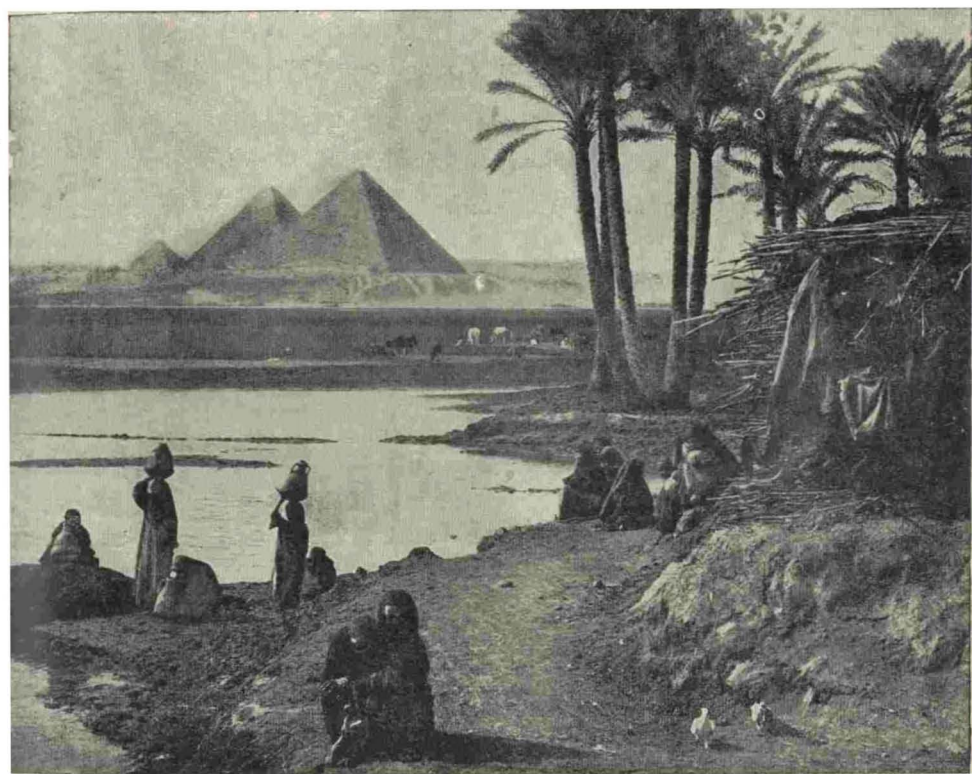


BLESSED BE EGYPT.

January,
1928.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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

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

We thank Thee Lord.

For friends above : for friends still left below ;
For the rare links invisible between ;
For Thine unsearchable greatness ; for the veils
Between us and the things we may not know ;
For those high times when hearts take wing and rise
And float secure above earth's mysteries ;
For that wide, open avenue of prayer,
All radiant with Thy glorious promises ;
For sweet hearts tuned to noblest charity ;
For great hearts toiling in the outer dark ;
For friendly hands stretched out in time of need ;
For every gracious thought and word and deed ;—

We thank Thee, Lord.

From A little Te Deum of the Commonplace, by John Oxenham.

"Blessed be Egypt."

VOL. XXVIII.

JANUARY, 1928.

No. 112.

Editorial.

"O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name."

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation."

—PSALM C. 3, 4 (Prayer Book version).

Our hearts are full of praise and thanksgiving to the Lord, as we enter the gate of another year.

"We praise Him for all that is past, and trust Him for all that's to come."

It is a wonderful comfort to recognise His Hand in all things, and to give thanks for every token that He thinketh upon us.

And to those of us who are troubled in heart for all the doubts and unbelief which for the moment beset the Word of God, how good it is to remember that "His truth endureth from generation to generation. Nothing can hurt it. "His truth shall be thy shield and buckler."

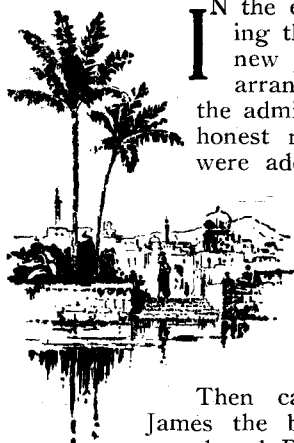
We need not fear for the rising generation: they too will find that His word endureth for ever. As we look forward to the days in front of us, it is our hearts' desire to "speak good of His Name."

We need fresh courage, and resolution to tell out the goodness of the Lord, and to win men to Him.

We would seek that the Holy Spirit may speak through us, and write through us, and that He may open the hearts of those who hear or read to receive the message that Jesus Christ came into the world to save sinners, and that whosoever shall call upon the Name of the Lord shall be saved, for He has promised "him that cometh to me I will in no wise cast out."



The Nile Mission Press.



IN the early days when the work of proclaiming the Gospel of the Grace of God brought new problems, the twelve Apostles had to arrange for new workers to be attached to the administration, and seven new workers "of honest report and full of the Holy Ghost," were added.

It is interesting to note God's comment on what happened in Acts vi. 7 :—

- (a) The Word of God increased.
- (b) The number of disciples multiplied.
- (c) A great company of the priests were obedient to the faith.

Then came the period of persecution, and James the brother of John was killed with the sword and Peter was cast into prison. Peter was miraculously delivered and Herod died a terrible death, and again we get God's comment on the situation in Acts xii. 24. "But the word of God grew and multiplied."

A third stage claims our attention in the same book. At Ephesus certain Jews took upon themselves to use the Name of the Lord Jesus without really knowing Him. This, of course, had no effect, nay, rather had an adverse effect, and the exorcists fled wounded. Fear fell on all the Jews and Greeks dwelling at Ephesus and many believed and burned their books to the value of 50,000 pieces of silver. Once again God comments, "so mightily grew the word of God and prevailed" (Acts xix. 20).

We believe that the same results will come as we follow in the footsteps of the Apostles.

As we further add to our staff men full of faith and the Holy Ghost, the Word of God will increase and the number of disciples will be multiplied, and, as we have seen already, when persecution has arisen because of the Word there is always God's "but," and His truth has grown and multiplied.

We believe the day is not far short when Moslems will bring their books and burn them, and when it will be written, "so mightily grew the Word and prevailed."

We give under another heading of "News from Cairo," etc., a case of six conversions, which is arresting as showing the power of the Word of God.

It was a great encouragement to our workers when, not long since, a Moslem walked into the Office and asked instruction in our "Religion." He knew nothing at all, and was very moved when he heard the Story of the Cross. He had not been to a Mosque for ten years, he said, and for the last few months had been getting anxious about his soul. He is being taught, and we ask earnest prayer that Christ will give him Life.

Our two young Missionaries arrived safely in Cairo and are now hard at work with the language. Mr. Menzies, having

taken his trip in Arabic, is not finding it nearly so hard as Mr. Wald. The latter asks for your prayers. Writing from Cairo after his arrival, he said: "It is indeed good to be back again in Cairo, and good to know that one is really making a start with the work which the Master has allotted to me in this part of his vineyard. May the day not be far off, when I shall be able to go forth bearing the precious seed, up and down the length and breadth of this land."

We are glad to be able to report that a car has now been purchased in Egypt, which will greatly help the workers in getting about, and the first visit was made by Mr. Upson. And the two new men greatly enjoyed the experience of getting into touch with tract distribution at first-hand. A short article by Mr. Menzies dealing with this trip is printed in this issue.



"THE FAITHFUL FOUR."

We are very sorry indeed to have to say that it has become imperative for Mr. Michell to leave our work temporarily. Last winter he found it much too cold and was continually ill with heavy chest colds. He has therefore gone, at any rate for a time, to the British West Indies, and Mrs. Michell has been over two months in Jerusalem, helping with the Bookshop and visiting with the colporteurs, as well as doing quite a considerable amount of personal work in the streets of Jerusalem.

We welcome Mr. Mayfield, of New Zealand, to our work in Egypt. He has very kindly put himself at Mr. Upson's disposal for a period, and we pray that God's blessing may be upon his efforts.

In a recent letter Mr. Upson also mentions having heard from our Local Secretary for New Zealand, Mr. Kinnear, that there might be a possibility of his either visiting Egypt, or possibly joining the work there. This he has longed to do for some time, but the way has not opened. We would ask prayer that God will guide him as to his future.

We print herewith photographs of four men who go down into some of the worst parts of Cairo every Thursday evening, and distribute not less than 1,000 tracts.

Our readers will also be glad to know that further distribution of a more systematic character, is also being undertaken in Cairo by Butros Eff., our clerk in charge of the Colporteurs. He is one of the four whose photographs we print. We earnestly commend them also to your prayers.

There is yet another case of conversion from Tunisia, and this man, who is now being trained as a Colporteur, dates his first turning to Christ to the time he received a Nile Mission Press "Khutba" on "Fasting." The seed was sown three winters ago, when Mr. Theobald, of the Algiers Mission Band, was stationed there. Some students took these books into the college and this man received one. He read it and it impressed him, and desiring to know more, he went to the Mission Station, but found the workers had gone. The following year he went again and attended a class, where he received another book from the Nile Mission Press. Arriving at the words, "God made man in His own image," he became furious, and in a rage, tore the book into fragments and burned it on the fire. But yet he could not keep away. Another visit was made and another "Khutba" received and read—"Abraham, the Friend of God"—and with it the Gospel of St. John. He read the Gospel until he arrived at the words "Son of God," and this incensed him further, and he tore the Gospel and burned it as with the other book. The next link was a book called "The Sins of the Prophets." This awakened in him more interest, and he compared the Koran and the Bible, and was convinced in his head that Jesus Christ was the Sinless One. But the heart knowledge had not yet dawned, until standing on Isaiah liii. and comparing it with the story of Christ's death in St. John, the conviction of head passed to his heart and he believed. He naturally had a good deal of persecution, but this only seemed to strengthen his faith. During the course of this year he did a good many markets with Mr. Theobald and another old comrade, Si Sultan, and over 600 Nile Mission Press books were sold.

Will our friends pray for this man that God will lead him on to become a "Paul" to his own people.

Difficulties would seem to be surrounding the Bookshop at Jerusalem at the present time.

A countryman, who said he lived some distance away, received a tract and was walking off with it when a student, who was sitting watching, beckoned to him, seized the tract and tore it into small pieces.

A similar thing occurred when two village women were sitting outside the wall close to our Shop. As they listened to the message of God's love to them, they were ordered by a Moslem man to move away, as the worker was an "infidel."

Still, men are coming, and, knowing of the difficulties, take good care that what they purchase and is given them, shall not be snatched away. We ask special prayer for one man who is studying.

Mrs. Michell is out from 8-30 in the morning till 12-30, morning by morning in the Souk, but Satan is very active just

now, and again and again, just as people were listening and taking the books, or even buying them, people have interfered. It reminds one of the time when Paul wrote, "A great door and effectual has opened unto me, but there are many adversaries."

We are up against the "works of darkness," "spiritual blindness," "false teaching," "unbelief," and, as Miss Trotter puts it in the first number of her new quarterly Magazine, "A Thirsty Land," "The Sahara is a true picture of Islam; Islam is dry as the dunes, hard as the gravel, a problem that has baffled the Church throughout the thirteen centuries of its existence; and it dominates the seventh part of the world's population." "Why is Islam," she asks, "arid as no heathen religion in its yield for God's Kingdom? True it stands for monotheism, and as monotheism it made its first brave fight. Only its deity was not the God and Father of our Lord Jesus Christ. He was the Allah of Mohammed's invention, a far-away Eastern Potentate, Merciful and Compassionate in name, but in character, uncaring, driving the universe relentlessly. Under this despotism all withers into the word 'fate.' The Moslem believes that even his sins are decreed beforehand, and written on his forehead: he has no choice but to commit them, and Allah is responsible. Following this teaching to its natural sequence: man's responsibility is nil, so conscience ceases to raise a protest and becomes inert, and the sense of sinfulness dies away." . . . "The Water of Life may yet be brought to the thirsty land, but it cannot be brought lightly: the lessons that we shall see in the waterways will show us this. If the wilderness is to be made to rejoice and blossom as the rose, it can only be through channels in union, cost what it may, with Him from whose riven Heart the streams were set flowing. Will it be worth while? Those will find out, whom God calls to the venture."

This makes us long more than ever that our literature shall get out as speedily as possible. It will need more workers, more Colporteurs, and we are still needing a man who can supervise this work, both in Egypt and in Palestine. Will not our readers take this matter upon their hearts and pray continually until the man, or men, are given?

