pilgrimage trip to Jerusalem. Dowany took the opportunity of speaking with them on the thirst of the soul. Seeing by the side of the road Jacob's well, at which Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 14), Dowany pointed to the well, and related that incident with the Samaritan woman. And the result was hopeful, for both Jews promised to study the New Testament.

Aug. 17 & 18. Having stocked themselves with books from our Khan-ez-Zait Book Depôt, Dowany took a few of these and strolled through the streets preaching the Word. Near the Mosque of the Rock (Omar) he held an interesting chat with two sheikhs and sold some books. On the day following, Dowany took some Hebrew Scriptures from the Bible Depôt and went to the Jewish quarter, where he sold some books, and preached the Word and bare witness to our Lord and Saviour Jesus Christ. In the Afternoon, coming to the Church of the Resurrection, he salaamed some sheikhs sitting near the gates, and began conversing with them on the glad tidings of the Gospel, touching in his chat on the controversial problems of crucifixion, resurrection and sonship, etc. He left after staying with them about one hour and a half, and the sheikhs bought from him some tracts. Both evangelists had many conversations during that day in the coffee shops and through the streets.

Aug. 19. They hired two seats in a four-seater bus, bound to Salt (Transjordan). Their two other companions, who were this time from Jerusalem, heard the glad tidings of salvation by reading and preaching, and at the end bought some tracts.

Aug. 21. They strolled through the streets with their books, and complied with many calls in the shops to hold meetings and answer questions. Dowany related an incident of a Mohammedan youth, who bought some books for one shilling and sixpence after having heard a little about Christ. A little after, this young man came running back, intending to return his purchase, as some of his co-believers, seeing him buy them, compelled him, by an oath, to return them. Dowany prayed for light to penetrate his heart, and spent about one hour and a half conversing with him, till the youth felt the gall of his sin and showed his intention to betake himself to Christ. But, he said, as he had given an oath to return the books, he felt he must. Dowany agreed to this,

handing to him instead the best book in the world, viz., the Holy Bible, and explaining to him in the meantime as briefly as possible some of its historical and moral contents, etc. But as the youth could not afford, at the time, to pay the difference in the price, Dowany returned to him his money, and presented him with a copy of one of our tracts. And thus the young man departed, much gratified.

They spent the afternoon in walking round, till they met an educated Egyptian Mohammedan youth, who was longing to hear the Word. He asked them many questions, and requested them to meet him in some place of security. And, in the American Alliance Mission, they did. After speaking with him and someone else about two hours, the cultured youth spoke out his desire for baptism. Whereupon they introduced him to the Alliance Mission and departed.

Aug. 22, Sunday. Dowany preached twice in the Alliance Church. They visited Dr. Harrison and others of the C.M.S., and the priests of the Greek Orthodox Church, where an interesting discussion arose between them and the chief priest about "Confession of Sins," "Intercession of Saints," etc., etc.

Aug. 23. They sold a few books and preached to many people. At 2 p.m. they took seats in a taxi to Amman, talking to their fellow-travellers on the way and selling to them some tracts. At Amman* they walked till night, and at the hotel they spoke to the many people who came to have their dinner or sleep for the night, and sold to them many tracts.

Aug. 25. They took their seats in a taxi to Kerak,† with three men and two women. On their way they came to a Bedawin village, called Daba. As the car halted, our friends went to where the Bedawin men and women were seated, and spoke to them. Dowany read to them part of the Sermon on the Mount, commented on it, warned them of their sins, and showed them that Jesus Christ could grant them salvation. He spoke simply to them for half an hour, presenting to all who could read some portions of the Bible.

Arriving at Kerak, they called on Mr. Shaw, the American missionary; but, as he was absent at the time, his servant offered them rest and bedding for the night. After a little rest they took some books and walked around the place, selling to some and preaching to many. After supper they arranged a meeting for six Christians and three Mohammedans. So humble and touched were they, that they ended by fervent prayer on their knees!

Aug. 26. In one of the towns they came to a camel's-hair tent. Seeing many men and women assembled, they threw to them their salaams, and, being invited to sit, they began preaching to them earnestly for an hour. All passers-by would stand and listen. Again two men invited them to another tent, crowded by many people ready to listen. For two hours they spoke, read, and sold to them some tracts.

And while speaking to some other company, Dowany, seeing a Mohammedan physician passing by, pointed to him and said: "As this physician gives his prescriptions after testing the sick,

* The capital,—on Mts. of Moab.

† South corner of Dead Sea (Edom).

we spiritual physicians call all spiritual sick through sin to accept our prescription and follow the way of salvation, which is (according to our practical experience) the best medicine for such malady, through Jesus Christ; and he cited to them some Quranic verses that refer to this. Whereupon this physician called them to his clinic, where they spent some time with him and another sheikh in religious discussions, comparison of Christianity and other so-called religions, and departed after leaving him some Scripture portions.

In the afternoon they went to the bazaar, where a great company of Mohammedans were assembled, who asked them to sit down. Then Dowany began to describe to them some of the books, and told them a story of an affectionate man ransoming his brother with all his wealth. Then he described to them the miserable state of humanity, and how all became, through sin, bond-slaves to Satan, and how Jesus Christ, the affectionate brother of each one of us, ransomed us by a dear ransom, namely, His own dear Self. While he was reasoning with them like this, the judge came and said, "You are not allowed to preach here in the streets, nor to sell these books of yours," and took some books from Dowany's hand, who answered him: "Our Lord and Master Jesus Christ has commanded us to go into all the world and preach the Gospel to every creature. And hence we, in obedience to His command and for love of our fellow-brethren, in humanity come here to preach the Word. Moreover," he continued, "these books that we sell are very helpful."

And he began to describe some of them, when the sheikh said: "I do know *you*, and, therefore, *I order you*, in the name of the *Government*, not to speak to any one." And immediately called a policeman, and ordered him to take them to the police station. Arriving there, and the Police Inspector happening to be an Orthodox Christian, hearing that they were evangelists, called the policeman who brought them, and asked him *who* sent them, and *why*, and whether these men's religion was a secret one, like the Druzes, that they should be compelled to hide it. . . . Dowany answered: "Being under the Arabian Government of the just Amir Abdullah, and subject to the British Mandate in Palestine, should we not enjoy religious *freedom*? And would the judge be prevented if he started preaching the Mohammedan religion and calling all men to believe in his prophet? Nevertheless, if you must needs prevent us, know then that we have been sent by our Society, not for sport or enjoyment, but to preach the Gospel and sell our religious books; for this we ask you to kindly give us an official notice of prevention, to present to our Mission." The officer answered: "I have not prevented you, but it is the judge who has." Dowany said: "Let the judge then give us this written order." Whereupon the officer took a handful of books and went to the District Governor and laid before him their case. Then the latter officially ordered the inspector to set them free at once, and return to them their books, as it was impossible and illegal to set the order of prevention in black and white. Thus they went thanking God Who gave them wisdom, as He promised, to regain their liberty.

In the evening they arranged a meeting for some of the Christians. Next morning they called on the Governor, but as it

was Friday they could not see him. At 3-30 p.m. they resumed their journey. Their taxi companions were, this time, two Bedouins and an official, who all had the opportunity to hear fully the Gospel message, for the taxi tires burst on the way! They had some difficulty in finding a bedding for the night, as the hotels were full of visitors, and they arrived as late as 12 o'clock at night.

Aug. 28. They called on Miss Graves, the American missionary at Medaba,* and the R.C. priest. Then they went preaching till late in the afternoon, when they were called by the Government authorities to the police station. Dowany laid the books before the Governor, and in the meantime showed him the way of salvation, described to him the Christian's duty towards his Moslem neighbour, and related to him what had befallen them. The Governor was touched, and showed readiness to help them in anything required. Thus were they given grace and granted respect, as God promised.

Aug. 29, Sunday. Dowany preached thrice in the Alliance Church.

Aug. 30. To Amman. They walked around preaching till finding a taxi at 10-30 a.m., they hired two seats in it, as the owner told them that the car was waiting for one traveller, who would come directly, and would start the minute he came. But they waited more than two hours, then, seeing the people crowd about them, they made of the car a pulpit, and began to speak on the way of salvation through Jesus Christ. They also read to them a little and sold to them some tracts.

Aug. 31. They went to the restaurant to have their breakfast. Seeing some Arabs there, and viewing on the wall a Kuranic verse, viz., "God is forgiving, benevolent," Dowany cited it loudly to them and said: "God is also most rigorous in judgment." One of them of a commanding mien, that showed that he was one of the Arab princes, replied: "God is most rigorous in judgment to those who disobey Him." Dowany said: "All have disobeyed Him and followed sin and Satan." Then he pointed out to them the only salvation through Jesus, and called them to come to God and reject their iniquity. Then the Amir asked them to visit his Arabs further south. Again they resumed their journey to Al-Hosn, where they called on Rev. Phillips in the evening, who asked Dowany to give the evening message. He did. His message was on "Pride."

Sept. 1. They went to the fields, and finding some people come and crowd about them, they read to them two chapters from the Bible, commented on them, and ended by prayer. Then they walked through Al-Hosn, arranging meetings for crowds, speaking with individuals, and selling some tracts, mostly Moham-medans. In the street people crowded about them, and Dowany spoke to them. In the evening they arranged a meeting for many women and men. Then, while walking again in the village, they were called to a house, where they found four Bedouins, to whom they told the full story of redemption.

Sept. 2. They were called to a house to unfold the Gospel of Redemption. The audience, women and men, were listening

* Near Mt. Nebo (Pisgah) where Moses viewed the land, across Jordan.

attentively. They ended by prayer. During the day they went on their business preaching, and as they could not get a taxi there, they ordered one from Arbad, and went to Jerash,* in company with one Mohammedan and his son who fled lately from Syria. To these, Dowany gave the message of salvation, and invited them both to Christ. They arrived at Jerash late at night, when they visited a Christian's house.

Sept. 3. They walked in the town, visited some of the Christian houses, where they found two Catholic priests sojourning in Transjordan, calling Christians, and especially Orthodox, to join the Roman Church. They had some discussions with them that ended in love and prayer. In the evening they had a meeting in a Christian's house.

Sept. 4. They walked around as usual, then chance led them to an old sheikh from Hedjaz. He listened attentively to Dowany's preaching, thanked God for hearing the Word, and learnt to repeat the prayer Dowany taught him to say, viz., "Kindly save me, O God, from my sins, for the sake of Christ Who died for me." They visited the historical remains of the Roman Empire, and while they were admiring those huge stones, marvellously cut and finished, two Syrian Mohammedans passed by. Whereby Dowany called them to look after their souls more than their bodies, and preached to them about Christ, after showing them the futility of all human greatness. In the afternoon they resumed their journey to Amman. On the way the car picked up a Wahabi, who was not allowed to pass through Jerash on his way to Arbed.

Sept. 5, Sunday. They arranged a meeting in a Christian's house.

Sept. 6. Walked around as usual, and in the evening they held a meeting for some women and men.

Sept. 7. Took the train to a village called Harakah, where they arranged three meetings: the first in the street, the second in a shop, and the third one in a house, which last ended in prayer.

Sept. 8. To Jerusalem. Passed by Salt, where, as the taxi stopped for three hours, they visited some houses, spoke to two Mohammedans, and sold some tracts. They also spent about two and a half hours in Ain-el-Sultan (The Sultan's fountain), during which time people would come and go, and all heard the glad tidings. Among this multifarious audience, the greater part of which were Mohammedans, was a Coptic Orthodox priest, who listened attentively. They distributed portions to all who could read the Gospel, and thus they arrived at Jerusalem late at night.

THE GENERAL STATE IN TRANSJORDAN.

Transjordan is not, so to say, ripe for the evangelist as is Palestine. Here the preacher should work with all caution and sagacity in order to attract listeners, to whom he should at first explain the necessity of preaching, its primary object, its uses, etc., etc.

The missionaries speak of the necessity of having a *colporteur* in Transjordan. All missionaries and native clergy like very much

* In Gilead.

the spread of the N.M.P. publications. Mr. Philips asked us to open a central book depôt on the same lines as that of Jerusalem at Amman,* from which all Transjordan workers can get their requirements of N.M.P., Beirut and Bible publications. Dowany seconds this proposal, and adds that there is no harm done if some educational books be added to attract the general reader.

THE DIFFICULTIES TO BE MET IN TRANSJORDAN.

The first of these is the question of currency, as the greater part of money used consists of silver and the old Turkish dollars. People also do not pay but a quorta—which equals three-fourths of a piastre—for a piastre, and so the colporteur loses one-fourth of all the money he gets.

The second difficulty is the far distances the colporteur has to traverse, as there are no villages near to each other as in Palestine, and the traveller only sees Bedouins living in hair tents in the desert road, and the greater part of these Arabs do not know how to read well.

The third difficulty is that the public security is not so well established, although it is now at any rate much better than it was before the British Occupation. Nevertheless, there are still cases of highway robberies, etc.

The fourth is the Mohammedan tyranny and fanaticism, which much resembles the state of affairs in Palestine before the British Mandate, as Mohammedans are the majority in Transjordan.

In conclusion, all those who hear this report are earnestly requested to remember the work in their prayers, asking the Holy Spirit to work in the hearts of all who preach and all who hear. Amen!

IBRAHIM DOWANY.

* NOTE.—We were not able to accede to the proposal of our kind friend, Rev. A. T. Philips (C.M.S.) for a bookshop. But we did *at once* appoint a new colporteur to Transjordan. We are most grateful for the help given by German Carmel Mission, Church Missionary Society and American Alliance Mission. May they continue to help our man in Gilead, Moab and Edom. But our Palestine account is several hundreds of pounds short this year. Still, see Phil. iv. 19.—A.T.U.

Report on a Visit to Palestine, October, 1926.



Y object in this visit was threefold, partly as a holiday, after the summer in Cairo, partly to see something of archæological discoveries, but mainly to visit the Colporteurs of the Nile Mission Press.

Leaving Alexandria on October 2nd by the Messageries Maritimes S.S. "*Lotus*," I arrived at Beirut on Monday, the 4th, after calling at Jaffa. I was glad to find among my fellow-passengers a young English doctor, Mr. Molony, late of Cambridge University, with three English nurses, new recruits for the C.M.S. in Persia. They left Beirut by car overland via Baghdad, on October 6th. It was a pleasure to have fellowship with them on the Sunday.

At Beirut I was most kindly received by Mr. Glockler, of the American Mission Press, who shewed me over their splendid establishment, with the finest up-to-date machinery. I visited also their bookshop in the town, and found it splendidly stocked and doing a thriving trade, though mostly in secular works.

This Press acts as the Agents of the N.M.P. in Syria, a service which is reciprocated by us in Egypt.

Here I was delighted to meet Mr. Khairallah, who was the most concerned in the publication of my Arabic translation of Anselm's "*Cur Deus Homo*" in 1896. He remembered all the circumstances, and was enthusiastic as to the usefulness of the book.

As I found that the antiquities discovered at Gebal in 1924 had been removed to the Museum at Beirut, I was able to see them there, instead of going to Gebal. Unfortunately, there was no Curator to explain them.

On October 7th I proceeded by motor car to Haifa. I found afterwards that Dr. D. Churcher, son of my old friend, Dr. T. G. Churcher, formerly of the North African Mission, is now working at Haifa. I was sorry I did not know this, as I would have been delighted to visit him.

The next day, Friday, I went on to Nazareth, and was very kindly received and entertained at the Hospital of the Edinburgh Medical Missionary Society. Dr. Bathgate was away on furlough, but the Hospital had just been re-opened by Dr. Worth, who had just come out from Edinburgh, and a new "Sister," Miss MacLagan. It was most gratifying to be able to see a little of this excellent work.

Nazareth is built on a hill, the streets very badly paved, and, as I had a sore foot, I found it trying to walk about. I climbed up, however, to the summit of the hill behind the hospital, and had a glorious view of the country northwards to the Lebanon mountains, to the plain of Acre to the westward, and to the mountains beyond the sea of Galilee eastwards.

But I gravely doubt that the modern Nazareth is on the site of the ancient village. There is certainly no hill with a "brow" from which anyone could be cast. I understand that there is such a point on a hill across the valley southwards of the present town.

But I was more interested in seeing the Mission work in Palestine than in any of the "sights" to which tourists are conducted. To my mind, the spurious and idolatrous sites which are made into objects of gain by conflicting sects are only degrading to the land which once was holy. The natural features of the land are, of course, interesting and impressive, though these, too, are in many instances quite changed in the lapse of ages.

At Nazareth the N.M.P. has a colporteur, Elyas Taballuj, who works under the superintendence of the Rev. Shukry Musa, Baptist Pastor.

We were anxious to know if the embargo on the movements of animals, which had been imposed on account of the Cattle Plague, was still in force, as this had prevented the purchase or use of the ass which our colporteur needed for his work. The money for this purpose had been kindly provided by a friend of

the N.M.P. in England, but, for two months, the prohibition had prevented its fulfilment.

Now I learned that freedom had been restored, and Taballuj had promptly profited by it and had bought a fine young donkey.

I arranged with him to have a photograph taken of himself with the animal.

I found that he had been somewhat despondent at the difficulties of the work—much fanaticism and opposition on the part of all, Muslims, native Christians of various sects, all at loggerheads, and Jews, both Palestinian and new settlers. He was encouraged, however, by the present of the ass, which would enable him to visit the numerous small villages in the hills. He had already been to many of these, and had found more opportunities there.

On the Sunday, October 10th, I attended the morning service of Pastor Shukry with our colporteur. The new chapel not yet being fit for use, services were still being conducted in the old chapel beneath his house. I was glad to hear a warm Gospel sermon in Arabic, though the audience was small, about 30, *men, women and children*. *And it was gratifying to see that most of them were young and apparently interested.*

After the service Mr. Shukry invited us to his house, and gave us coffee. A party of young men also came, and we had a lively conversation together on the need of the New Birth, which was not accomplished by the rite of Infant Baptism. Most of the young men belonged to the "Orthodox" (Greek) Church, and some stoutly maintained that membership of this was quite sufficient to ensure salvation.

In the afternoon I attended, with the hospital staff, the gospel service in the men's ward, where a stirring address was given by Miss Berry, the dispenser. One patient, in a bed close by me, assented eagerly to the points made. I believe the workers are much encouraged by the attitude of this man.

In the evening we all went to the English Church (C.M.S.). We were fortunate in having Mr. Cash, the Secretary of the Society, to take the service. He happened to have reached Nazareth on his journey to visit the C.M.S. stations in Egypt and Palestine.

On Monday, the 11th, I went by car to Tiberias with Taballuj. On the way he pointed out various villages he would now be able to re-visit with good stocks of our books.

It was interesting to see the Lake on the shores of which so much of our Lord's work was done, and on whose waters He passed to and fro. But I did not attempt to visit the numerous sites, because walking was painful to me. I could not omit, however, a visit to the Scotch Hospital founded by the late Dr. Torrence, and in which he laboured for so many years. It is now in charge of his son and worthy successor, who received us most cordially and showed us over the establishment. It was a pleasure to meet a blind young woman who acts as Biblewoman, and is a most efficient and earnest helper in this way.

Tiberias is a large Jewish centre, and many new buildings in the town and colonies in the country around are springing up.

I was told, however, that they do little for the real prosperity of the country, as they employ few natives, and it is doubtful if

they produce wealth in proportion to the money spent upon them from abroad. The young people I saw at work on the farms, and the carters carrying produce on the roads, struck me as peculiarly robust and well-adapted to farm labour. I thought it was a mistake to plant so many colonies in the Plain of Esdraelon. I should have thought the villages ought to have been built on the hillsides, though the fields, of course, would be in the plain. The River Kishon was at the time of my visit practically dry.

Leaving my kind friends at Nazareth the next day, I went on by car to Nablus—the ancient Shechem. The way lay across the valley of Jezreel (Esdraelon), leaving Gilboa and Beisan (Bethshan) on the east, and Megiddo and other places on the west, with Carmel in the distance. This historical plain is full of interest—especially in view of its identity with Har-Mageddon.

At Jenin the road leaves this plain and climbs the mountains of Ephraim. We passed the site of Samaria at a little distance to the east. Many interesting discoveries have been made both here and at Beisan; but my sore foot prevented my going to see them. I also wished to get a permit from the Service of Antiquities, so that I could go back afterwards and see them more intelligently.

At Nablus I found a good hotel, recently established. Here I was fortunate to find an Englishman, Mr. Guy, the Inspector of Antiquities of the district. He left the next day to continue his inspection, on horseback.

At Nablus the C.M.S. have a fine hospital, which I visited, and was most kindly received by the Matron. Here I had the pleasure of meeting Miss Brownlow, an old friend of my late father and of many mutual friends. The hospital is at present in charge of a lady doctor, who was good enough to show it to me the next day.

As our colporteur 'Isa Saleh 'Azer lives at some distance from the town, the Matron kindly sent a message to him to come and see me.

I had read in the "Revue Biblique" for 1924 of the discovery of a site which was believed to be the altar built by Joshua on Mount Ebal. This I was very anxious to see, but had no means of finding it. I thought that perhaps the Roman Catholic priest of the town might know of it. So I went to see him, Miss Brownlow kindly showing me the way. The priest, however, was out, so I continued on my way alone, as far as the point where Mounts Ebal and Gerizim spread far apart. In the growing dark it was impossible to distinguish the spot. On my return I took the wrong road and had a long and painful walk over rough cobble-stones through the "souks" of Nablous.

But I came out near the R.C. Church, and found on the steps the priest, who had had my card and was expecting me. He was most affable and took me up to his room. Unfortunately, though he knew of the discovery, he did not know the exact spot, so could not take me to it. But we had an interesting conversation (in Italian), from which I gathered that he sought little beyond the maintenance of the rites of his church among his own few parishioners.

The next morning, the 13th, the colporteur arrived—'Isa Saleh. He had a sad tale to tell of fanatical opposition to his

work on all sides. Nablous is a stronghold of Muslim bigotry, and the Christian sects, the Samaritans and the few Jews are equally anti-pathetic. He said that some time ago there had been a great commotion at Jenin, the chief town of the district. He had been arrested, his books seized, and all the Mohammedan notables had denounced his books fiercely. So he hardly dared show his face in the place again. I did my best to encourage him, and, though he was rather depressed, he said he was quite ready to bear persecution patiently.

I heard afterwards at Jerusalem that the English ladies working with Miss Paterson in the district round Jenin were able to penetrate the villages and Jenin itself, and meet with a welcome in the homes and among the women and children, and even the men.

By their tactful efforts it is to be hoped that the colporteur will be able again to sell his books.

I took the opportunity to visit the Samaritans, under the guidance of 'Isa Saleh, not so much to see the "Samaritan Codex," which I knew to be only a copy—but to have a talk with the High Priest and his brethren.

We were, of course, shown over their Synagogue, and saw their Scriptures, and then I was admitted to the Priest's study. He is an elderly, venerable-looking man, evidently learned and widely informed. His son had been to London and was delighted by his visit to Dr. Gaster and other scholars there. He shewed me proudly a photographic group of himself and Dr. Gaster. His father also had been most desirous of going to London, but had not been able to do so.

I asked him were the Samaritans expecting the Messiah? He answered that they were indeed, most eagerly. I then told him that I, for one, acknowledge their descent from the Israelites, in spite of the admixture of the foreign elements introduced by Sargon and Esarhaddon, and that I had no doubt that he and his family were descendants of Aaron.

I then asked him, Why did he think that his people had been preserved to the present day, although they are so sadly reduced to a mere fragment? He answered that he had no doubt it was in fulfilment of the promises of God.

I then pointed out that, though the Jews have been scattered and bitterly persecuted, they also still survive. He was scornful of the claims of the Jews. I remarked, however, that though they have been verily guilty, still they are also children of Abraham, and co-heirs with themselves of the covenants and promises. Still the old gentleman was little inclined to discuss them. I then went on to assure him that I recognised that the birthright of Abraham, Isaac and Jacob was in *Ephraim*, and not in Judah, and that as the heirs of Ephraim's birthright, the Samaritans must yet receive the fulfilment of God's faithful covenant, but God had also made a covenant with David and Judah, which must also be accomplished. I believed that the preservation of the Samaritans was for the purpose of re-uniting all Israel again in one kingdom under the Messiah. He seemed to be struck with the argument and eagerly entered into the subject of the claims of his people. He said that he reads daily

in the ancient Scriptures, the original of which, he said, is in the actual handwriting of Abishua, the son of Phineas, the grandson of Aaron, signed by his name, and dated with a cypher in the manuscript.

I urged the old gentleman to study these promises and to seek God's guidance as to the meaning of them to himself and his people. We parted on very cordial terms, and we must pray for him and these few families still left and destined to play such an important part in the gracious purposes of God.

Our conversation was of course in Arabic, and I sent him a small present for the upkeep of his sanctuary.

Our colporteur told me that these Samaritans are on quite good terms with the Mohammedans, that they practice various trades, and are not unprosperous.

Leaving Nablus after another visit to the C.M.S. Hospital, I went on by car to Jerusalem, where I was most cordially and hospitably received by Mr. and Mrs. Shelley and their son.

Among other visitors they had Miss Maltby, one of Miss Paterson's helpers in the district of Samaria. It was this lady who reassured me about the prospects of the Lord's work in the neighbourhood of Jenin.

My first care, the next day, the 15th, was of course to visit the N.M.P. bookshop in the souk just inside the Damascus Gate. Here I found our brother Ibrahim Jameel, well occupied with occasional parties dropping in in search of various books and materials,—not necessarily such as he sold, but giving him an opportunity of offering his books and discussing them.

I saw no signs then of a "boycott." It seems that the worst is now over. The crowds of passers-by appeared to be either indifferent, or at any rate, not resentful. The other shopkeepers near by were apparently on good terms with our man and ready to lend little mutual services.

The shop is splendidly situated, large, clean and airy, and makes a very good show in the narrow, busy street.

Wide open to the front, with large windows attractively set out with brightly illustrated books and text cards and pictures, it offers a welcome to step inside and sit down and examine them.

Up to the present the sales have not been large, and most of them, of course, to Christian workers. Under the circumstances this is only to be expected.

But as the schools were just re-opening, not a few parties came in asking for school-books, pencils, fountain-pens, stationery, &c. This gives an opening for pushing our works of course, and, from the little I saw, I was distinctly encouraged with the signs of progress.

Our colporteur had the help of a young apprentice-colporteur, Mikhail Abdul Shahid, whom he finds very useful, both to take his place when necessary in the shop, and to spread the literature while Jameel is attending to the bookshop. I feel sure that this venture of faith in our loving Father is, by His grace, likely to become increasingly useful in His service.

While in Jerusalem I was in no way interested in the ordinary "sights." They rather depressed me by the sight of so much idolatry, sordid rivalries, spurious "holy places," run merely

for gain and kept up by miserable superstitions. How has the "holy city," God's chosen Zion, become an heap! And how wretchedly degraded from what He meant it to be.

So I went to see none of them, with the exception of a passing glance into the "Church of the Holy Sepulchre" as I chanced to come across it.

The view from Mr. Shelley's house, however, fascinated me, as I looked on the hills and valleys which are, of course, where they were when our Lord walked on them. But the hills themselves are much changed, some of them lowered, and at other places covered with rubbish and with modern buildings, and the valleys largely filled up with refuse and ruins.

On the other hand, I was much interested in the archaeological researches into the pre-historic and Canaanitish history of the land. So I paid visits to the Department of Antiquaries and its Museum, and also to the Dominican Convent of St. Stephen's, quite near-by, and both near the Damascus Gate.

Professor Garstang was very kind, and I enrolled myself as a member of the British School of Archaeology.

The Dominican Fathers have a "School of Biblical Studies" and publish the quarterly "Revue Biblique," to which I have been a subscriber for some years.

Although distinctly Roman Catholic, of course, their archaeological work is purely scientific, and so far as the Bible is concerned, is perfectly sound and reliable. I feel that their review ought to be better known, and would be very useful to the defenders of the authenticity and inspiration of the Holy Scriptures, against the attacks of "Modernism" and "Higher Criticism."

I had most interesting talks with Pere Dhorme and Pere Savignac, to whom I have sent the pages so far printed of my work on "The Historical Truth of the Bible." Pere Dhorme kindly promised to review it in a future number of the "Revue Biblique."

As this report is already overlong, I will not now go into the happy fellowship I had with Mr. and Mrs. Shelley and various friends I met there.

Among others I was glad to renew old acquaintance with Miss Cohen, formerly of the North Africa Mission in Tunis, and now working with the London Jews' Society in Jerusalem. I met also Dr. and Mrs. Kingdom, who returned to Egypt on the day after my arrival. Also Mr. Bingham, of Toronto, of the Sudan Interior Mission, who gave us a lantern lecture on the Second Coming of our Lord.

I left this most hospitable home with great regret, but much gratitude, on Monday, October 18th, and returned by train to Cairo. In the train I had the company of a young Polish Jew, recently converted through Miss Ruth Wingate, and a Christian widow lady, a British subject, who was escorting him and trying to comfort him in the severe difficulties he had been enduring in Jerusalem, and which had driven him to seek the Lord.

(Signed) G. B. MICHELL.

Cairo, Nov. 6th, 1926.

Bible Work in China.*

HAVING just arrived from China, where for eighteen years I have been in charge of the American Bible Society Agency in Peking, it may be of interest to your readers to know something of our work in that country. You read almost daily of continuous wars in that distracted country, but you know very little of the terrible suffering of the masses, all for the sake of a few war lords fighting for power and personal gain, and in a country where there is not even a shadow of a government. The Government that is, has no power whatsoever outside the walls of their Council Chamber, yet God's Word is being preached and sold all over the country by millions of copies.

It has fallen to my lot to be instrumental in negotiating the largest *individual* orders for Bibles and New Testaments ever given, and on four special occasions these orders have been for 5,000 copies and over.

Some twelve years ago a young man, of great wealth, walked into my dépôt to purchase his first copy of the Scriptures. He was a true seeker after God. By reading the Bible he became so much interested that he decided to send copies to all his friends in his station in life. He had read enough to learn that in the Book of Books there was Light and Life and salvation for mankind. Before he was a confessing Christian he ordered 5,000 copies of our best bound Bibles and New Testaments, bound in leather and gold, which he presented to his friends, with a letter explaining the reason for the gift, and signed it "F. Jung Tao—not yet a Christian." After being received into the church, his first thoughts went out to the students, and for them we brought out a special edition of 5,000 New Testaments. It would take a big book to tell all that this young ruler has done in the Name of Jesus.

Another noteworthy case is the conversion of General Chang Chi Chang (one of the well-known Christian generals in the People's army), whose faith is founded in the Word of God. While at the battle front, with shells bursting all around him, he signed an order for 10,000 copies of Bibles and New Testaments, to be given to his friends and officers, and six months after, under the same conditions, he signed another order for 10,500 copies, all to be bound in our best de luxe binding. Under war conditions he wrote his insets for these books, which were lithographed and thus appear as written. On the cover of each book he had also the following printed in large gold letters and in his own handwriting: "THIS IS THE GREATEST BOOK UNDER HEAVEN." He paid me £2,200 for these books.

Surely two great witnesses for Christ, which we may well seek to follow in their zeal for winning souls.

WILLIAM S. STRONG.

* We give a hearty welcome to the writer, who has been transferred to Cairo as agent of American Bible Society, and hope to have much co-operation in work for Christ.—A.T.U.

Book Reviews.

FOR THE MYSTICALLY MINDED MOSLEM.

(A review by Mr. Naish, of Syria).

Nur-ul-Anwar, or the Revealing of the Seven Secrets. Part I.—the first three secrets, 44 pages. In Arabic. Price 2 Egyptian piastres, or fivepence. Nile Mission Press, Post Box 460, Cairo.

This book has given us special pleasure. It begins by addressing itself to the Moslem Sufi in words; but its appeal begins before any words are read, for its appearance, print and style show sympathy with the Moslem preference, and will create a prejudice in its favour.

A brief abstract of its contents will be its best commendation.

Introduction.—Christians and Sufis have this in common. They seek the things unseen. The difference is that Sufis are not sure of God's gifts or God's pleasure; but Christians can show a sure way. It is displayed in three sayings, which are so simple that a child can understand them, but so deep that the learned cannot fathom them.

The first.—"I am the Bread of Life." Satisfaction is not far; it is near. To get it we have only to receive simply. A father gives his child food before the day's journey, not at the end of his toil. It is offered to Moslem and Christian alike.

The second.—"I am the Light of the World." We cannot go to the sun to get light; our own efforts will not raise us to God. He shines on us. The wilful closing of the eye excludes light. Once we have seen the true light we must walk in it; it becomes progressively clearer, and unlike the physical sun, the Sun of Righteousness never sets.

The third.—"I am the Door." Moslems think that salvation awaits us in the future. Sin, not ignorance, is the wall which separates us from God. One step is enough to bring a man inside a door through a wall. We could not remove the wall, even if we could ever substitute a weaker stone for a stronger. Enter by *the* door, Moslem brother.

We heartily commend the book to the notice of all who meet Arabic-reading Moslems of the mystical type of mind.

C. G. N.

The Way of the Sevenfold Secret. A book for "Twilight Souls." By Miss I. Lilius Trotter. In English. 8vo., 64 pp. 6 piastres at Nile Mission Press, Cairo; or 1/1½, post free, from J. L. Oliver, Nile House, Tunbridge Wells.

At one time missionaries measured all Mohammedanism by the Koran and the traditions, but in more recent years they have come to realise that, alongside a very real and sometimes fanatical holding to the fundamental beliefs deduced from these two sources, there is a mystical faith that is deeper, having its seat in the heart rather than in the head. This mystical faith is unintelligently, yet profoundly, held by the masses in all Mohammedan lands in whom the true faith (from a Mohammedan point of view),

the faith of the Koran and the tradition, finds its staunchest adherents. These generally become members of Dervish orders. It is also held in its higher subtle philosophical forms by the intelligent few who have given themselves over to a life of contemplation. Individuals of this type are to be found amongst the leisured classes. In countries where it is permitted, such as Algeria, these individuals gather together into a communal life, similar to monasticism, and live together in Zâwia's known to European readers through those of the Senussi brotherhood. It is more particularly for such as these that Miss Trotter has prepared her book, "The Way of the Sevenfold Secret."

The book is of the very first importance, breaking as it does new ground in the preparation of a Christian literature for these mystics of Islam. For many years now, quite a number of missionaries have been aware of the great hold this mystical faith has upon its devotees, and desired to produce a literature that would lead them to see the "better things" that awaited them in the knowledge of our Lord and Saviour Jesus Christ but were puzzled to know how best to do it. Now Miss Trotter, in this book, has given us a valuable lead. It is the mature fruit of her long life of thought for the truest welfare of the Mohammedans of Algeria, and of her own rich personal experience of the indwelling Christ. She has been long known amongst Western readers for her talent for cultured writing, but in the book before us Miss Trotter has not had the English reader in her thought; these secrets have been written with a view to facilitating their translation into Arabic and the other languages of Mohammedan countries, the publishing of the English original was an after-thought on the strongly expressed desire of friends who had read it and felt convinced that it conveyed a very real message for the Christian world of to-day, where, on account of the lack of sound evangelical teaching in the pulpit, there are many "twilight souls."

But not only has Miss Trotter had the Mohammedan languages in view as she wrote, she has also had the Mohammedan mystic mind and its technology in view. To those who have studied this subject this influence is apparent throughout the seven chapters, but perhaps not so much to others who only occasionally will be able to trace the Sufi influence. They may sometimes have cause to wonder at the why and the wherefore of the somewhat unordinary presentation of familiar truths. But, withal, we thank those who pressed for the publishing of the English original, and feel certain that the English reader will be also grateful and thank God for a definite help in 'The Way' to spiritual maturity and to a life of intelligent fellowship in the work that Miss Trotter and her band of devoted helpers have set to their hand.

The all Arabic Reference Qur'an, just published. (Nine Suras). Please use it always with a Bible to hand.

It is designed to greatly simplify the study of the Qur'an by making it easier to see what is contained in it. Also to show what is, or is not, stated in the Bible about the subjects mentioned in the Qur'an.

Many have criticised arrangement and method, and they have my sincere gratitude where the suggestions have been constructive.

If you find any who know the Qur'an feeling after truth beyond it, please consider whether the loan of a Bible and Reference Qur'an would be the best help you can give him.

Should you find the book useful, kindly mention it to other likely people. We are rather depending on this, as there will be no general advertisement.

37, Sh-Manakh, c/o Nile Mission Press, Cairo, at 7/-.

Also from : R. Q., c/o 85, Highbury New Park, London, N.5.
American Mission Press, Bairut, Syria.
P.R.B.S., Lahore, Panjab, India.



Mr. and Mrs. Claude L. Pickens are the son-in-law and daughter of Dr. and Mrs. Zwemer.

Mr. G. B. Michell is the colleague of Mr. Upson at the Nile Mission Press.

Mr. W. S. Strong is the agent of the American Bible Society in Cairo.



The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.
1926.	No.					1926.	No.					1926.	No.				
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General Purposes --

Amounts already acknowledged

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General Purposes -

Amounts already acknowledged	1486	2	8
As above	516	1	8

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Special Purposes -

Amounts already acknowledged	1150	0	0
As above	716	1	9

£1866 1 9

"The Lord will bless His people with peace."

" Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find
In deeper reverence, praise.

In simple trust like those who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

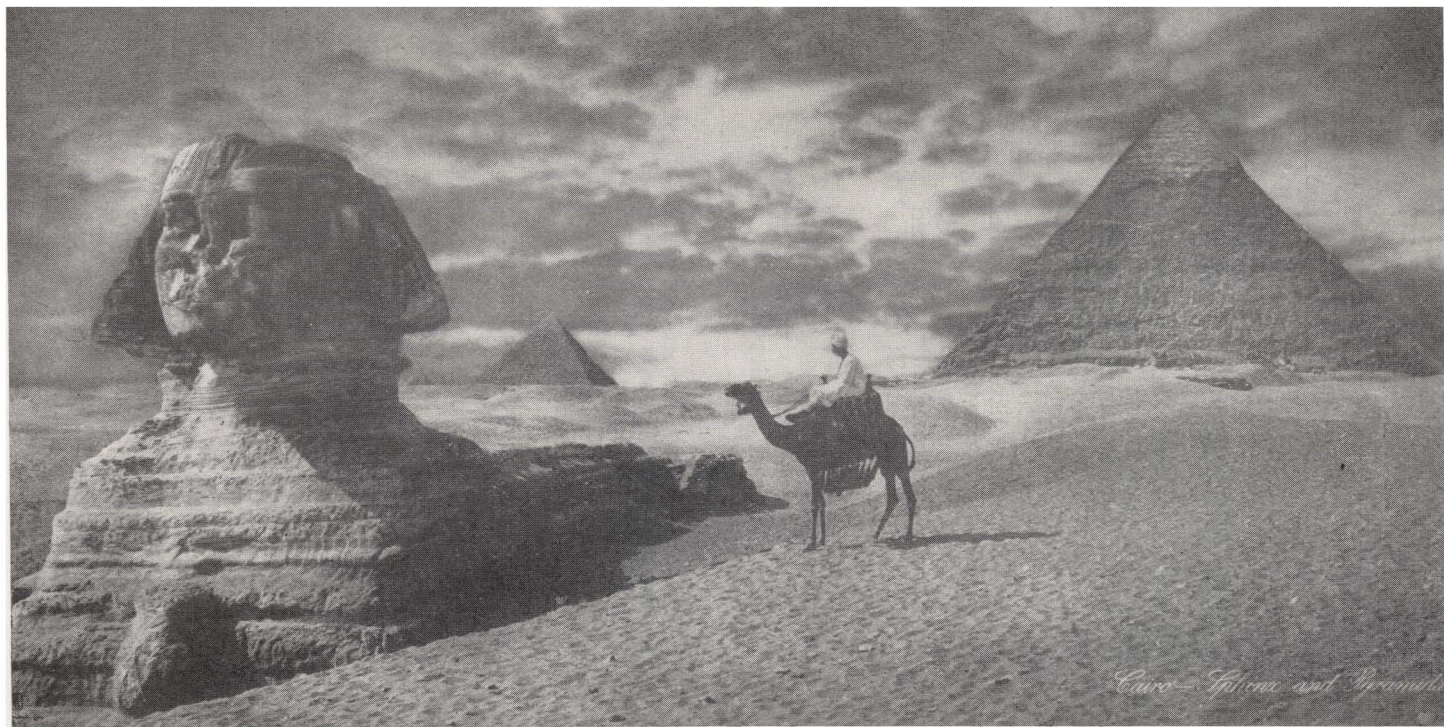
O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love.

With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

Drop Thy still dues of quietness,
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm."

J. J. WHITTIER.



"Blessed be Egypt."

VOL. XXVII.

APRIL, 1927.

No. 109.

Editorial.

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

"Patient continuance."—ROM. ii. 7.

"That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

—ST. MATTHEW v. 45.

We give thanks to the heavenly Husbandman that He has caused the sun to rise, and the showers to fall on His harvest field for another year.

We thank Him for His long patience with us, and for the precious fruits of His Word.

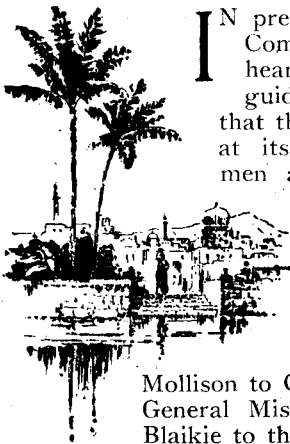
We thank Him too for the glad outlook, and for the leading of His Hand into wider fields.

We pray to the Lord of the harvest that He will send more labourers into these fields, and that they may hear His voice, and come.

We ask also that He will give still greater gifts to His servants, both men and women, that they may write words that will go to the hearts of the readers, and call forth a heartfelt response. May these God-given words bring forth a hundred-fold.

The Nile Mission Press.

COMMITTEE'S TWENTY-SECOND ANNUAL REPORT.



IN presenting their 22nd Annual Report, the Committee would place on record their hearty thanks to God for His care and guidance during 1926. They are assured that the task He has given them to do is but at its inception, and given the necessary men and means for yet greater production and circulation schemes, they would assure their subscribers that greater things than these will be recorded in a year or so.

The Committee have been able to increase their European staff during the past year by sending Miss Mollison to Cairo for Secretarial work. The Egypt General Mission have again kindly loaned Miss Blaikie to the Children's Department for one day a week. It would seem essential, however, for a whole-time worker to be appointed in the near future.

B

They hope further to increase their staff in the Autumn of the present year, when Mr. John R. Menzies hopes to sail for Egypt.

They have also under consideration another gentleman from New Zealand, who is preparing to offer for work in Cairo when the way has been made clear.

They hope these will be the forerunners of several other new workers in the near future.

The N.M. Press has now forty workers (*i.e.*, European and native) in Egypt, who have produced 590 publications in 22 years. (The Colporteurs are still working under the Joint Colportage Committee). Branches have been established in Jerusalem, Algiers and Khartoum for the Sudan; they have Agencies at Beyrut, Jaffa, Haifa, Tunis, Java, China and Morocco.

The Home Office has been strengthened by the inclusion of the Rev. T. W. Mason as Deputation Secretary, and he is at work at present seeking to gain interest in Scotland.

The Committee regretfully accepted the resignation of Mrs. Montgomery, who had been one of their earliest representatives and correspondents in the United States. The American Christian Literature Society for Moslems now co-operates with them in America by receiving and forwarding funds.

It was with great sorrow that they learned during the year of the sad death of the Rev. R. G. McGill, who had worked with them so graciously for several years as Chairman of the Joint Colportage Committee. His whole-hearted co-operation was ever a stimulus to the work of colportage in Egypt, and his loss is keenly felt.

One of the greatest needs of the work for the immediate future is a supervisor for these men. During the year a friend has provided the means for a motor car, in which such a supervisor may visit the colporteurs, but the man is still needed. Mr. Upson writes: "The work has developed beyond my powers, and I need help on the distribution and business side." For this he feels he needs three or four responsible keen men, and the Committee ask prayer for such men to be forthcoming.

An experiment has been made for six months of sending one of our best colporteurs into the Sudan. This has proved a great answer to prayer, and the sales of books there, although the country is in a difficult condition, have exceeded expectations.

Alongside the need for an increased staff has been the call for more efficient machinery. It was with real thanksgiving that the Executive were able to purchase and forward to Cairo a new, No. 4 Babcock "Standard" Machine, which is now installed.

In reviewing the year's work, with its great cause for thankfulness and encouragement to go forward, it must also be said that the way has not been free from difficulties. The building of adjacent premises and the constant boring operations consequent thereupon, have given many an anxious moment, but God has again graciously overruled all, and the building in Sharia Manakh is now habitable again. But for the fact that Mr. and Mrs. Upson are now homeward bound, they would be occupying their old flat.

There have also been difficulties with reference to the license for the machinery, owing to new laws being enforced, but this also has now been overcome.

Permission has been granted for translation of some of our books and leaflets during the year into Yiddish for the Jews, also into Malay and Tamil.

Another answer to prayer in the past year has been the opening of a new Bookshop inside the Damascus Gate, in Khan-ez-Zait, Jerusalem. Ibrahim Jameel is in charge of the shop, and, daily, numbers of men look in to see the books and pictures. He is having intensely interesting conversations with Moslems. The full story has already been mentioned in " Blessed be Egypt."

The small staff of five colporteurs for Palestine is still at work, but it is with regret the Committee have to report that the man who did such good work for years at Jaffa and returned to Judaism has not yet come back to Christ, and prayer is asked for a true repentance.

The co-operation with the Algiers Mission Band still goes on. Each report vies with the former in interest and results. With a larger staff of Colporteurs there, greater and more efficient work could be accomplished, and the Committee hope it may be possible to accede to the request for at least two more.

During the year, an urgent appeal, signed by Bishop Linton, Dr. Zwemer, and others, has been before the Executive with reference to opening a Bookshop in Persia with Colporteurs attached. In this connection Mr. Upson has printed several tracts in Persian, and is still at work on others, but the larger scheme needs much prayer, preparation, men and money. Will friends please bear this matter in mind.

Turning to finance. Once again the Committee have to record their thanksgiving to God for the supply of their needs. Two small legacies have been received during the past twelve months, but the income has not been as much as the previous year. The Committee wish to thank all those who have made it possible to continue the work more efficiently than before, amongst whom must be specially mentioned the Milton Stewart Evangelistic Funds; the American Christian Literature Society for Moslems; those friends who have helped through the support of Colporteurs, and especially those who through prayer and self-sacrifice in smaller gifts have enabled them to send forth a continuous stream of Gospel literature, numbering 354,564 books during the past year.

Their thanks are also due to the Honorary Auditors for their attention to the Accounts during the past year.

The full accounts of the work from abroad will be read with much interest, and are printed with this issue.

In looking forward, there is every reason to believe that the work of the Nile Mission Press can and will become a still greater power than ever in the evangelisation of the Moslem World. As new workers come there will be the need for their support, but when the Lord thrusts forth the labourers, He makes their every need His own, so we can go forward with a glad confidence.

Nile House,
Tunbridge Wells, England.

JOHN L. OLIVER,
Secretary.

Receipts and Payments Account for the Year ended 31st December, 1926.

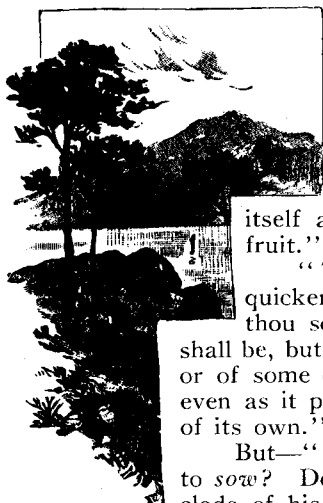
We have audited the above Account and compared it with the Pass Book and Vouchers and certify the same to be correct.

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

22nd Annual Report of the Nile Mission Press.

Review of the Year 1926.

"Bread corn is ground."—Isa. xxviii. 28.



BUT a long and varied preparation is necessary before the corn is ready to be ground, and, then, again, before the dough is ready to be baked into bread.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (John xii. 24).

"That which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." (1. Cor. xv. 36, 37).

But—"Doth the *plowman* plow continually to sow? Doth he continually open and break the clods of his ground? When he hath made plain the face thereof," (with the harrows!) "doth he not *cast abroad* the fitched, and *scatter* the cummin, and put the wheat *in rows* and the barley *in the appointed place* and the spelt *in the border* thereof? For his God doth instruct him aright, and doth teach him. For the fitches are not *threshed* with a sharp threshing instrument, neither is a *cart wheel* turned about upon the cummin; but the fitches are *beaten out* with a staff, and the cummin with a *rod*. Bread corn is ground; for he will not ever be threshing it: and though the wheel of his cart and his horses scatter it, he doth not grind it. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in effectual working" (or making things to be). (Isa. xxviii. 24-29).

The Great and Wise Husbandman has many different kinds of soil in His fields, many different kinds of crops, many different kinds of labour to perform, and many kinds of labourers to perform them.

"He that soweth the good seed is the Son of Man; and the field is the world; and the harvest is the consummation of the age; and the reapers are the angels." (Matt. xiii. 37-39). "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the Harvest, that he send forth labourers into his harvest." (Matt. ix. 37). He is the Lord of the harvest. *He* chooses his labourers. *He* gives to each one his work. *He* directs all the different operations. He has the

* The *Bread of Life* Himself waited long before a Maiden was found of the house of David who was willing to say with all her heart, "Behold, the bondmaid of the Lord; be it unto me according to Thy word," well aware of what it would mean to her good name, and to her life, and to the love of her betrothed; and before an heir of David was found who would not frustrate the plan of salvation by having his wife stoned.

And, again, how long has the Lord of the harvest waited for His reaping and His harvest-home?

whole end in view. He knows all the different needs and hindrances, and how to act accordingly. The work is His, and the harvest is His, and the labourers are, each and all of them, His. They are not only His care, but also His servants, not choosing their own work, nor their own time, nor their own methods, nor their own implements, nor are the results of their labour in their own hands. What is asked of them is surrender to his will, and faithfulness in the performance of it. "For his God doth instruct him aright, and doth teach him," for the Lord of all His own hosts is wonderful in counsel, and excellent in so arranging all details that His practical ends are achieved.

In the Master's husbandry the Nile Mission Press has its share of the work going forward. And it partakes, in its small way, in the great variety of labour to be done. In the parable, not all the seed fell in good ground, but, although there were stones and thorns and hard high-road, these, thank God, do not constitute the larger part of the tilth. The labourer who toils at removing rocks, or at grubbing up thistles, may feel at times that his is not the inspiring service of the foreman-gardener. But will he not also have his place in the rejoicings of the harvest-home?

So also the different activities of the Nile Mission Press are not all directly sowing the seed, still less binding up the sheaves. There is also ploughing and harrowing to be done. But "the husbandman that *laboureth* must also be the first to take part in the fruits." (2 Tim. ii. 6).

We are deeply thankful to be able to report advance during the year, in all branches of service.

Circumstances have not failed to arise, of course, which we are inclined to call "difficulties," and even "mountains" in the way. But, as Mr. Upson pointed out in his last annual report, these are rather to be regarded as "stepping-stones." And so they have proved.

Early in the year a question arose with regard to a certain expression in one of our publications,—a translation from a valuable English work. This brought up the question of religious liberty in Egypt, and the freedom of the press. While we are thoroughly in accord with all efforts to suppress *licence*, and the danger of religious fanaticism, we were able to bring the authorities to recognise that the expressions complained of were perfectly legitimate. Thank God, this "mountain" became a plain, and the book was passed.

There is no *official* censorship in Egypt, but attempts were being made to use the *registration* of publications as a censorship, and though we by no means dispute the right to do so, the procedure has been brought into line with law—to which, of course, we gladly conform.

Another big "rock," which seemed about to fall upon us, has also been graciously removed. Building proceedings next door threatened to damage severely our building, and raised the question whether we should not have to pull it down and re-build it. Then a slight earthquake occurred, which did a good deal of

damage to many old buildings. Our loving Father, however, kept ours safe, and beyond some cracks, which by arrangement with the contractors next door are being repaired, we believe that our building will stand secure for another few years to come.

The unhygienic conditions of many workshops gave rise to a new law last year, requiring inspection and a licence in each case.

Delay in the issue of the licence to use our printing press gave the police an excuse for attempting to close it.

Though our establishment is a model of a hygienic workshop—and in this is a contrast to most others in Cairo—the pretext was raised of the precise type of electric switch in use (ours was eventually approved!), to delay the issue of the licence, and so to cause us a good deal of discussion.

Our large printing machine, after many years of good service, broke down beyond repair. By God's gracious provision, a new, larger, and more efficient machine has been set up, and is now turning out work satisfactory in all respects. The installation of this machine brought us again into contact with the police. The whole matter now has been settled amicably, and, we trust, for good.

These are some of the stones and the thorns which have had to be removed.

The Nile Mission Press is a *Mission* press, with a distinctively Missionary character. It seeks both to spread the Gospel by the printed word, and, where opportunity offers, by the spoken witness, and also to work, not only in harmony and brotherly co-operation with all true Christian missions, but also to serve them in every way it can.

Its basis is Evangelical and interdenominational, standing on the firm ground of faithfulness to the revealed Word of God as the full and sufficient disclosures of Himself and of His purposes of grace.

But it has no “Church” nor endowments to support it. It regards itself as a steward of the gifts of God's people for the prosecution of His work.

Consequently, the utmost economy is practised, and the whole organization is conducted on the strictest business lines. On the other hand, the management feels that the Christian Missionary character of the Press renders it inadvisable for it, without reflection on the liberty of others, to take advantage of certain sources of profit which other business-houses employ entirely legitimately. We have, therefore, ceased to do commercial printing, except for Missionary Societies and Christian Associations. And we now stock in our Book-shop only Christian literature, and such as has a distinctly evangelical tone. We do not now sell stationery nor accessories for offices and schools. The little remaining in stock will not be renewed when disposed of.

There are a great many Arabic printing presses in Cairo which are splendidly equipped, and turn out first-class work, expeditiously and cheaply.

As practically all the Missionary Societies and individuals have been obliged to retrench considerably in their expenses, and as they too are sensible of their stewardship, it is evident that they must consider the matter of cost in their printing and publication.

The Nile Mission Press is a Christian Mission too, and it regards itself, with all its employees, as a family of brethren in Christ. Not that it can guarantee that all its employees are true children of God, but it seeks to treat them all as such. It also wishes to serve the Missions by employing, when possible, suitable converts and enquirers who are in need.

Consequently, it cannot condescend to certain commercial methods, and, least of all, to that of "sweating." A fair day's wage for a fair day's work is its motto, and also, "Not profits, but profit!" to all concerned.

But, for this reason, the Press, while doing its best to give satisfaction, both in quality and price, and while willingly making sacrifices to help in the Lord's work, cannot always compete with secular firms for Mission printing.

1926 has seen a marked advance in clearness of printing—due to the new Babcock machine, and also new Arabic type.

As for the financial results, for the past three years the Printing Department has met all its expenses, including allowance for depreciation of plant. But it cannot do more than this on "Mission printing."

We have some "standing orders," which are helpful. We print three monthly Arabic magazines, viz.: "Orient and Occident," for the Church Missionary Society; "Beshair el Salam," for the Egypt General Mission; and "El Barid el Misri," the organ of the Egyptian and Syrian Postal and Telegraph Christian Association. The latter is also edited and published and distributed by us.

We have also had some fairly large "outside" orders during the year, as well as increased work of our own, enabling us to employ extra typesetters. Dr. Wakefield's big work in Arabic, "The Arabic Reference Qur'an," was finished and sent off to India and other countries.

My own "The Historical Truth of the Bible" (Part I.), in English, has also been completed.

Orders have also been received and fulfilled for printing tracts in Persian.

Our valued friend and Prayer-helper, Sir William Willcocks, has also kept us busy with printing his translations of the Gospels and other sections of the New Testament into the Egyptian colloquial speech, and tracts in English. Incidentally, we may mention, with gratitude to God, in which we cordially join this esteemed brother in Christ, that these portions have proved so valuable and so acceptable, both to the "barely literate" people and to the Missionaries in the hospitals, that they have had to be reprinted more than once in increasing numbers.

This does not mean that we necessarily endorse the principle of "colloquial Arabic" versions. For in such points as *this* (not involving loyalty to God's Word), we say, "In essentials unity; in non-essentials liberty; in all things charity."

THE STAFF.

The Nile Mission Press could do well with a considerable increase in the office staff, did funds permit, and if thoroughly suitable men can be found.

The present Cairo personnel has worked at high pressure throughout the year. But we have not been exempt from sickness, though we are thankful to record that the Lord has also been our Healer. Also we mention with gratitude that, such has been the spirit of brotherly unity, that when one or more have been absent from sickness, the work of the absent has been kindly taken up among the others and not allowed to fall in arrears.

Mrs. Michell and I were glad, when liberated from the Government service, to offer our help to this important work, so entirely congenial to our own wishes and convictions. After 23 years' absence from direct missionary work in Arabic-speaking countries, one is naturally rather "rusty," but we are gradually transforming our Tunisian speech into the Egyptian.

A welcome addition to our staff in Cairo is Miss Hilda Mollison, who fills the urgent need of Mr. Upson for a private secretary.

We are also grateful to the Egypt General Mission for the "loan" once a week of Miss Blaikie to our Junior Department. Only those who know the conditions in Muslim lands of women and children can appreciate the immense importance of this field of labour. If the rising generation grows up in ignorance and vice, and if the mothers and wives are degraded, superstitious, and completely uneducated, what hope can there be for the future of the race?

The Management and Publication staff has had its hands full during the year. The decision as to the works to be published is in the hands of the Joint Publication Committee, which meets once a month. On this Committee are represented, besides the N.M.P., the C.M.S., the American Mission, the Egypt General Mission, the Native Synod, &c.

But, when passed, some of these works have to be translated into Arabic. This is done by our valued helper, Rev. Gabra Tawadros, who also corrects one set of proofs.

Sheikh Iskander also corrects proofs, sub-edits the "Barid el Misri," and writes original articles for the same.

The Correspondence and general business department is under Sanad Effendi, the Financial and accounts under Rizk Eff. Marcus, and the Colportage is superintended by Butrus Effendi, and the Book-shop by Amin Effendi. The Storekeeper, Nashid Effendi, has also an important sphere of labour in packing. All these we commend to the prayers of the Lord's people.

Our weekly prayer meeting, on Thursday afternoons, to which all Christian friends are welcome, is not only a necessity for such a work as ours, but is also a valued means of knitting us together. The weekly Gospel service, in Arabic, for all the employees, is also an essential part of our work. We would ask prayer for this too, that it may be the means of salvation to some who, though taking a part in the production of Christian litera-

ture, are not themselves believers in our Lord Jesus Christ. It is held on Wednesday afternoons, and is conducted by the Rev. Gabra and Sheikh Iskander, and addressed occasionally by myself. We would ask prayer, too, that the Spirit of Christ may reign in effectual brotherly love, overcoming innate prejudices arising from the ancient antipathies between native Christians and Moslems.

In its relations with other Missionary organizations and individuals, we are deeply thankful to be able to report that the Nile Mission Press is meeting with increasing cordiality, which it seeks by all legitimate means to reciprocate. Not only residents but visitors from other lands, and mission workers from other spheres, temporarily residing in Egypt for the study of Arabic, and not infrequently tourists interested in the Lord's work, call at the Mission Press and greatly encourage us with their sympathy and help. Time spent in shewing them round the premises is far from grudged, and in common with all missionaries, we feel that many travellers would gladly do this service, if they knew how much their visits are appreciated.

Not only are our relations with the Churches and Societies excellent, but we are also glad to acknowledge that this is spreading to other lands. I will only mention briefly here the happy co-operation with the Algiers Mission Band, of which a report will be found further on. We are now working, too, in close touch with the C.M.S. and other Missions in Persia. The Nile Mission Press acts reciprocally in Agencies with the Beirut Mission Press, and has other mutual work in view. In Palestine and Syria, too, we are on the best of terms with other Missions.

For all this we give grateful thanks to the Lord of the Harvest.

LITERARY PRODUCTION.

Reference has been made to the Joint Publication Committee. We had to mourn the loss during the year of the Rev. R. McGill, who was drowned at Alexandria, together with Rev. J. Baird, while gallantly attempting to save others. The others were saved, but our dear friends lost their lives.

The Rev. W. T. Fairman was appointed by the American Mission to replace Mr. McGill on the Committee, and the Rev. E. E. Elder to replace Mr. Adams.