We welcome this month three new Local Secretaries—Miss Henderson for Dundee, Miss J. Emerson for Ealing, and Mrs. Chas. Smith for Felixstowe.

In conclusion we cannot but give thanks to Almighty God for the wonderful way in which he has sustained the work for yet another year.

When the full reports for 1927 are to hand, we feel sure that our friends will be raising a real pæon of praise to the Glory of God, and look forward, with us, to the hearing of still greater things than these from the "God who doeth marvels."

JOHN L. OLIVER,

Nile House,
Tunbridge Wells.

Secretary.

passing through. But for this we need funds, and still more do we need the *suitable man*.

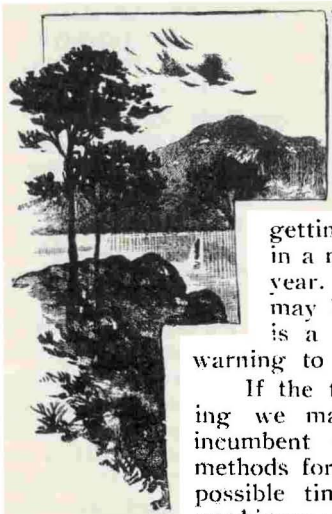
My boat was late in leaving Port Said and Jaffa, and when we got to Haifa we were told that the B.J.S. workers had left for a short summer holiday, so there was nothing to be done ashore.

Lebanon. As all the world knows, Beyrut is now the port and capital of Lebanon; but not by any means happy! To anticipate a little: the day before I left Beyrut every shop was closed in the city as a protest against collecting the income tax in francs based on the old-time *gold* currency. (That is about five times more than the present debased currency). And next morning when I left, although the British and Foreign Bible Society had tried to open its depôt doors, a party had been sent from the Strike Council to inform the local agent that not even the Bible Depôt would be allowed to open that day. It may be better not to quote what I read in the Syrian newspapers concerning the measures of precaution taken by the authorities!

Unfortunately I missed the Rev. W. W. Martin, of Croydon, three or four times—firstly at the Beit-Eil Conference, to which we wired our good wishes, as I was quite unable to leave our office just then. Then, on arrival at Beyrut I went off to the Friends' Mission at Brummana, where I was the guest of Miss Brown who had at one time helped us for several months in Palestine; this was up one side of the valley, whereas Suk el-Gharb, where Mr. Martin was holding his conference, was on the opposite side. Then when I stayed in Nazareth I was just too soon for him; yet again the C.M.S. pastor of Nablus (Shechem) was hindered from coming to my conference in Jerusalem because he was staying to meet Mr. Martin; and I had finished my conference in Jerusalem and was off back to Egypt before Mr. Martin got there. However, friends can meet one another at the Throne of Grace.

The immediate matter of discussion at the American Press, Beyrut, was the co-operation in opening the new depôt at Aleppo from the 1st October. Rev. G. Scherer, who is now director of book distribution to the American Mission, Syria, is an active agent for our publications. (Aleppo, by the way is a large city of 250,000 people, mainly Moslems. It is right away at the very north of Syria, among the mountains, and in fact, at one time, was the recognized centre for the whole of Turkey-in-Asia. It must inevitably be the junction between two great systems of railway—the Baghdad Railway on the one hand, with its outlet on the Mediterranean at Alexandretta, or Iskanndarona as everyone calls it, and on the other hand, the Cairo-Constantinople-Calais Railway). The three partners who are going shares in this venture are the American Press, the American Bible Society, and ourselves, each of the three bearing one-third of the expense. May we ask God's people to bear it up in their prayers.

From Beyrut I tried to find Pastor Neilsen, of Damascus, but as he was away for the summer at Ain Zahalta, he suggested that I should go to see him there. I had two nights and one interesting day at the British Syrian School at Ain Zahalta, the immediate business before us being the arrangement for an agency for Nile Mission Press publications at the Danish Mission Reading Room at Damascus.

"After the Earthquake . . . a Still Small Voice."

PALESTINE has come much into the public view during the last two months, on account of the devastating earthquakes.

To those of us who know the country and who live near by, it appears that we should be well within the mark to say that we are getting as many shocks in the Near East in a month as we formerly used to get in a year. It is more than probable—whatever may be the natural explanation—that there is a spiritual explanation of this, *i.e.*, a warning to God's people that the time is short.

If the time is really short—whatever meaning we may read into the term—surely it is incumbent upon us to use the most efficient methods for covering the ground in the shortest possible time. Hence the use of the modern machinery at the Nile Mission Press, and staff of over 40 persons entirely engaged upon the Mission message.

On making enquiries of our faithful workers in Palestine, it transpired that two of the families were so frightened that they could not summon courage to go back to live in the house in the old way, but for the time being camped out in the fields.

I was already intending to visit Syria and Palestine at about this time, and to that end left Cairo on the 1st of August.

Here let me say at once that as we have no house property in Palestine, the Nile Mission Press has not lost money through damage to buildings as has been the case with our friends of the C.M.S and the London Jews' Society. On the other hand, our men have undoubtedly incurred loss through the earthquake, for so many houses were condemned by the architects and municipality inspectors that there was an immediate rush on every description of house accommodation, with the inevitable result that prices were at once greatly increased. Unfortunately, it happened to be the very month of the year in which all leases are made out for the unsuing year, and the landlords insisted upon the increased rent being paid for 12 months in advance. This was very hard upon our workers. Believing that our friends would back us up, we have, as a first instalment of relief, distributed the sum of ten pounds between our five men. For every little help they shew much gratitude.

On my way through Port Said I visited Mr. and Mrs. Mennell, who are newly appointed to the "Welcome" Sailors' Rest, and also Mr. and Mrs. Hay, of the Egypt General Mission, who were spending the summer in Commander Trumper's flat. The grant of several pounds' worth of our publications provided some free distribution in Port Said for the time being. And we never pass through that port without going down to the harbour side and looking at the shop which we believe God will yet give us for a depôt, overlooking the harbour and seen by all the ships

An Oriental Prelate. On my way back from Ain Zahalta I had a day to spend in Beyrut, so went to the Victoria Hotel, commonly known as Mrs. Najum's. While we were at dinner an elderly gentleman was shewn to a seat at a side table. As I had just read the Arabic paper, I stepped across to offer it to him, not knowing in the least who he was. He at once asked the waiter who I was, and then wrote on a slip of paper, "After supper, please." As soon as we rose from table he came across, and finding a quiet spot, we entered into a long conversation. He introduced himself as being the Metrân of the Syrian Church at Jerusalem, but now transferred to Hums.*

He began by a reference to the recent visit to Cairo of the Metrân of Mosul, of which we had a very pleasant memory, as it appeared that he had come from Mesopotamia largely in order to visit the Nile Mission Press. (As a matter of fact, he spent a whole hour with us, went over the works, shook hands with the staff, and took away two or three pounds' worth of books to read and study. All this we remembered so well, as it only took place in June last). But it was distinctly refreshing to hear from this other Metrân what the Metrân of Mosul had said about us when he got into Palestine. This Bishop, with whom I was now speaking, said: "My brother, Bishop Athanasius Toma, the Syrian Bishop of Mosul, visited you in Cairo, and told me that he had the greatest appreciation of the work of the Nile Mission Press and of the books." (That is a summary of his remarks).

He then went on to tell me that he himself, the Metrân of Jerusalem, had two years ago been at the Stockholm Conference, and since that time he had made special prayer for Dr. Zwemer and his long and difficult journeys.

Nor was this all: the dear, fatherly old gentleman seemed to be on excellent terms with the little waitress, and it transpired that she was an Armenian orphan. (There are hundreds of these about Syria in these days). She was not in the least afraid of him but looked upon him as a kind of father, having none of her own, poor child. When she brought the coffee she leant up against his shoulder to talk to him about the books I was discussing. Finding that she knew English best, I gave her a copy of our new publication, "The Story of Joseph" in the words of Scripture, illustrated by the beautiful Copping pictures (R.T.S.). You should have seen the pleasure given to that orphan girl by having a little picture book that she could read in English!

It was now bedtime, and I said to the Bishop, "Before we sleep we pray; will you come into my bedroom and pray with me?" "Why, of course I will!" We did not quite know how to voice our prayers to one another, but at last we agreed to say the Lord's Prayer simultaneously; I am not sure if he spoke in Syriac or Arabic, but it was said simultaneously, and I am sure the Heavenly Father answered it.

He then asked me to take his Christian love to the Anglican Bishop at Jerusalem, as he himself was now transferred to Hums.

* Many oriental bishops are called "Metrâns," and some translate the word to English as "Archbishop," not that they have any supervision of other bishops; it merely means that they are of a higher grade than "Uskuf," which is "*Episcopus*." The more correct rendering of Metrân in English is "Metropolitan."

Bishop McInnes spoke most warmly of him as being not a great scholar but a great Christian, and a personal friend of his own for 18 years past.

Nazareth. On arrival at Haifa, after a five-hours' journey, I was very thirsty, and while looking about for a place to get tea I stumbled on to our old friend Ibrahim Dowany, formerly one of our most enterprising colporteurs and still our agent for Haifa and Mt. Carmel, etc. He was very pleased to see me, and our talk led to his coming to Jerusalem at his own expense to join our conference.

The stay at Nazareth gave me three days to prepare for the conference. Dr. Bathgate had recently been in New Zealand, and it speaks wonders for the love that interdenominational missions have to one another when one mentions that he, in addition to his own deputation work for the Edinburgh Medical Mission, had given time and encouragement to our friend Mr. James Kinnear, who is our Honorary Deputation Secretary for Nile Mission Press in New Zealand. (Exactly the same thing applies to Miss Catherine Murray, who in addition to helping the E.G.M. with deputation work, had time and energy to put in a good word for the N.M.P. also. May the Lord reward them both!)

Dr. Bathgate most kindly invited me to speak to the dozen or more summer visitors who were at that time staying in the rooms over the hospital, the subject being, "God's Hand in the N.M.P."

Another link with that splendid hospital—which, by the way, was packed full of patients—is our colporteur Elyás Taballuj, who visits twice a week and holds an Arabic service in the wards. Long live co-operation when it is of the practical kind!

On the Monday Taballuj and I left for Jerusalem. Passing through Nablus we called at the C.M.S hospital to ask for the Pastor, and in various places saw the damage caused by the earthquake. Arrived in Jerusalem, I called on Mr. and Mrs. Shelley, who had had a very alarming experience, and whose house is now condemned. Mr. Shelley had a marvellous escape. Mr. Lang, who very kindly spoke at one of our meetings, was staying with the Shelleys in Miss Dickson's house.

THE "STILL SMALL VOICE."

Now for the Conference at Jerusalem, which was the first ever held for Palestine colporteurs. It was organized somewhat hurriedly after my return from Tunis, and more especially after the earthquake, and we were under the difficulty of arranging it from a distance. However, our faithful friend Mr. Ibrahim Jameel, the senior colporteur, at present in charge of the book dépôt inside the Damascus Gate, ran around and obtained terms from the small hotels. We arranged it at the cheapest rate possible, but even then the cost of living in Palestine is higher than that in Egypt, and hotels are hotels!

Those present included our own five colporteurs, also Ibrahim Dowany, formerly a colporteur and now the agent for Haifa and district; also one colporteur of the British and Foreign Bible Society, and one from Miss Radford's Bible Institute, one convert from the Danish Mission, Damascus, two Bible-women of the American Mission Church, and one evangelist; one C.M.S

pastor, and other Christian workers, in addition to two Europeans, one of whom was our old friend Dr. Wakefield.

Most of the meetings were held in the American Church of the Christian Missionary Alliance, by very kind invitation received from Miss Butterfield; in fact, the welcome there was so exceedingly cordial that we are strongly pressed to consider the advisability of accepting again for next year. Our old friend Mr. Lang, with whom we have for long had spiritual relationships, being then a guest of the Shelley's, very kindly came and addressed the conference on one occasion, but seemed to be feeling the heat somewhat. I spoke at the first one or two of the meetings and presided at the others. There was plenty of singing from the Beyrout hymn-book. The first subject was, "The Necessity of the New Birth—What it is and what it is not." In addition to the devotional addresses there were one or two business meetings, which were thrown open for discussion, and different colporteurs told of their difficulties, and all were free to ask questions. One must remember that they had not met one another before, and, in fact, one who had lived for 50 years in Nazareth—"Our Lord's own city," as he called it—had never in his life set foot in the Holy City. Therefore it was to them all an event not to be forgotten.