Our production is steadily growing, as will be seen from the new catalogue for July, 1926, and from the following list:—

No.	NAME.	REMARKS.	P.T.
559	Messages of To-day III ...	Morrison ...	$\frac{1}{2}$
561	Life of Jacob ...	(Oriental) ...	$3\frac{1}{2}$
582	Life of Rev. Bulos Mikhail ...	(By his son) ...	3
583	Three Dreams ...	Trans. Rizk Eff. ...	$\frac{1}{2}$
584	The Hundred Texts ...	Irish Church ...	$\frac{1}{2}$
585	Need of a Redeemer ...	Michell ...	15 per 100
586	A Cigarette's Story ...	Dewairy ...	25 per 100
587	Sevenfold Secret ...	Complete edn. ...	5
588	Appeal to Parlt. ...	A.T.U. (Purity) ...	free
589	Cur Deus Homo ...	Anselm ...	2
597	Greatest Personality ...	Zwemer ...	$\frac{1}{2}$
599	Prepare to meet thy God ...	Lindberg (leaflet)...	10 per 100

And here are a few not yet ready :—

No.	NAME.	REMARKS.
590	Jesus the True Vine	25 sermons
591	Commentary St. Mark	Porter
592	Series for Thinking Moslems ...	Michell
593	How to work for Christ... ..	Torrey
594	Story of Joseph (illus.)	In English
595	Ditto Ditto	In French
596	Ditto Ditto	In Arabic
598	White Queen of Okoyong	(Mary Slessor).

DISTRIBUTION.

Though, strictly speaking, a Printing and Publishing undertaking, and while welcoming the indispensable aid of Missionary Societies and of other publishing houses in circulating its publications, the Nile Mission Press does not rely only on this aid, but has a considerable organization also for direct distribution.

This is divided into :—

- (a) Its Cairo Book-shop.
- (b) Its own Colportage System.
- (c) Parcels by Book-post to many lands.
- (d) Sales and grants to Missionaries.

BOOK DEPÔT.—Mr. Upson writes the following :—

We are extremely interested in watching the progress of our Book-shop. When one remembers the great difficulty which Amin Eff., our dépôt-keeper, labours under, that of chronic asthma—which he cannot help, poor boy, for it is the direct result of sleeping in damp places whilst a colporteur—one can only feel grateful to God for continued progress.

As Amin's knowledge of English is somewhat limited, three of our ladies took "turn about" to help in the dépôt during November and December afternoons, *i.e.*, Mrs. Michell, Mrs. Upson, and Miss Mollison. It is satisfactory to record that we more than got back our outlay upon a new stock of Christmas Cards and Christian Calendars stocked, not for their intrinsic value, but as a "draw" to get people to examine our increased stock of evangelical literature by such publishers as the Religious Tract Society, Marshall Bros., Morgan & Scott, Pickering & Inglis, Oliphants, Revells, Hodder & Stoughton, etc.

But our main object is, of course, to carry on this as an entrepôt of *Arabic* Christian literature, principally for ourselves but also for many of the publications of the American Press, Beyrout, and of the S.P.C.K. (C.M.S.), Egypt.

This year has been a difficult one for literature on account of the lowness of funds in some of the larger societies; however, in spite of lack of money, we rejoice to notice a *wider range* of workers inspecting our stock.

The total value of sales of books for 1924 was much higher than in 1923, yet 1925 increased LE.310 more; while 1926 shows LE.218 advance on 1925. For which we sing "Laus Deo."

As regards the total circulation of *Arabic* Gospel literature alone, the following figures speak for themselves:—

In 1923 we distributed 160,000 copies.

„ 1924	„	340,233	„
„ 1925	„	357,056	„
„ 1926	„	354,564	„

So that it has been a very good year.

And every now and again an opportunity for "a word for the Master" has been found or made. On one occasion a well-dressed young man made inquiry for "F.'s latest book" (mentioning a famous preacher). On being told that we did not stock the book mentioned, he asked "Why?" That led on to a pleasant talk, in which we sought to point out that it is incumbent on the Christian to avoid slippery places and to stand firm on the Rock, Christ Jesus. We then discovered that we were talking to a Muslim convert from one of the Barbary States. May God give him grace to stand on the Rock.

(Signed) A. T. U.

COLPORTAGE.

(a) *The Nile Valley.* A detailed report on the Colportage work in the Nile Valley in 1926 will appear later.

A special feature of the year was the Colporteurs' Conference at Zeitoun, on April 15th and 16th, 1926, of which an account appeared in the July number of "BLESSED BE EGYPT."

Meanwhile we may mention that, in spite of the withdrawal from this work of one of our most successful salesmen, Amin Gerges, for the important service of the Book-depôt, and the absence for three months of another, the sales amounted to but a little less in number than those of the year before, viz., 32,689, as compared with 33,547 in 1925, and in value LE.484½, as against LE.486 the year before.

(b) *The Sudan.* At the beginning of October we were enabled to accomplish our long-cherished ambition of sending a Colporteur to the Sudan, a country practically devoid of Christian literature, except such as can be distributed by the few local missionaries.

Bulus Malaty was chosen for this difficult sphere, as an experiment for six months. His reports are most encouraging. In spite of difficulties of all sorts, he has met with a pressing demand, surpassing at present anything experienced in Egypt.

(c) *The Oases.* A grand example was also set by our friend, Gohar Effendi Thomas, an Evangelist of the American Mission, who devoted his usual annual vacation to visiting the southern oases in the Libyan Desert—Dakhla and Kharga.

The story of this journey was given in "BLESSED BE EGYPT" for January, 1927. It shows a little of the great fatigues of the road, but nothing of the real dangers encountered, and, of course, nothing of the self-sacrifice so freely given.

I am happy to say that this effort was cited in a religious periodical afterwards, in an earnest appeal to other evangelists to imitate Gohar's excellent example in their holidays.

(d) *Transjordan.* A similar expedition, in his summer holidays, was made in August, to Gilead, Moab and Edom, by

our friend Ibrahim Eff. Downay, now an evangelist of the German Carmel Mission, accompanied by the Rev. Heinrich. The N.M.P. helped with the cost of the journey, a most interesting report of which also appeared in the January number of "BLESSED BE EGYPT."

The importance (and the difficulties) of evangelising these still wild districts are brought out in this report, and call for earnest prayer and practical help. The Nile Mission Press has now had the joy of appointing its own colporteur in Transjordan, trusting that the Lord will provide for his support and expenses.

(e) *Palestine and Syria.* In spite of the British Mandate in Palestine, things have not yet sufficiently recovered from the long centuries of Turkish misrule to make colportage work in that country an easy task. A good deal of fanaticism still survives in Palestine.

In Syria, though life is gradually settling down to normal again, under the conciliatory and pacifying policy of the French, great care must still be exercised in spreading the work of Christian missions.

Still, we have to report, with deep gratitude to God, progress in these countries too, and that difficulties which, to the eye of the flesh, seemed hardly surmountable, have been graciously largely removed.

Mr. Upson went to Jerusalem in July for the purpose of finding a suitable bookshop. None could be found near the Jaffa Gate, but a still more appropriate place was at last discovered just within the Damascus Gate, in the Mohammedan quarter. But the local opposition was so great that it was almost impossible to get it. By our God's good hand upon us, it was eventually secured. Notices were sent out, however, by a secret Moslem society, with affiliations in Cairo, strictly "boycotting" the shop, and every effort was made to enforce this measure. Yet at my visit in October I found the boycott practically a dead letter, and though the progress has not been rapid, still, at present, we are thankful to be able to say that the work there is going on satisfactorily under our colporteur, Ibrahim Jameel, and his young assistant, Mikhail.

(f) *Nazareth.* The work in Galilee is difficult on account of distances and the hilly nature of the country, as well as the fanaticism of the people, Moslems, Christians and Jews. The urgent need of a donkey, to carry loads of books, was felt, and also kindly supplied by a friend in England. Most inopportunately, however, cattle plague broke out, and the beast-markets were closed and a sanitary cordon established which prevented the circulation of animals. It was impossible, therefore, to purchase an ass until these restrictions were removed. Just at the time of my visit in October liberty was restored, and I had the pleasure of seeing our colporteur, Elyas Teballuj, in possession of a fine young animal, and full of thanks at being able to re-visit the mountain villages with an adequate supply of literature.

(g) *Nablus.* Our man in the Nablus district, Isa Saleh, has a most ungrateful soil to work, and needs our prayers, and his chronic asthma incapacitates him every winter. Reference was

made to his trials in my report on my journey to Palestine, in our January number, 1927. We trust that, with tact and patience and brotherly co-operation with other workers, he may again be enabled to penetrate into places from which he has been cast out—with some violence and much scorn!

His district has been the scene of great political movements from time immemorial, and is, we believe, to become that of the final great battle of the end of the age.

(h) *Syria*. Plans are preparing, we hope with some prospect of success, for bringing our sporadic work in Syria to a definite localization in fellowship with our Lord's labourers in that land. But it is premature now to go into details.

But, when we come to speak of plans, there are so many things we should *like* to do!—so many fields that are calling loudly for our labour, some that it seems quite imperative to occupy! But how? We must just wait for the pillar of cloud to move! An agency at Damascus for the immense district of Northern Mesopotamia. Another in the Persian Gulf, for penetration into Southern Persia. Then what about Aden and its great hinterland, both in Arabia and North-East Africa? And Morocco? And Tripoli and Cyrenaica? And why not Bombay?

All these require trained men and funds, not to mention a larger staff at Cairo for supply and correspondence and supervision.

We ask for the prayers of the Lord's people in all these projects. We do not seek to run where we are not *sent*. But our desire is to *watch* and be *ready*!

I subjoin some special reports, which are of great interest, and a few appreciations of N.M.P. witness, for which we are thankful, and take courage.

Extracts from Report of Colportage Work in Algeria during February and March, 1926

Brief Notes.

Attitude of the people. There is a marked change in the attitude of the people towards Christians and Christian literature within the last twelve months. There is a hunger for literature that I had not met with previously. This raises another important point. Is the illiteracy percentage placed too high? The statistics seem to prove that, as nearly all the sales have been on the Sahel, and these in 7 journeys only. Two years ago I went to a market which I was told was one of the most ignorant in Algeria. I found it so. I sold at that time for about 10 or 12 sous. This year I re-visited the market and sold over 30 francs worth. This again proves that the demand for literature is increasing.

Pictures are bought freely, and in nearly every instance by the *illiterates*. "May bright Christian pictures soon crowd out

old Abdel Kadir and Ali and the lion grotesques," is our desire. There is a break coming *sure*—a *mass* movement can be expected in the near future for Algeria—to see 300 men gathered together in a café to listen to a Gospel message, and receive it also, is a sight to enthuse the most grumpy and pessimistic soul that ever breathed. A more remarkable fact—a group of Moslems seeking pardon in the name of our Lord Jesus Christ, and this in a café also—well, well, such a sight is enough to make a soul go up in joy and never come down again. Praise God! It is near, it is coming—the great break.

All this has been made possible by a complete co-operation between the various societies.

1. In the first instance great praise is due to the N.M.P. in opening a book dépôt in Algiers—through their generosity we have been able to place *cheap* literature at a price readily purchased by the Arabs. Thus the bulk of the material for this advance in literature distribution is supplied by the Nile Mission Press.

2. Added to this, free literature from the Scripture Gift Mission has augmented the supplies.

3. Next, the Methodist Episcopal Mission have supplied a very capable worker in the person of Si Sultani. Not only has the literature been distributed, but direct evangelistic work has been accomplished.

4. The Algiers Mission Band has supplied the oversight in freeing for literature distribution A. E. Theobald.

The practical side of co-operation is as follows :—

"The N.M.P. pays for the extra expenses incurred in travelling by A.E.T. and a large grant towards the literature for sale. The M.E.C. pays the native helper his salary, and the A.M.B. any extras incurred in travelling. The A.M.B. finds the running expenses of the car."

Thus co-operation is an accomplished fact in Algeria—between four societies, Nile Mission Press, Methodist Episcopal Church, Scripture Gift Mission and Algiers Mission Band.

A further report from Mr. Theobald in November last runs as follows :—

"I had a beautiful message *en route*, which was a real inspiration. Phil. 3. 'He will subdue all things to Himself,' failures, temptations, difficulties, circumstances, all things subdued to His glory. This lovely promise has been faithfully fulfilled every day.

Leaving Algiers on October 23rd, 1926, the first break was at Chercheil for the purpose of assisting in the week-end meetings at the N.A.M. station there. It was good to be there, the touch with the Arab work and the delightful fellowship with the workers was a seal of the Master's blessing over all.

From there we travelled to one of the A.M.B. stations, and on October 28th commenced colportage in the large native market. The sales were not very high, owing partly to the small percentage of readers and partly to the weather, a bad sand-storm raging all the time.

October 30th, arrived at a rather important town in the

mountains overlooking the immense plain. Again the prevailing atmospheric conditions were unfavourable for colportage work. I went from shop to shop in the town, but after two hours was obliged to retire. The morning ushered in another burning sirocco and blinding sand-storm, the air was hot and oppressive, and laden with fine particles of sand; soon eyes, ears, nose, mouth were covered with the choking dust, and it was only possible to see a few yards ahead, so thick were the clouds. Next day there was a complete change, and instead of the burning south wind, we had a piercing icy cold north wind and a steady rain set in.

In spite of all these adverse circumstances, I was greatly encouraged by the reception of our literature—the verse ‘Subdued to Himself,’ crowned all.

Two young men were greatly interested in the range of literature carried, and one of them asked if I had ‘Romeo and Juliet’ in Arabic, and receiving an answer in the negative, he said: ‘I note all your books are *religious* books, we have nothing to do with religion now, neither our own nor any other.’

After some deliberation he decided that though my books were religious, and Christian at that, he might find something interesting, so he bought ‘Riches that fail not,’ ‘Ghazzali and his search for truth,’ and Miss Trotter’s latest work for the mystics, ‘Seven Secrets.’

November the 3rd we commenced work in —, having entered the town about 2 o’clock in the afternoon the day previous. On entering, a young lad came forward and volunteered to shew us our resting-place for the night; he was truly ‘the one with the pitcher,’ as after events proved, for most faithfully he attached himself to us during our stay there. When we entered the Hotel (if you could call it such!) we experienced considerable difficulty in finding the owner, and at last, after much palaver, a boy came forward and took us to our room. It was a very dilapidated place, the walls were discoloured with the damp, the ceilings were cracked and falling, that it would not be wise to shout *Hallelujah* too loudly lest you became enveloped in a cloud of dust; altogether it was a forlorn-looking resting-place. However, things turned out much brighter than we expected, everything was clean, and that was all that mattered then, and our seven days there were another confirmation that ‘all things were subdued to Him.’

The next morning we visited nearly all the principal readers of the town, the first stop being at the Koranic school, with all its usual hubbub. The Taleb there was very interested in my pack, so were the boys, who nearly overturned me in their rush for something to read; after the Taleb had made his purchases he allowed the boys to come forward with their pence for some ‘stories.’

In the street we were bombarded with demands for literature, and in a short time I had sold about 60 francs worth, including 4 Bibles.

In the evening, after dark, I heard a gentle tap upon the window of my room, and going to the door I found two Jews, closely muffled in their burnouses, who asked for a look at our

books. (By the way, many of the southern Jews read Arabic). On entering, they at once desired a New Testament, expressly asking for the N.T. as they had the 'Tourat' (O.T.).

Their coming so secretly, so closely wrapped, and asking for the Gospel of our Lord Jesus Christ reminded me of Nicodemus; they were typical Jews, with sharp aquiline features, piercing black eyes, intense black and curly beards. I fenced round to try and get a word in, but they were extremely cautious in their responses, and nothing seemed to convince them, but with great warmth they admitted that 'the hope' continually present with them was the near coming of the Messiah; though they bought and greatly desired Christian literature, they would not admit that the True Messiah had already descended. One could not say more, but only pray that the Holy Spirit will brood over their lives as they read 'the life of Christ' and that light will break over the dark deeps of their souls, and in that light they will see Him, the True Messiah and only Hope of Israel.

Thursday, November 4th. 'Toiled all day and caught nothing.' My objective for that day was a town in the wilds, and being informed it was not far, perhaps about 30 kilometres, I launched forth, but alas for my inadequate knowledge of 'Arab rules,' it proved to be over 60 kilometres, and the road was so rough that I had to return.

I don't like to be beaten, so I tried the route again the next day, but what a journey! After leaving the town a native track began, and it required constant and close attention to keep the car going, more often than not our heads were near the roof of the car. Here and there a piece of level sward made it easier going, but generally speaking we had to just crawl over huge flat rocks, play at obstacle races between large tufts of esparto grass, or creep out of deep stony water-courses. At various places the track was completely washed away, and constantly huge chasms yawned across our path; never for a moment could I withdraw my attention from the wheel, and so it was a trying and very fatiguing experience; nevertheless it came under the category of 'all things' (how the Lord loves that word 'all'), and they were subdued to His glory. No sooner had we entered the village than we were completely surrounded, hemmed in and bombarded by clamouring men and boys for something to read. In less than 10 minutes 'Joseph and his brethren' was sold out, and in less than an hour we had sold nearly 100 Gospels, 3 Bibles, 7 New Testaments, and 40 N.M.P books. Not a single European in the place, absolutely native. We could only stop one hour, as the road was dangerous, I dare not attempt it in the dark. One hour only, but who can measure the result with Him Who assures 'that nothing shall return void.'

One incident in a large village again manifested the preciousness of the promise 'to subdue all things to Himself.'

When I arrived there, the place swarmed with Arabs, as it was market day. At first it was extremely difficult to sell anything at all; the Europeans bought very freely from Sen. Soler, our Spanish evangelist, and a goodly number of Gospels and books were sold, but on the Arab side it was totally different: for some reason or other they were distinctly hostile, not fanatical in the usual way by rejecting and abusing the Scriptures and Chris-

tian literature in general, but they were rude, unmannerly and uncouth. It was evident before many minutes that I was a very unwelcome visitor, and they revealed their dislike so openly that it required much grace to display the magnanimity of the Master to such an ungrateful crowd.

Someone said that there is always a gracious 'after' hidden in the hand of God, and this incident has its 'gracious after.'

During the morning, after considerable difficulty, I persuaded an Arab to buy a N.M.P. tract, 'Throne Verse,' for 2 sous, and on my return from the market this man was standing by the car, and he said to me, 'I have only 60 cts. and I should like the 'History of Joseph,' but I cannot raise 1 fr. Will you let me have it for 60 cts.? I hesitated for a moment, and then something whispered within me, 'Let him have it.' It went against the business grain to lower the price and I still hesitated to create a precedent, but the voice was so insistent that at last I acceded to his request. He disappeared, and after ten minutes he returned with a man who desired to see what I had. First he bought 'Livingstone' then another and another, until in quite a short time I had sold from 20 to 30 books, all through the recommendation of this poor Taleb. It was a very sweet 'after' that proceeded from the hand of the Lord that morning and another victory over seeming defeat, another 'all' subdued unto Himself.

Throughout the whole tournée I was conscious of the Master's presence, but I must not try your patience too much, and this is rather a long epistle to atone for the months of silence. Not only on this last journey has the presence of the Lord been realised, but ever since our definite co-operation with the N.M.P. we have received unmistakable signs of 'the guiding Hand' and over-ruling providences of our Lord and King.

This year has been marked by a great increase in literature output, and since last February, when the gift of a car came down from heaven, we have distributed over 9,000 books, Gospels and Christian literature, and the N.M.P. publications (over 4,000 distributed) have penetrated some of the remotest parts of Algeria, plains, mountains and desert and also the principal towns of Tunisia.

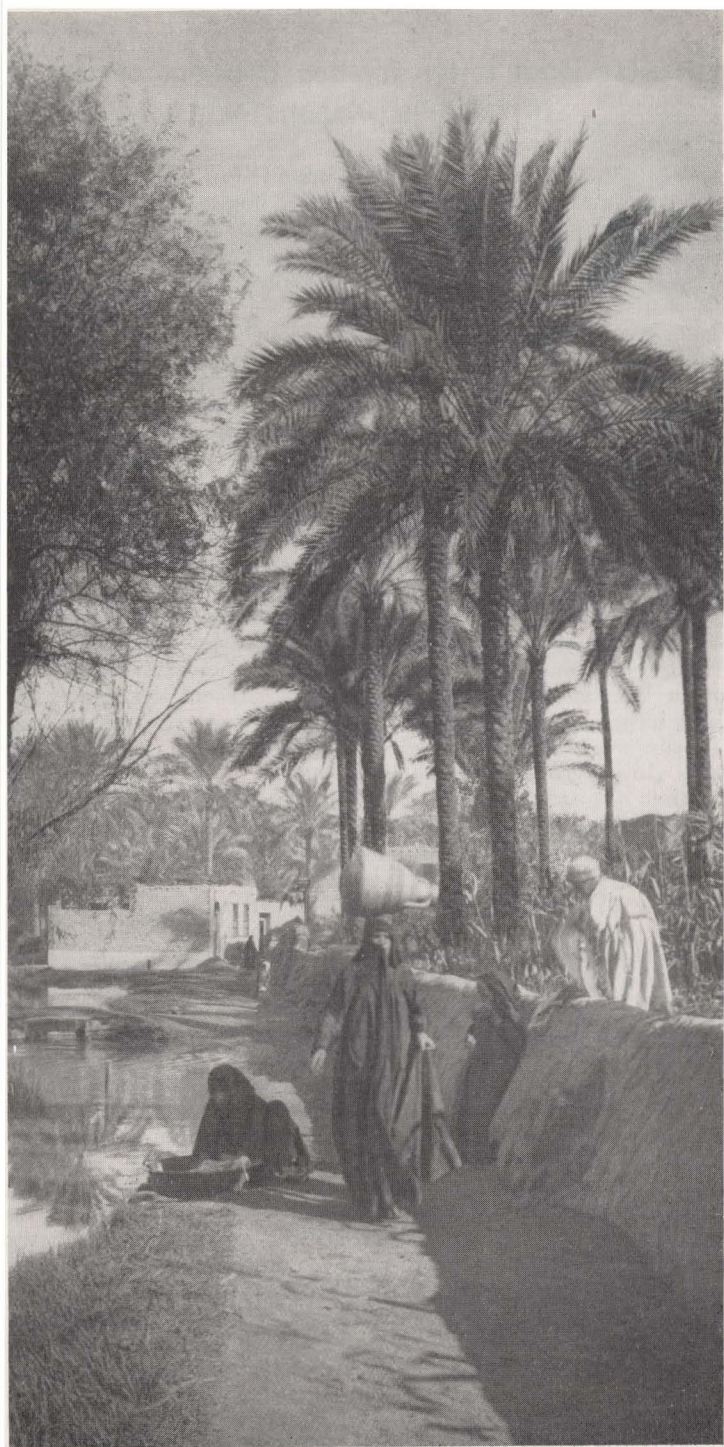
My warmest greetings to you and Mrs. Upson, and long may you live to upset the 'Devil's apple-cart'!

Yours in the Master's Service,

(Sgd.) ARTHUR E. THEOBALD."

Books Distributed.

		Volumes.
N.M.P. Publications	...	4,046
A.M.B. Small Tracts, etc.	...	2,103
Scripture Portionettes	...	1,774
Gospels, Testaments, Bibles	...	1,078
Copping Pictures, N.M.P....	...	53
Wall Sheets, A.M.B.	...	70
		9,124



Extracts from letter from a Member of United Mission in Mesopotamia.

July 5th, 1926.

" MOST of the native Christians with whom I talked over the possibility of doing work in the coffee-houses advised against it. There was the fact, weighty in the eyes of a native, that it had not been tried. But somehow the logic of the situation seemed to point the other way. If our object here is to witness to the Gospel before the Moslems, the obvious place to do it is where the Moslems congregate. If we sit at home and wait for them to call, we will wait a long time, unless some pretty persistent calling and visiting is done in the places where the Moslems congregate. It seemed to me that if we were to take the Lord's words seriously we ought not to neglect the most obvious and direct method of getting to the Moslems.

About a month and a half ago, I made a start. I did not know how to go about it for several reasons. One is that I do not have the absolute command of the Arabic language that I feel I need. Then the Arab, just as the American, is apt to resent it if one, almost out of a blue sky, appears and assumes the attitude of a life-long friend. There was the further fact that I was in Western garb, and the always present thought that I might have something to do with the Government, or the police, is easily suggested by European style clothes. But I made a start. In several of the coffee-houses the ice was broken by the fact that one or another of my Moslem friends would pass and speak to me. Then the sitters in the coffee-houses would put off their reserve and general conversation could begin. In some places it would be harder. I think I have had to sit in some places nearly two hours reading over and over the Arabic tract I had in my hand before the inevitable Arab motive of curiosity would lead some neighbour to ask what I was reading and then ask for it, and read it himself. The 'Story-Parables' published by the Nile Mission Press in Cairo, little eight-page tracts with a picture on the cover, always appealed to the interest. Then there would come the opportunity of reading some portion of the Bible, and often a sale of a portion, one of the four Gospels, or possibly the whole New Testament, and once or twice the whole Bible.

The work has gone on slowly, and without undue excitement. I have now a sort of circuit of some twenty coffee-houses, most of which I manage to visit several times in the week. Often the tracts that I gave out were read, by those who knew how to read, to groups of three to six or seven who could not. Sometimes there would be three or four such groups in one coffee-house.

How effective this work has been is something that I cannot say. How many are reaching a stage where they are believing in the Lord Jesus and His work, I do not know. I am afraid very few. But I do know that some of them understand what the essence of the Gospel is, according to the Bible. It is as it was of old, an offence. But we must not forget that this same Gospel is the power of God unto salvation. Our literature, based on Scripture, has been pretty widely circulated. Something like

2,000 tracts have been given out, and while some have been destroyed, some have been read to fair-sized crowds, and read over again. In the same period I have sold over 120 copies of single Gospels. They are sold at cost price, but others have been given to those who could not buy. (The cost price is one anna—about two cents.) The work has been effective to some extent at least in making known what the Gospel is, for the opponents do not now bring objections so much to some phantom Gospel, as to the Gospel of our Lord and Saviour Jesus Christ. Sometimes there has been opportunity in the coffee-houses to speak to a group, or only to one man, and to explain the Gospel, that 'Christ died for our sins according to the Scriptures, and that He rose'; 'That God so loved the world that He gave His only-begotten Son that whosoever believeth on Him shall not perish, but have eternal life.' Some seem to have absolutely no conception of the guilt of sin, while others recognize its presence only too well. Some of our soldier friends, simple, kindly, seem to want to hear more and more of the Good News. Only this afternoon, quite a number of the prison guards were asking for tracts. I have been given a rather quaint name by a number of my coffee-house friends. It is 'Abu Shunta,' 'The Father of the Hand-bag,' that is, the fellow who is always seen with a hand-bag full of literature. And the name seems likely to stick, for better or worse."

An extract from a further letter from the same source reads as follows :—

"During the past few weeks I have been having a very interesting time taking literature, especially the Picture Parables and the Kutbas, and visiting the coffee-houses. When I would sit down and begin reading, say, one of the picture parables, the dominant motive of the Arabs around here would start working, and someone sitting near me would ask to see what I was reading. The picture on the cover of the story of 'The Increasing Debts' seemed especially to attract attention. It is realistic.

I do not know what money we will have available for literature when we move, but from the little time I have spent here with my bag of papers, I hope that I can spend a good deal of time visiting around the coffee-houses and shops with books and Gospels. What little we have done has brought a fairly steady stream of callers, all of whom are ready to listen to the Gospel message, and some of them seemingly in earnest "

Sudan.

Mr. Upson writes :—



OUR first attempt at colportage work in Sudan may be traced back to Dr. Zwemer, who held a series of meetings there early in the year. As a direct outcome, the American Mission and C.M.S. sent to N.M.P. a united invitation to open a book dépôt.

It was, however, found to be impossible for us then to spare the time to organize a new book-shop and to do the necessary travelling to and fro to supervise it; accordingly we arranged

with Miss Padwick, of S.P.C.K., that they should do this, for they had a C.M.S. missionary on the spot. Finally they agreed to open a book depôt (or store) by about the beginning of January, if we could see our way to undertake colportage work. Dr. Sowash, in passing through Cairo for furlough, strongly emphasised this, and C.M.S. sent once more to ask us to not only start colportage but to let it be begun by the early autumn, so that they might—in a friendly way—profit by our experiences.

What could we do but harken to this repeated call? We decided to start work as from October, and Bulos Malaty, our senior colporteur, volunteered to leave his wife and children at Luxor and to travel the Anglo-Egyptian Sudan for six months, as an experiment—no small task!

Just as we were preparing to start, we heard of serious difficulties over mission-school work there, and, for the moment, faith became rather weak. And there were other difficulties—of which we cannot write—which appeared to close down all hopes of work in Sudan for Bulos. However, we plodded on, and he also did his best, and at last he started on 23rd October. From that very day the cloud moved forward; it was as though God was saying to us, "From this day will I bless you." We can only "speak as we find"; no difficulties have been made by Government officials, rather have facilities been granted to us.

Bulos worked very hard for the first two months, and, as a result, our sales reached a surprising figure, in fact, several times greater than the usual colporteur's record in Egypt. No colporteur of religious books had ever visited the Sudan, so Bulos has had to earn all his experience. He has met with the most cordial welcome from workers at Wadi Halfa, Atbara, Wad Medani, etc., and has spent a good time among the Egyptians at the new Makwar Dam, also at Sennar and Kosti, and—at the time of writing—was visiting Obeid, the capital of Kordofan.

The following extract shows how God has gone before him and opened the door. He says:—

"I left K— on Wednesday and travelled to R—, where I had expected to find only a single Christian in the place. However, we discovered six nominal Copts and were able to hold three religious services with them; next night there were three ladies present, then four Moslems, who invited themselves, and so on. In fact, this town, where we expected to find nothing but difficulty, was opened to us most cordially. Blessed be the Name of the Lord."

A. T. U.

Post Office Christian Association.



OUR fellow-workers at home will be interested to hear that G. B. Michell, Esq., who recently resigned the important position of H.B.M.'s Consul-General at Milan, joined us in February last to help the literary work of the N.M.P. for a few years, he being an old Arabic scholar, formerly of North Africa. Among the literary jobs he has undertaken is *Al-Bareed*, the monthly Arabic magazine of P.O.C.A., and certainly the style and contents have shewn advance during the year, and that with-

out ever swerving from our well-understood principle of "Loyalty to the Divine Word and also to the revealed Word."

During October we made a special attempt to introduce the magazine to a wider circle of readers: the friendly editor of an Arabic daily paper allowed us to send sample copies of the current number to every one of his 3,000 subscribers.

A number were refused, others ignored, but a few brought results. In any case, one never knows who is reading the Gospel message in its pages.

Simultaneously, colportage work was started in *Sudan* by N.M.P., and the first tract colporteur ever sent not only made large sales of our books (even as far as the capital of Kordofan), but has already sent us a score or more of names of those—whether post office, telegraph, or general public—whom he has linked on to this Gospel effort.

(Signed) A. T. U.

"El Bareed el Misry."



HIS monthly magazine, the organ of the Egyptian Postal Telegraph and Telephone Christian Association, which is edited, printed and circulated by the N.M.P. staff, is, we are glad to report, meeting with constantly increasing acceptance and blessing. Sheikh Iskander, the sub-editor, is very active and enthusiastic in collecting suitable material. This year (1927) several improvements have been made, and sections added, and throughout the aim is distinctly to lead the unsaved to Christ and to help enquirers, and to give sound instruction to Christians in lonely places.

The following little testimony (one of many such received), is encouraging:—

"The day before yesterday I met Mrs. Um-Farag Abd-el-Mutagei, and she said how very much pleased she was the Bareed-el-Misry, because it is occupied with so many subjects of salvation, and with stories such as 'Auntie Anna.' Among other things she said that it was better than a certain other periodical. For this reason she asked me to get for her a bound copy of the numbers for the whole year, for fear she might lose them."—*(Translated)*.

G. B. M.

Parcel Post Distribution.



THE importance of this means of dissemination of Gospel books and tracts can hardly be overestimated.

I have myself, in the course of my wide travels in Africa and South America, come across so many communities of Arabic-speaking people—some so large that they support two or three Arabic newspapers locally—that I know something of the eagerness with which they welcome such literature as ours. In South Africa, also, there are large numbers, and in the United States, and in Canada, from the Atlantic to the Pacific.

In a letter recently from my daughter at Cupco, in Peru, mention was made of families there who take in "El Bareed el Misry" regularly, and who look forward with eagerness to its coming.

To China and to India and the Malay States parcels of our works go fairly frequently.

In fact, the distribution by this means, together with that in Algeria, Palestine, etc., surpasses that of our colportage in Egypt, as the following statistics show:—

Statistics of Distribution for 1926.

Bookshop :—	Number.
N.M.P. Arabic Publications	176,511
Other Arabic Publications	4,196
Scriptures	687
Portions	85,820
English Tracts, etc.	7,273
General Store (i.e., Parcel Post, Algeria, Palestine, etc)	47,388
N.M.P. Colporteurs	32,689
Grand Total	354,564

Commending our labours to the prayers and interest of our Lord's people, I close with a note of profound thankfulness to Almighty God for the evidences of His approval of the work done, and for His having graciously opened up and maintained now for more than 21 years this means of reaching millions of needy souls with His glorious good news of eternal life in His well-beloved Son.

Cairo, Feb., 1927.

(Sgd.) G. B. M.

Notes of Hospital Cases.

THE IMPORTANCE OF TEACHING A PRAYER.



ONE day, in a ward in Old Cairo Hospital, I had been speaking about repentance, and a clean heart, and afterwards, in private conversation with T., a rather quiet, reserved patient, he repeated "Create in me a clean heart, O God," etc. I knew at once that he had not learned it lately in the hospital, for he repeated it in the more classical form as it is in the (Beyrout) Arabic Bible, and we had been teaching a more colloquial form lately. So I asked him, "When did you learn that prayer?" and he replied, "About 13 years ago I was in this hospital suffering from a fractured forearm" (and he let me feel the thickening of the bones where the fracture had occurred) "from a camel bite, and Muallim Gindi" (the blind Catechist, who has since retired) "taught me these words." I was glad to be able to tell our old friend Mr. Gindi Useph about this. T. must have been a long time in the hospital, as a camel bite is always septic when such a case comes to hospital, and they take a long time to clear up, but this gives opportunities for continued teaching. I trust that we will be able to follow up this

F. J. HARPUR.

DONATIONS & SUBSCRIPTIONS RECEIVED.

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THE NILE MISSION PRESS.—Donations and Subscriptions—(continued).

General Purposes—

Amounts already acknowledged	2002 4 4
As above	165 9 6
	<u>£2167 13 10</u>

Special Purposes—

Amounts already acknowledged	1866 1 9
As above	107 7 11
	<u>£1973 9 8</u>

Date. 1927.	Receipt No.	£	s.	d.
Jan. 1.	15333	5	0	
"	15334	7	6	
"	3, 15335	2	4 ½	
"	15336	1	1 0	
"	15337	2	6	
"	15338	4	1	
"	15339	5	0 0	
"	15340	2	6	
"	15341	10	0	
"	15342	1	0 0	
"	15343	10	0	
"	15344	6	0	
"	15345	11	5	
"	4, 15346	13	19 1	
"	15347	5	1 ½	
"	15348	1	0 0	
"	15349	1	0 0	
"	15350	7	6	
"	15351	3	6	
"	15352	3	0	
"	5, 15353	1	8 0	
"	15354	10	0	
"	15355	5	0 0	
"	15356	2	0 0	
"	15357	5	0 0	
"	6, 15358	18	6	
"	15359	1	2 6	
"	15360	12	6	
"	15361	14	0	
"	7, 15362	2	0	
"	15363	1	3 0	
"	15364	2	0 0	
"	15365	5	0 0	
"	15366	10	0	
"	15367	12	11	
"	8, 15368	2	0	
"	15369	2	6	
"	15370	1	3 0	
"	15371	1	0 0	
"	15372	1	5 0	
"	10, 15373	2	2 8	
"	15374	2	0	
"	15375	10	0	
"	15376	2	0	
"	15377	2	0	
"	15378	4	6	
"	15379	1	1 ½	
"	15380	2	0	
"	15381	3	0	
"	15382	3	0	
"	15383	2	0	
"	15384	2	0	
"	11, 15385	5	0	
"	15386	3	1 ½	
"	15387	2	13 0	
"	15388	5	0	
"	15389	2	2 0	
"	12, 15390	3	0	
"	15391	2	0	
"	15392	1	0	
"	15393	1	4 0	
"	13, 15394	2	0	
"	15395	1	1 ½	
"	15396	35	0 0	
"	15397	2	4 0	

Date. 1927.	Receipt No.	£	s.	d.
Jan. 13.	15398	11	4 3 ½	
"	15399	2	0 0	
"	15400	2	0 0	
"	14, 15401	2	0	
"	15402	5	11 3	
"	15403	5	4 4	
"	15404	3	3 0	
"	15405	2	4 2 ½	
"	15406	2	0 0	
"	15407	2	0 0	
"	15, 15408	2	0 8	
"	15409	2	0 0	
"	15410	5	0 0	
"	15411	3	3 6	
"	15412	3	0 0	
"	15413	5	0 0	
"	15414	2	0 0	
"	17, 15415 Scotland	2	0 9	
"	15416	2	19 0	
"	15417 Scotland	10	10 0	
"	18, 15418	2	0 0	
"	15419	1	1 ½	
"	19, 15420	10	0	
"	15421	2	6	
"	15422	2	0 0	
"	15423	2	0 0	
"	15424	3	4 0	
"	15425	6	6	
"	20, 15426	2	0 0	
"	15427	2	0 0	
"	15428	1	1 ½	
"	15429	1	5 0	
"	21, 15430 Scotland	10	0 0	
"	15431	1	0 0	
"	15432	2	0 0	
"	15433	5	0 0	
"	15434 Special	102	13 5	
"	15435	308	0 5	
"	15436	102	13 5	
"	15437	6	6	
"	22, 15438	5	0 0	
"	15439	2	0 0	
"	24, 15440	1	1 ½	
"	15441	5	0 0	
"	15442 Canada	2	0 0	
"	15443	18	6	
"	25, 15444	5	0 0	
"	15445	10	0 0	
"	15446 {Special	2	0 0	
"	15447	1	1 ½	
"	26, 15448 Scotland	1	0 0	
"	15449	2	0 0	
"	15450	1	2 0	
"	27, 15451	3	2 6	
"	15452	4	10 0	
"	15453	2	0 0	
"	28, 15454	7	0 0	
"	15455 Legacy	11	0 0	
"	15456	9	0 0	
"	15457 {Special	31	2 6	
"	15458	1	1 ½	
"	29, 15459	2	3 0	
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Feb. 1.	15468	4	0	
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Date. 1927.	Receipt No.	£	s.	d.
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General Purposes—

As above £377 6 1

Special Purposes—

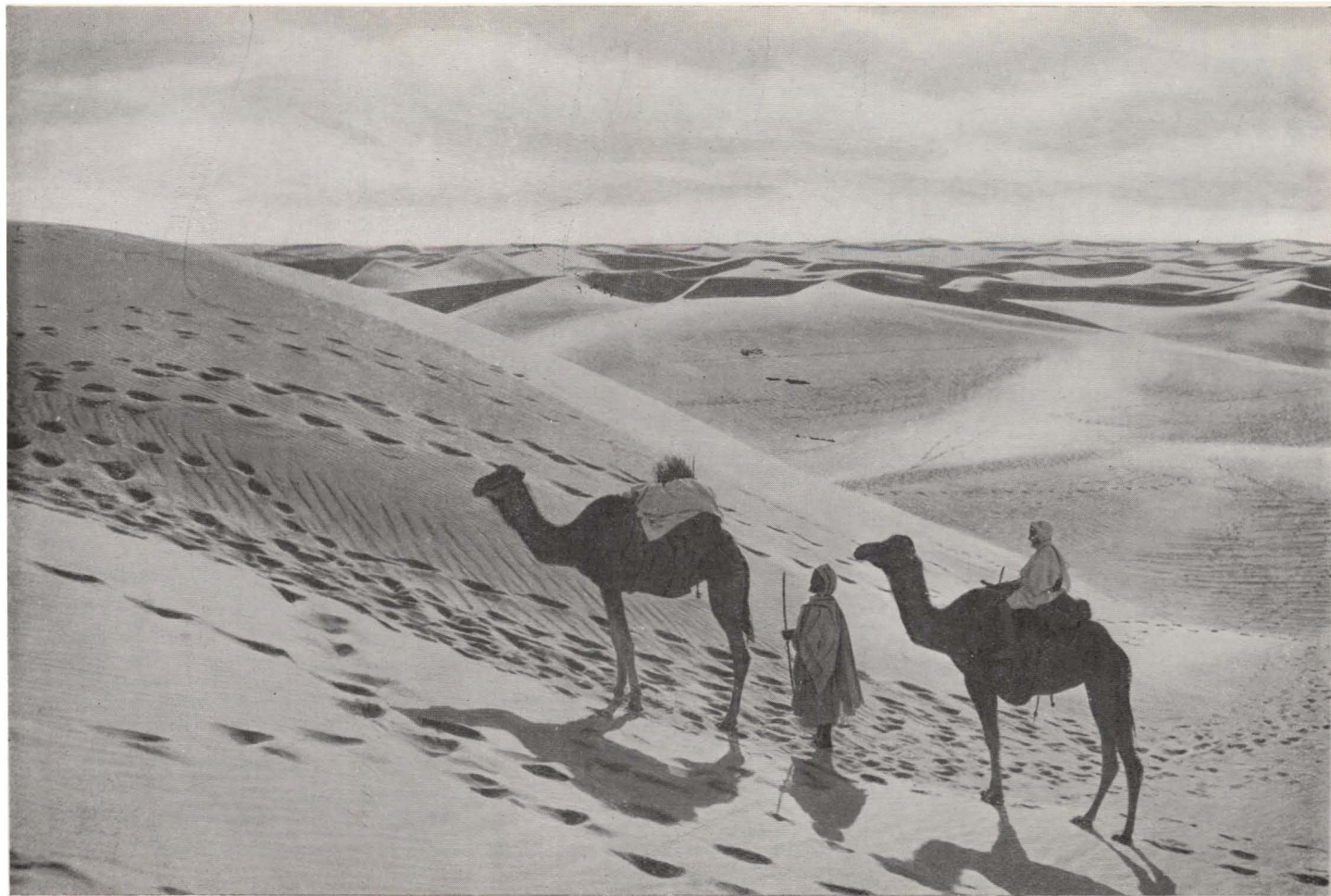
As above £690 0 3

The Joyful Sound.

O that Thy Name may be sounded
Afar over earth and sea,
Till the dead awaken and praise Thee,
And the dumb lips sing to Thee !
Sound forth as a song of triumph
Wherever man's foot has trod,
The despised the derided message,
The foolishness of God.
Jesus, the song of the drunkards,
Jesus the Crucified !
Name of God's tender comfort,
Name of His glorious power,
Name that is song and sweetness,
The strong, everlasting Tower,
Jesus the Lamb accepted,
Jesus the Priest on His Throne—
Jesus the King who is coming—
Jesus, Thy Name alone !

C. P. C.

—From "*The Hymns of Tersteegan.*"



TRAVELLING THROUGH THE DESERT.

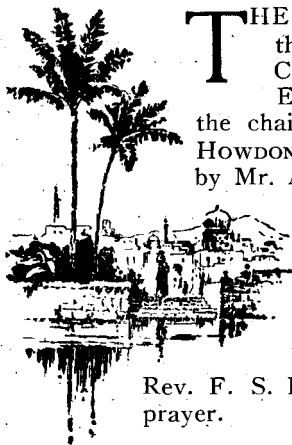
"Blessed be Egypt."

Vol. XXVII.

JULY, 1927.

No. 110.

The Nile Mission Press Annual Meeting.



THE Twenty-second Annual Meeting of the Nile Mission Press was held at Sion College, Victoria Embankment, London, E.C., on Monday, April 4th, 1927, when the chair was taken by the Rev. J. RUSSELL HOWDON, B.D., and an address was delivered by Mr. ARTHUR T. UPSON, Field Director, who chose as his subject "Isaiah's Survey of the Moslem World and the Nile Mission Press Response to the Call."

The proceedings opened with the singing of the hymn "Soldiers of Christ Arise," after which the

Rev. F. S. LAURENCE read Psalm 146, followed by prayer.

ANNUAL REPORT.

The SECRETARY (Mr. J. L. Oliver), in presenting the Annual Report, said: We are sorry that, with other absentees, Miss Van Sommer, the founder of our work, is not able to be with us. We believe, if not there already, she will soon be in Jerusalem to see our new Book-shop which has recently been opened.

The Rev. W. Wilson Cash, D.S.O., General Secretary of the Church Missionary Society, has sent a letter expressing his regret at his inability to attend. We thank Mr. Cash for his warm interest, knowing as he does the power of the work of the Nile Mission Press, having used its literature largely whilst in Egypt.

Turning to a short review of the year's work, although it is not my part to-day to trespass upon ground which will be covered by Mr. Upson himself, I want to say that last year shows signs of increase. There have been increases in the personnel abroad; last autumn we were able to send out another secretary to Mr. Upson—Miss Hilda Mollison, who is doing splendid work. Then the Committee are hoping to send out another literary assistant to him in the person of Mr. John R. Menzies, who is at present at Cambridge, but hopes to sail in September. We have increased the Home staff by adding the Rev. T. W. Mason as Deputation Secretary. We now have 40 European and native workers in Cairo. Our plant there has been increased during the past year by installing a new Babcock "Standard" machine, one of the quickest and fastest on the market, at a cost of £638. Our production during the twenty-two years we have been at work has been just on 600 different publications, an average of practically twenty-seven new publications each year. The dis-

tribution of these is one of the most important problems in our work. As you know, it is useless producing books to put on the shelves. We must disseminate this literature as widely as possible. That is the great purpose and object of the Nile Mission Press. In these days, when the time is short, we are needing to "speed up" our distribution. Last year we scattered 354,564 distinct volumes, and these went forth through the two different channels of Bookshops and Colportage. First of all, through our book-shops, of which we now have two—Cairo and Jerusalem, and, last year, El Biar in Algiers was opened as a *Dépôt*. At present our eyes are upon other places in which we hope we may be able to open up agencies. Mr. Upson will be telling you about those places in which we have similar work going on, but it is noteworthy that in the past two years the sales of the Cairo book-shop have increased. In 1925 they went up £310, and last year, in addition to that, they increased by £218, so that the people in Cairo are fully alive to the sort of literature published, and are buying the books much more readily than in the past.

With regard to colportage work, we have at present nine men in the Nile Valley, whose salaries cost something like £70 per annum. We have recently sent our best man into the Sudan, and he is having wonderful sales there. We still have four men working in Palestine, and recently we have sent a fifth across the Jordan up into the mountains of Moab and Gilead. At their last committee the Executive resolved that there should be two colporteurs in the Hinterland in Algiers to work in co-operation with the Algiers Mission Band. Last year one man, in his holiday month, visited, at great personal risk, the Libyan Oases, and the way in which the people there received the literature was truly wonderful.

We have had a new car given us, for which we thank God; we hope to use it in Egypt for our colportage work there, and we are trusting to have a man go out and supervise that colportage work as soon as God has made the way plain. Into other lands we sent our literature by post. We have now touched thirty-six different Moslem lands.

With reference to finance, the Balance Sheet of receipts and payments in your hands gives the position as regards the Home end of the work up to 31st December, 1926. The items are practically the same as last year, with the exception that there is a difference in the home receipts of nearly £1,300. That is accounted for, not by a drop in the usual subscriptions, but because the previous year we had two rather large legacies which fell due and made the difference, whereas if you turn to the expenditure side you will find that we paid, on behalf of Cairo, something like £1,032, as against £26 the previous year, but the former includes, of course, the new machine sent out. We transferred to the Field this year £2,538, as against £2,102 in 1925. The amount transferred to Jerusalem has been distinctly less. The amounts coming in for Jerusalem work were not as large this year as hitherto, but still, we thank God we have balances at the end of December of £1,002.

As to the future of our work, there is not much doubt that we must make a considerable advance. I have had a letter from Miss Lilius Trotter, who, as most of you know, is lying upon a

bed of sickness, so that it brings to us a breath very nearly from the Kingdom of Heaven. She writes: "Some words which came to me the other day from your Committee, 'It is a race against time to get the Gospel into the world,' have been coming to mind again and again, and we feel that literature is just now the way to 'speed up.' I was much interested in the Minutes this morning to see the conclusion reached on the subject of Mr. Upson's far-flung lines of hope, and feel that it is just right for the beginning. We shall be specially with you in prayer over the Annual Meeting on the 4th." And at the end of the prayer sheet from her the same day she adds these words from the little booklet of "Creative Prayer":

"God takes us into His confidence. He wants us to understand and have a share in His decrees of love. He wants apostles, ambassadors, who really know His mind; consecrated souls so intimately united to him that they can deal with any situation in His name and in His spirit. And this opens a new depth in prayer. If we are to know God's mind and to know it so intimately as to be able actually to represent it in our poor human measure, then prayer must involve, not merely the outpouring of our souls to God; but also the outpouring of God's heart to us. This seems too startlingly big to be true, but nothing less can equip us for our apostolate. God wants to find a voice, as it were, in the world. He longs to express Himself to men. He calls for channels of expression—Christian souls who will continue the work of the Incarnation and be to Him as His tongue to man. May God enable us in this new year to pray as we have never prayed before."

CHAIRMAN'S ADDRESS.

The CHAIRMAN: Dear Friends,—I count it a high privilege to be here and to listen to a report such as that we have heard from our beloved Secretary. Before we go further, may I suggest to you a message which has been upon my mind for this meeting from the Word of God. In the tenth chapter of Revelation, in the unfolding of the mighty vision of the Apocalypse there is this rather strange phrase: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book." Does it not strike you as a kind of anti-climax that an angel was there, obviously intended to set forth the wonder of God working in the world, and then, to be the means or instrument of it, in his hand is a little book. It reminds us, does it not, that our religion is based upon a literature? That God has made known His will to men in a book through words; and the words of God as they come to us through this book have been, and are, thank God, the message of eternal life to untold thousands. It is very wonderful that God should thus commit His message to the printed page. Of course I need not remind you that for long ages the page was not printed. When in 1472 printing became an accomplished fact in this land of ours the door was unlocked which within the next hundred years swung open for the Reformation. You will recall that a hundred years ago out of the great evangelical revival which was stirring Great Britain and America to their

depths there came another opening up of work by means of the Book. Our Bible Societies were born; our Tract Societies were born, and now, in due time, comes the Nile Mission Press, with its special definite objective of reaching the Moslem world with the message of the Lord Jesus Christ.

It may seem to some as if you were doing a very little work to print and distribute tracts. It may seem as if it is a little thing and scarcely worth while spending time and money upon, but God has put into the printed page a mighty potency. We have all been learning during the past ten or fifteen years the meaning of the word 'propaganda.' It was a word on everybody's tongue during the Great War, and, increasingly, ever since has held a dominant position in man's ideas and thinking. If you read the records of what is happening in China to-day you will be reminded that it is not so much pitched battles as the disintegration of the opposing forces by means of skilfully directed propaganda. It is the printed page that is the mightiest force in human affairs. The world has just discovered that fact. Of course it was here in the Book long before the world discovered it, and God reveals Himself in this wonderful chapter, which of course historicist interpreters have always taken as referring to the coming of the Reformation; God reveals Himself as using a method of appeal to man's mind and spirit: the method of a little book.

So that you see, in the Nile Mission Press you are in a great succession. God is working through you in a way which I may call according to type. It is His own definite plan for working. It is His own regular method by which He seeks to accomplish His purpose; and as you pour your prayers and sacrifices and gifts into this channel, you are reaching the Moslem world in a way which even a quarter of a century ago most would have thought impossible. I thank God for all that He has enabled you to do. I pray that out of our meeting to-day may come a new consecration and a new call to prayer, because, after all, it is only as the Spirit breathes upon the Word that the truth is brought to life; a new call to prayer that God will bless all this work that He has put into your hands.

ISAIAH'S SURVEY OF THE MOSLEM WORLD, AND THE NILE MISSION PRESS. RESPONSE TO THE CALL.

Mr. A. T. UPSON (Field Director): Mr. Howden, Ladies and Gentlemen,—I rubbed my eyes the other day when I discovered that the map of the Moslem world was reproduced in the Book of Isaiah. Since prophecy is fulfilled twice or three times, it is highly probable that every country of which Isaiah prophesied it should fall, has fallen, and will fall again. I will first run through those prophecies in Isaiah and then speak of Persia, the Anglo-Egyptian Sudan, Algeria and the Sahara; leaving Egypt, Assyria and Israel for to-night.

Firstly, the Book of Isaiah. There you will find the word 'burden.' What was Isaiah's burden? In the Arabic it means an oracle, or a revelation; a heavy burden; a heavy revelation; one that broke down the speaker; one that he found it hard to deliver. Is there a preacher who does not find it hard? Then he is not a preacher; for it is the burden of souls; the burden

of judgment. Isaiah saw in a telescopic vision the land which was afterwards to be the whole Moslem world. Eleven times he calls it a heavy burden, a heavy revelation.

The first burden in Isaiah xiii. 1 is the "burden of Babylon." Isaiah xiii. 20 says: "It shall never be inhabited." It never has been. "Neither shall the Arabian pitch tent there." It was to become the dwelling-place for dragons.

The second is Assyria. Isaiah xiv. 24 says: "The Lord of hosts hath sworn . . . I will break the Assyrian in my land, and upon my mountains tread him under foot. . . . In the year that King Ahaz died was this burden." The paragraph ends at verse 28, not 27. Thus the second burden was that of the fate of Assyria, a little further north than Babylonia, now comprising part of Persia and, of course, the north part of Mesopotamia. By the way, the proper name of Mesopotamia is Iraq.

The third burden, according to Isaiah xv., was "the burden of Moab"; and if the importance of Moab be queried, the answer to that is, in the time of Ruth i. 1 it was a fruitful country; an important and populous country. That is Transjordan, where we have our colporteur, on the east of Palestine; a buffer State.

Next, in Isaiah xvii. 1, we have "The burden of Damascus," the oldest city in the world. Josephus says it was founded by Uz, the grandson of Shem. Why when Babylon was destroyed was it *swept* away? It is written that Babylon was to be swept (as with a broom); Damascus was to be knocked down and built up again. That is the difference.

Fifth burden—Isaiah xix. 1 speaks of "The burden of Egypt." How was God going to punish Egypt? He says: "And the Egyptians will I give over into the hand of a cruel lord." May that not be Cambyses, King of Persia. Or is it Islam?

Sixth: Isaiah xxi. speaks of "The burden of the desert of the sea." Which is the desert of the sea? It may be the Great Sahara, though a reference in the next few verses implies that there is connection with Elam, and that is part of Persia. The Sahara may be the desert of the sea, or it may not.

The seventh burden is referred to in Isaiah xxi. 11, "The burden of Dumah." I can hear someone asking: Where is Dumah? There is a little rule in Arabic and Hebrew that makes it possible to take away an initial vowel and make compensation for it by a special ending. Thus we get Dumah from Edom. What is the importance to the Nile Mission Press of the etymology of Dumah, or Edom? What happened to the rulers of Edom? And what happened to Ishmael? Ishmael and Edom made one of those entangling alliances that Isaiah was so dead against. (One of the catch-phrases in America just now is "Beware of entangling alliances"). Ishmael and Edom between them produced Muhammedanism, and "the burden of Dumah" is another way of saying "the burden of Islam," the burden of north-west Arabia. Now do you understand the question used so often: "Watchman, what of the night?" He is talking about Dumah, or about Ishmael: about north-west Arabia; about the problem of Islam. "Watchman, what of the

night?" And the answer was, "The morning cometh, and also the night." "His going-forth is as certain as the dawn"; but there is always the dark before dawn.

Eighth: In ver. 17 of Isaiah xxi. we have "The burden of Arabia." The tribes referred to are, more or less, there to-day. Kedar we hear of at the south of the Arabian peninsula. So this prophecy refers to the east and south of Arabia. But you will say: "What does it matter? It is such a barren land." My dear friends, look at the size of it: Arabia is nearly as large as India. It was a fine country, and though it is not so now, it may yet be. After the glory of Kedar has failed there may be a resurrection of Kedar.

Ninth: Next comes "The burden of the valley of vision" (Isaiah xxii.) For the moment I thought it meant the Nile valley, but it does not, for there is a reference to Jerusalem, and so it must be the Valley of the Jordan. In every case there is reconstruction after destruction.

Tenth: Isaiah xxiii. speaks of "The burden of Tyre." Tyre here means the Phœnician Colonies. Tyre, great though it was, was after all a very small piece of land, but the Phœnician Colonies were big propositions even in those early days, and extended right through the Straits of Gibraltar, round to Cadiz, which has been the great port of Spain ever since the time of the Phœnicians. What of Carthage that could fight Rome? "The burden of Tyre"; the overthrow of the Phœnician Colonies.

Eleventh: We go back to Isaiah xviii.—"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." Here are the two rivers, the Blue and the White Nile. "The land shadowing with wings"—Abyssinia and the Sudan. The Sudan under Moslem rule fell from 10,000,000 population to 1,000,000.

It was decimated during the last century. It is now coming up again.

Twelfth: The last reference in Isaiah is most extraordinary. Isaiah xxx. 6 speaks of "the burden of the beasts of the south"; a heavy burden. It will not take long to ascertain what the Prophet means by "the burden of the beasts of the south." There was an attempt to make an alliance with the north, and another with the south, but he would not have either. You will remember that Isaiah stood out against alliance with Damascus and alliance with Egypt. Is there anything confronting us in the mission field that suggests alliance with the cold north? Yes—Modernism. There is an entangling that might compromise us. And with warm Egypt? Yes—Ritualism. God has led the Nile Mission Press thus far to say we would stand out. We do not wish to be entangled with either the one or the other. That is Isaiah's message to you this afternoon, as you will find if you really study it. He stood out. He was prepared to die rather than get entangled with questionable alliances. (Co-operation with those who are firm upon the "Rock of Ages" is a totally different matter; we are ever ready to co-operate).

I cannot deal fully with the side of references in Isaiah, but I will just mention them. Isaiah xlix. 1: "The Isles"—probably East Indies. "The north"—Turkey and Russia. And they should come from the west—Morocco. Also, he says (Isaiah xlix. 11): "And I will make all my mountains a way, and my

highways shall be exalted "; probably he refers to crossing the Himalayas to Central Asia. Then they are to come from Sinim, i.e., China. Elsewhere he refers to Ophir, which is India. So you see how God made Isaiah see in telescopic vision the whole of what we now call the Moslem world.

Secondly :—What is the Nile Mission Press trying to do for those countries? There is a very ancient land called Persia, a land notorious in history. The most heretical sects always came from Persia, and in olden times the finest Arabic scholars came also from Persia. Persia is a remarkable country. Dr. Zwemer and his wife travelled there for three months last summer, and covered 4,000 miles over passes 8,000 feet high. The American Presbyterians are in the north; Bishop Linton is in the south. (He has a Christmas feast for his staff and the Persians, the poor, the outsiders and everybody, sitting on the floor of what is called, in fun, the " Bishop's Palace").

Dr. Zwemer visited stations in northern and southern Persia, and as a result a communication was sent to the Nile Mission Press to come over and help them. We were asked, " Can you not open a *dépôt*? " The Committee have discussed it, and I have talked it over with Dr. Zwemer, but on looking into the matter there are one or two great difficulties. One is the language, which is Persian, whereas ours is Arabic. Very few Persians know Arabic, although Dr. Zwemer found some books there. Another small difficulty is that you may be frozen to death on the mountains of Persia in the winter and grilled in the Persian Gulf in the summer. There are great degrees of heat and cold, but those we can overcome. What then is the difficulty? It is that we have not the man. We are asked, " Cannot you find anyone; a clergyman who would esteem it the pride of his life to be working in the Persian Gulf, in the Diocese of Bishop Linton? Or a Presbyterian who would work in the area of the American Presbyterian Mission in the north? "

There is an important port at the north of the Persian Gulf, and we hope that we may be able to do something there. There is also another very important city of 250,000 people, a town famous in *The Arabian Nights*: I will leave you to guess the name.

We are doing what we can. The Nile Mission Press in Cairo is printing a good deal of Persian; some seven or eight tracts have already been done in that language. Instead of sending our letters down the Red Sea, and over the mountains we send them by air mail, even though the letters cost us 3/6 a-piece. The Committee have approved in principle that we should do some work on the Persian Gulf, but we have not the man. We have not got the funds. I had in mind to make a journey, starting from Jerusalem, to go north to Beyrut; across to Bagdad, down the Persian Gulf, and home *via* Aden and back to Cairo. That journey would cost perhaps £120. We have not got it; therefore the journey cannot be taken. Or rather, shall I say, if the money does not come in specially for that purpose we shall take it to be the will of God that the time is not yet.

Next, I want to tell you about the Anglo-Egyptian Sudan. Archdeacon Shaw has a mission further south, but the language has not been reduced to writing; that is a mission to pagans,

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whereas our books can only be read by those who speak and read *Arabic*. We have just succeeded in sending a colporteur into the Sudan for the first time. It was a particularly difficult time to send, because the Government had just then been specially strict with all missions in Khartoum. The colporteur made his application, and even when his passport had been issued it took weeks and weeks, even though the money was available, to get him off to the Sudan. He was already a colporteur in Luxor, and is now colporteur for the Anglo-Egyptian Sudan. The question was: Would he be allowed to sell? Would there be any opportunity?