On the Tuesday night we planned a consecration service on the Mount of Olives by moonlight. As it takes half-an-hour for horse-carriages to get up by the roundabout road, via Mt. Scopus, it was found that a couple of automobiles could do it in half the time and it would be somewhat cheaper, because they would carry more. It was nearly half-past nine when we arrived there, as the moon was well past the full; but the Mount itself was well lighted, and in ten minutes or so the Temple area got the moon's rays; then the whole of the city.

Meanwhile, Gethsemane, which was exactly straight down beneath our feet, was in the deepest of shade. We uncovered our heads, looked down upon the ancient olive-trees in the Garden, and all offered prayers of consecration. By the time we had finished, the moonlight was brighter, and gradually the deep shade of Gethsemane faded. We then turned our faces to the upper brow of Olivet, quoting Acts i. 9-11, and made reference to the possibility of His near returning. We seemed to feel God very present with us, so that in reality it could be said, "after the earthquake . . . a still small voice."

Next day, Wednesday, was a specially full one, for the men were up soon after five, and as we all slept together we all woke more or less simultaneously. At 7 a.m. we had our early morning prayer-meeting, and an excellent address was given by Mr. Naseef Gindy, a very old friend, who has just been spending his honeymoon in Jerusalem, and who brought his wife to our table, and stayed with us the whole of the time that we were there. His words on the impossibility of separating fellowship and service will long be remembered, for he emphasized to the colporteurs that fellowship with God not followed by service is very incomplete, whereas service without fellowship is equally barren.

Breakfast at 8 a.m., first morning meeting at 9; quiet half-hour for us all from 10 a.m. Second meeting from 10-30. Back to the hotel to change, then at 12-30 I was invited to lunch with

Rev. Graham Brown, Principal of Wycliffe College, Oxford, in order to tell the 31 theological students something about the work which N.M.P is trying to do in Palestine.

Back for a mid-day rest. Tea at the American Mission at 4 o'clock. First afternoon meeting at 4-30. Second meeting, 5-30. Then between 6-30 and 7-30 p.m. we took a car out to Mar Elyâs, which is rather more than half-way to Bethlehem, in order to visit and pray with the bride of the colporteur who had recently married. She was much gratified.

Back to the hotel for supper. By about 9 p.m. we were off again, this time to visit the Jerusalem colporteur, who had just lost another child, making the seventh that has preceded him to the better land. This poor man and his wife will be glad of a place in the prayers of our readers.

SOME OBSERVABLE RESULTS.

The Conference was, of course, not one for passing resolutions, but was simply a convention or retreat for getting into more definite touch with God and deepening the life of the workers. Some things happening there must be left to God; but among the observable results are these:—(1) The excellent spirit of reverence in the whole of the meetings; in fact, the Palestinians seemed more reverent in their meetings than the Egyptians do in theirs, speaking generally. And one friend present has since written to say that the Holy Land has seemed more dear to her since this conference.

(2) Quite striking have been the letters of thanks received from all the colporteurs without exception, and also from others. The C.M.S. pastor at Nablus writes to say that the Nablus colporteur has come back with much more energy and very much brighter; and the Baptist pastor at Nazareth writes similarly, and sends a pressing invitation to use his church next time.

(3) In fact, to sum up, instead of the men having a dull, pessimistic outlook, made still more dark by the shock to their nerves caused by the earthquake, they have brightened up considerably and their whole outlook seems more hopeful. Brethren, pray for us; the future is as bright as the promises of God!

A. T. U.

Cairo, 8th September, 1927.

"A Night and Morning in Joppa."

FOR THE CHILDREN.



OUR young friends may be interested to look up Joppa in the Acts of the Apostles, and to find what happened there. Some perhaps may not know that the modern name of Joppa is really Yâfa, pronounced by some Europeans as Jaffa.

On my way back from the Palestine Colporteurs' Conference held in Jerusalem, as described in the previous article, the agent advised me to join the boat at Jaffa, rather than go all the way to Haifa, as it would leave Haifa before 8 o'clock in the morning. Also, I did not want to go by rail, but was able

to go to Jaffa by road, taking a seat in a public car. It is two hours' run and a prettier run than that by rail.

On arrival at Jaffa my troubles began. I told the porter who carried my bag to take me to a small hotel for the night, but not the one where tourists go. However, he took me straight off to a tourists' hotel where the figure was beyond my purse; not only so, but we had just been impressing upon the colporteurs that they must economise, and so I did not stay there but tried elsewhere.

Next door to the hotel is a very pleasant-looking book dépôt, belonging to the London Jews' Society, and as Mr. Nyland, the missionary, is agent for our books he has a very neat bookcase in the dépôt, bearing the words "Nile Mission Press Agency."

Mr. Nyland was away on furlough, but an elderly gentleman sitting in the dépôt advised me that there was no other hotel than the one to which I had first been sent: that is, no other suitable for Europeans as we understand it. However, I tried elsewhere.

The porter next took me to one bearing the title "The House of Joy," but as the road by the side of it was "out of bounds" to British troops I thought a better neighbourhood would be more suitable. The porter then took me to "Hotel Vienne." The card shewed by the hotel proprietor says, on the Hebrew side, after the word Jaffa "E.Y." (Eretz Yisrael, *i.e.*, the Land of Israel), as all Jews use these words instead of "Palestine," or after writing "Palestine."

There were two ladies in charge, sisters, and they tried to talk to me. It was rather amusing trying to find a language which both of us knew and which the one of us could write, as she wanted to tell me that if I took the whole room with three beds I could have it for 5/-; but she could not find any language that she could write on my block-note to tell me this. At last she went and found a Palestinian who spoke Arabic. Having agreed to terms, I went out and got supper at a Jewish restaurant with lovely grapes of the "Land of Israel."

I then tried to make the sisters understand that next morning I should need café au lait (coffee with milk) and bread and butter for breakfast. But alas! they could not understand spoken Arabic, and apparently no English; I did not know German. At last one of them got the word "café," and straightway made me a cup of black coffee! I drank the coffee and gave up trying to make her understand for the time being.

From 8 p.m. to 9 p.m. I lost an hour trying to find some means of communication with my hostess. As a bright thought I wrote down from memory the first phrases of the Hebrew Bible, which the Jews call "Breshith" (=In the beginning). I found she could read the square Hebrew printed characters which I printed for her, and it considerably pleased her, but it only confused matters more, so far as discovering a medium of conversation was concerned, for she immediately began to chatter away in *modern* Hebrew, writing to me in *script* and not in the printed characters which I read in the Hebrew Bible. However, I managed to decipher two words—"Are you a Jew, then?" I was able to assure her that I was not a Jew. The next thing was to try to get a washstand put into my bedroom, as there was nothing whatever of the kind, nor did there seem to be in the

other bedrooms. (Of course, the missionary, when travelling, has to use all sorts of things, and I would gladly have washed at the public tap, only they were just having their supper in front of it!) I tried the Syrian colloquial, Egyptian colloquial, written Arabic, English and French, but could make no progress. At last she seemed to understand by instinct, and signed to me that one was going to be brought in.

It took an hour to find the washstand and to clean it, and then I had no ewer or jug, but a large basin very full of water, which had to do for both night and morning! However, I slept well, and needed it after the six meetings of Wednesday.

Next morning I expected "café au lait," but the little hostess was perfectly innocent of all I had been trying to say the night before. After some effort she understood the word "café," but brought me a tiny cup, an inch high, of Egyptian black coffee. Then I made a sign to her that I wanted milk. She ran out and brought a tiny drop of milk to shew me, and to ask "Is this what you want?" At last she understood the Arabic word "Khubz" (bread) and brought me a breakfast of bread and dry cheese. And so we ended up happily, and overcame the difficulties of communication.

I then went out into the streets to make quite sure about my ship calling, as it was only going to call by special permission to take a great number of delegates to the 15th Zionist Congress in Switzerland.

On my way there I found a whole brigade of young workers selling green ribbons, and insisting that every Moslem they met should buy a ribbon and wear it. In fact, when they found a man not wearing a ribbon they pinned one on without asking him, and then charged him for it.

Now, my young friends, guess what was on that ribbon. Not Young Men's Christian Association, but "Young Men's Moslem Association"—in other words, a rather clever imitation of methods of Christian work.

On my way back from the port I was completely hemmed in by a great demonstration, carrying 20 huge Moslem banners. As it was still about a fortnight to the Prophet's Birthday, I asked for the name of the saint whose feast they were commemorating. They said that it was the feast of the great Moslem saint Reubeil. "Never heard of him? Who was he?" "Oh, our lord Reubeil,—upon him be peace." "Well now, that is strange; I have read the Quran through three times, once backward, once forward, and so on, and never once have I discovered that there is a Moslem saint called Reubeil!" They seemed a little embarrassed at this, but presently a man who stood by said, "Our lord Reubeil was one of the ten sons of Jacob." I puzzled my head for a moment or two, till I remembered that "l" and "n" are often interchangeable in Arabic, and therefore this new Moslem saint—of whom I had never heard before—was Reuben!

I do not think that even the Jews would claim him for a saint, and in any case it is one more example of a trick which the Moslems have played more than once, i.e., of twisting the lion's tail. I mean by that, that when they want to tread on the corns of their Jewish neighbours they take a Jewish name from the Old Testament, and announce very gravely to all the world that he

is one of their celebrated Moslem saints. They then look up the calendar and try to find a spare day to make a saint's birthday for him!

Now, I wonder if you are interested in all this? I thought perhaps you might be rather interested to know of the babel of tongues in the Holy Land at present. Put are you remembering those who are working in Palestine? Remember the colporteurs of whom I have told in the previous article, and ask God that all the needed help may be forthcoming.

After a lunch, mostly of grapes, at the Jewish restaurant, I went down to the port, and the sailors immediately raised the price for taking me out to the ship. (The rocks make the landing place so very shallow that no ship could go near, and it is so risky to go out to the ship that every boat has to have six rowers. Consequently it is quite worth the 4/- which they charge to put one on board).

When I found that they were going to charge me 6/- instead of 4/- I at once said, "Ah, but you see, I am not a believer in your holy saint Reubeil, and so if you cannot take me for 4/- to-day, just leave me here until the saint's birthday is over, and to-morrow the price will be 4/-!"

When they saw that I knew the proper price, they brought me out to the ship. Thence to Alexandria on the way back to Cairo.

A. T. U.

Cairo, 1927.

American Mission Prayer Conference.

FOR twenty-eight years the American Mission has held an annual Conference lasting three days, and for the last fifteen or sixteen years the N.M.P. has never failed to have a stall of books in charge of a colporteur. This year we made up a party of five and had two stalls.

The Conference this year was held at Beni Suef. The journey there was doubly interesting. First, it was the initiation into Egyptian Church life, and, secondly, it was the first occasion of leaving Cairo since our arrival. It was also the first trip of any length on which we had taken the car, and it was the first time I had tried my hand at salesmanship. In a sense the car was on trial, and so was I. The car stood the trial excellently.

We left Cairo at 8-30 on Monday morning, and arrived at Beni Suef a little before 12-30. The circumstances which compelled slow progress through the villages were opportunities for broadcasting by printed page the message of salvation.

The afternoon was spent in pricing the books for the Conference; in my case learning the price of a few, and the titles of a few more. The evening was spent with some Gospels, which were eagerly received by all to whom they were offered. The only exceptions were some of those who could not read; they regretfully declined the offer of a Gospel, but others, more enterprising, took the Gospel and ran to a storekeeper, asking him to read it.

The next morning we attended a Conference meeting lasting

two and a half hours. The flow of Arabic left me a little dizzy, but we had to collect all our energies to sell to the retiring congregation. The spiritual tone of some of the addresses, in so far as I could understand them, and the freedom in prayer which characterized the meetings, left a deep impression.

We paid a visit to the Coptic Archbishop, who displayed an interest in the work of God which is going on in some parts of the Moslem world. If only these Coptic clergy could be fired with zeal for the conversion of their Moslem brethren, what a step would be taken!

Three little incidents I mention. While selling a copy of Mr. Theobald's new tract, "Zanbaqat as Sahara" (Lily of the Desert), the buyer told me that once he was a smoker, but had given it up. This was ample testimony to the truth of this tract, that deliverance is possible, but only in Christ.

We also heard from a Moslem convert how grateful Moslems had been for the Gospels which we had distributed on the previous evening. He had overheard their conversation in the café where he was sitting. Those who won't or can't buy must be given the message.

A Gospel of St. John in Arabic was given to one of the servants in the hotel where we were staying. When we passed him a little later he was reading it to a friend, and we never saw him without it open. He was reading it right through, every spare moment that he had. May the written Word be doubly precious to him in revealing the Living Word, Who alone can save.

The evening meeting, which we could not all attend, was held in the Cinema. About three hundred Moslems came and listened to an address on the Cross of Christ. Even more came, so I was told, the next night. Praise and pray!

We left on Wednesday before 8 a.m., and reached Cairo soon after 12, after an experience which was as encouraging as it was useful.

J. R. M.

The Oases of Libyan Desert.

Report on Evangelistic Trip, 1927.

[*Note by Editor.*—The writer of the following report volunteered to do once more this year the same as last year, *i.e.*, to sacrifice his month's summer holiday to take the Gospel to the two Oases, one of which is 130 miles desert journey distant from the other. Unfortunately, August was specially hot this year, and anyhow Upper Egypt is usually ten or twelve degrees hotter than Cairo while the Oases (depressions in the desert) are much hotter still. Mr. Upson sent to Jowhar Eff. to give up and come back, but he plodded on for three weeks, and distributed no less than 1361 tracts and Scriptures. Some of the latter were the illustrated Arabic gospels supplied by the Scripture Gift Mission.]



LEFT Cairo on 18th July, travelling direct to the first oasis at Kharga, which I reached in the afternoon of the next day. Someone whose acquaintance I had made last year was awaiting me this time.

During the fourteen days I spent at Kharga I made trips to three villages. The work was mostly free distribution of books, with some personal work for individuals. Two meetings were held with the aid of the magic lantern which I took for the pur-

pose, and at each meeting were about thirty-five persons, the whole of whom were Moslems. At the first meeting I showed pictures of the Prophet Jonah, and then the first part of the Life of Christ. At the second we began with Moses, finishing with the latter part of the Life of Christ.

On 3rd August I set out on the long and tiresome journey to Dakhla, the second Oasis—a journey of 200 more kilometres (say 130 miles) farther on into the Libyan Desert. The heat there at that time was indescribable. However, in spite of fatigue, I reached Môt, where the police station is. During the six days in Dakhla Oasis I visited ten villages. Villages not visited (on account of distance) did, however, hear our message, for I sent free gifts of tracts to them by means of acquaintances among the officials. I afterwards heard that the books actually reached the villages.

As the heat was too great for my health, the Sanitary Inspector of the Oasis advised me to cut short and return to Cairo, which I did. Praise be to God Who preserved me from the great heat and the terrible thirst.

The number of N.M.P. tracts and A.B.S. Scriptures distributed gratis reached 1,361. By sale I disposed of 2 Bibles and 42 books for PT. 146.5 (£1 10s.).

The general attitude of the people this year was much more cordial than last year, for some of them knew me from last year, and, but for the intense heat, I could have stayed longer.

The Nile Mission Press guaranteed the sum of LE. 12 towards my expenses, but the American Bible Society gave LE. 2 towards that, and two or three Egyptian Christians helped with donations towards the cost of the tracts given away. Praise be to God.

(Sgd.) JOWHAR TOMAS, Evangelist, Boulac.

News from Cairo.

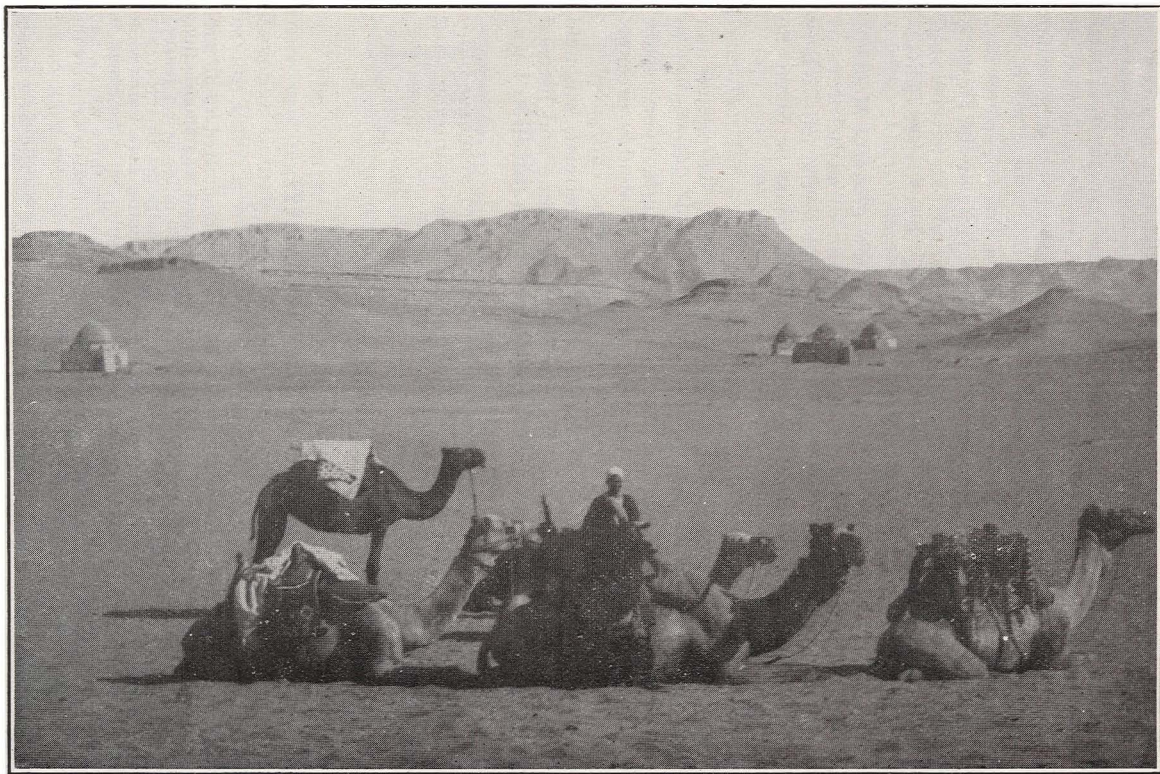
LOCAL APPRECIATION OF SIR WILLIAM WILLCOCKS.



illustrative of our contention that the people of the East know a man when they see one, there has recently appeared a cartoon of Sir William Willcocks, with an article of nearly a whole page, in one of the leading Cairo newspapers.

The writer had for sixty-six weeks caricatured one Minister of State, or high official, every week, and remarks:—"After all the libel actions from indignant Egyptians, now I am going to have the British warships sent to Port Said or Alexandria and a cannon blowing off my head for caricaturing one of these precious Englishmen. Still, William is only half an Englishman, for he was born in India."

After mentioning about a dozen incidents in Sir William's career, stating that he always stood up for the poorer class of natives—so much so that, at one time it was a by-word, "They



TO THE OASIS OF DAKHLA.

are the William-men"—the article continues: "I will tell you the kind of fellow he is. Listen! When he was Director-General of a big Government Department they omitted to say whether his salary was in sterling or Egyptian; we Egyptians would have taken it in Egyptian and saved 2,500 sixpences. This man, being possessor of a thing they call a conscience, drew his in sterling! That is the kind of chap he is!"

Here is a story about him when he was up country, and all the people round Assuan loved him and protected him:—"The story runs that a brigand who was caught, and might have been shot in the night, called out, 'Ana ismi Willy-Cockis' (My name is Willcocks), and thus got off, because no one ever touched 'Willy-Cockis'!"

In general, it is said of this man that none of us have ever once seen him fighting for his own advantage; "in fact, in his old age, and since his case, he goes about preaching what he believes to be the truth."

Note.—The caricature shows Sir William in a black suit, with clerical collar, holding a Bible, and underneath is written: "He who provided water to make gardens for men on this earth, now finds another kind of water for the garden up above."

Sir William Willcocks has translated into the colloquial the four Gospels, which the Nile Mission Press printed for him, and has distributed thousands with his own hand.

DISTRIBUTING THE MESSAGE IN CAIRO STORES.

A fresh movement, on a small scale, seems to have originated with Butros Effendy, the clerk in charge of colporteurs at Nile Mission Press, Cairo. For long he has been one of a band of three or four *Egyptian* workers who have—with N.M.P. Purity Movement—been responsible for distributing 1,000 Arabic tracts every Thursday evening. Lately he has had laid upon his heart to reach the assistants (mostly Jews and Greeks, but also Syrian and Egyptian Moslems) in the big drapery stores of the city, such as Cicurel, Sednawi, etc. On a recent morning he and an evangelist from the Danish Mission, Damascus (now staying at N.M.P. for training) spent several hours at this work. They met with every courtesy from the recipients, and the Scripture Gift Mission Gospels were gratefully received; in fact, one "shop-walker" asked them to give Greek Gospels to some of his sewing-girls. During this one morning no less than 550 Gospels were distributed, in Arabic, French and Greek.

No one objected to *receiving* these Gospels himself, the only objection was made by some Christians who saw Jews receiving them gladly, and forthwith said, "It is a mistake to give the Gospel to Jews."

Next morning he took 300 Armenian Gospels (S.G.M.) and went to the school. Immediately he was surrounded. When one of the teachers saw that he was likely to be mobbed, he rang the school bell, and made them stand on parade and receive the portions in order, finally thanking the one who brought them.

News from Palestine.



COLPORTEUR from Palestine says in his Monthly Report:—

While travelling through the villages I met a passer-by in the road, who asked me, "What is your native place?" I told him my name and my home.

"Are you the evangelist-colporteur preaching our Lord Issa and selling books?"

"Yes."

"Ah! you are then the person who roams about misguiding Mohammedans to become Christians."

"Not in the least," I replied, "I never misguide, but try to guide and make good, as does salt to food, in accordance with our Lord's saying, 'Ye are the salt of the earth,' and 'Ye are the light of the world,' and this being the case, if anyone happens to get angry with me on this score I do not mind him, as I am only obeying God, Who should be obeyed rather than men; neither do I fear that one as my Christ, in Whose name I have the honour to preach. He says, 'Even the hairs of your heads are counted, and none of them falls without the consent of your Father,' and 'if God Almighty be with us, who dare stand against us.'"

"I truly believe you are Christian," he said. "And why?" inquired I. Because two men followed you in order to kill you, tear your books and take your donkey when you left that town—pointing to one near by—last time, but they saw with you some company in mighty power and grand and supernatural appearance and they had to retrace their steps, saying 'Truly God is with this man, and we do hear witness that what he preaches is true, otherwise God, in His justice, would never have kept him in His protection.' " "But," said I, "I do not believe one word of this." Whereupon he took a great oath, saying that he only told me what he heard himself, and that he had no object in misleading me.

I remembered the saying of Elisha to his servant, that those who were with them were more than those against them. I was thus encouraged, very much strengthened, and believed that God is walking on our side, that His Word must succeed some day and bear much fruit, as it has already softened many hearts. Praised be His Name.

There is no doubt a miraculous intervention took place, and probably saved the colporteur's life.

Al-Khoury, our colporteur in Transjordan, says in his Monthly Report:—

(1) He met at a Mohammedan educated lady from whom he convinced of the necessity of embracing Christianity, being the only true religion for salvation. He gave her some easy tracts to read, and saw in his discussion with her that she would like very much to be converted and long to study Christian literature. He showed her the necessity of persevering in perpetual prayer as the only means of approaching the Lord and receiving His redemption.

(2) While he was at Medaba, he was run over and rather badly hurt. He was obliged to remain there for one day inactive.

(3) At . . . Al-Khoury passed by a little school for Bedaween boys who were learning the Quran by heart. The school-master called him and gave him a seat beside him. In the interval the school-master asked Al-Khoury many questions, which the latter answered satisfactorily. He sold the school-master a book, and was asked to visit the school whenever he passed in that direction.

Mekhail, our colporteur at Jerusalem, says in his Monthly Report:—

(1) I passed in my journey by . . . where I met two Mohammedans. To these I spoke about the love of our Lord Jesus Christ to His disciples. They listened attentively and invited me to their houses. Seeing that I was going to depart, they asked me: "Where are you going?" "To the hotel," I replied. "But who bears your expenses?" they enquired. "Our Mission," I replied. Then they obliged me to sleep at their house for the night, saying, "It is *our duty* to assist your Mission." In the morning, being Sunday, they requested me to stay for the day with them. Then they gathered their families and hareem, and I began to read to them about the miracles of Christ. They were all pleased, and at parting they entreated me to visit them and be their guest whenever I passed by . . . Assuredly the ways of God are wonderful!