I received a letter from Dr. Giffen, the Senior Missionary in the Sudan, just before this meeting, and he said: "I am writing this to let you know that Bulus has been ill with influenza. Although still ill, he is leaving here this morning for Port Sudan and intermediate places. He has done splendid work, and made great sales." We were on our knees pleading with God that he might be able to get in. Then we had to get on our knees to ask God that, if he got in, might he be able to sell the books. You know the 78th Psalm, ver. 19, 20, Can God? Can He? "Can God furnish a table in the wilderness"—do the big thing? Glory to His name, yes. Can He do the comparatively little thing; put bread and meat on it? Yes, He can do that. The big thing was to get a colporteur into the Sudan for the first time in its history. I am referring to a religious book colporteur; colporteurs for Bibles only had already been sent by the Bible Society. Bulus said that the officials at the frontier were "as sweet as a lump of sugar-cane." God sometimes in answering prayers changes people's hearts till they become sweet as sugar-cane. Bulus is still working. Do you not agree with me that we are very indebted to Dr. Giffen for looking after Bulus, and helping him? He wrote on the 14th February: "I trust you may succeed with any arrangement you make for distributing your publications in the Sudan. It is an open field. Your publications have a place and will do a work that is not being attempted by any others. May God bless it all."

Dr. Zwemer, in the first instance, brought an invitation from the Sudan Inter-Mission Conference, who wished us to open a depôt at Khartoum. Firstly, we had not a man, and secondly, at that time we had not the money, and certainly I had not the time to think about it. Then, in the next place, Miss Padwick, of the S.P.C.K., specially wrote to me on 2nd June begging me, for the second time, to send a colporteur, thinking that he could gain valuable experience by travelling. And he has travelled. He started from Wadi Halfa; travelled to Khartoum; up the Blue Nile, across to Kordofan, visiting Obeid. On his way there he got twenty subscribers to the magazine of the Post Office Christian Association, which is now circulated in the Sudan as well as Palestine, Egypt and other countries. He went to a small town called R—, where he thought there was nothing special for him. But the train put him down there, and he thought he would try. To his surprise he found several Copts from Egypt in Government service or trade, who made a small meeting for him at which he preached the Gospel. The next night they brought their wives; on the third night they brought non-Christians from outside. So that even in the Anglo-

Egyptian Sudan Bulus is able not only to sell the books but also to preach the Gospel by word of mouth.

Now a word on the geographical position. There are other places—to which I will point on the map—which it will be extremely difficult to enter; much harder than getting a bookshop within the Damascus Gate, Jerusalem; much harder than getting down into the oases of the Sahara; much harder than sending Bulus into the Sudan for the first time. Can God? Can He?

Ask our dear old friend Canon Dyson Hague. He was in England preaching on those words at Keswick, and someone said to him as he went out, "What about Griffith Thomas?" "Oh, his place cannot be filled." Then the questioner smiled in Dyson Hague's face and said, "Can God? Can He?" Dyson Hague blushed and smiled, and said, "I am wrong. Yes, He can; God can. If that's God's will, He can."

I will pass to North Africa, still more interesting—Tunis, Algeria, Morocco. The North Africa Mission, the South Morocco Mission and the Algiers Mission Band have issued an appeal which is published in *World Dominion* (April, 1927), for more help in North Africa. We are trying to do what we can, and Mr. Theobald has been lent to us for part-time. With the A.M.B. car he has travelled during the year 10,000 miles, and sold 9,000 books in Arabic. Now Algeria, perhaps you may know, has different zones of language. There is the coast region where French is used a great deal, with a colloquial Arabic zone south of it. And there is another zone south of that—down into the great Sahara are the people who can read real Arabic. Mr. Collinson, of the Algiers Mission Band, found that 75 per cent, of the men could read. Nothing like that in Egypt, and nothing like it in the northern part of North Africa. The proposal is this: One colporteur to work 400 miles to the south from Oran on the west; another to work 400 miles to the south from Constantine on the east; Mr. Theobald himself in the centre, running as far south as B—, 200 miles distant. Do you know what is going on down there?

I have in my hand an Algerian newspaper, printed in Algiers, but not edited there. They call the newspaper the *Wady M'zâb*—the Valley of the Water Channel—and it is printed in Algiers to be circulated down south. In it there is an article of a column or more headed "In the Last Days." The man who wrote the article was not propagating Second Adventism. He was rather objecting to it, in a way. He said: "You lazy scamps. You talk about self-determination. You determine nothing. Why don't you wake up? Why don't you develop the oases of the Great Sahara and emulate other countries? You all say down here, and every Moslem I meet says the same, 'Jesus, Son of Mary, is coming, and is coming soon.'" Is not that a remarkable admission for a newspaper writer to make? That he cannot meet a man down south who does not believe that Christ is coming again and coming soon? But he is trying to use that to prove something different. He is trying to get the people to leave off being lazy; that they ought to be energetic, and so forth. I do not quite know for the moment how to reply to him, but I am hoping to soon write some reply and to circulate it.

There is an open field. In an article on projected North African highways, in *World Dominion*, the writer says: "The supremely important matter of African evangelization would be greatly furthered by opening out one of the widest areas in the world wherein a single language is dominant. That language is Arabic. Evangelists knowing this tongue, setting out from Jerusalem to Cairo, could preach the word and be perfectly understood in all the vast territory from the Red Sea across the Continent to Morocco and the Atlantic ocean, and north-west through the Sahara to the confines of the Sudan States." Does it not take away your breath? A statement made by a man who is sober and sane as well as spiritual; who suggests that we can send evangelists on rail right across to Morocco, south also by rail or by motor 'bus right into the Great Sahara. One common tongue. There are, however, a few links which need to be made. One is that the express from Morocco, going to Oran, should be linked up with Algiers; that the line through Algiers, instead of going to Bone, might go straight on to Tunis. The Italians have built a commodious station at Benghazi, because they are looking forward to linking up with Alexandria. In the meantime the enterprising French people are running lines of motor 'buses, with a programme which every year is more extensive. They have now opened hotels 600 or 800 miles to the south right away in the heart of the desert.

Where are the men? Where are the means to take the Gospel right down south? Those ladies of the Algiers Mission Band have gone a couple of hundred miles anyhow, while they have paid visits four hundred miles distant. And the men have not yet been found to go and do the same. The women have won the glory; they have got the kudos. Where are the men? The Nile Mission Press is sending colporteurs to do what it can. But what are the colporteurs among so many? We want more and more. You tell me it cannot be done. Let us ask Dyson Hague once more: "Can God? Can He?"

In the new Annual Report of the Nile Mission Press you will find recorded an incident from Algeria. Mr. Theobald writes: "In the street we were bombarded with demands for literature, and in a short time I had sold about 60 francs worth, including four Bibles. In the evening, after dark, I heard a gentle tap upon the window of my room, and going to the door I found two Jews, closely muffled in their burnouses, who asked for a look at our books. (By the way, many of the southern Jews read Arabic). On entering, they at once desired a New Testament, expressly asking for the New Testament as they had the Old Testament. They were typical Jews, with sharp aquiline features, piercing black eyes, intense black and curly beards. I fenced round to try and get a word in, but they were extremely cautious in their responses, and nothing seemed to convince them, but with great warmth they admitted that 'the hope' continually present with them was the near coming of the Messiah; though they bought and greatly desired Christian literature, they would not admit that the True Messiah had already come. One could not say more, but only pray that the Holy Spirit will brood over their lives as they read 'the life of Christ,' and that light will

break over the dark deeps of their souls, and in that light they will see Him, the True Messiah and only Hope of Israel."

I was in Algeria four weeks ago, and receiving a cable telling me of an operation on my aged mother, I had to come back at once and leave the journey which had been proposed: Mr. Theobald took it alone. At one place 200 miles south he found it very difficult; no one would take a book; the order had gone forth that we were to be boycotted; there was nothing to be done but to pack up and return. But the streets are narrow and crooked and he had a long way to go to get out of the village. Before he got out the car was stopped by a man barring the way, who said, "Don't go till I have seen your books." He turned them over and bought seven, and then it transpired that he was the Sheikh of the village. The order had gone forth to boycott us, but the work was being done in spite of that.

In another place Mr. Theobald, being a humble-minded practical man, and finding all the traders in the weekly market sitting on the ground, left his car outside, carried his pack of books like a colporteur and sat on the ground. One young man badly wanted a book, but he was afraid. He looked east, he looked west; he looked north, and he looked south. Still he was afraid. Presently, seeing Mr. Theobald sitting on the ground, he came and sat close to him, and later passed round behind him the money for the book. Theobald realised what he wanted and passed a book to him, which he secreted in his clothing. He sat there looking at the sky, and after about half-an-hour sauntered away, the happy possessor of a book! Although the hardest thing in the world is to distribute literature, yet it *is* being done. Can God? Can He? Can God send a man to write in Arabic? Yes, He can do the big thing. Then cannot God get the books distributed once they are written? Glory to His name, yes He can.

It is perfectly within God's power to get literature produced and it is perfectly within His power to get it circulated. One little leaflet we got out in North Syria is called "Prepare to Meet Thy God," and it is based on the expectation of the *Second Coming* of our Lord. It says: "If He is coming are you ready?" The first edition was 30,000 only; I hope the next edition will be 100,000. Why not half a million? It is perfectly within God's power to do a big thing.

"Have you any rivers you think are uncrossable?
Have you any mountains you cannot tunnel through?
God specialises in the wholly impossible,
Doing the things that man cannot do."

The proceedings concluded with the singing of a hymn and the pronouncement of the Benediction.

REPORT OF EVENING MEETING.

The Rev. F. LAURENCE having read the Scripture and led in prayer, the CHAIRMAN (Mr. P. K. Allen) called upon the Rev. T. W. MASON to address the meeting.

The Rev. T. W. MASON said: Mr. Chairman, dear Christian friends, I want, first of all to say to-night that I rejoice with you over the work that has been accomplished during the past years

by God's leading and enabling through this instrument which we call the Nile Mission Press. As one goes about here and there one finds people disheartened because of the days in which we are living. But when I think of the work of the Nile Mission Press I do not feel that there is any cause for disheartenment concerning the work of Christ. Recently, when on my way to a prayer meeting, a man said to me: "Things are in rather a bad way, don't you think?" I turned to him, and said: "Do you know that 370 years ago, in this city of Glasgow, out of every hundred priests only ten could repeat the Lord's Prayer. We are now in a city in which there is a preacher in every street." He said: "Things are not so bad, are they?" A hundred and fifty years ago there was hardly a Protestant missionary in the world; but since David Livingstone fell asleep upon his knees pleading for Africa, we have buried over 2,000 in Africa alone. I wish we had confidence enough to believe that God knows His own business, and that He is fulfilling it. We feel that times are hard. I have often used this as an illustration—that if you take an acid and apply it to gold, the gold is not much the worse for the ordeal; but if you take that same acid and apply it to a base metal, so much the worse for the base metal. I know it is a testing time at home, but God is fulfilling His purpose to-day as completely as ever He did. The acid test of the age of unbelief and scepticism in which we live has been applied to the faith which we hold, and it will be given forth in the fulness of the time purified and glorified. But as I look at those other religions of the world I see that same spirit doing its work; and we know the effect. We see to-day what is happening in the inner soul of Mohammedanism and Buddhism, and we should lift up our hearts in gratitude. We know in our own land that it is a testing-time for our own faith. But we must accept it as an axiom that God knows His own business, and in the perfection of His wisdom, and of His plan, He is marching on to that grand consummation when there shall be one King, and one fold, and one Shepherd, and one glorious Name sung by every tongue, and acknowledged by every knee. I say to-night that while we may be distressed by the condition of things at home, yet when we look at the map of the world, we are here to thank God for what He has done, and to take courage.

When I was in Scotland I was privileged to speak first of all in a Church where the parish minister is interested in the work of the Nile Mission Press, and has seen it at close quarters. Seven or eight Churches united together with him in the Parish Church of Cambuslang. Also at Fennistoun, Bethany Hall, Anniesland, the Tent Hall, the Seamen's Bethel we had good meetings. Many of these were new centres. We broke entirely new ground, and found new openings around Glasgow. In Edinburgh we went to St. Andrew's Hall, and eight Churches co-operated there. In the north-east of Edinburgh—at the Union Street U.F. Church—fifteen Churches united. And six Churches united at St. Mary's Church in the north of Edinburgh. We had the help of our old friend, Dr. Farrow, and the Rev. W. Graham Scroggie, and a number there who love our work and who interceded for us constantly in prayer. Next we went on to Dundee. I hope some day that Mr. Upson will

find it easier to get across from Beirout to Bagdad, because of that visit. Then I went on to Aberdeen. Visits were made under very trying conditions, but with manifest tokens that God is preparing there for a reaping by and by.

A word concerning opportunities for speaking on behalf of the Nile Mission Press. I wonder if you realise what a great thing you might do if you could say to the General Secretary, or to myself—Come here and speak to half a dozen people about the work of the Nile Mission Press. I am speaking to-night in a hall which is sacred to me in several ways. It was built by a man from the adjoining parish to the one in which I have been working for fourteen years. A man from one of those parishes is your representative out in Cairo. So two parishes here blend in service. In that latter parish, from which Mr. Upson comes, we have had this splendid thing as a result of a request for a small meeting. At the time it hardly appeared worth while. But that opening brought us £17 last year. This year, for the first quarter, it has realised over £9. Prayer and work is what God asks of you and me; but these little commonplace openings are just His opportunity for getting the wedge of our testimony in. Then there may be drawing-room meetings where public meetings are not possible. One of the most charming results from such a meeting was brought about in this way. Someone went to speak on behalf of the Nile Mission Press, and compared the conditions in a Christian home to the conditions in a Mohammedan home. A lady at the close said: "I have been married for twenty-one years, and I have never realised before what I owe to Jesus Christ for the happiness of my home. I want to give £21—a pound for every happy year of my married life—which I owe to Jesus Christ." I am perfectly convinced of this, that there are many men and women who will lay treasures at the feet of Jesus Christ through such meetings for the purpose of publishing His tidings, and sending His Word to the uttermost parts of the earth. If you at home will be diligent and faithful, watching as well as praying, and if you will give either the General Secretary or myself an opportunity of addressing a meeting, knowing as I do the spirit of your general committee, and knowing that they will pray us through, then we shall go from strength to strength in this great enterprise of carrying the Gospel to those who know it not. Let us freely give of what we have freely received of the tidings of the everlasting, redeeming love of the Son of God. Amen.

The CHAIRMAN (Mr. P. K. Allen) said: The Moslem World is learning to read far more than the non-Moslem world. I wonder if we realise that? During the last few years they have awakened to the fact that it is the people who know how to read who are the successful people to-day, and therefore throughout the Moslem world there is this eagerness to learn to read. In the City of Cairo alone there are over 200 printing-presses all pouring out Arabic literature. Not only newspapers, but books, pamphlets, tracts, and all sorts of literature; and a good deal of it rationalistic essays, and sex novels, upon which the young life of Egypt and other lands is feeding; scientific works, political works, and much that has been translated from the French. Whilst all these publications are being scattered and poured out like a flood, there is just one little work like a candle shining in the darkness—the

Nile Mission Press. What the Pharos was, when it was erected, that beacon light of Alexandria which was kept burning day and night shedding its beams over the waters to guide the mariner safe into port, that is what the Nile Mission Press is to-day in the Moslem World. We are already publishing over 600 publications, and those are being scattered far and wide. I am going to read to you the words of the great Apostle (Mr. Arthur S. Way's translation of the passage) in 2 Cor. ix. 6-9: "Grudging sowing makes grudging harvest, and bounteous sowing makes bounteous harvest." God is able to lavish every gracious gift upon you, so that you, always possessing abundance of everything, may lavishly contribute to every good undertaking. So the blessing of the Good Man in Scripture will apply to you. "He hath flung wide his seed, he hath given to the poor; so his righteousness abideth ever." Now I think I may say that that is what the Committee of the Nile Mission Press desires whole-heartedly to do, to fling wide the seed. We are not only sending our literature to every part of the Continent of Africa, but our publications are going to South America, to Java, to India, to North-west China, and we are seeking thus to scatter the printed page far and wide. One of our openings during this past year has been that of scattering literature in Algiers and North Africa, a work which we are hoping very much to develop. We have also opened a new Book Depôt in Jerusalem, just within the Damascus Gate, where thousands pass by every day.

During the past year our circulation in books and tracts in Arabic has been over 350,000 copies. What sort of books? Essentially evangelistic. We would like to emphasize that. It is the aim and object of the Nile Mission Press to give the Word of Life, and all our literature has that one purpose. I should like to commend to your notice Miss Trotter's little book on "The Way of the Seven-fold Secret." She wrote it specially to appeal to the mystics of Islam. If you want to know what the Nile Mission Press does, I beg of you to buy a copy of this book, and you will find here something which is food for your own soul. After you have read it, then pray for guidance as to whom you should send it, so that someone else may find interest in the Press, and will want to have a share in the work; they will see that this is the kind of message which is needed amongst the Moslem people. Have you ever stopped to think of the appalling fact that there are thousands and thousands of boys and girls who have no books to read? You know how, when you were young, you used to delight above everything else in listening to mother tell you a story. But there are those multitudes of Moslem children, and they have no one to tell them stories. Now when some little publication from our Nile Mission Press goes to a village, the people will at once gather round someone who can read, and if there are children it is quickly circulated that there is a story, and others will gather round and listen. This work amongst the boys and girls is a work which we are anxious to extend. We have already our Junior Department, but we are wanting more help, someone with ability to develop this work amongst the young people, so that to them may be given God's message in their early days. It grips the heart when one thinks that the children are hearing spoken, and are hearing read impure litera-

ture. Now we want to give to them the simple Gospel message whilst their minds are still young. God has given us open doors. I repeat that little sentence from God's Word, " He hath flung wide his seed." You and I may have a share in that. There is the seed of influence. Everyone of us can exert our influence. As Mr. Mason has reminded us, you may open your drawing-room and arrange a meeting where you can gather together your friends. And if you do that you will be exercising your influence. There is the seed of opportunity. You may not have a large room that you can use for a meeting, but you have time that you can give. Use that seed of opportunity for prayer, that God's blessing may rest upon this work. Then there is the seed of prosperity. You may be a merchant engaged in business. God has given to you wealth. That is the seed that God has given to you to use. But there is something more. There is the seed of love, the seed of sacrifice. It may be that there is someone here this afternoon, and God wants that seed from you, the gift of a son, or a daughter, to go forth for Him to help bring the tidings of great joy to Moslem lands.

Mr. ARTHUR T. UPSON (Field Director) spoke on " Isaiah's Survey of the Moslem World and the Nile Mission Press Response to the Call." The first part of the address was a *resumé* of Part I. of the afternoon address.

SECOND PART.

What is to be the response of the Nile Mission Press to this call? I must tell you a little to-night about Egypt, Assyria, and Palestine. (See Isaiah xix. 25). What did God mean when He said, " Blessed be Egypt, My people "? Has there ever been a time in the history of the world in which it could be said that Egypt was a distinctly Christian nation? To some extent, yes. The Coptic Church. The Copts were converted through the preaching of St. Mark in the first century. The Coptic Church fought a brave fight for the Deity of Christ. To this day they are called heretics. Why? Largely because they stood out against other views. They are very strong indeed on the Godhead of Christ. And when they wanted to pay me a very great compliment, the Dean of the Coptic Cathedral in Cairo said that my book on the Deity of Christ, covering 500 pages, was real Coptic orthodox teaching. I maintain that it is *not*, for I say that it is universal Christian teaching, and evangelical Christian teaching. But he meant it as a compliment, and I took it as he meant it. The Pastor of my staff told the 100 pastors gathered together in conference last month that the Nile Mission Press must be on the Rock of Ages, for every book and tract it has published is not only Presbyterian, but United Presbyterian! Then another member of my staff, who happens to belong to the C.M.S., says that what we publish is really good Church of England teaching! ! What he meant was that it was founded upon the Word of God; and that is enough for me.

I left on the 12th February and sailed for Algiers, to try and improve the work being done there by appointing two more col-porteurs. I took with me the Arabic type to print some Gospel tracts in Algiers; that filled a small but a heavy case, and I wondered if they would allow it through the barrier. They made no

objection; and the porter who carried it did not either, so long as he got his backsheesh. Presently there came along several parcels of books, for I was taking several hundredweight of books to Algiers; and I wondered whether they would pass the barrier all right; but no objection was made. Then the man at the barrier said to me: "I know who you are; I know what you have got in those packages. You are not going to be mean enough to take all those books to Port Said, and leave me here with none at all?" I gave him two or three tracts from my pocket, and he was more than grateful. There is a great demand for our books everywhere.

As an old schoolmaster myself, I am very much in favour of education, only we have never had time to publish educational books, we are so busy publishing evangelistic ones. The Gospel message goes more quickly, and our first message is, "Ye must be born again," and the second is, "I am come that ye might have life, and that ye might have it more abundantly." There are many in our Churches who have not got to No. 1 yet, and still more who have not got to No. 2. You must have conversion; and if you are going to be of any use in Christ's service you must have more life. So our books are of those two types.

The Nile Mission Press is modern to the last degree without being modernist—if you can distinguish between the two. If there is a new invention we can have, we have it. I am proud of being modern, and send my proofs by aeroplane, which is being up-to-date. We move with the times. In other words, the slogan or motto for 1928, which is already coined, is to be this: "Old message; new methods. New methods, old message." This book by Miss Trotter—"The Sevenfold Secret"—has an evangelistic message; she calls it a book for twilight souls. I had the great pleasure, not of translating it, but of editing and unifying the translations. Every word now in the Arabic is understood, and is equally applicable in Syria, in Jerusalem, in Egypt, in Algeria, in Tunis, in Morocco. It is selling by the thousand. The edition in English is practically sold out, and a second edition will be ready shortly. Miss Trotter's message to the Moslem is based on the supposition that he is groping. She may know, and I may know, that the majority of Moslems are doing nothing of the kind, but she would never win them by telling them that. I may know of some Churches in England that are dead, but I am not likely to revive them by getting up into the pulpit and informing the people that their Church is the deadest place I have ever preached in.

The Commandant of Police in the city of Cairo has under him about 3,000 policemen, and he is fighting drugs there for all he is worth. A year ago he did a most amazing thing. He completely violated all laws and regulations by publishing a letter in the public press, in which he told the ministers of State, who pay him his salary, that Egypt was going to hell—i.e., through the drug traffic. How did they stand that? They stood it like men. They admitted, firstly, that it was true; and, secondly, that he was a fine man for having the courage to say it. And instead of giving one week in prison, without hard labour, or a penalty of £1, they immediately raised the term of imprisonment to six months, with hard labour. And after that the New House of Parliament took up the matter, and the members hav-

been declaring that a man who deals in drugs should have three years' penal servitude!

We distribute tracts in the public streets every Thursday night against impurity and drink and vice. I wrote a letter, and sent it to every Member of Parliament, to the President of the Chamber, and to His Majesty the King. Not one letter of thanks did I receive, but, on the other hand, not one petition was refused. One of the biggest sheikhs in the country came to see me. He has under him 18,000 Mohanimedan students, because he is inspector of the Theological Institutes. And as he went away, I said to him, "Well, now let me give you an evangelistic book. This is the truth in Christ as we preach it." And I gave him this book of Miss Trotter's in Arabic. Later I heard that a Bill had been introduced into the House with a view to cancelling what was causing the ruin of thousands of our fellow-subjects, and of our British soldiers during the war. They are proposing to abolish it. Unfortunately, you know what Parliaments are. They referred the draft Bill to a Committee; they thought that was the kindest way of getting rid of it; it is still in Committee. What will happen I do not know. But it is possible to have another one. Egypt is waking up, and it is highly probable that in the very near future we shall enter upon the wonderful experiment of the absolute prohibition of strong drink in Egypt. I know how hard the fight will be, but I do know that you can *stigmatize sin*, then, if it still lives after that, it is not your fault.

There was a young fellow belonging to the Coptic Church, who came to me, and said: "You know you are doing a great thing. I want to do a bit on my own, for you have stirred me up. The Lord has laid it on my heart to translate and to publish Matthew Henry's Commentary on the Bible." I said, "My dear friend, do you know that it contains two thousand large pages in the English; and that printed on a smaller size page it would run into six thousand pages. If you work at the rate you are going, it will take you fifty years to publish it." "Never you mind," he said, "I am young." He started with Romans. I do not think he has sold many copies, but all the same it is a good attempt. After that I think he went to Habakkuk. He said he had not much money, so he was translating the shorter books first!

We have colporteurs running up the Nile Valley. At the present time we are trying to get a higher type of man, for whom we have coined a new name—"evangelistic travellers," not commercial, but evangelistic. After I came here they appointed in Cairo the first of our evangelistic travellers, a man who is going to travel right up the Nile Valley visiting Mission Stations, houses, shops, schools, carrying samples, just like a commercial traveller, only with instructions to stay the night, and to hold a mission meeting. He is the first of his kind; but we are also pleading for a man to be an inspector of colporteurs in the Nile Valley, to cheer them up, to help to keep them going.

Next, a few words about Assyria, "the work of God's hands." We are not doing what we would do there. It was proposed that I should take a journey from Syria across to Bagdad, down to the Gulf, across to India, and round by Aden. Nevertheless, as we have not got the funds it may not materialize.

If it does not, we shall take it to be the will of God to postpone it. One of the missionaries in Irak last year took some of our publications, and was distributing them, and a railway policeman came to him, and took one, and afterwards he came back to him and said, "I am ready to accept Christ. I believe in Him." He was a Mohammedan, and although the decision was too sudden to be permanent, yet, firstly, we realise that there is an open field, and, secondly, there is a receptive soil.

A few weeks ago Dr. Macdonald, of Eastbourne, sent to ask us to send literature to a missionary in Bagdad. It went within twenty-four hours of the letter coming. Before the literature had reached Bagdad, a letter came from that very missionary ordering some books in faith, and saying at the end of his letter, "I have not got the money to pay for them, and I do not know when they are going to be paid for, but I must have them." And the Lord laid it on the heart of Dr. Macdonald, of Eastbourne, to mention that man by name, and to seek to meet his need. "Blessed be Egypt, My people, and Assyria the work of My hands."

"Israel My inheritance." You have heard about the colporteurs in Palestine. You may not perhaps know that there is one across Jordan, a very rough district. There are not more than about twelve towns in the country, and the colporteur travels from one to the other. Many eyes are turned towards Edom just now. There is one good brother of the Milton Stewart Fund that has helped us greatly, and still does, who wishes to have literature stored there. The cliffs are so steep, and the passage so narrow, that no one could possibly pass through; and an army could be picked off one by one. It is believed that many thousands were saved by inhabiting the caves during the bombardment by Titus at the destruction of Jerusalem. Anyhow, it is interesting because of its past associations. My friend has an idea that that may happen again, and he wants to be ready.

From the Jerusalem bookshop, inside the Damascus Gate, a Moslem quarter, the message is going out. At first we could not get a footing, and then when we got the place they boycotted us. Now difficulties have been removed in answer to your prayers, and the message is going forth.

Do you realise what a rough life the colporteurs have to live in Palestine? Do you know that a month and a half ago three men were frozen to death there; or, at any rate, the newspaper report said that they lost their lives through exposure to the snow-storm. One of the colporteurs lives on Mount Gerizim (Shechem), and he was hindered in his itinerant work because of the down-pour of rain. But that rain is the salvation of Palestine. God has promised the early rain, and the latter rain, and I for one think that that has a physical as well as a metaphorical meaning. We have just heard from Mr. Rohold that for the first time for 300 or 400 years the pools of Solomon are full and brimming over—the result of the snow-storm. Palestine is being watered and being planted; it is being rebuilt and reconstructed, but partly in unbelief, and it is your part and mine to give the people the truth as it is in Christ.

There is another colporteur at Nazareth, and he has a donkey, which we call "Galilee." Someone once took me to task for

using Scripture names in that way, but I think it is a very appropriate name for the donkey, as it goes north and south, east and west, and down to the Lake of Tiberias, with the Gospel message, which is going forth all the time. That is the partial response of the Nile Mission Press to the Call.

What are our needs? Firstly, *men*. We thank God for Mr. and Mrs. Michell, who came out last year, and also for Miss H. Mollison, who came out to help me with the secretarial work. We have forty workers in Cairo, but we need still more. They should not be exclusively Egyptians, although Egyptians should be in the majority. Also I am *very* badly needing a supervisor of colporteurs for Palestine. He must be a child of God, and he must be in love with souls.

Secondly, we need *funds*. Last September we scraped the bottom of the barrel, for we had not enough money in the Colportage account to pay in to the Bank a sum representing the colporteurs' sales of the month. I lay awake that night thinking, "A shilling in hand—and God! Liabilities great, but Assets, a shilling—and God." When I got my letters the next morning, I discovered that £200 for colporteurs had been lying in one of them all night at the Post Office.

But, thirdly, *prayer* is our greatest need. A lady told me this afternoon how she takes our prayer list and pins it up in her kitchen, and while she is cleaning and washing she does what Brother Laurence did, she talks to the Lord. Why not talk to the Lord all day? Is it not possible to reach that stage that you do not know when you are praying and when you are not? There was once one who, on going to bed, would look up and say, "Just as usual, Lord; Good night." He had been talking to God all day, and at night there was nothing more to say! Give us your prayers like that! Live *for* the Lord; live *with* the Lord; live *in* the Lord. Pray for those who go forth in His Name.

The meeting was then closed with prayer.

Appreciations of D.M.P. Publications.



THE following are a few extracts from letters received by us expressing appreciation of our publications, and methods. They come from various needy quarters, and are encouraging as showing that our work is meeting an urgent demand.

FROM MISSIONARIES IN EGYPT.

"For some time past I have intended to express our very warm thanks to you for your generous grant of tracts for free distribution. As a Mission we are very keen upon a very wide distribution of tracts, especially in the almost solidly Moham-medan Delta.

The first lot you kindly sent me, my wife and I distributed on the journey by road from Alexandria to Cairo, and for three-quarters of the journey we scarcely missed giving some to every

person we passed. The joy of this is that these tracts go into such a variety of villages, hamlets and farmsteads where few missionary workers ever set foot.

The other parcels of tracts I have distributed amongst our various stations, who were more than delighted to have them, and as I am doing a tour of the stations with Mr. P., commencing on the morning of the 9th inst., I shall be delighted to have the further grant that you have suggested in your letter of the 30th ult. for distributing then.