(2) At . . . I visited the patients at the English hospital and comforted them. I met also a Government teacher, who bought a copy of "Sweet First Fruits" and helped me in the work of colportage.

(3) At . . . I met a Mohammedan, a dormitory attendant in the Government hospital. He took me to the hospital, where I was able to speak, in his presence, to the patients about the salvation of Christ.

This attendant is studying Christianity, and we ask the prayers of our readers for this man also.

Extract from letter from Mr. Cheobald, of Algeria.

"**W**E are back here after six weeks fairly strenuous work. The colportage round about Constantine has been very encouraging—over 600 N.M.P. publications were sold and distributed. This was very cheering, as the district worked was a tract of land between Constantine and the sea: a vicinity almost entirely neglected as being neither wholly Kabyle or completely Arab. We were agreeably surprised at the number of readers we found. At one place a man asked us if we had anything new in the way of literature. This was strange, as this town had never been visited before by any colporteur and missionary. He had read many of N.M.P. publications, and on enquiry we found that he had already purchased from us when we were at the . . . last year—a district nearly 600 miles away. We saw he had already introduced our books to his son, who was in business here, and as a result many were glad to receive the literature on the recommendation of one

who had travelled 600 miles to introduce it. How the germs of truth travel, and what a strange power literature has of reproduction and resurrection.

I remember reading once an illustration in one of the late Rev. W. L. Wilkinson's sermons—and he had a remarkable gift for illustration. He said: 'The other day I was looking at a fringe of garden flowers,—golden flowers springing up by the margin of a Yorkshire river. There are no similar flowers in the neighbourhood, and it is said that these beautiful blossoms escaped from an old abbey and came down the stream mile after mile until they adorn this out-of-the-way place. . . .' There is no doubt about the extraordinary peregrination of literature—in the most unthought of places it comes to light. Here at Oued Athmenia there were no similar flowers of N.M.P. literature casting their fragrance around, as it was our first visit here, yet coming up the stream mile after mile, from the extreme southern deserts to the rugged mountains of the north, travelling 600 miles, a book reappears to gladden and cheer the human heart. How pervasive, penetrating, and persistent is literature—On! with the labour grand!"

An Extraordinary Incident in an Egyptian Village.



MOSLEM came to one of our workers recently and told him the following incident:—

"There was in our village a bookseller named — who used to hold conversations with Moslems and sell them books. I myself as a Moslem got a few small tracts from him and understood something of the Christian religion, but was not completely convinced. Then something happened in my life, of which I must tell you.

One of my relatives defrauded me of a sum of money and then denied it, and offered to swear on the Koran that he had nothing of mine.

The Colporteur, happening to come up, suggested that the Bible was a holier book than the Koran. I sent for a Bible and my partner then took a false oath.

Eleven days passed, and his only son fell down a well and died; three days after, family troubles arose and he divorced his wife; thirteen days after that, fire broke out in his house, and when he rushed in to save his money, he received bad burns and died of his injuries in hospital. Great fear fell on all the Moslems in the village.

There are now more than a hundred Bibles in that village, and when the Colporteur came back from his journey, I told him I was now convinced of the truth of the Christian religion.

The Colporteur went on to talk to my Uncle, who was the chief of the village. When my Uncle, however, got to hear of my conversion through the Colporteur, he decided to kill him, but God saved him.

I then visited another Mission Station and interviewed the evangelist there. After that, insult and injury increased. They burned my growing crops and also my house, but I remained steadfast in my faith. Then all the six members of my family

believed also. I am now hoping to be baptised with my whole family."

We earnestly commend this family to our readers in prayer, asking that God will keep the family in safety and bless them abundantly.

Our Branches and Agencies.

I. The following are our BRANCHES at the time of writing. (Appeals from Persia, Nigeria, Morocco, South Africa have lately been received; but to some of these we may have to turn a deaf ear):—

PALESTINE—Bible and Book Dépôt, Damascus Gate. 5 Colporteurs, one of these in Trans-Jordan (P.O. Box 145, Jerusalem).

ALGERIA—2 Colporteurs; their Supt.'s time is loaned by A. M. Band. Address: Mr. Theobald, Dar Naama, El-Biar.

SUDAN—1 Colporteur has been kindly superintended by Dr. Giffen, Khartoum, as an experiment.

NILE VALLEY—9 Colporteurs, besides the Sudan one. One is called our "Traveller," for he carries "samples."

II. The following are the GENERAL AGENCIES arranged to date:—

MOROCCO—Mr. P. Campbell, Marrakesh (South Morocco Mission).

TUNISIA—Mr. Evan Short, N.A.M. Dépôt, Bab el Djedid, Tunis.

SYRIA—Rev. C. Scherer, Dir. of Lit. Dist., American Mission, Beirut.

IRAQ (Central)—Rev. F. J. Barny, 2/8/1, Sinak, Baghdad.

PERSIAN GULF—Rev. H. A. Bilkert, American Mission Dépôt, Basra.

CHINA—Rev. Claude Pickens, Room 212, Missions' Buildings, Shanghai.

PERSIA—Being arranged. Probably Teheran and Ispahan.

INDIA—Being arranged, at Bombay and Rawalpindi (Punjab).

ARGENTINE—Pending.

III. The following are the LOCAL AGENCIES (for retail supply):—

JAFFA—(Palestine) Rev. P. Nyland, L.J.S. Dépôt.

HAIFA—(Palestine) Ibrahim Eff. Dowany, German Carmel Mission.

BEYRUT—(Syria) American Bookshop, Sook Jameel.

ALEPPO—Joint Book Dépôt (N.M.P.,—Beyrut Press,—and American Bible Society), Rev L. Witherspoon.

DAMASCUS—Pastor Alfred Neilsen, Danish Mission.

RABAT—(Morocco) Mr. Leslie Robinson, N.A.M Dépôt.

SFAX—(Tunisia) Mrs. Webb's Kiosk, opposite Post Office.

ADEN—(Arabia) Rev. M. Borck-Jensen, Danish Church Mission.

CONSTANTINE—(Algeria) American Methodist Mission Dépôt.

ALEXANDRIA—(Egypt) C.M.S. Bookshop, 15, Ramleh Boulevard.

ALEXANDRETTA—(Syria) Rev. S. H. Kennedy, Reformed Presb. Mission.

Using our New Car.

"THE MESSENGER OF PEACE."



PARTY of us visited a village last Saturday, not far from Cairo, called Embaba. It was market-day and there were between four and five thousand people gathered.

It was an inspiration to see the eagerness of the people for the Word. At first we tried to sell them a Gospel of St. John for half a paistre, giving them another book full of the Gospel message as a gift. Many were so poor that they could not afford to buy for half a paistre, and so they bought it for two milliemes or one, just as they were able. Many Gospels had to be given free.

What appeals to me is the way they eagerly strive to obtain a Gospel. They will climb on each others' backs with outstretched hand, and one's time is fully occupied in trying to keep one's feet, because of the press and throng. The missionary surely is not the attraction! No, but, like our blessed Master who attracted such multitudes as He uttered the words of Eternal Life, so His Word is the great attraction to-day.

Can you imagine the feelings of one of God's servants, his hands full of gospels and portionettes, standing aside while a Moslem funeral passes. Before the body are about fifty men chanting the dry husks of the Koran, while behind, the women are wailing and crying. They are without Christ and without hope in the world; yet, in His hands are the words of Eternal Life; but,—*too late*.

Our Father's gift of a car to the Mission is a wonderful example of the foresight of God. We are able now to visit various markets, taking five workers and a considerable amount of literature. Places which before could not be visited because of the awkwardness of getting to them, and the weight of the parcels of books, now are made possible. The impossible is now made possible by the car.

Again we thank our Heavenly Father for His gift. May it always be the "Messenger of Peace" (its Arabic name).

G.W.

23rd November, 1927.

Fairhaven.



WE are glad to know that "Blessed be Egypt" finds its way to many distant parts of the world, and we want to send a message to the distant friends who live there. This is the twentieth year of the existence of Fairhaven.

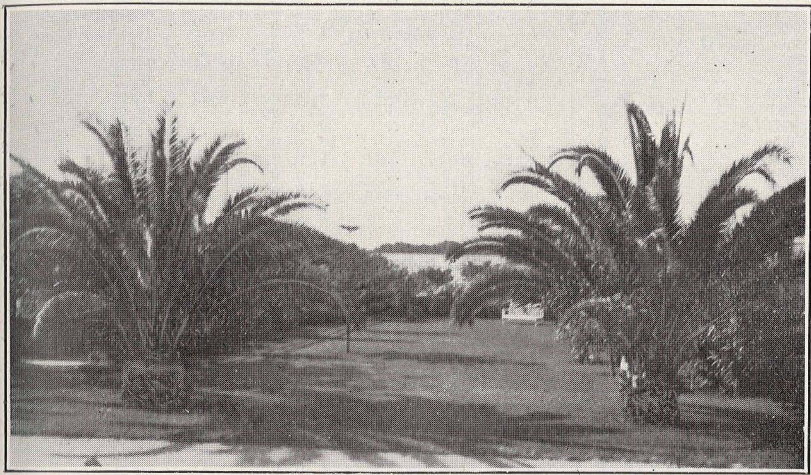
It is a large comfortable house in Egypt, within a few minutes' walk of the Mediterranean Sea, seven miles east of Alexandria, with which it is connected both by train and electric tramway.

The purpose of Fairhaven is to provide a pleasant resort where missionaries may stay and rest. Many missionaries in Egypt spend their summer holiday there. July and August are very

The charges are considerably less than those of hotels, which usually cost a pound a day in Egypt. Missionaries pay at Fairhaven two pounds a week; home workers pay two and a half pounds a week; and visitors who are not workers, but come as friends, pay three and a half pounds a week.

The house is reserved for missionaries only from May 31st to September 30th, but home workers and friends of missionaries may come all the rest of the year, and stay as long as they wish.

We are writing this to make Fairhaven known to those who have never heard of it, and to assure them that they will find a welcome there. One of the attractions of Fairhaven is the Christian companionship and fellowship with kindred spirits. All have the same love for our Lord, and earnest desire to work for Him. Many find the rest of the house and garden a means of restoration after being very over-tired. There is a spirit of freedom and peace in the place which is greatly valued. We hope that some who read this will find their way there before this winter



is over, and that others will plan to come next autumn. November is a lovely month: the great heat of the summer is over, and the flowering shrubs are beautiful. Some visitors come early, then take a run up the Nile, or to Jerusalem, and come back for the rest of the winter. Others stay quietly at Fairhaven the whole winter, and go home in the spring.

Correspondence should be addressed to:—

The Lady in Charge,
Fairhaven, Palais, Ramleh, Egypt.

or to—

Miss Van Sommer,
Cuffnells, Weybridge, England.

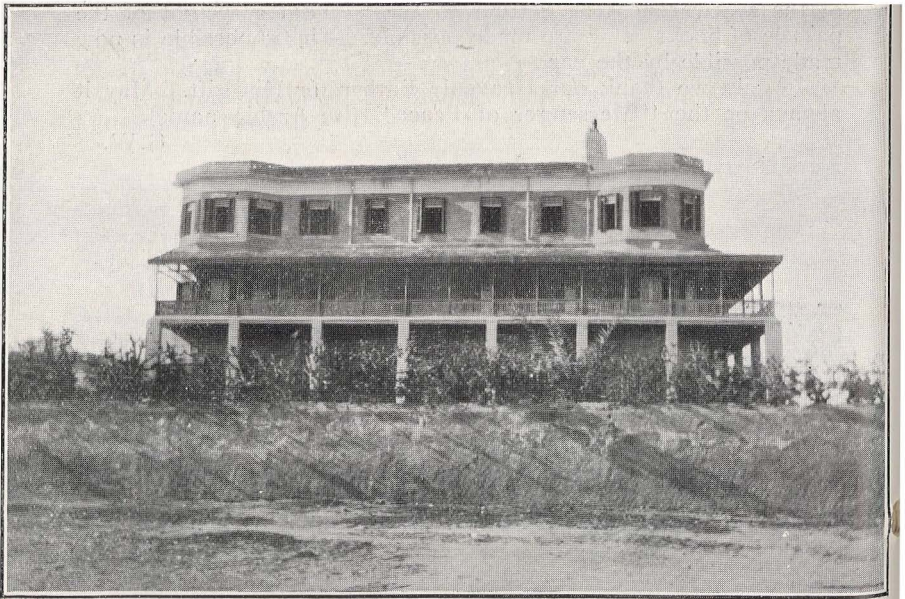


crowded months; but in September they go back to their work in many different parts of Egypt, or to Palestine and Syria.

Towards the end of September and in October and November another kind of visitors find their way to Fairhaven.

Christian workers of every kind, home workers and home mission workers are welcome to come for a winter's rest at Fairhaven. And not only workers, but those who take a keen interest in missions, and are glad of the opportunity of seeing them.

Friends in full sympathy with missionary work are invited to pay a visit to Fairhaven.

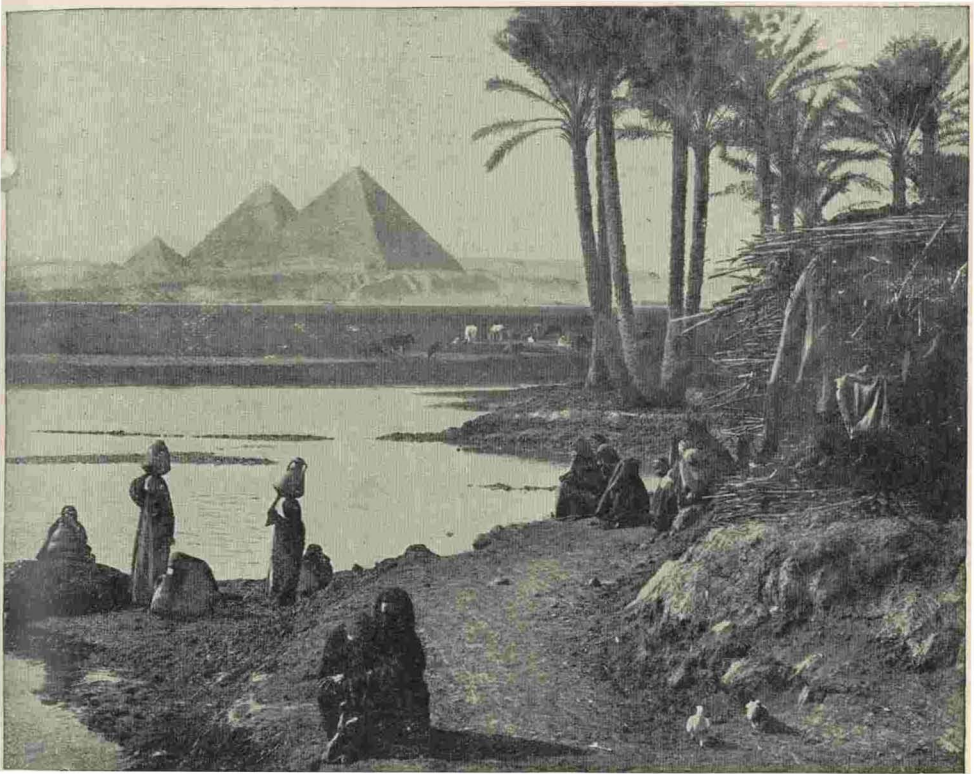


BLESSED BE EGYPT.

April,
1928.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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FOR THE YEAR 1927.

BALANCE SHEET.

SUBSCRIPTION LIST.

REMITTANCES.—Subscriptions and Donations for the expanding work of **The Nile Mission Press** (established in 1905), should be sent to the Secretary, JOHN L. OLIVER, 22, Culverden Park Road, Tunbridge Wells (Telegrams: "Nilpres, Tunbridge Wells." Telephone 1541, Tunbridge Wells). Cheques (crossed "Barclays Bank, Ltd.") and Postal Orders should be made payable to **The Nile Mission Press**. For Bequest Form, see page 4 of cover.

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

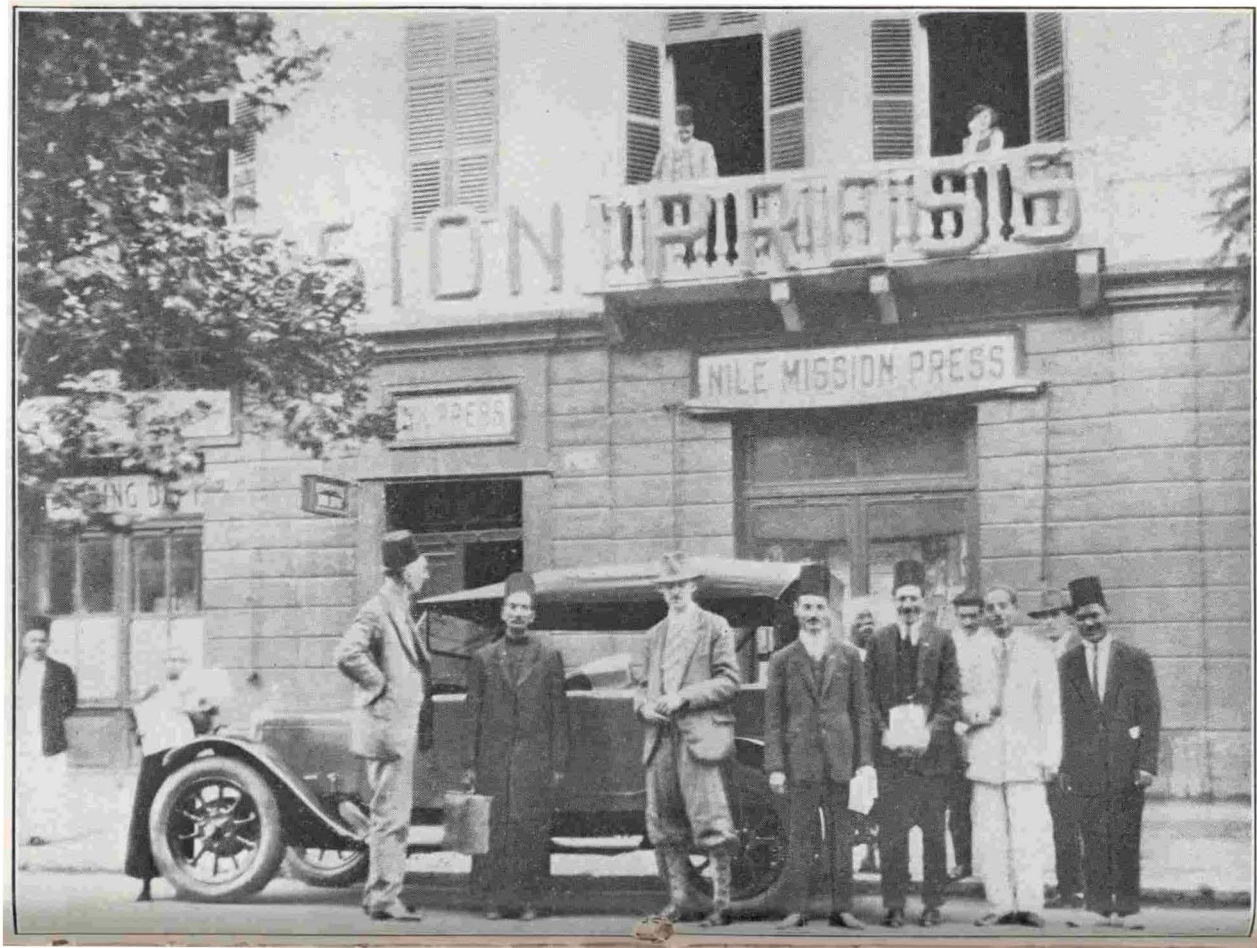
O for a thousand tongues to sing
My great Redeemer's Praise!
The glories of my God and King,
The triumphs of His grace.

My gracious Master and my God,
Assist me to proclaim,
And spread through all the earth about
The honours of Thy Name.

Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.

REV. CHARLES WESLEY.



"Blessed be Egypt."

VOL. XXVIII.

APRIL, 1928.

No. 113.

Editorial.

"I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvellous works. And they that know Thy name will put their trust in Thee; for thou, Lord, hast not forsaken them that seek Thee."—PSALM IX. 1, 19.

It is twenty-three years since the Nile Mission Press was established, and the words of the Psalmist speak the thoughts of our hearts. God has worked wonderfully for us, and for the work He gave us to do.

We look back to the beginning and see a little seed sown by the Master's Hand. We look round and see that He has caused it to grow through the wide world; and we look up with thanksgiving, and trust Him for days to come.

The special needs for the coming year are more workers to share in every department of the daily tasks. Voluntary aid at home would be welcome. Office help in Cairo, workers fitted to help in oversight, and a larger number of Colporteurs. If we ask, He will give.

Another most important need is that God may give a spirit of power *to write*, to many more Egyptian and Syrian Christians, both men and women.

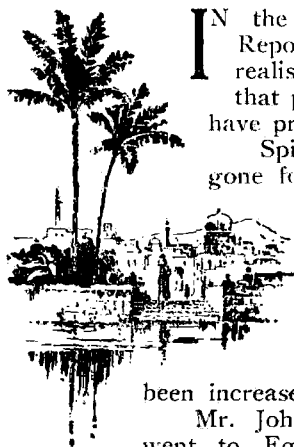
The desire to read increases continually, and we want many more missionaries to become distributors of books and tracts, which are nearly always accepted willingly and gladly. The Portionettes of Holy Scripture are given away in thousands and there is a seed of life eternal in every one of these. Tourists in Egypt and Palestine who are not missionaries may find a way of doing missionary work by distributing these portions from the Bible.

We would thank all those who have helped us this last year, and all who have prayed for the Nile Mission Press. They are part of the army of Sowers whom the Master has called to His work, and He tells us that they that sow, and they that reap, shall rejoice together.

The Nile Mission Press.

(INCORPORATED 1905).

COMMITTEE'S TWENTY-THIRD ANNUAL REPORT.



IN the presentation of their 23rd Annual Report, the Executive Committee again realise, with profound gratitude to God, that practically all Departments of the work have prospered.

Spiritually and generally the work has gone forward. The news of several cases of definite conversion makes them sure that the books which are going through the Press are of the right type and are supplying a real need, their great anxiety being to broadcast them as widely as possible.

STAFF.—The European Staff has been increased during the year.

Mr. John R. Menzies and Mr. George Wald went to Egypt at the end of September. Mr. Menzies' objective is Literary work; and it is hoped that eventually Mr. Wald will be able to be put in charge of a Bookshop. They have also had the kind voluntary aid during part of last year of Mr. Mayfield, of New Zealand, whose help has been much appreciated.

Mr. Michell, unfortunately, owing to ill-health, has had to leave the country, and, temporarily, Mrs. Michell is carrying on the work of visitation, and has been helping also in the work in Palestine.

The Committee have to record, with keen regret, the resignation of Mr. J. Gordon Logan, who has been a member of the Executive Committee for so many years, and whose knowledge of Egypt has been to them at all times of great value. This has become necessary owing to ill-health, and the prayers of the Executive follow him to his new home in Scotland.

They have welcomed Mr. Douglas Porter in his place on the Committee.

Following a trip round the world, Mrs. Jas. M. Montgomery, who for some years acted as Secretary to the American Christian Literature Society for Moslems, which represents the Nile Mission Press in America, has again consented to resume this responsibility. This has been welcomed by all who know her, as she has always been a very warm friend of the Nile Mission Press.

CAIRO BUILDING.—It was with a considerable sense of relief that the Committee heard that the Cairo Buildings were once more available for habitation. Our friends will remember that, owing to certain boring operations next door, there was some little fear that the Nile Mission Press premises might be permanently injured. This danger would now seem to be averted. Mr. and Mrs. Upson were able to return to their flat, and this has all added to a better supervision and the comfort of the new Missionaries.

EXPANSION.—The Committee are able to report considerable expansion, and, as will be seen in Mr. Upson's Report, they have now nine General Agencies and twelve Local Agencies in many lands.

The Literature has been supplied since the inception of the work to nearly 100 different Societies, and the circulation of books for 1927, through all sources, reached a total of 484,541, or nearly 135,000 better than the previous best distribution in 1925.

As the work grows it would seem to be necessary to have a Secretary for each Moslem Continent, but the most immediate need is for an efficient overseer for the Egyptian and Palestinian Colporteurs.

The plan to start a Bookshop in the Egyptian Sudan has not materialised. Prayer is necessary for an open door.

BOOKSHOPS.—There are now Bookshops in direct connection with the Nile Mission Press in Cairo, at 37, Sharia Manakh, at Jerusalem, in Khan-es-Zait, at El-Biar, Algeria, and at Aleppo.

Good work is being done in all of these centres, though a good deal of opposition has at times manifested itself.