I may add that grants of the 'Selections' will be very specially appreciated, as I have had more than one enquiry recently to know if there are any more of these available."

No. 2.

"Thank you very much for your letter of the 26th inst., and the generous parcel of tracts which came to-day. I count myself very fortunate in being thus favoured. I will do my very best to make the most use of these tracts.

My aim is to have always on hand in my cabinet literature for Muslims, Copts; Purity tracts, literature for Christians, temperance tracts, etc. This splendid selection you have just sent has just come in time to replenish some of the pigeon-holes. Portionettes are always acceptable, and we give away many of these also. I still have some, but will be glad of more."

No. 3.

"A few days ago we received a large bundle of tracts from the Nile Mission Press. It was certainly kind of you to make us this donation. We appreciate it very much. It was especially fitting this year, for, as you know, our funds are a little scarce. I always like to have tracts and books with me in visiting by means of the Ibis.

We certainly appreciate very much the work of the Nile Mission Press, and have great confidence in the nature of the literature that they are putting forth."

No. 4.

A telegram sent to N.M.P. Committee in 1913. It still holds true:—"Dominant impression of my recent visit to Levant was that a new day of unparalleled openings for work among Moslems has dawned. We must attempt great things, meeting present opportunity and arousing Western Christendom to neglected task. Prayer has disintegrated stolid indifference of Islam. Time has come for aggressive action. *No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the Printed Page.* May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."

No 5.

"I found an old copy of 'What God hath used' in a bookcase here, and with Miss V.S.'s permission I gave it to Miss Hadow—a missionary *on the borders of Afghanistan.* Will you send a new copy for Fairhaven please."

No. 6.—FROM SYRIA.

"Our annual meeting begins to-morrow, D.V., and I hope to have a sample of each item on display, so that the members of the mission may see what you produce." (A good example to follow).

No. 7.

"We are delighted with the splendid evangelical character of your publications, and we pray that you may be richly blessed in this important service for our Saviour and Lord. Our workers are expecting to do more tract distributing this year than ever before, and we shall doubtless be placing orders with you frequently."

A student in a Syrian College writes (Translation):—"It was so kind of you to send me the book, 'The Lord of Glory.' I have received it with many thanks. I promise to read it with the attention it deserves, because I have found from its preliminary chapters that it is a very fine work. Many thanks to its authors and publishers. No doubt the Nile Mission Press offers many magnificent services to religion and morals. May God help those who are directing its work.

Again thanking you for your present, I hope I shall meet you some day at Beirut."

No. 8.

The following account of a School-girls' Book Club in the Northern Sudan is cheering for our Junior Department:—

"Miss J., who is head of the girls' primary school at Omdurman, mentions that the work of the Nile Mission Press has enabled the school to start a long-wished-for book club. She writes:—

"For years I had been lamenting that there was so little suitable Arabic literature for school-girls, and lately, to my joy, I discovered that the Nile Mission Press has published enough Arabic story books for juniors to enable libraries to be started. Now I am busy collecting books, and we have over forty story books and about twenty religious books. Both teachers and girls are very keen about reading, and it is widening their minds and making teaching easier. Often when I am teaching the fourth-year girls I am greeted with beaming smiles and the remark, 'Oh, yes, that was in the book I had out of the book club.' Some of the teachers are asking for copies of religious books for themselves."

FROM MISSIONARIES IN IRAQ.

"The Story-Parables, published by the Nile Mission Press in Cairo, little eight-page tracts with a picture on the cover, always appealed to the interest. Then there would come the opportunity of reading some portion of the Bible, and often the sale of a portion, one of the four Gospels, or possibly the whole New Testament, and once or twice the whole Bible. Often the tracts that I gave out were read by those who knew how to read, to groups of three to six or seven who could not. Sometimes there would be three or four such groups in one coffee-house.

Our literature, based on Scripture, has been pretty widely circulated. Something like two thousand tracts have been given

out, and while some have been destroyed, some have been read to fair-sized crowds, and read over again. In the same period I have sold over one hundred and twenty copies of single Gospels. Only this afternoon, quite a number of the prison guards were asking for tracts. I have been given rather a quaint name by a number of my coffee-house friends. It is 'Abu Shunta,' the 'Father of the Handbag.' That is, the fellow who is always seen with a handbag full of literature. And the name seems likely to stick, for better or worse."

"Thank you for your letter of 1st September and for the prompt despatch of my order. The books arrived almost as soon as your letter did. And I must tell you how pleased I am with them all. The N.M.P. publications are improving right along, especially those you are reprinting. They are gotten up so much more attractively than formerly."

"I recently saw Dr. Zwemer and procured from him one of the new 'Guides.' Congratulations on its fine appearance and make-up. Also on the new titles you are listing. I am enclosing quite an extensive order selected from the new catalogue.

I appreciated your Colloquial Chat, and am taking immediate advantage of some of its proposals."

FROM TURKEY.

"I want to thank you heartily for your kindness last Monday in showing me all the interesting and inspiring work you are doing at the Press. I could not thank you nearly as much as I wanted to. I did appreciate all you showed me and was much interested in reading the literature you gave me.

I enclose a small cheque of \$10 as a contribution to the work of publishing the good tidings to so many Moslems especially, and I only wish I could give a great deal more.

Assuring you of my keen interest and sympathy in your work, and praying that it may more and more be a great power in winning the Moslems to the truth."

Here is a good example from CHINA. From a child in a Girl's School, who are *regular* contributors:—

"The nieces are herewith sending you the small sum of \$3 (International Money Order), which we hope will in some way help on your work.

We were very interested to hear about the Conferences held last year, and to see the photograph of you and your native helpers.

We are always pleased to hear of your work, because it is so different from what we are accustomed to."

A religious periodical in America published the following in July, 1926:—

The Possibilities of the Printing Press.—"The history of the Nile Mission Press suggests in a fresh way what the Western world has known for many long decades, that truths and falsehood are both most effectively sent forth by the printing press. The work of the Church among Moslems has become a real

missionary victory, since it has been learned that the followers of the prophet will read in secret what they would never permit themselves to hear in public. There are other printing presses in the near East for the publication of the Gospels among the Moslems, but at the present hour the activities of the Nile Printing Press command special attention."

In "News and Notes" for October, 1926, attention is called to the value of our work for translation into other languages:—

NEW TRACTS FOR MUSLIMS IN URDU.

"Members will recall that, as a direct result of the deliberations at the Jerusalem Conference in April, 1924, Mr. Upson, of the Nile Mission Press, made available for workers in all lands the English text of some of the most effective literature in circulation in the Arabic language. These he collected together in one volume under the title 'What God hath used.' The Committee on Literature for Muslims of the N.C.C. (India) decided to re-produce a number of these in Urdu.

We notified our readers, in "N. and N." for June, of the issue of a few items by the Punjab Religious Tract and Book Society, Anarkali, Lahore. Here are six more, all from 'What God hath used.'"

Though the N.M.P. does not publish (but it printed) Dr. Wakefield's work "The Arabic Reference Quran," it is cheering to read the following review of it. From "News and Notes," October, 1926:—

"THE ARABIC REFERENCE QURAN."

"We have received from the compiler, Dr. Frances Wakefield, a copy of the first portion of the work upon which her heart has been set for several years—the first nine Suras of the Quran (i.e., about one-third of the whole), arranged with a view to a comparative study along with the Bible. 'It is designed to greatly simplify the study of the Quran by making it possible to see quickly what is, or is not, contained in it. Also to show what is, or is not, stated in the Bible about the subjects mentioned in the Quran.' As such it ought to be welcomed by all those missionaries whose knowledge of Arabic is sufficient to enable them to read the Arabic Quran with profit, for the book is entirely in Arabic.

But Dr. Wakefield has a further, very practical object in view. 'If you find any who know the Quran and are feeling after truth beyond it, consider whether the loan of a Bible and a *Reference Quran* would be the best help you can give him.'

We think that rare scholar the late Dr. Hooper, of the C.M.S. in India, would have rejoiced over this work. Writing for our paper in 1920, on 'Muslim Retrogression,' he said: 'I have for a very long time thought that, given a really honest and unprejudiced seeker after Truth among Muslims, the best way to convince him of the truth of Christianity and the falsehood of the claims of Islam would be to take him steadily through the Bible

. . . . pointing out the proofs of a *progress* in revelation as they occur; and *then* let him go on to the Quran and seek there for a continuation of that progress. We know that he will seek it there in vain; nay, but in all subjects he will find there a decided *retrogression* behind the point to which the Bible has brought him, and in some subjects a retrogression behind even the *beginning* of the process of progress in the Bible.

The arrangement of this work is quite simple. The Arabic text occupies the top half of the page, with numerals interspersed which refer to a scheme of *references* arranged below. These latter are compiled in two columns: (a) cross references to the Quran itself, and (b) parallel references cited in the *Tauret* and *Injil*.

The book has the very appearance of a Muslim publication, with orthodox flap cover, measures 8in. by 11½in., has 228 pages. The whole thing reflects great credit on the Nile Mission Press, who have undertaken the printing. Orders may be posted there to Dr. F. Wakefield, 37, Sharia Al Manakh, Cairo.

Price 9 rupees, equivalent to 20 piastres, if ordered from Cairo or Jerusalem; 7 shillings from London, post free; 25 Egyptian piastres from Beirut, or 175 Syrian piastres."

Remarkable Guidance.

" BEING in the way, the Lord led me"—such as often been our experience, but this year remarkably so. We were very exercised in mind about our furlough, which fell due this year, and finally Miss Van Sommer asked me down to Fairhaven to talk it over, the difficulty being that Mr. Michell and Miss Mollison—eager as they both were to release me for as long as possible—had been with me at N.M.P. rather less than a year, and it would therefore have been unfair to saddle them with responsibility for the duration of six months' furlough, with possibly a spell of deputation work at the end of that time. At last it was decided for me to take two months only in England, instead of six, but to endeavour to visit Algeria, Tunis and Morocco in the interests of our work, Mr. Michell and Miss Mollison carrying on till the end of May, with the loyal backing of our friend Yaqub in the Printing Works.

Even then there were still problems; e.g., should I take my wife for that short period, or wait for the proper furlough? Would ordinary furlough be possible even next year? Could a cabin be obtained on the Nederland Steamship calling at Algiers? (Great difficulty had been experienced on other occasions).

At last it was all settled, and the splendid new ship of the Nederland Line, "P.C. Hooft," received us at Port Said on 13th February. But the weather! Just the day before we started, the storm had been so bad in the Levant that a large steamer of the Fabre Line broke loose from Beyrut Harbour and was driven out to sea. At Port Said the storm had forced the sea-water one hundred yards up the shore; and we afterwards learned that no

less than three postal couriers had died from exposure to the cold on the hills of Palestine! Yet, praise to God, we had no storm, and hardly anything but blue skies and gentle breezes, at least on starting! Of course, it was too early in the season to start for England, but our Annual Meetings had been fixed for the exceptionally early date of 4th April.

* * * * *

What a welcome we received at Algiers from Mr. Theobald and M. Pierre, and later from Miss Trotter, Mrs. and Miss Brading, Miss Freeman, Mr. Smeeton and other workers. Such a joy to see them all again; and to make the acquaintance of the Tetley's.

After two or three days at Algiers I had planned to take a three weeks' journey in the car with Mr. Theobald, starting off from the Oasis of Bou Sa'ada. But, alas! two days after arriving at Algiers, a cable came to inform me that my mother, aged seventy-five, had been taken to hospital for an operation. What an upset to our plans, for I had been hoping to get much experience in Algeria and Tunisia before speaking at the N.M.P. Annual Meetings! However, grace was given us, and we straightway wired to England that we would travel overland. Help was given all the way along—in fact, as usual, we seemed to be travelling between two storms and missing both! Our crossing of the Channel was made in ideal weather and record time, yet the day before had been exceedingly rough, and bad weather set in again before we got to London! Such things cannot be explained; we accept our Father's gracious providence, and there we leave it. (Remarkable reports have since come to hand, telling how Mr. Theobald carried on without me and made a successful journey. I have asked him to appoint two colporteurs for Algeria as soon as he can find suitable men).

Our son Philip met us at Victoria, and we were greatly relieved to hear that my mother was doing remarkably well. We were able not only to visit her in hospital but also to care for my father, no easy matter. It was when the invalid came out of hospital that the worst of our troubles really began, and my wife had her hands rather full for a month, for it was found very difficult to get help, so much so that we sent out a "S.O.S." to a few faithful prayer-helpers to ask God that nothing might hinder our return to the field.

Once again prayer has been answered, and a young Christian woman has cheerfully accepted to live with my old people and look after them as a daughter. She had been housekeeper to her father, but he has lately announced that he intends to marry again, so Jessie will be free to come to us. And that is the best possible way out; for it is a heavy responsibility to leave aged parents who have no other children.

* * * * *

The Annual Meetings were well attended, although too early in the season for some of our subscribers. Then we had very good meetings at Tunbridge Wells (with Rev. Barclay Buxton in the chair) and at Eastbourne, where Dr. Macdonald presided. (How we enjoyed fellowship with the Oliver's! And also with the

Alexander's at Bromley). I also had two good meetings at my own native town, Rayleigh. At one of these, in the chapel of a denomination called "The Peculiar People," it was announced that the contributions for last year amounted to £16, which we considered good. The presiding elder or bishop would, however, have none of it, but insisted that they were ashamed of it and must do more! Think of being "ashamed" of a first year's effort of £16 from a small church of sixty or seventy people!

Then on a Sunday afternoon at 10, Finchley Road, we met with a very warm-hearted response from praying friends, one of the "Aged Workers" undertaking to pray Miss Mollison through her Arabic examination. And she did it.

It was a privilege to attend two of the meetings of our Committee; at the first of these Mr. John R. Menzies was accepted as literary assistant, and he will hope to sail from Marseilles about 23rd September. Pray that he may be given a double portion of God's spirit.

Owing to the fact that Mr. Menzies is a student at Corpus Christi College, Cambridge, a very kind invitation was sent to Mr. Oliver and myself to go up for two or three days and give little talks in various students' rooms. The moving spirit of the C.I.C.C.U. (Camb. Inter-Coll. Chr. Union) is Rev. Earnshaw Smith, whom God appears to be using mightily among the undergraduates. Thank God for his presence there. The head of the "Volunteer" Section is, however, L. Wilkinson, of Ridley Hall, and he presided at the C.I.C.C.U. missionary breakfast at which I gave the address; he also had a "squash" (informal group of students) in his rooms at Ridley, as did some of the other Christian men; in fact it was a great privilege to eat and speak in the company of men bearing such honoured names as Barter Snow, Hooker, Guinness, etc. Another whom we bear up in our hearts is Max Warren, who is appointed to literary work (with C.M.S.) in the difficult field of Nigeria.

As to results from our visit to Cambridge, it appears that most of the fifty-five "volunteers" had already decided as to fields of labour: on the other hand, several have had their eyes opened and their outlook broadened as the result of our talks; the rest we leave with God. It may be His will to thrust out a second "Cambridge Seven," as we suggested—but this time for the Moslem world.

On the Friday evening before we left, my wife and I went over to Highbury—St. John's Divinity Hall—where our old friend, Rev. Guy Bevan, is now a tutor. Although the meeting was hastily arranged and informal, yet the Principal and tutors attended, with thirty-three or thirty-five students, one of whom proved to be Mr. Cooper, an old friend from C.M.S., Old Cairo. Here also a strong appeal was made for a great increase in the European staff of N.M.P.

But the most remarkable of all was an informal meeting at the Missionary Training Camp, South Norwood, which came about in this way. I went to bed about 10 p.m. on Wednesday, 4th May, feeling rather disheartened over the lack of men to help me to carry out our plans. In a sub-conscious sort of way I was telling God that I felt rather a failure, for though new workers are coming, yet the doors are opening more quickly than the workers

come. God then spoke to me in a strange way, saying, "Go over to the Missionary Training Camp for the sort of man you want (*i.e.*, colportage supervisors, able to rough it when travelling with their men). It so impressed me that I struck a light and made an entry on my block-note that I *must* find time to go to South Norwood, even though I was staying at the House of Rest, 10, Finchley Road, N.W., about 1½ hours' journey each way; also it was to be my last day in England, and every hour was already occupied. Next day we rang up our good friend, Mrs. C. Studd, of the W.E.C., Heart of Africa, etc., and told her I was going to tea with her.

After tea, and a talk about N.M.P. plans for expansion, she gave me some valuable suggestions, and then arranged for Norman Grubb to take me over the Training Camp. We found more than thirty men in training of a most practical kind, and as they were just about to have their evening meal they kindly gave me the first quarter-hour to tell of our great need, after which I had to hurry to get back to take prayers at Finchley Road, and to finish packing. How strange to hear that on the very day I heard God's voice telling me to go there, these students had been having special prayer for the Moslem world.

"May we ever 'Hear and obey.'
'Unstop my ears that I may hear
The softest whisper of Thy voice.'"

* * * * *

Next morning our son Philip, and our oldest of friends, Rev. William and Mrs. Dickins, saw us off from St. Pancras. We were greatly helped, although my parents become more infirm as they grow old. May God provide for them; we commend them to the prayers of His people.

We had a pleasant four days of constant sunshine from London to Gibraltar, and rubbed our eyes to read in the Wireless Bulletin that—just after we left—a very severe storm raged over London. Truly we have been cared for every step of the way.

My wife went straight on from Gibraltar, Mr. Hay, of E.G.M., having most kindly promised to meet her at Port Said. But I transhipped to the Bland Line for Casablanca, and am drafting this little talk whilst in Morocco.

Three factors have thrust me into Morocco and Tunisia on my way back to Egypt: (1) the new "Three Years' Programme," which the Committee adopted whilst I was in England, depending upon God to send both men and means; (2) the recently published appeal of North Africa Mission, Algiers Mission Band, and South Morocco Mission, asking for more help for the Barbary States; (3) correspondence with Mr. Geddes, of the South Morocco Mission, and Rev. J. J. Cooksey, who told of Lord Maclay's visit to Morocco. These three factors have resulted in this zig-zag journey, in which I have to travel by seven different boats and across the Mediterranean five times! In the words of Laura Barter Snow:

"I am starting on a journey
Which my feet have never trod,
And my heart would fail if I did not know
That I have God."

A. T. U.

**"The Vision is yet for an appointed time,
though it tarry, wait for it."**

Dar Naama, El Biar, Algiers,

"**T**HE vision" began about eight years ago. It was the vision of the day, very far off it seemed then, of work reaching the balance appointed by God when He created family life—the day when lads and men, as well as women and girls and the small children, should have their chance of His message.

During the 25 years passed out here already as a gathering Band, the latter section of family life was our focus point. It was (as being a Band for the most part of women) the accessible side; and its opportunities were endless. But more and more, as the years went on, we felt that its outworking was very slow. Men were won here and there, but there was no one to follow them up. Boys from the classes gave themselves to Christ—but who was to help them through the years when they would so need a brother's hand? The girls whose hearts were touched must be given to Moslem marriages. The women, who through the faithful, patient visiting received Christ, found the new life so cramped by the authority of their husbands that in one case after another, for want of expanding power, it dropped into a poor, stunted compromise. So at last, when the end of the war had released outward matters to their normal conditions, no wonder the cry arose for a band of brothers to come over and help us, to reinforce the two already with us—Mr. Smeeton and Mr. Buckenham—the latter still a newcomer. Ten was the number in our minds as we prayed. Two are here with their wives: one, Mr. Theobald, is in full swing of work with a mission car; the other, Mr. Tetley (after a five years' pause in the supply), is in the first stage of language study.

But with these on the field and the swift development of the base at home, we see that the time is at hand for the fulfilment of the vision, and never has the need been more marked. It would have seemed a dream a few years ago to see things that we see now—the readiness to listen, to buy our books and to weigh evidence, even a cry of utter dissatisfaction let out now and then over their dead creed and its dead prophet; better still is the rumour of knots of secret inquirers gathering to read together the Scriptures and any Christian literature that comes their way. And while this is so, we could count on the fingers of one hand the European men-workers in Algeria who can speak Arabic to an extent that qualifies them to deal with the seekers and to train the finders for God's service.

They are of all kinds, these natives, and therefore needing men of all kinds to deal with them. Even in the tiny handful of convert men around us in the Algiers Mission Band we have types as widely divergent as a young fellow from the mountains out west, who has given up in despair his laboured plodding over the alphabet, on to the last recruits, well read student-lads from the south. But the making of Christ's workmen is in them all. Even that mountain lad, when he came in this morning from the little Communion service with his Easter greeting, took up spontaneously a flower bud from the table and said, with his

round face shining, "We must increase. This is only a bud, but it holds the flower, and the flower holds the seed, much, much seed."

What do we offer to those who come to the help of such as these? No easy-going life for spirit, soul or body—and therefore a fitting life in the service for those who have heard the call, "Follow Me"—a life of joyful faith, joyful sacrifice, and infinite "patience of hope," drawn daily from Christ, and drawn from that same heart of His, a love athirst to seek and to save that which is lost.

And now the prayer focus for you who pray with us is the bringing out of such helpers and of their leader. At long last there is an opening in view for saying "Come."

For this spring has shewn the clue to the unsolved problem of a place where we can welcome them. The first glimmer was through that newcomer—number two of our ten—who can receive for a few weeks any men who feel drawn to the work, but are not yet sure, and need the final clenching of facing the problem on the field. Since then the way is opening for the next step when Christ's appeal has sounded clear and unmistakable. For down in our desert station of Tozeur is a mission house—an ancient caravanserai—which (as things fall this autumn) is free for use as a language study centre, where those who recognise the call to stay could throw themselves from the first into the great grapple, in surroundings which are its best hope, for out there the newcomer can be steeped in the native atmosphere in a way that is impossible in cosmopolitan Algiers. Then again, at Tozeur there lie the chances of getting at close quarters from the first with the practical side of the work. Boys come eagerly to the mission-house whenever an evening club is open, and tenting among the neighbouring villages offers the first steps for colportage. Thirdly, and this is of the utmost importance, a work carried on by men, and a house relegated to their use, makes a door of access for men enquirers from the great stretches of oases beyond. As it becomes known, we believe these hitherto shelterless souls would find their way there, and could be led into the Shepherd's fold and out into His pathway. We feel all this fills the cup of hope to the brim, and as far as the house-room goes, the station stands ready as soon as the summer heat cools down.

But the point where your prayers and ours need to meet and "agree as touching that which we shall ask" is the all-important one of the needful leader, who shall be able to guide and inspire on the earthly side, and shall understand the battle in its unseen trend, and how to press through to victory in the Name of Jesus and the power of His Cross. It may be that the permanent leader will not be given at once, but we think that God must have one preparing for the near future of help next winter, even if only for the time being.

And so, behind our "vision of the ten brother helpers, may come the still brighter horizon of those won from the ranks of Islam, alongside them in "the service of the warfare" of the heavenly kingdom. For such is God's wont in the thoughts that He thinks towards us, to give us "an end and an expectation" (margin).

"Blessed are all they that wait for Him."

I. L. TROTTER,

April 20th, 1927.

For the Field Committee.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1927.	Receipt No.	£ s. d.	Date. 1927.	Receipt No.	£ s. d.	Date. 1927.	Receipt No.	£ s. d.
Mar. 1.	15548	8 4	April 5.	15635	16 4 4	Apr 29.	15725	14 0
"	15549	10 0 0	"	15636	2 0	" 30.	15726	5 0
"	15550	12 0	"	15637	12 0	"	15727	10 0
"	15551	5 0	"	15638	7 6	"	15728	2 8 0
"	15552	10 0	" 6.	15639	14 18 3 ⁴	"	15729	1 0 0
"	15553	2 0 0	"	15640	5 0	"	15730	3 0
" 2.	15554 Scotland	8 6	"	15641	6	May 2.	15731	2 0
"	15555 Special	3 0 0	"	15642	2 6	"	15732	2 0
"	15556	10 0	"	15643	2 0	"	15733	2 0
"	15557 Canada	36 0 0	"	15644	4 9 5	"	15734	2 6
" 3.	15558	3 3	"	15645	1 0 0	"	15735 Scotland	2 1 1 ¹
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"	15560	6 7	"	15647	5 0	"	15737	6 0 0
" 4.	15561	3 15 8	"	15648	1 0	"	15738	3 0 0
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"	15563	10 0	"	15650 Special	153 16 3	"	15740 Special	50 0 0
"	15564	17 0	"	15651	2 6	"	15741	5 0 0
" 5.	15565 Scotland	14 12 9	"	15652 Special	7 7 0	" 4.	15742	100 0 0
"	15566	10 6	"	15653	2 2 0	"	15743	15 0
" 7.	15567	6 6	"	15654	10 0	"	15744	5 6
"	15567A	5 0 0	" 7.	15655	1 13 6	" 5.	15745	6 0 6
"	15568	2 0 0	"	15656	2 0	"	15746	1 0 0
"	15569	7 6	"	15657	2 6	" 6.	15747	4 0
"	15570	1 10 0	" 8.	15658 Special	35 0 0	"	15748 Scotland	12 0
" 8.	15571	3 0	"	15659	3 0 0	" 7.	15749	2 0 0
"	15572	1 1 0	" 9.	15660	4 6 7 ¹	"	15750	2 18 9
"	15573	4 8	"	15661	2 0	"	15751	10 0
"	15574	1 0 0	"	15662	2 0	"	15752 Special	17 0
" 9.	15575 Special	3 0 0	"	15663 Special	60 0 0	" 8.	15753	10 0
"	15576	10 0	"	15664	2 2 0	" 9.	15754	10 0 0
"	15577	4 0	"	15665	2 0	" 11.	15755	10 6
"	15578	5 0 0	"	15666	2 0	"	15756	5 0
"	15579	3 6	"	15667	2 0	"	15757 Canada	28 10 0
"	15580	1 4 0	"	15668	2 0	" 13.	15758	2 0
" 10.	15581	3 0	" 11.	15669	10 0	"	15759	5 0
"	15582	10 0	"	15670	2 0	"	15760	1 0 0
" 11.	15583	1 6 0	"	15671	2 6	"	15761	5 0
"	15584	1 1 0	"	15672	1 3 0	"	15762	2 0
"	15585	5 0	"	15673	2 0	" 14.	15763 Special	102 7 4
" 14.	15586	5 0	"	15674	2 0	"	15764 Scotland	1 0 0
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"	15588	6 13 0	"	15676	2 0	"	15766	2 0
"	15589	4 0 0	"	15677	2 0	" 16.	15767	7 0
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"	15596 Special	5 0 0	"	15685	5 3	" 19.	15775	8 0
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			"	15724	5 2 0			

£1194 19 3

General Purposes—

Amounts already acknowledged	377 6 1
As above	706 11 2

£1083 17 3

Special Purposes—

Amounts already acknowledged	690 0 3
As above	488 8 1

£1178 8 4

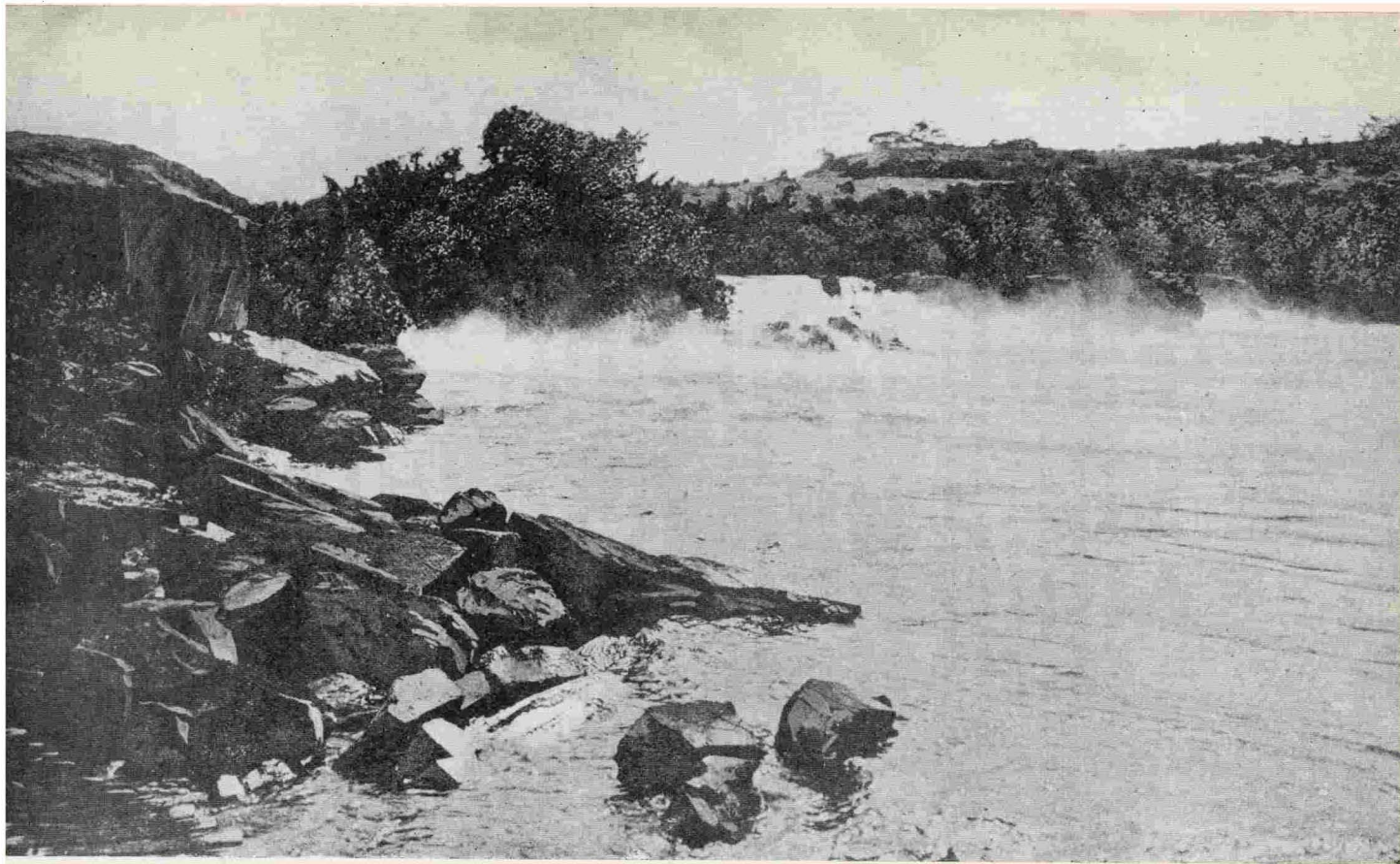
“Not I, but Christ!”

“He held the lamp of Truth that day
So low that none could miss the way,
And yet so high, to bring in sight
That picture fair—‘The World’s Great Light.’
That gazing up—the lamp between
The hand that held it, scarce was seen.”