Unfortunately, owing to the lack of men, the projects along this line in Persia, Sudan, and elsewhere, have not been realised as yet, but the Committee are very hopeful that, in the future, men and women and funds may be forthcoming to advance in these lands.

During the year that is past, Mr. and Mrs. Upson took a shortened furlough in England, after which Mr. Upson proceeded to a visit in North Africa, and opened up General Agencies in Rabat, Sfax, Constantine, etc. His visit to Irâq had to be given up owing to an outbreak of cholera.

PUBLICATIONS IN ARABIC, PERSIAN, ETC.—Nineteen new books in Arabic have been issued in 1927, bringing the total to 620 in 23 years. Ten Publications have been issued in Persian, and translations into Turkish are being attempted. It was hoped that some might have been done in Malay Arabic, and that a translation in Urdu of the "Sevenfold Secret" will soon be made.

AUSTIN CAR.—The purchase of an Austin car has met a long-felt need. It is now possible for four or five workers at a time to go for a few hours to Market towns within reach of Cairo, and distribute large numbers of books. The Committee are very grateful to the lady whose gift made this possible.

COLPORTAGE WORK.—It is noteworthy that our Colportage work is now touching five different countries, and it is encouraging to know that one of the men in Algeria was brought to Christ, originally, largely through Nile Mission Press books

Their locations are as follows:—

Egypt—9 men, in co-operation with the American Mission and the Egypt General Mission.

Egyptian Sudan—1 man.

Palestine—4 men.

Transjordan—1 man.

Algeria—2 men in conjunction with the Algiers Mission Band.

The Committee ask special prayer for these men.

FINANCE.—Here again a note of praise must be sounded, for all the needs of the work have been met during another year. Certain friends in America, who have largely helped our Palestinian work, are forced in the coming year to give up their support.

As new workers are accepted, so the Home Income will need considerable increase, but the Committee looks with confidence to God as each need arises.

The comparison of this year's figures in subscriptions and donations with those of the previous year, show a considerable increase, and over £400 more has been transferred to the Field than in 1926.

DISTRIBUTION PARTNERS.—During the year it has been found that many Christian workers are no longer in a position to purchase the literature. Something therefore had to be done, and a scheme, under the heading "Distribution Partners," has been inaugurated. The conditions of this Partnership stipulates that the Nile Mission Press provides for its Partners absolutely free grants of their Publications, whilst the Distribution Partner, on his or her side, undertakes to distribute such literature systematically, tactfully and prayerfully, and engage to pray for the work of the Nile Mission Press at least once a week.

LOCAL SECRETARIES.—The Committee have been glad to welcome several new Local Secretaries and Prayer Helpers during the year, but will be very glad to have others, where they have no representative in the Homeland who would be willing to start a small Prayer Group. The Secretary would be pleased to hear from any who feel guided of God to undertake this work.

The Committee are also wishful to thank those who have helped them to continue the work, and among those who need special mention are the Trustees of the Milton Stewart Evangelistic Funds; the American Christian Literature Society for Moslems; the Bible Lands Mission Aid Society; the Missionary Training Colony at South Norwood; those friends who have helped with the support of Colportage, and the hundreds of others who by prayer and smaller gifts, have enabled them, through their workers on the Field, to propagate in a more efficient way than ever the "Gospel of the Grace of God."

Their thanks are also due to the Honorary Auditors whose names appear on the Accounts in this issue, and to Mr. Alfred Phibbs for the use of the Committee Room of the "Prayer Union for Israel" in the Church House.

ANNUAL MEETINGS.—The Annual Meetings will be held on Thursday, April 19th, at Sion College, Victoria Embankment, at 3 and 7 p.m.

Afternoon—Andrew Miller, Esq., in the Chair.

Rev. Francis Brading, B.D., Speaker.

Evening—Percy K. Allen, Esq., in the Chair.

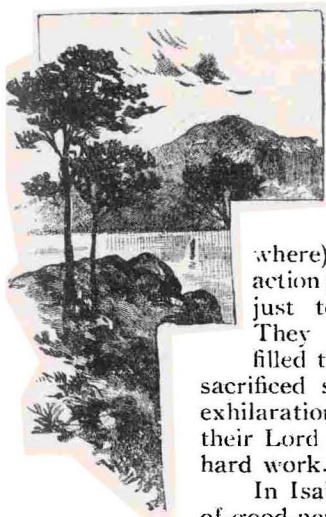
Douglas D. Porter, Esq., Speaker.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
Secretary.

How they brought the Good News.

ANNUAL REPORT OF THE NILE MISSION PRESS FOR THE YEAR 1927.



THIS well-nigh forty years since we, as schoolboys, recited Browning's famous poem, "How they brought the Good News from Ghent to Aix"; yet even now it still appeals most forcibly. (The reader may refresh his memory by referring to the lengthy extracts to be found elsewhere). Browning's verses are full of action; no time for talk, no need for talk, just to the saddle and away! Tally-ho! They heard the news in Ghent, they fulfilled their duty by carrying it to Aix. They sacrificed some ease but obtained some glorious exhilaration! And those who really *dare* for their Lord and Master find not a little joy in such hard work.

In Isaiah lii. 7, the very feet of the bearers-of-good-news are said to look beautiful to those who watch for them. And Proverbs xxv. 25 likens the good news itself to cold water on a hot day in a thirsty desert. So much for the recipient. But the messenger himself gets his share, for it is an exhilarating experience to bring Good News; the workers of the Nile Mission Press should be a joyful crowd—and they are—for their tidings of great joy are going forth to all the peoples, as the following detailed report will show.

CHAPTER I.

The NATURE of the News we bring.

Browning never told us what was the news the three lads carried to Aix; and on inquiry we are told that probably the poem had no historical basis.

But we well know the message the N.M.P. books contain, either in short or at length. No emasculated Gospel for us! No washed-out, thinned down generalities! The two dozen new publications of 1927 are true to type; they tell the future leaders of the Near East that "Christian atmosphere" cannot be imported, it has to be generated; that conduct and character are produced by life, and there is no life without birth; therefore, before he can absorb the atmosphere of the Kingdom, and develop the culture of the Kingdom, the novice has to enter into the Kingdom—by being "born again."

Now, with all fidelity to the centrality—say the "cruciality"—of our Message, we are glad that the following list of new publications shews contacts with varied classes of the community, so that, in other words, we "touch life at many points."

A. CHIEF ARABIC PUBLICATIONS OF THE YEAR.

- "The Bird Book." Angels, chickens, birds and flowers all figure in this pretty picture book to teach the "tiny tots" the love of God in simple words. 4 P.T.
- "Jesus the True Vine." A beautiful series of 25 addresses to believers by Rev. Iskander Haddad. Published in memory of Rev. G. Piercy, who died on service in the Great War. (R.T.S.).
- "The Gospel, with Notes for Muslims—II. St. Mark." An attempt by Mr. Douglas Porter—now Secretary of the Egypt General Mission—to continue our series of Commentaries, with the Sacred Text given in full. Cloth, 5 P.T.; Manilla, 3 P.T.
- "The Chain of Love Divine." A series of philosophical talks with the more highly educated, by Mr. Michell. 8 tractlets in all: 2 P.T.
- "The Greatest Personality of History." A lecture given at Y.M.C.A. by Dr. Zwemer. $\frac{1}{2}$ P.T.
- "The Sevenfold Secret"—Complete Edition. This book by Miss Lilius Trotter is now available in complete form. Published at 5 piastres, with handsome borders, headings and title-page, all in red, these seven addresses are being widely used.
- "The White Queen of Okoyong" (Mary Slessor). A translation of W. P. Livingstone's famous book, but with original illustrations by Elsie Anna Wood. P.T. 10. Although only published two months ago, it is already very popular.
- "The Sinless Incarnation." By Bishop Warne, of the Methodist Episcopal Mission, India. Very devotional. $2\frac{1}{2}$ P.T.
- "The Secret Prayer Life." With a photograph of the author, Dr. John R. Mott. 1 P.T.
- "Selected Psalms and Hymns." 40 pages of favourites, even including the Arabic of "Count your blessings." Only $\frac{1}{2}$ piastre.
- "The Lily of the Desert." A story by Mr. Theobald of an oasis in the Great Desert, where some obtained deliverance from the drugging habit, but only by accepting Christ. An exceedingly important subject. 1 piastre.
- "Jonah—Prophet and Patriot." Translation of a well-known and very helpful book by Rev. D. E. Hart-Davies, M.A., Vicar of St. Paul's, Marylebone.
- "Bible-Searching Questions." 300 questions to make one "sit up." Somewhat like Mr. Darlow's English Series. 1 piastre.
- "The Freedom of the Will." The fourth of the Morrison series. $\frac{1}{2}$ piastre.
- "Return to the Old Qibla." By Zwemer. $\frac{1}{2}$ piastre. An illustrated tract, following his well-known series.
- "The Sevenfold Secret"—in separate parts. The first three chapters—the more evangelistic ones—reprinted for broadcast distribution. 4 for a piastre.
- "Fruits of the Spirit." An address given at the Annual Prayer Conference at Beni Suef by Pastor Toufik Gayid. $\frac{1}{2}$ piastre.

- Tracts for Muslims of Barbary States :—1. "Are we in 'The Last Days'?" For Algiers Mission Band. 4 pages only.
2. "Do we Believe?" For South Morocco Mission. 8 pages. Many thousands of these leaflets distributed in North Africa, etc.
- "A Wonderful House." Published for World's Christian Temperance Union. It is on the care of the body as the temple of God. 1 piastre.
- "Al-Bareed." The monthly magazine, which seeks to especially cater for Post and Telegraph officials, as well as Railwaymen, etc., has been regularly issued.

B. PUBLICATIONS IN EUROPEAN LANGUAGES.

- For our "Central Clearing House," i.e., as manuals for translators to the varied languages of Moslem Asia, etc.
1. Michell's series, "Chain of Love Divine"—in English.
 2. "Story of Joseph"—in English.
 3. "The Lily of the Desert"—in English. 600 sold (in English) in 4 months.
 4. "Story of Joseph"—in French.
 5. "Impurity Forbidden in the Three Religions"—in French.
- A leaflet translated by Mr. Michell from our Street Series.

C. PUBLICATIONS IN PERSIAN.

- For the Persia Inter-Mission Council, Teheran.
- "Daniel and His Friends." A translation of the Arabic (S.P.C.K.) book, with Miss Trotter's black and white illustrations.
- "Joseph and His Brothers." A translation of our Arabic book, illustrated with Copping pictures. This met with generous appreciation and kind words, in fact, we heard from Teheran, "The best Persian book printed, so far."
- "The Clean Threshold and the Dirty Corner."
- "The River and the Spring."
- "The Counterfeit Coin."
- "The Queen and Her Mirror."
- "The House of Hassan."
- "The Man Drowned in Sand."
- All these six are translations of Miss Trotter's Story Parables in Arabic.
- "The King of Love." A translation of our Arabic "Life of Christ." Not quite finished. (This was also translated into Turkish by A.B.C.F.M., and published at Constantinople).

D. ONE PUBLICATION IN PERSIAN, FOR C.M.S., ISFAHAN.

Bishop Linton's small Hymn-book.

Among the Societies whose publications we carry in addition to our own are the British and Foreign and the American Bible Societies; then come the Scripture Gift Mission, the Religious Tract Society, and the Bible House of Los Angeles, of whose 64 page book of "Selected Portions" we have distributed over 20,000 copies. Also a good many of the books of the American Press, Beyrut.

Our own publications have greatly increased in number, evangelical as they all are.

At outbreak of war we had	140	publications.
At close of war we had	... 280	„
At Helwan Conference	... 450	„
In June 1926 we had	... 570	„
Now we have	... 620	„

Why do we bring this Good News? Because we feel the inward "urge." Woe unto us if we know and do not tell! Much is being said about "Reconstruction of the Missionary Motive"! but the N.M.P. has never read anything better than the words of Donald Fraser at Keswick, 1927: "What a man *knows*, that he must *do*, if by so doing he can save a life." Alas for the poor Ahimaaz'es, who do not know, and therefore cannot tell the news. "Wherefore wilt thou run, seeing that thou hast no tidings" (2 Sam. xviii. 22, and see Jer. xxiii. 21).

CHAPTER II.

The Bringers of the Good News.

Firstly:—A few words about the work of each principal member of our staff during the year:—

Mr. Upson (or Abdul-Fady) needs no introduction as Director; Mrs. Upson has undertaken the responsibility of looking after a good-sized family of younger missionaries still growing; the next-door flat having been converted into a hostel, but all boarding together.