“He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary Saint
And bade him drink when sick, and faint.
They drank—the pitcher thus between
The hand that held it, scarce was seen.”

“He blew the Trumpet soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To raze the walls of Satan’s hold—
The trumpet coming thus between
The hand that held it, scarce was seen.”

“But when the Captain says ‘Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,’
The weary hands will then be seen,
Clasped in those pierced ones—nought between.”



The beginning of the River Nile, as it flows out of the Victoria Nyanza, and starts on its journey of three thousand three hundred miles to the Mediterranean Sea.

"Blessed be Egypt."

VOL. XXVII.

OCTOBER, 1927.

No. III.

Editorial.

"Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water."

—PSALM lxxv. 9.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

—JER. xvii. 7, 8.

The picture was lately brought to us of the rushing forth of the River Nile from its source, the Victoria Nyanza. So beautiful, so abundant, so marvellous in its might, the river flows on through marshy ground, through miles of Sudd, through sandy banks, through green pastures and native villages, on and on for hundreds of miles, until it comes to crowded cities and numberless canals and wide-spreading fields, still onward to the sea—three thousand three hundred miles from where it began. It is the water of life to millions of people. The only water they have to quench their thirst: the only water for their cattle, the only water for their fields of corn.

Our magazine bears the name of "Blessed be Egypt" and a picture with the verse, "Everything shall live whithersoever the river cometh." It is true of the River Nile, and it is true of the blessed and holy River that flows from the Throne of God: The Holy Spirit of God, the River of the Water of Life.

It is our work to carry the water to thirsty souls, the words of eternal life. And just as it is conveyed through sandy deserts by countless canals, so may we be enabled to encourage hundreds of Christians to give themselves to the work of water carriers. To distribute the message of the Gospel to all whom they can reach.

An article in this number tells us of the way in which the native Christians in India are stirred up to undertake this work, and our Colportage Report gives fresh encouragement as we see how the same effort is made in Egypt and the Sudan.

Some books are sold, and some are given away. We all should find some way of spreading the message. Travellers by boat or by rail may find Moslems glad to accept a Gospel or a Christian book. In tramcars, or cafés, or sitting in the doorways, men may be found who eagerly take a book. It might be done far more extensively than it is done now. "Cast thy bread upon the waters, and thou shalt find it after many days."

B

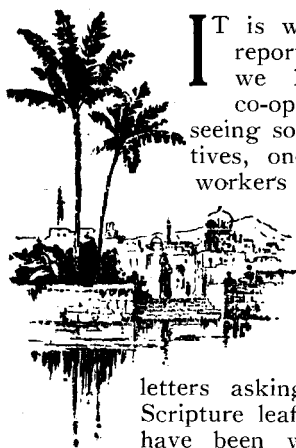
The following extract from a daily paper will be read with much interest. We have not as yet seen the report confirmed:—

"RELIGIOUS FREEDOM AT 21.

Constantinople, Friday, July 15th.

Ghazi Mustapha Kemal Pasha, the President of Turkey, has taken another step in the emancipation of his country by the issue of a decree permitting all who have obtained their majority to adopt whatever religion they please. Complete religious freedom in future will prevail in Turkey.—*Central News.*"

The Nile Mission Press.



IT is with real joy that we send forth our report this quarter, for from several places we have been hearing of those who, co-operating with us, have had the joy of seeing souls blessed. One of the greatest incentives, one would suppose, to the actual native workers in the Press, must have been when they had before them, a month or two ago, a very enlightened young Moslem who candidly told them that the books which had influenced him and led him to Christ, were Nile Mission Press books.

From Palestine also we have had letters asking us to supply them regularly with Scripture leaflets, and saying that three young men have been working with great earnestness distributing tracts and Gospels, nearly all amongst Moslems, who are now willing and many glad to be taught.

These testimonies should indeed show us how God is working and using the books. We render to Him the Praise.

Now that we are again facing the winter's work, it will be of interest to our readers to know of various movements of our workers.

Mr. Upson has been on a further trip to Palestine and Syria, where he held a special Colporteurs' Conference for the Palestinian men, about the 16th and 17th August, but no news is yet through as to how it went off.

Mrs. Michell came home for a few months to attend to family matters. Mr. Michell had a short change in the Fayoum; Miss Mollison went to the Y.W.C.A. Camp at Mandara and then to "Fairhaven." Before leaving, Mrs. Michell sent some very interesting "Pen Pictures" of some of her visits to the villages.

Mr. Michell has finished the first volume of his great work on "The Historical Truth of the Bible," which has been printed in Cairo and published by Marshall Bros., London, price 7/6.

Miss Mollison also sent us an interesting account of one of her first attempts at direct distribution in one of the villages. She writes: "At tea-time we had a company of at least a dozen children and several men sitting in a row watching us with great

amusement. They let me take their photographs, and afterwards, after I began to give them some Gospels and tracts, there was a tremendous competition for them. Finally they all escorted us back to the car and cheered us off. If only they were a little less vociferous, it might be possible to talk to them a little more, but all the same, one can pray that the seed may find good ground and grow. Most of the children could read and one of the men looked very intelligent. Several of the elder girls seemed to know how I felt towards them and were so responsive. I wonder if they have heard before, for further on, on the return journey, we got down again for a walk beside a stream amongst pines, and after a bit Miss Jarratt and I went back to sit in the car until the others came. Presently some little



Mr. John R. Menzies.



Mr. George Wald.

girls came up, and three stayed and let me talk to them as best I could. Their ages were ten, twelve and thirteen, and one of them was called Zakkija, so I told them about Zaccheus, and tried to give them the Gospel, though I had no literature left. They listened ever so brightly and said they had been to a Mission School. It is an inspiration to one's ordinary work to see little bits of actual distribution and the eager way people listen, and accept the tracts even when they know from the outset about Whom they will read."

We are glad to be able to report also that another worker is being sent out and sails with Mr. John R. Menzies, on the 23rd September, from Marseilles in the S.S. "Lotus." We ask the earnest prayers of our readers for these two new recruits. Mr. George Wald had been trained at Mr. Godfrey Buxton's Missionary Training Colony at Upper Norwood before he offered to

the Nile Mission Press. We hope after language study in Cairo that it will be possible to send him up to the Egyptian Sudan to further Mr. Upson's schemes there.

Mr. Menzies, after leaving Cambridge, returned there for three weeks' study of Persian Grammar, which we trust will stand him in good stead in the future, as the call for literature in Persian is an urgent one.

These are days when catclysms of all sorts are about us, and the two earthquake shocks in Egypt and Palestine have caused some anxiety. That in Egypt with reference to our Building, and the one in Palestine, because two of our men had to camp out in the fields. Mr. Upson reported that, "feeling it distinctly, he went into the street to watch the Building for possible cracks," but he appeared to be more interested in the sight of two Egyptians, who had not noticed the shock, but were most diligently studying the picture of the "Broad and Narrow Way" in our Bookshop window!

Spiritual shocks as well as physical ones are also being experienced, and recently we have seen the translation of an article calling on the Higher Islamic Council of Palestine to take action with reference to what they are pleased to call "inciting books which call people to embrace Christianity and abandon Islam." Please continue much in prayer that the opposition which is bound to come, may be effectually quietened by the power of the Spirit of God.

Our new Catalogue, which raises the number of our Publications to 600, is now complete.

We have now Branches in Palestine and Algeria. There are Agencies in Morocco, Marrakesh, Tunis, the American Press at Beyrout, the American Mission Depôt at Basra. The Rev. Claud Pickens is representing us at Shanghai; and we have local Agencies at Jaffa, Haifa, Beyrout, Rabat, Sfax, Constantine, and Alexandria. Whilst recently, at Aleppo, the N.M.P., together with the Beyrout Press and American Bible Society, have opened a joint Book Depôt, for which much prayer is asked.

To turn to the Colportage work, immediately on his arrival in Egypt, Mr. Upson summoned our Nile Valley Colporteurs for a Conference, which was held in Radstock Hall, at the Egypt General Mission, Zeitoun. Bulos Eff., our Sudan Colporteur, was invited to speak on the Saturday afternoon, and they also had Gohar Eff. with them, who last year went to the Libyan Oases, and, in fact, has gone again this year during his holiday.

It was agreed between the Sudan Missions and N.M.P. that we should send a colporteur round the Arabic-speaking Sudan from about last November. He was there for nearly six months, and he sold to the value of over L.E. 148 of Gospel books. One Superintendent of Colporteurs suggested that this was impossible from his experience, but as Mr. Upson very rightly states, "we must expect that 'the people who do know their God shall be strong and do,'" and given sufficient prayer force at the home end, God will enable these men, with those in Palestine and others in Algeria, to do yet greater things than these.

Mr. Theobald, of the Algiers Mission Band, who are so graciously co-operating with us in tract distribution there, wrote a little while ago to tell us that another young Spanish

colporteur, for whose support we are responsible, has been appointed. Already he is a well-known figure in the native markets, and after having purchased in those markets, the people are beginning to find their way to his residence for fresh supplies. He tells us he had another glimpse of the value of the literature whilst with him. An Arab had walked a considerable distance to his house to buy a Bible; he had already purchased N.M.P. books which had implanted within him a desire for the Word itself. And another afternoon a young man came for a New Testament in Arabic. The perusal of some N.M.P. tracts had driven him to the Fountain Head.

We take this opportunity of thanking God for His help to Mr. Theobald in his recent attempt at literary work, and shortly we shall be publishing his first story of 40 pages, "The Lily of the Desert." It deals with the subject of the terrible struggle of those who have got under the power of drugs (hashish or keef), and points to Christ as the only way of deliverance. We pray that God will enable our brother to write yet other things. We hope soon there may also be another colporteur in Algeria.

The Palestinian men are having a hard time. What with the earthquake and the stir made by Moslems against Christian books, we need to ring them round with prayer. Ibrahim Eff., in charge of our Jerusalem Bookshop, writes: "The repeated shocks of late earthquakes in Palestine have made the people in fear of fear. Yet Mohammedans ascribe the occurrence of these earthquake activities to Christians who preach Jesus the Son of Mary as the Son of God and crucified; the Jews ascribe them also to Christians, as the latter have changed the Sabbath to Sunday."

During the holiday season I have had the privilege of visiting the Children's Special Service Mission in three places—two days at Eastbourne, two at St. Leonards, and later at Filey, where Mr. John R. Menzies, our new worker, has been leading. The call of the Moslem World was listened to with deep interest, and we believe that God has been working in these places, and that some of the young people gathered there will be thrust forth into the dark places of the earth.

May I remind our readers that we are now face to face with a large three years' programme, with new commitments which have been passed by the Executive, subject to the provision of men and means. We ask your prayers that God will supply all our need for our two new friends, and that others who are thinking of joining the work, may be guided by the Holy Spirit, and that the Executive Committee may have the same guidance in their choice of fit persons for the lands beyond.

Above all, let us labour in prayer in these last days, for the time that we have at our disposal may be shorter than we think, that many a Moslem man, woman and child may be brought to the feet of the Master, and that in all things, both in workers and literature and colportage work, "He may see of the travail of His soul and be satisfied."

Mr. Mason reports that his winter itinerary is being planned somewhat as follows:—

- September 5—14. Ipswich, Felixstowe, and North Essex.
- 15—24. Southend-on-Sea district.
- 26—Oct. 6. South Wales.

October	10—20.	Glasgow.
	21—28.	Edinburgh.
	29—31.	Stirling.
November	1—7.	Dundee.
	8—10.	Brechan, Forfar and Montrose.
	11—13.	Aberdeen.
	14—16.	Kirkintilloch and Kilsyth.
	17.	Helensburgh.

After which, he hopes to be in Ireland, possibly visiting Scotland again about March.

I have a number of Meetings myself in Yorkshire and in various places in the South, and during October I hope to be in Lancashire and Cheshire.

Will our friends in these districts look out for us and do all in their power by prayer and effort to make these Meetings a success. We have other open dates which we shall be glad if friends will fill up for us in various places, if they will write to Headquarters. May we urge again that the time may be short.

We are glad also to report this quarter the increase of interest in Canada and New Zealand, as well as many other places in the Homeland.

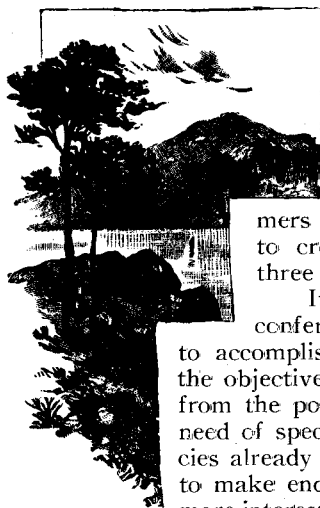
I have just issued a new booklet for English-speaking children called, "Suffer the Children," and should any of our friends like copies for free distribution, will they be so kind as to let me know.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

My Visit to Algeria, Morocco and Tunisia.

BY MR. A. T. UPSON.



LEAVING London on 6th May, my wife and I travelled as far as Gibraltar together, then she went on to Cairo while I visited Morocco and Tunisia. Some may be interested to know that this zig-zag journey made it necessary to embark upon seven separate steamers between London and Port-Said, and to cross the Mediterranean five times in three weeks.

It was no part of my plan to hold large conferences; I believe that I have been able to accomplish more in the long run by limiting the objectives; *e.g.*, a report upon Morocco both from the point of view of agencies, and also the need of special literature; secondly, to visit agencies already started, and to arrange for others, or to make enquiries about such; thirdly, to stir up more interest in the publications of the Nile Mission Press, which were so little known in the Barbary States, and, incidentally, whilst there, to make enquiries about a young con-

vert from Damascus who had been brought to Christ through our books.

I. ALGERIA.—Algeria has already been reported upon as having been visited on my way to England. There only remains to say that the two colporteurs which were agreed upon have been authorised, but Mr. Theobald cannot appoint both of them until he can find suitable men. He has, however, appointed Salvador Munios to the Oran district. His main objective just now is for an agency for N.M.P. at Constantine, which is the most important town of Eastern Algeria. He has made an arrangement with Rev. Percy Smith, and he (T.) is being loaned by A.M.B. to the American Methodist Mission just for the month of August next, to give them a stimulus on the evangelistic and the literature side. It remains of course the "American Mission Bookshop," but will act as agent for our books.

Let me mention here what a lift-up the journey has been. "As iron sharpeneth iron," so the visiting missionary gets as much as he gives, and it is an inspiration to watch the methods of others.

One friend whom I met gave me ten pounds towards our new plan for a "traveller," *i.e.*, a higher class kind of colporteur. Simultaneously ten pounds was given to my wife by a gentleman whom she had interested in the work (this paid for the Nile Valley Colporteurs' Conference); then on arriving I find that Miss Mollison has had another ten pounds from abroad, and this gift will pay for a Palestine Colporteurs' Conference. Rather a singular coincidence, and certainly an encouragement to faith. Then a little band forming the Sunday service at Sfax, South Tunisia, collected 100 francs towards the expenses of my visit to them.

II. MOROCCO.—The stations visited were :—Casablanca, Marrakesh, Rabat (of which Salé is a suburb), and finally Tangier.

Altogether I travelled 650 miles by auto-bus in the interior of Morocco. When it is mentioned that the country only contains the following important towns—*i.e.*, Fez, Rabat, Casablanca, Tangier, Marrakesh and Meknés, it will be understood that I visited the important ones with the exception of Fez and Meknés, which I greatly regretted having to miss.

Some of the chief workers consulted were : Mr. Fallaize, ex-N.A.M.; Mrs. Roberts, for thirty years N.A.M.; Mr. Cummin, Secretary of the Bible Society; Mr. Nairn of Marrakesh, thirty-eight years since he started the South Morocco Mission; I also saw Miss Jennings and Miss Banks, each of whom had been thirty to forty years in the country—in fact, nearly all the senior workers in Morocco. There were only three important ones that I failed to get; but among these was Mr. Swanson, of the American Gospel Union, who happens to be the chief literary man in the Moghreby dialect.

Among the difficulties in the way of circulation of our publications are three principal ones :—

(1) *Illiteracy.* Mr. Fallaize told me an amazing thing. Outside his station at Salé are Moorish tribes living in tents. They must number, so a French official said, 75,000 Moors, and the

French official told Fallaize that they do not know of one reader in the 75,000!

(2) Another difficulty is the *political zones* of Morocco. On the way from Rabat to Tangier, in five hours my passport was examined four times, as the Spanish zone has nothing to do with the French zone, and neither acknowledges Tangier, for that is an international zone! A still more striking thing was told me—that Dr. Liley (who was away in England for a month or two, so I missed him) when he wishes to go to the near-by town of Tetuan to visit a patient there, going in the morning and coming back to Tangier in the evening, has to pay for stamps for the passport more than the fare for the journey, and all for a single visit by daylight!

(3) The third difficulty is that so many missionaries know very little of our work, and N.M.P. publications have never been given a fair trial in Morocco, with the single enthusiastic exception of Mrs. Roberts and Miss Craggs around Rabat; also a pre-war organised effort on the part of Mr. Nairn to give away hundreds of khutbas every week (but since that time our publications have increased from 140 to 600).

The Bland Line boat sailed from Gibraltar about mid-day on the 10th of May, and by 5 o'clock we were rolling in the sea outside Tangier. I was just considering the matter of going ashore and was on the point of stepping down to the lunch when a party of four people came up the ladder; these were Mr. and Mrs. Fallaize, and Mr. Elson with his sister; the latter two are the children of Mr. Elson, who has a splendid Orphanage on the cliff about 500 feet above the sea and five kilometres out of Tangier. It was most kind of Mr. Fallaize to come and meet me and arrange for the following week-end when I hoped to visit Tangier.

The boat went on again after about a couple of hours, and we had a rolling passage down the main coast. This little ship, which used to belong to an English Company called Carron Line, has very nice fittings, but unfortunately my cabin was near to the machinery, and although the sea was comparatively smooth, the rolling was very bad.

However, next morning, before 8 o'clock, we were inside the port of Casablanca, where I was met by Mr. Gabriel. The first thing was breakfast, then family prayers, and when the Bible was put into my hand the remark was made, "This book came from the Nile Mission Press, Cairo, for I was with the British Forces in Egypt during the war"; and thus the link was formed at the very outset. After a busy morning visiting the workers in Casablanca and seeing something of the N.A.M. work, I booked for the main journey to Marrakesh city, which is 243 kilometres, say 160 or 170 miles, but it only took $4\frac{1}{2}$ hours by the splendid auto-bus, at about forty miles an hour.

The visit to Marrakesh was very encouraging and inspiring, for Mr. Nairn, though not a "diplomé," treated last year no less than 40,000 cases, and only got through the work by continuing the whole burning summer.

Marrakesh is the largest city of Morocco, having a population of 150,000, and standing in the centre of a large oasis. One

could not help wishing there were a car specially set apart to carry a colporteur and his books to other S.M.M. stations.

After a busy morning with Mr. Campbell upon the details of the new agency I travelled back to Casablanca. On the way I handed one of our publications to a Moor sitting behind in the auto-bus; he read it quite easily, but as the bus was full, and we were travelling at high speed, I could not get behind the other passengers to speak to him.

Rabat.—Mr. Robinson met me here, and I was extremely interested to see his Book Dépôt right inside the walls and in a busy "sûk"; he is quite willing to act as sub-agent for N.M.P. publications.

Next morning I left for the 300 kilometres journey to Tangier. It was most interesting to watch the passport formalities on entering Spanish Morocco from French Morocco, and thence to the international zone. Miss Ward, N.A.M., Tangier, entertained me at Hope House, and on Sunday evening after supper she asked me to give an informal talk upon the history of Nile Mission Press as a stimulus to faith. Some friends came in, among them being Mrs. Isaacs, of the Post Office Christian Association. I spoke for the best part of an hour and then asked for questions and remarks. One lady said, "I have often had Moghreby tracts and Gospels refused, but I have had no difficulty whatever in giving away hundreds of the N.M.P. tracts because the people say that these are *real Arabic*." That is a valuable testimony.

Thence on Sunday afternoon it was a great pleasure to be present at the regular Sunday Meeting for the Muslim converts at Hope House. One was rather greatly surprised to see ten men at the meeting, all of them converts, not all of them yet baptised. Mr. Fallaize was conducting the meeting in the absence of Dr. Liley.

But perhaps the most outstanding impression of Morocco was the visit to a native market 67 kms. away from Casablanca. Mr. Gabriel, of N.A.M., drove me out in his mission van, and when we got there I wondered why he was forcing the car so far into the market, as the huge stones in the soil were a danger to the tyres. At last the car stopped right in the middle of the people, and before I knew what was happening the back of the car was let down and Gabriel was standing on it, holding an open-air meeting, and preaching for all he was worth. Then, after his preaching, he got down and sold gospels. This greatly impressed me as a very valuable form of effort, but, on the other hand, he sorely needs a second man (*e.g.*, a colporteur) to help him, as one could be selling the gospels while the other was preaching.

III. TUNIS.—To get from Tangier to Tunis one had to stay a night at Gibraltar, and another at Marseilles, and then book by a small "Transatlantique" boat—packed with soldiers—which reached Bizerte about 6 on the Sunday morning; and then by rail-road. After Tunis I sailed by Italian steamer for Palermo, and thence to Naples. The chief workers consulted in Tunisia were Mr. A. V. Liley (42 years), Mrs. Webb (29 years), and Mr. Evan Short (28 years), all these being of the N.A.M.; then the Rev. H. Burroughs (L.J.S.), Rev. S. L. Kiser (American Methodist), and

not by any means least, Mr. Robinson, colporteur of the B.F.B.S., who has put in 16 years strenuous work in actual distribution. Of course there were many other junior workers, but I have mentioned the principal ones. The visit to the excellent schools of the London Jews Society and to their "really evangelical" church was quite encouraging.

There are not many mission stations in Tunisia, for it is a small country, the population being only two millions, with only four large towns, of which Tunis itself overtops all the others, for Tunis has 250,000 inhabitants, mostly Arabic-speaking Moslems, whereas the next one, Sfax, has 80,000, and the others much less. I greatly regret having had to miss the holy city of Kairuan, but there was not time to do more, and to make my connection for Cairo.

One of the most interesting incidents at Tunis was the warm reception given me by the American Methodists. I gave an address upon the History of Nile Mission Press in Arabic at the Sunday afternoon meeting, and the hearers professed to understand every word, although, of course, the pronunciation must have sounded rather strange to them. It is perhaps worthy of note that the hymns that Mr. Kiser was using were such old friends as "Tell me the old, old Story of Jesus and His love." The texts on the walls—which were also purely evangelistic—were noteworthy as being written in clear characters, exactly similar to the kind of thing used here in Egypt. But both the Methodist Mission and the North Africa Mission suffer shortage of *men*, and Mr. A. V. Liley—the Tunis veteran—has had serious heart attacks the past winter.

With regard to the periodical literature in Arabic, I could only discover four papers in Tunis; at least two of these were not worth looking at, the most important one being "Al-Nahda." This was well-printed in type exactly similar to that used here in Egypt, and the general style of composition was decidedly good, in fact it proved my point that, if people could read at all, they could read our books; but the converts to whom I spoke had never *seen them*!

On the other hand, justice compels me to remark here that one missionary drew attention to the fact that a fairly well-educated man read our new tract on the "Greatest Personality," and after reading it through understood very little indeed. The fact cannot be questioned, but the point at issue is, what is the correct inference to draw from that fact. I pointed out to the missionary what is the real difficulty—not our type and not the language, but the subject matter of the tract; that reader entirely failed to grasp what we meant by "personality," and therefore could make nothing of the tract. The moral is to take simple *subjects* as well as to use simple language.

One of the impressions left on my mind is that of huge advertisements all over the walls of Tunis and Sfax, advertising the visit of Yusef Wahby Bey, of Cairo. Granted that that very capable Egyptian actor sometimes uses French on the stage, and sometimes other languages, yet, after all is said and done, the fact of his visit to Tunisia demonstrated the possibility of Egypt, Tunis and Algeria being linked up for commercial purposes; then why not for the Gospel also?

On our way back from the ruins of Carthage we drove into Belvedere Park, and the first thing I noticed was a little company of two or three educated Tunisians; the paper in which they were reading the day's news was naturally in French, the language in which they were conversing *may* have been also French, but the book lying by the side—some kind of a novel, of fairly good class—was not only in Arabic but had been published in Cairo. The moral of it is that when they need good-sized Arabic books they get them from Cairo. Then why not Gospel books from Cairo?

Now as regards the agency at Tunis. Mr. Short has already made a neat little bookcase, and has a complete set of our publications, and the N.A.M. Book Dépôt in Bab-el-Djedid (started by Mr. Liley) is now our agent for the city of Tunis. The dépôt is in a capital position, for it is on the main street, and can be reached by tram, and yet is quite near to the Tunis cafés, which are thronged by native Arabic-speaking Moslems.

The one problem about Tunis, however, is how to get the men into the dépôt, or, failing that, how to get about amongst the people and *get the books to them*. As I pointed out to the workers, the one great thing is distribution, and we shall not have got on with distribution until we get *outside the dépôts* and take the books right to the people.

As regards Sfax, I was very interested in my visits there, partly because Mrs. Webb was a fellow-student of Arabic nearly 30 years ago. She has a kiosk on the public square, opposite to the main Post Office, and altogether it is a very neat, suitable little place. I suggested to her, however, that she might have a few less French publications in the window, and a few more Arabic ones, the latter to have attractive illustrations to draw the people.

But in addition to this, Mr. Miles took me inside the walls of the ancient city to see his room, which he was recently successful in obtaining. To understand the great difficulty one needs to know what at first sounds hardly credible—that some sites inside the walls are not available to any inhabitant of the whole of Tunisia, other than those actually *born in Sfax itself*; how then can a mere foreigner ever hope to get inside the "ramparts," as the French postcards call it? However, the attempt was made, and succeeded.

IV. RECOMMENDATIONS.—1. The kind of leaflet needed for North Africa. I propose a special series, of which I have written the first one and sent it to Miss Trotter for criticism. There have been special questions to weigh—(a) style of language, (b) ideas that the people can follow, (c) the kind of script to use in the printing. This one, of which we hope to do a large edition, will be useful as an experiment to see how the people are able to follow it. Then there is Mr. Theobald's interesting story for boys, which has just been passed and will be issued firstly in Arabic, then in English. Why not in French also? It "touches life," as modern people say, for it tells the way of deliverance by Christ (and by Him alone) from the deadly bondage of hashish smoking. We are also sending our new *French* edition of "Life of Joseph" to Algeria and Morocco.

2. At Marrakesh an agency has been agreed upon at S.M.M. station, and the honorary agents for us will be Rev. P. Campbell (Mr. Nairn's younger colleague). For the present he will carry on in his own house. But a fine site has been obtained at the very corner of the great square where thousands of people are often gathered to listen to story-tellers; after the formalities are completed there will be the demolition of the existing place, then the erection of new buildings; that will bring us to early in 1928, and then Mr. Campbell and his wife take their furlough, but by the end of that year it is hoped that the S.M.M. will have their preaching hall on that site, with a suitable book depôt by the side of it. They have requested that by the Spring of 1929 I might visit them again and offer suggestions. But the S.M.M. will *also* need a colportage car to carry the colporteur and his books to S.M.M. stations. For it should be realised that a Book Depôt is a Centre, but not a well-patronised "Shop" as the word is used at home.

At Rabat, Mr. L. Robinson (N.A.M.) has a suitable bookshop in the native quarter; he also is willing to act as our sub-agent; at present, however, he is fighting a boycott, and meeting opposition. Both Casablanca and Rabat need *systematic* colportage.

This is our agency for Tunisia, and the N.A.M. bookshop in Bab Djedid is very suitable for the purpose; always provided that ways be found to get outside amongst the people.

(3) Some day we hope to be able to appoint colporteurs for Morocco whose special work would be to visit the markets; but perhaps not this year, as there are various decisions to be taken concerning the nature and supply of the books to be carried, also the script, and many other things. Let us look forward to that a little later, and by that time some special funds may have been raised for the purpose, and we may have more workers here in Cairo to look after the necessary correspondence and the packing of the books. And the "colportage car" and the European supervisor of colporteurs for Morocco may also be forthcoming.

(4) I am very strongly persuaded that in some parts of Morocco and Tunis we shall not be able to cover the ground except by *free* distribution. Some workers can pay for the books, but do not know them. Several workers cannot afford to pay, and in their case I propose an extension of free grants, for which some money has already been given.

Let us sow, then re-sow, and sow yet more thickly.

A. T. U.

P.S.—The journey from Naples to Port-Said on one of the smaller Japanese boats was very inspiring, for we had an early prayer-meeting from 7-30 to 8; one Jap (an independent missionary to the deaf in Japan) read a portion, then a second (A.S. Army Officer) offered prayer, then another and another, including one of the first-class stewards; finally I prayed in English, and we closed with the Lord's Prayer, said simultaneously in Japanese and English. Hallelujah!

And now one is hurrying to get off to Syria to discuss our new co-operative book depôt scheme. After that Palestine. And already other plans are beginning to receive attention. Don't "let us down," please!

The Earthquake in Palestine

AND OUR WORK THERE.



OUR friends have no doubt been bearing up the poor Col'porteurs during this time of stress. *Before* the Earthquake took place, Palestine was said to be suffering from poor trade, heavy taxation and high cost of living. But *since* the terrible happenings, rents have shot up much higher still, for so many old buildings have been condemned.

On feeling the shock in Cairo, and reading the earliest telegrams, Mr. Upson at once tried to get into touch with the workers. Our friends the Shelleys, had marvellous escapes, and praise God for spared lives, but they have lost their home, for the building was seriously damaged.

All the colporteurs are safe, but very scared, and work has been harder since, for local people say (in Arabic), "It's the preaching of the missionaries that has made God angry and brought all this upon us." As in the days of old, it is always—"The Christians to the lions, for these calamities on our country!"

The Nazareth colporteur and his donkey ("Galilee") are unharmed, as the shock was felt less on the north of the plain of Megiddo. Nablus colporteur safe, but afraid to return to sleep in his little cottage, so is still in the fields. The Jerusalem shop-keeper safe and full of praise to God. The young apprentice-colporteur (an Egyptian, by the way) has just married. The Transjordan colporteur and wife are safe, but afraid to sleep in the house, as Amman suffered badly.

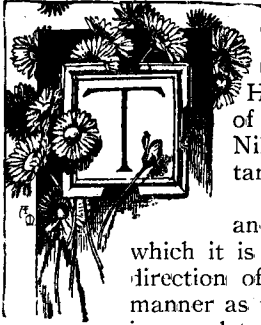
Mr. Upson, at the moment of writing (12/8/27), had just reached Nazareth on his way south from Beyrut. He was then going to Jerusalem for the *First Colporteurs' Conference in Palestine*. The American Church (Christian and Missionary Alliance), being available, had been kindly lent for the meetings, of which about ten would be held between 16th—18th August. Other Christian workers were being invited to join for the meetings only. It was hoped our friend Mr. Lang would be one of the speakers.

Expenses. Other societies are appealing for funds to repair damage, but as we own no property in Palestine, the only special needs of the colporteurs could probably be covered by £20—£30. But the conference is costing perhaps £15, as the only available accommodation is at a small hotel, where speakers, director, clerk and colporteurs all eat and sleep together. Perhaps someone who has special cause to praise God for spared lives of dear ones in Palestine would like to meet these special expenses.

Just fancy! Mr. Upson wrote to say that the Nazareth colporteur was so delighted to go to Jerusalem, for although he had spent 40—50 years of his life in what he calls "Christ's own City," yet he had never once gone to Jerusalem! Imagine the uplift to discouraged, tired, and really frightened native workers. "Pray for the peace of Jerusalem."

Fourteenth Annual Report of the Nile Valley Colportage Committee

To 31st December, 1926.



THE distribution into the hands of the people of the works printed and published by the Nile Mission Press is one of the most important of its activities.

It is not enough to write, translate, print and prepare the books, portions and leaflets which it is believed have been indicated to us by the direction of God as bearing His message in such a manner as to appeal to souls in ignorance of Him and in complete darkness as to His love, and His means of salvation.

The ultimate object of all the work is to bring them to bear on these souls personally and directly, in other words, to get them to read them.

There are many ways of doing this, and we are thankful for all the assistance we receive from all agencies for this purpose. One of the principal of these is the Missionaries of various societies. It is the ambition of the N.M.P. to furnish missionaries in all Arabic-speaking countries with the Gospel tracts and books that they need in their work, besides the Word of God itself. We are always seeking not only to supply this need with purely Gospel books, but we are also grateful to receive from them suggestions as to new publications, and to print for them their own productions.

Then there are book-shops and agencies which form a very valuable means of distribution. These we are seeking to extend in all directions. Also the Evangelical Churches, their schools and hospitals and other institutions, and their evangelists and other local workers.

But there are vast numbers of people in Egypt and Palestine, especially in the country villages, fairs and markets, and their frequent festivals and other occasions for collecting in crowds, who must be visited on the spot, if they are to be reached at all. As other pedlars sell their wares among the people, so the Colporteurs go among them and place the most valuable of all goods in their hands—if they can be induced to see their value!

This work is not easy. There is not only a vast amount of illiteracy, so that very few of the hundreds can read, and consequently have no use for literature of any kind. There is also religious opposition on the part of most of the minorities that can read. Of these, there is frequently as much opposition from the Coptic Christians as there is from the Mohammedans. A colporteur has, therefore, to be not only a keen trader among other traders, but he has also to have much grace and spiritual insight, as well as great patience, tact and perseverance, to get his books looked at, at all! He has to have the pleasant word that turns away wrath and fanaticism, and to know very intimately the manners and the thoughts of the people, their sore points and their weak ones, and how best to induce them to buy that which in the

vast majority of cases they consider not only to be unnecessary and uninteresting, but positively harmful.

Then, of course, he has to be thoroughly acquainted with the contents of his books, so as to know at once what kind to offer to each person. This demands a certain amount of education. Yet the income he derives is necessarily small, the accommodation he has to put up with in his peregrinations very poor, and the means of transport generally very fatiguing, and the life one of hardship and much self-denial. So that it is not a career that offers attraction to a man of much education. Under these circumstances it will be understood that the choice of men willing to undertake the work, and suitable for it, is not large.

We cannot be too thankful that, on the whole, the men who accomplish the distribution of N.M.P. literature to the masses in Egypt, are really devoted to the work, and have a sincere desire to carry it out in the spirit of the Gospel, and as a service to the Divine Master. We are also glad to hear that occasionally they are given opportunities for preaching or testifying in local Evangelical Churches, and sometimes for gathering enquirers and believers in the room of some person willing to receive them. This phase of their work also calls for our prayers and fellowship in the Gospel.

Again we have to render thanks to the Missionaries and Pastors who have helped us so kindly in supervising the work of the Colporteurs, viz., the Rev. J. Pollock at Luxor and Assuan; the Nile Evangelistic Campaign Boat in the Girga province; Rev. Dr. Neil McClanahan at Assiut; Rev. W. Reid at Minia; Rev. J. Quay at Beni-Suef; Rev. D. Galloway in the Fayum; Mr. C. Bell at Tanta; Rev. R. Walker at Benha; the Rev. H. A. McGeoch at Zagazig; and the Rev. M. S. Roy at Alexandria.

COLPORTAGE STAFF.—During the year under review the Colporteurs remained as before, with the exception of Yassa, who was moved down to Alexandria, and in October, Bulos Malati was sent to the Sudan, where a new and most effectual door was opened to our work.

We have also to record with deep thankfulness that arrangements were come to with the British and Foreign Bible Society and the American Bible Society, by which our Colporteurs also carry the Holy Scriptures in Arabic for sale to those whom they meet who cannot conveniently obtain copies from the Bible Societies' Agents, on condition that the prices are the same.

Name	District	1924		1925		1926	
		Number	Value L.E.	Number	Value L.E.	Number	Value L.E.
Bulos Malati	Luxor, Assuan, Sudan 3 mths.	5327	92	7564	95	8045	109
Yaqub Abd-el-Masih	Assiut	3341	66	2822	64	2920	58
Yusuf Simaan	Fayum	2421	41	2964	43	5006	44
Claudius Gabriel	Zagazig, &c.	2501	48	3215	48	3272	45
Mattias Girgis	Beni Suef, &c.	2048	40	2491	49	2096	42
Garas Luza	Minia	1460	42	2563	43	2768	38
Samaan Abd-el-Nur	Garbia (Tanta)	3150	46	3646	41	3310	36
Matta Theofilus	Girga	1420	39	2075	40	2448	38
Ibrahim Abd-el-Masih	Menufia (Benha)	2699	34	2337	33	2047	32
Yassa Ishaq	Alex. (8 mths.)	—	—	—	—	1744	27
Missionary College Students						116	13
Amin Girgis, now bookshop-keeper at Cairo		5442	63	2976	30	—	—
Total	...	29809	511	33547	486	33775	485

The withdrawal of Amin Girgis, one of the most successful of our Colporteurs, in order to take charge of our Bookshop in Cairo, had, of course, a great effect upon the sales. This was partly made up by the engagement of Yassa Ishaq in his place, who is now doing well in Alexandria. The drop in sales of other Colporteurs was also counterbalanced by the splendid work of our leading Agent, Bulos Malati, in the Sudan for the last three months of the year.

Numbers and values, however, do not give an altogether satisfactory criterion of activity. The districts vary so much in the wealth and in the literacy of the Egyptians that in some it is a great triumph to have sold a couple of thousand, while in others three or even four thousand books sold would not represent by any means the same amount of zeal and push.

A very effective method of distribution is to attend at railway junctions and to press literature upon the travellers and their friends. By this means our works find their way into many, some distant, parts of the country. But in districts where there is not this resource, and the Colporteur is obliged to go to country and village fairs on foot, or by donkey, with his pack, it is evident that he cannot compete with his better-placed colleague. On the whole the returns show that progress is being made.

But it became manifest that new arrangements had become necessary. These were introduced at the end of the year 1926, and were accepted by all but two, whose services were dispensed with. One of these, Matta Theofilus, is now employed as a Colporteur by the Church Missionary Society, the other, Simaan Abd el Nur, is now in business on his own account in his native village. Thus we have now nine ordinary Colporteurs at work in the Nile Valley, counting a new young man taken on trial.

In the new year, too, we have taken a step in advance which we hope will open a new and valuable sphere of service.

This is the engagement of a native evangelist, Dhaif Gaid, as the first member of a new band of "Travellers," and Agents, to carry samples of Gospel books, and visit Churches, seminaries, colleges, &c., &c., and where possible to preach the Gospel. Our friend Dhaif Gaid was formerly for some years one of our best Colporteurs. But he found that the carrying of heavy loads of books, and the tramping with them for many miles, was beyond his strength. He then became an Evangelist for a time with the American Mission. Latterly, after a spell of secular work, he applied to the N.M.P. to give him direct Gospel labour, with the above-mentioned result.

He is now actively engaged in very encouraging work, and finds opportunities to preach most evenings of the week. We commend this special effort to the prayers of the Lord's people, that it may be made possible to gather a band of such Evangelist-Travellers.

We give below a few extracts, which may be taken as generally characteristic.

Claudius says: "There are some Copt-Orthodox people, as G.A.M. of Zagazig, who knew nothing of religion before my arrival and living at Zagazig. I mixed with him, and began to

speak to him about Christ and salvation till he became converted, and a regular attendant at the Evangelical Church.

This year he ceased his custom of attending the Evangelical Church and founded a Coptic Orthodox Society. He succeeded in this, the society having now more than sixty members who attend diligently its evening meetings. His conversion is due to me and the Evangelical Church."

Garras says: "I gave a Mohammedan, at Fikriya, a copy of 'Sweet First Fruits,' and received the price for it from a Christian. Not long afterwards I heard that the Mohammedan asked for a copy of the Holy Bible, and that the same Christian bought one and presented him with it."

Ibrahim Abd el-Masih says: "Thank God for His work in His vineyards at Quesna and Benha, as two gentlemen have been received into the Church in the former, and at the latter a Moslem, called T—, desires to be baptised as soon as possible.

May He also be praised, as He has made my enemies (who used to persecute me) now befriend me."

Nessim, a new Colporteur, said on the day of the Colporteurs' Conference: "Once I showed a Mohammedan a copy of 'Christ in Islam.' He refused to buy it, saying that the Bible was abrogated. I convinced him somewhat, and showed him a copy of Rev. Gabra's book, called 'Badia El-Hisab' (The Heptadic Structure of Scripture.). After some argument he bought the two books. As he was sitting at one of the Clot Bey St. drink shops, I pointed out to him the evil consequences of liquor, and presented him with one of our temperance tracts, called 'Campaign against Drink.' I pass by him occasionally nowadays and show him our books. He has promised to buy from me a copy of 'The Balance of Truth,' but only when he can afford it!

I have not seen him since then. However, I shall write the result in the Monthly Report."

The district of Yusuf Sima'an includes the Fayum, a great Oasis to the west of the Nile, well watered and highly productive. It is reached by a line of railway which branches from the main line to Upper Egypt at Wasta. At this junction the Colporteur has good opportunities to spread his books into all parts. He says:—

"While I was selling my books at the station I met a young man whom I recognized as a Christian, by the mark of the Cross upon his hand. I offered him the tract on the Testimony of Christ to Himself. 'I do not want anything,' said he, 'but Saad Pasha Zaghlul!' 'Did Saad Pasha die for you?' I asked him, 'like Christ did?' He was impressed with this remark, and took the tract, and also another one, and promised to live to Him Who died for him and rose again. I also addressed three men who were selling fruit and prayed with them. I was also the means of making peace in a family who were at variance and quarreling. I read to them the Word of God, and prayed with them."

On another occasion he reported: "I met a Catholic priest and offered him books. He said, 'What are these books?' 'Religious books,' I said. 'It is our business to teach you religion,' he said, 'it is not for you to teach us.' 'Certainly,' I said, 'but do you not teach us from books?' 'To be sure!'

he replied. 'Then these are the books to teach from,' said I. So he bought from me 'Burder's Sermons.' Afterwards I met another priest, a Coptic one this time, and very fanatical for his Church. He said, 'What we want is to tear up the books of the Protestants. We can get all the books we want from the Patriarchate.' After a long discussion he took from me the book called 'Stolen Jewels.'"

Another day he met with a Mohammedan Pasha, the representative of a great political party, who asked him what his books were.

"I said to him, 'They are books that show how a man may become free, and get away from Satan.' After he had examined some of my books, he bought from me 'The Faithful Joseph.'"

This Colporteur reports that he has been allowed to preach several times in the Evangelical Church at Wasta, and has also been able to hold meetings in private families. He asks for our prayers.

The "Faithful Four" still continue their street distribution on Thursday evenings. One of them, Gohar Eff. Thomas, Evangelist of the American Mission, says:

"Once, in passing, we offered one of the Nile Mission Press Purity Tracts, called 'Impurity Forbidden by the Three Religions,' to one of the fallen girls. After we had walked a little we heard one of the passers-by say to his companion, 'Look, those people in front of us gave this girl a paper that made her weep!' Ibrahim Eff. Butros heard, and looked round, and saw her weeping. Then we returned and spoke with her. Hearing that she had studied at one of the Jesuit Schools at Alexandria, we gave her another N.M.P. Purity Tract, called 'Physical Consequences.'

We met her a second time, and gave her a copy of St. John's Gospel, and on a third instance a copy of Mark's. And thus each time we meet her we speak with her, and give her a purity tract.

We do not know how far the seed may have sunk into the soil, but we believe that God will fulfil His work in her heart to save her."

Sheikh Iskander, another of the Faithful Four, says: "I learnt to-day that clerical students in the Copts' Orthodox Seminary study, in their fifth and sixth years, 'The Truth of Christianity' and 'The Lord of Glory' (two of N.M.P. books). Every student buys these two books from our Colporteurs."

Literature Report—Algiers Branch N.M.P.

June, 1927.

SOLD.

N.M.P. Books and Booklets	.	.	1,409
A.M.B. Tracts and Booklets (Arabic)	.	.	408
A.M.B. Do. (French)	.	.	170
A.M.B. Gospels and Bibles (Arabic)	.	.	118
A.M.B. Do. do. (French)	.	.	181

2,286

GIVEN.

N.M.P. Scripture Portions	25
—— "Prepare Meet God"	474
—— From Zanzibar	50
A.M.B. French Tracts	47
	596

SOLD.

A.M.B. Wall Sheets	84

GIVEN.

A.M.B. Text Cards	41

Total distributed, 3,007.

DISTRIBUTED BY POST AND FRIENDS, as far as :—

America.
 England.
 France (Paris).
 Tunisia (various).
 Morocco—Tangier, Casablanca, Rabat, Poste Taourda.
 Algeria—Constantine, Tebessa.

"Together."

No. V.

EDITED BY I. LILIAS TROTTER.

Blida calling.



ILL you come with us up the steep garden path at the back of Dar el Ain (Blida Mission House), and through the little gate on to the road that climbs and winds up into the heart of the mountains! Now shall we turn and together lift up our eyes and look, and may God open the eyes of our hearts

that they may see.

At our feet lies a plain, stretching away to the foothills that hide the Mediterranean from us. Do you notice those little white dots? They are the villages. In many of these and in others hidden away behind prickly pear hedges are openings for us to take the message of the Good News: east and west the long roads beckon. But a voice behind us makes us turn, and there, bare-footed and sturdy, a bundle of wool on her head, stands an Arab woman, who after many greetings, says: "Why don't you come again to the mountains to see us!"

Look up at the lovely ranges of peaks, cleft by deep valleys, and sheltering villages by the score on their furrowed slopes. Can you imagine the pure joy that it is, on a spring morning, to climb the steep paths, and turning a bend and finding a group of brown huts, to go in and sit down beside the women, and to tell them as simply as possible about Jesus and His love? Ignorant though they be, and sometimes amused or puzzled, almost always there is one or more in a group whose eyes look so wistfully and

earnestly at us, that we long to stay and teach them. At times there is one who remembers "that story you told us when you came before" (perhaps two years ago, or three). "Why do you wait so long?" Sometimes there is a man who can read, and a Gospel or tract stays behind in that mountain gourbi, the Word of God "powerful."

Thoughts linger in the mountains, but insistent voices are calling. Our eyes turn to the groups of children who are wending their way to the little native-built mission house, just below the road. They come in ever-growing numbers, girls and boys and tinies, with their mothers too, at times, and the days are full with the joyful work of teaching them several times a week, visiting them in their homes, tending them when they are sick, and in picking up a few of the many threads involved in teaching some hundred families. The children are learning God's Word, to sing of Jesus and to love His Name, and often go home and tell what they have learned.

Look down at the town of Blida, lying where mountain and plain meet, with its white flat-roofed houses, stretching away to the orange groves. Picture the men in their hundreds crowding the streets and markets and sitting in the cafés, men of the town and men from villages around, but with never a man to speak to them of the Son of God, the Saviour. And the men of the future, the lively crowd of boys, who come once a week for a Bible lesson and painting, how sorely they need an elder brother alongside to lead them, impressionable and surrounded by temptations as they are, to Christ our Lord.

Shut away in those Blida houses are the mothers and aunts and big sisters of the girls and boys who come. In that crowded quarter is a girl who came to us as a child, and was so eager and responsive. Since thirteen years of age she has had a storm-tossed married life, and is at home again just now, one of scores in like case. "I do love the Lord Jesus, and I want to walk in His way and to learn," she says. Unlike most girls, she can read a little, but she is a soul that needs teaching and leading on. "Do come and see us and tell us about the Lord Jesus," say a household of women who love to hear, and whose hearts are open to teaching. But not one of them can read, and how much can they and many like them learn in an occasional short visit?

Do you wonder that the straight roads of the plain and the steep mountain paths call to us so often in vain, when close beside us countless doors are open, and children are coming in greater numbers than we can teach as we would like to do; for we are only two—and one of us is Treasurer of the A.M.B. Opportunities are great. "Pray ye therefore." Open doors, though a cause for praise (for they were fast closed some years ago), do not imply hearts truly opened to Christ. The hold of Islam on these people is strong, and they are in bondage to fears. Please pray therefore for the convicting, convincing work of the Holy Spirit, especially in the hearts of those in whom He has begun His work. Pray, too, for us, that we may be guided to the souls of God's choice, and ourselves be filled with His power. And ask, together with us, that God will send reinforcements to Blida, so that many more of the open doors in town and village, mountain and plain, may be entered in the Name of the Lord.

"An odour of a sweet smell, a sacrifice"

—Phil. iv. 18.

IT is thus the Word describes the gifts of the Lord's people. Their liberality is something that rises to the throne of God as sweet incense, something that touches His heart as a loving sacrifice. What joy it gave to the Lord Jesus, the breaking of that alabaster box and the pouring out of that precious ointment, the fragrance of which filled the house then and fills the world to-day; and what a sacrifice well pleasing unto Him was the gift of that poor widow's two mites, "all that she had, even all her living." And is He not as interested in our giving? Is it not possible for us too so to give that our gifts may be to Him "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." It is here that our giving is lifted on to a higher plane; it becomes something more than the generous and kind-hearted support of God's work at home or in the mission field, it becomes an intimate personal transaction with God Himself in which His guidance is sought and His approval. Does it mean the crushing of the flower that the sweet fragrance may be given out? "An odour of a sweet smell, a sacrifice . . ." It must have meant something of that to the Phillipians; but what follows, they had only plunged into the stream of God's provision, and His word to them and to every soul in like circumstances is, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

A Work of the Spirit in D. India.

IN the N. Punjab and Afghan Frontier areas of India ninety per cent. of the population are Moslems. A number of converts were won in old days, but during the last fifty years the building of an indigenous Church has been practically at a standstill. Nor has the existing Church itself manifested the missionary spirit.

But within the last few months light has been given in answer to years of prayer. The secret has been stated as follows:—"The great problem of Islamic evangelisation is the preparation of a Church to take care of the harvest, and no Church will ever be prepared to take care of the harvest *until it takes part in winning that harvest.*"

How has it proved possible to get the Indian Church to feel this burden? The first steps were taken, some eight years ago, by the United Presbyterian Mission in conference with the local Indian presbytery. It was decided to hand over all bazaar preaching to the Indian Christians, the work to culminate in an annual week's campaign. Every Christian was to bind himself to *sell* that week at least ten Gospels, and to *do* what more he could, backed up by prayer. A policy to cover the whole outreach of the campaign was adopted, and has now been tried with remarkable and increasing effects each year.

These results include the following:—The Indian Church, at work in this way, has proved to be far more effective than the

missionary in winning converts and enquirers. Equally has the Church itself been awakened and overjoyed. Responsible members of it are given charge of all enquirers—the result of the campaign—and prove better able to test their genuineness than the foreigner.

The rank and file who have actually been doing the work of selling Gospels are the sweeper (outcaste) Christians—an element perhaps without its counterpart in other Moslem fields. They were regarded at first as most unpromising agents—far from perfect representatives of Christianity; yet even a man who is ignorant and not too upright may be used to sell Gospels. God has once again chosen to make use of "the things which are despised."

A year ago all the Missions in the N. Punjab and on the Frontier met to plan a general campaign of this kind. The actual effort was made at the beginning of March this year. Thousands of books have been sold in the streets, at a great country fair, at railways stations, in reading rooms, inside a temple even! Men were assigned to preaching parties, and women visited in the houses. Controversy has been carefully avoided, and the selling of books concentrated on. Behind all has been the spirit of prayer, and a sense of God at work in the power of the Spirit.

Is not this report, coming from one of the very hardest and least responsive of all Moslem fields, a call and a challenge to Egypt? In Bannu, where city preaching had not been attempted for years, within the week one in every ten of the population had bought a Gospel. One young boy sold 273 copies! Older Christians took duty voluntarily in the reading room for conversation with callers and enquirers, and would not have it closed at the end of the week. These are methods of work as simple, as primitive, as apostolic as could be desired, and surely capable of reproduction, if we have the courage, faith and prayerfulness requisite. Who follows in their train?

R. W.

A Call to Prayer.

SIR,

The days we are living in are solemn in the extreme—we might say beyond comparison. The decisions of this coming Autumn, to be made by our members of Parliament, are so grave and are to have such far-reaching effects, that, as Chairman of the Committee for the Maintenance of Truth and Faith, I have been asked to write and invite all who have the matter at heart, and they can be numbered in their tens of thousands, to join with us at the Throne of Grace in seeking most earnestly and continuously that Divine Wisdom and Guidance may be given to each and all. Daniel and his three friends met together, simply, earnestly, and unitedly, at a time of crisis, and prayer brought about great results. They were definite, whole-hearted, and united; and if prayer could then bring about so much, surely we may now expect great things from our God, if we approach Him in the same spirit.

We have the words ringing in our ears:—"Ask, and ye shall receive"; "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

It has been suggested that it might be helpful if all would make a rule to pray about this matter for say five minutes between 9-30 and 10 o'clock each evening. This may be found a convenient time for most. But anyhow, let us pray.

Yours very truly,

The Vicarage,
Islington, N. 1.

W. H. HINDE.

Latest News of the Armenian Refugees.

"In the mouth of two or three witnesses."



ON May 30th I attended, by invitation, a sitting of the Committee of the American Board of Foreign Missions, in Beyrout. This is the branch of the Congregational Board responsible for the work among the Armenians, in continuance of what used to be carried on in Cilicia. Missionaries of other Societies were asked to attend to hear reports of the Armenian work in Aleppo, Beyrout, and in the district in between, which were given by the Missionaries concerned. Finally, there was a talk by the Rev. J. E. Merrill, Ph.D., on the present condition of the Church life, and of arrangements which are being made for the Armenian Evangelical Churches in U.S.A. to take over from the Board the responsibility for the Churches out here. Dr. Merrill is a very fine man, both a seer and a scholar—a marked man in any assembly. He gave us a talk which was most interesting and encouraging.

Dr. Merrill was in America on furlough when the Armenians evacuated Cilicia, and he told us that his Board took the view that here, at least, was a "*hopeless Armenian refugee problem*." He said that he was not so pessimistic himself, and now he was able to report that the situation was *not hopeless*, did not now refer to *refugees*, as the Protestants had largely become established and self-supporting, and that it can no longer be properly called a *problem*. Reports given of spiritual progress, of notable self-help, and of outreach in the help of others were striking. In an agreement which is being made between the Armenian Church on the Field and the Armenian Evangelical Churches in the U.S.A., the Churches on the Field (not the Mission) are promising, even out of their penury, to find one gold pound for every three gold pounds which the Churches at home raise for the work.

On May 31st, we had staying with us, the Armenian Pastor, A. A. Shirajyan, who directs the Harem Girls' Home in Aleppo for which The Friends of Armenia are responsible. I was asking him about the big new church in Aleppo, which was without seating and proper flooring when I was there with Bishop Gore. He told me that the church was now beautifully seated for 800 people, and that the one-time pebble floor is now cemented,

and that the basement, designed for the Sunday School, has also been completely furnished. He said, "Every week we have contributions towards these things." He told me also that the Protestant Church at the Camp in Aleppo, a big wooden structure in which I preached two years ago, has been nearly doubled in size. The money for these purposes has come from the hard-earned cash of Protestant refugees busy establishing themselves, so poor that, although they can feed themselves and families, they do not know where to get clothes from. Nevertheless, they give and give again for church and school expenses. I begin to wonder whether the presence of Armenian Protestants in these parts may not be purposeful in teaching other Christians how to give, and more sacrificial devotion to the One Whom they profess to follow.

Apropos of the Settlement Scheme and its "*revolving fund*," it was interesting to hear one of the ladies of the Mission report upon the number of advances which had been made to help to start Armenians in trade, etc., and add that "we have had no difficulty at all in getting the advances refunded."

Testimony to Life.

Professor Loutfi Levonian, of the School of Religions, Athens, has just visited Syria from North to South, and has attended a Conference of Pastors and Missionaries in connection with the meetings referred to above. Writing to me on June 2nd, he said: "*I feel much encouraged with the conditions in Syria. I have found a deep spirituality among our people everywhere, and I am sure nothing can crush that faith.*" Prof. Levonian is a friend of Dr. Rendel Harris, who would vouch for him. His words, to most of us, are weighty.

Prospecting in the North.

The Rev. H. F. Buxton has just sent a report of his first visit to Aleppo, Alexandretta, etc., going as a member of the Settlement Central Commission. It confirms the view that there is good fertile land available for settlement upon, and this land gets more and more accessible as motor roads are built and improved. The friendly and helpful attitude of French officials is most encouraging. One would hope that the material condition of some places where Armenians prefer to be, will be cleared up—a condition dwelt upon in "*The People of Ararat.*" (By the way, I am enclosing a leaflet, "*Facing the Facts,*" in most of my correspondence, and am getting reference to it in letters coming to hand. I am satisfied that a larger circulation of J. Burt's book is desirable and possible. Let us be earnest and wise in our personal advocacy of the book's importance to the Cause.)

Workers on the Land.

It is sometimes stated that the Camp-dwellers in Syria are artisans or labourers, and that, if land settlements are arranged for, their inhabitants will drift back to the towns again. *This is not a true statement.* It is estimated, e.g., that 2,000 adults from Aleppo Camps want work on the land, and nothing else; from Alexandretta the number given is 1,300. From Beirut I have no

figure at present. The attempts of scores of Camp-dwellers to grow vegetables and flowers show the tastes of many. In our experience in the Armenian Refugee Camp at Port Said in 1916-1918, where the ground was salt and would grow nothing, the people were always saying, "Give us some 'sweet earth' and we will grow all the vegetables needed for the Camp." Miss Yeppe's colonisers stay at their work and in their new homes, and such colonies will ultimately attract carpenters, cobblers, teachers, tinkers, etc., from the towns. Some "drifting" there will be, but where, by any scheme, do we get 100 per cent. effectiveness right away?

MARSHALL N. FOX.

July, 1927.



Thamilla: "The Turtle Dove." A Story of the Mountains of Algeria. By Ferdinand Duchêne, Grand Prix Littéraire de l'Algerie.

Recently translated into English. May be obtained from the English Office of The Algiers Mission Band, 38, Outram Road, Croydon, or from the Publishers, Oliphants, 21, Paternoster Square, London, E.C.4. Price seven shillings and sixpence.

ABOUT THE STORY.

Above all else, *Thamilla* is a revelation of the blighting effect of Moslem law on Moslem womanhood. The French original was written in order to compel attention to the rights of women, and it was reproduced in English, as the translators state, "because we heard in it the poignant and inarticulate cry of the women of all the East, without hope in the world."

Freedom to marry, instead of being sold into marriage bonds by her father; freedom from plural marriage; freedom from compulsory divorce; freedom to live with her children, instead of having them ruthlessly snatched from her forever—it is for such human rights as these that *Thamilla* pleads—for herself and for all her sisters of Moslem lands.

Monsieur Ferdinand Duchêne, author of *Thamilla*, for years has been Justice of the Court of Appeals of Algiers, and has had every opportunity to know native laws and customs, and the tragedies which result from them. That knowledge, and his intense interest in Moslem womanhood, have led to his writing five novels under the general series title of "The Barbaresques," of which *Thamilla* is one. Their exquisite artistry has twice brought him Grand Prizes in Literature, and already has led to the beginning of better days for Algerian women.

THE NILE MISSION PRESS.—Donations and Subscriptions received.

Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
June 1.	15796	..	36	2	0	July 2.	15886	..	1	10	0	July 25.	15979	New	7	17	0
..	15797 Special	..	..	..	..	..	15887	..	1	5	0	..	15980	Zealand	..	8	0
..	15798	..	10	0	..	..	15888	..	1	0	0	..	15981	..	5	0	0
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..	15815	..	1	5	0	..	15906	..	11	9	0	..	15999	Zealand	21	0	0
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July 1.	15870	..	1	0	0	..	15961	..	10	0	0	..	As above	..	1609	18	4
..	15871	..	5	0	0	..	15962	..	5	0	0	..	Special Purposes—	..	..	..	..
..	15872	..	2	0	0	..	15963	..	2	0	0	..	Amounts already	..	..	..	..
..	15873	..	1	2	0	..	15964	..	3	6	0	..	acknowledged	..	1083	17	3
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..	15878	..	2	6	0	..	15969	..	2	0	0	..	As above	..	156	7	7
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..	15883	..	2	3	0	..	15974	..	3	0	0	..	General Purposes—	..	..	..	..
..	15884	..	2	3	0	..	15975	..	10	0	0	..	Amounts already	..	..	..	..
..	15885 Scotland	..	2	3	0	..	15976	..	3	0	0	..	acknowledged	..	1178	8	4
..	15886	..	2	3	0	..	15977	..	10	0	0	..	As above	..	156	7	7
..	15887	..	2	3	0	..	15978	..	10	0	0	..	Special Purposes—	..	..	..	..
..	15888	..	2	3	0	..	15979	..	10	0	0	..	Amounts already	..	..	..	..
..	15889	..	2	3	0	..	15980	..	10	0	0	..	acknowledged	..	1178	8	4
..	15890	..	2	3	0	..	15981	..	10	0	0	..	As above	..	15		