Miss Blaikie, of the Egypt General Mission, who has in the past so kindly given one day a week to our Junior Department, has, for the greater part of this year, been on furlough, followed by extended leave on account of physical weakness. Mr. Upson has, in the meantime, published one or two children's books, but there is no separate report this year.

Mr. Michell, who wrote last year's report, is absent this winter on a long visit to his sister in the West Indies. We are very grateful for his having helped us in the way he did. Two or three of this year's publications are from his pen. He was also acting Editor of *Al-Bareed*. Mrs. Michell has recently been overseeing the colporteurs and their evangelistic work in Palestine for a time.

Miss Hilda M. Mollison, who came out in 1926 to be secretary to Mr. Upson, has, since the beginning of September, had to take over the duties formerly efficiently carried on by Sand Eff. Mangabady; the mysterious disappearance of the latter greatly upset our plans and threw more responsibility upon Miss Mollison, but she has nobly stepped into the breach. Unfortunately, half our correspondence is in Arabic; hence our need of an Egyptian "Wakeel" or business agent.

Mr. J. R. Menzies, who arrived in September—after studying Arabic and Hebrew at Cambridge—has been dividing his time between further language study and the correction of proofs for our increasing Persian work.

Mr. George Wald, after his training at the "Missionary Training Camp," Norwood, came out for colportage work in one

of the three near countries. At present he is doing colloquial study, and distributing Gospels and tracts in the weekly markets..

Mr. E. Mayfield, a gentleman long resident in New Zealand, has lately joined us for a period of honorary service. He is specially looking after the frequent evangelistic expeditions of our new car, as well as helping in secretarial work.

Mr. Yakub Esa, who has been with us for 22 years, and is well-known as the overseer of our Printing Department, has put in another year of hard work. Warm commendation of his work has been given by the local S.P.C.K. (in connection with C.M.S.), and other deserved encomiums have come from the Intermission Council and other mission agencies. The quality and speed of his printing have certainly improved since installing the Babcock (fast American) press.

Sheikh Iskander is an old friend of the Director, for did not the latter prepare him for baptism by Rev. Douglas Thornton some years before the N.M.P. was started? He acts as sub-editor of “ Al-Bareed ” (the Post Office Christian Magazine), and does much proof-reading, etc.

Pastor Gabra Tawadrus, who is translator and proof-reader, has translated Porter’s “ Notes on St. Mark,” and Rev. Hart-Davies’ book on Jonah, and is now at work upon Dr. Pierson’s “ Life of George Müller.” Rizk Eff. Marcus has charge of all our accounts; in addition, he has acted this year as clerk for Palestine colporteurs, to save mission funds.

Butros Effendy has been in charge of the Nile Valley colporteurs, and has found the Sudan work a great increase in his labours, for he often dispatches 20 or 25 parcels of books at one time to the Sudan colporteur.

Amin Effendy has again been in charge of our Book Depôt, his sales of religious books show no falling off. Prayer has been answered for his health, for he seems to be winning his fight with chronic asthma.

All the above workers are definite Christians, and all pray with us every morning; all attend the evangelistic meeting for our Muslim workmen held every Wednesday evening.

Secondly :—The staffs of colporteurs in five countries :—

(a) EGYPT. Ten men have been employed this year, or nine in Egypt proper during the time that Bulos was in the Sudan. Two of these are Muslin converts, one, Ibrahim, in Benha district; the other, Yaqub, of Assiut district, baptized thirty years ago, is one of our best colporteurs.

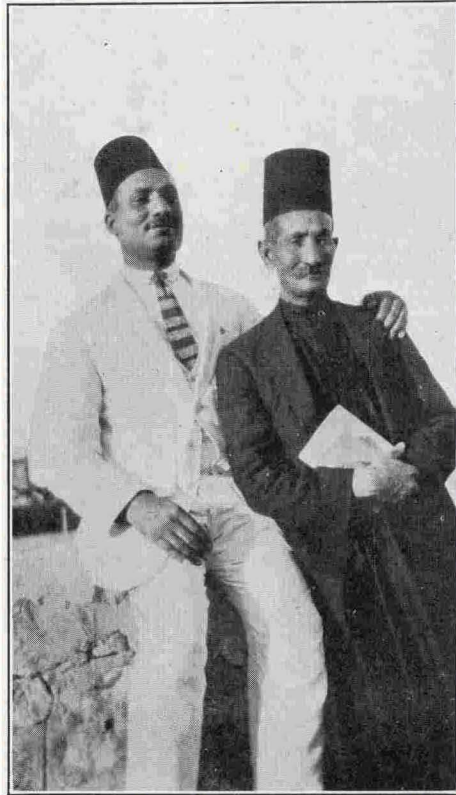
A very good colporteur’s Conference was held at Radstock Hall, E.G.M., Zeitoun, early in June. Several meetings were held each day, but the most striking one was the afternoon one at which Gohar, the American Mission Evangelist, told of his burning trip to two Libyan Oases at N.M.P. expense. It was excellent for the colporteurs to hear with their own ears what this man endured for the sake of the Gospel, and all without payment, for he volunteered for this special work during his month’s summer holiday—much too hot a time to go!

The *value* of copies sold by Egypt colporteurs compares favourably with last year; in fact, carrying Scriptures appears to

have assisted rather than hindered the sales of our books and tracts.

1926	...	Copies	33,775	Value	LE 485
1927	...	Copies	31,414	Value	LE 634

(b) SUDAN. All our calculations miscarried in the matter of the first attempt to distribute our tracts and books in Anglo-Egyptian Sudan. To begin with, we had expected difficulty with officials, but—in answer to our prayers—we found much courtesy. Then, as a new start in a fresh country, we hardly expected to be



BULOS AND GOHAR.

able to distribute many books; but to everyone's surprise, the sales for 6½ months amounted to the amazing value of LE 148 (or one hundred and fifty pounds sterling). But the expenses were—as someone said—"a bit stiff": they were indeed; we spent in postage stamps upon the parcels of books sent up anything between two and five pounds in a month, to say nothing of heavy travelling, and an increase of over 50 per cent. in Bulos' salary.

Why did we not send by parcels-post, or by freight-train? For two reasons: one was the delay—for some parts visited by Bulos were farther in time from Cairo than Cairo is from London; the other was that we wished not to excite the curiosity

of customs officials; and as all parcels and cases are charged customs duty, while book-post packets are not, it is in the end nearly "as broad as it is long."

It may not be generally known that the "Pagan Sudan" speaks no Arabic, nor can the people read *any* language whatever; Bulos obviously cannot go there. Nevertheless, he covers an enormous area from Wadi Halfa to the Blue Nile, and from Port Sudan to Obeid, the capital of Kordofan, all of which is Arabic-speaking, and over which are scattered many American Mission Church members—(these form the "nucleus" for the visit).



ELYAS TABALLUJ AND HIS DONKEY.

He has made a good start, for he reports the sale of about 1,000 volumes from 4th—30th November, and of course no sales were made on Sundays. In addition, he appears to have given simple Gospel addresses most mornings in the American Mission schools (where they exist), and in the evenings at evangelistic and church meetings when invited to do so. The prayers of our friends are earnestly requested for the Sudan; there are other things we cannot write about at the present moment.

(c) PALESTINE. We have four men at work in Palestine proper; let us introduce each, so that visitors may know where to find them.

Nazareth. The colporteur's name is Ilyās Taballuj (usually written in English—Elias). He is the elder of the American

Baptist Mission Church (our friend Pastor Shukry Musa), but on very good terms with dear old Pastor As'aad Mansour (C.M.S.), while as to the Edinburgh Medical Mission Hospital, why that is almost his second home, as he is there once or twice a week preaching for Dr. Bathgate. The latter is our good friend and always ready to find and cheer the colporteur.

Nablus. The colporteur, Esa Saleh, lives on Mt. Gerizim, but is supervised by Pastor Elias el-Farr, of C.M.S. church, Nablus. Inquire of C.M.S. doctor or nurse at the Hospital. Esa was recently informed by a Muslim that two men had followed him (the colporteur) in order to tear up his books, steal his donkey, and kill him; but they were held back by the power of God, all unknown to him. (This is not improbable, for Palestine is unfortunately not yet free from highwaymen, brigands, etc.)

Jaffa. This large Muslim city has a suburb, Tell-Aviv, which itself contributes 40,000 Jews to the total population of the two towns—mostly discontented, dis-illusioned Jews—this by the way. Our young colporteur, Mikhail, happens to be an evangelical Copt, originally from Egypt. He married a nice, earnestly religious girl this past summer, and Mrs. Michell speaks very well of him. He has only just moved to Jaffa district; inquiries could be made of our old friend, Rev. Paul Nyland, London Jews Society.

Jerusalem. Our friend Ibrahim Jameel is in charge of the depôt, which is situated in Khan-ez-Zait, which looks to be merely a side turning off from Damascus Gate, but which, as a matter of fact, leads to the bazaars, and is a very busy street at certain hours. Mr. Ibrahim has been getting out with his books to visit the neighbourhood from time to time, while Mrs. Michell was at the depôt, giving away Selections of Scripture and other books.

(d) TRANSJORDAN. This sparsely-peopled area has lately figured in the English daily papers, for it has just been recognized as a Principality. This area "beyond Jordan" is several times greater than Palestine, and yet has only half-a-dozen towns and one or two score of villages. These villages are far apart, in fact, the weekly train from Amman to Kerak takes several hours. The importance of Transjordan to the High Authorities is two-fold :—

(1) Its hills, several thousand feet above the Jordan valley, overlook it in a risky sort of way; further, it adjoins Iraq on one side and El-Hijaz on another, so always must be the "buffer state" to keep the fierce Wahhabys out of Palestine;

(2) The Air Force make considerable and increasing use of it. Our Transjordan colporteur can be found at Amman by inquiring at C.M.S. Hospital; his name is Khaleel al-Khoury, being the son of a Greek (*i.e.*, Syrian) priest. He suffered greatly from the earthquake of last July, and for some time was afraid to sleep indoors.

1927 has marked considerable progress in the supervision and uplift of Palestine colporteurs. Not only have we had the advantage of several months of Mrs. Michell's time, travelling with some of the men; but, in addition, Mr. Upson held, in August, the first Palestine colporteurs' conference. Great kind-

ness was shewn by the American Alliance Mission, who cordially invited us to hold our dozen meetings at their church, and actually sent an evangelist and some Bible-women and teachers to join with us. The moonlight consecration meeting upon the Mount of Olives was most impressive; looking down, we thought of His agony (just below us); looking across, we meditated on His intercession for those who rejected Him; then looking around and up, we remembered His promise to return to us. The conference did untold good to the workers. Among those who united with us at their own expense was Ibrahim Eff. Dowany, of the German Mt. Carmel Mission, who acts as local agent for us as he travels in that part of Palestine.

(e) ALGERIA. The N.M.P. now has two colporteurs at work under Mr. Theobald, one in the Oran district, named Salvador; the other, whose name is Mubarek, works in the Constantine district. In each case the idea is to eventually penetrate far, far to the South, down to the Oases of the Great Sahara. We are grateful to the Methodist Episcopal Mission for help rendered; also to our old friends of the North Africa Mission.

CHAPTER III.

HOW we carry the Good News.

How does news travel across Africa, for example? Sometimes an African may be seen with his ear to the ground, listening to sounds of distant war drums, or, it may be, receiving vibrations. (Since the writer of this report became deaf he has become much more sensitive to vibrations). Why should not news travel in this way. Let's be "up-to-date" as well as sound. Why not? We may, or we may not, be on the brink of great scientific discoveries, *re* the transmission of news. But let us have open minds. Never forget that the N.M.P. motto runs: "Old Message: New Methods."

In olden times, beacon-fires proclaimed good news: as, for example, of the defeat of the Spanish Armada. But the most amazing example is that recorded in our N.M.P. life of the great Egyptian Patriarch, Athanasius, the hero of the fight for the Deity of our Lord. Once, when fleeing again from his beloved Alexandria, he travelled up the Nile to Tabenne, now called Dendera (near Kena). Theodore, the abbot of the monks, coolly assured him that he might return, for Emperor Julian, "The Apostate," had just died! Now, how did he know? The date was 26th June, 363, and Julian had just then died—but away in the Persian wars. *How* was that good news brought? (We leave it to our readers!)

The N.M.P. has four ways of carrying the Good News:—

1. Browning, in his poem, made his heroes gallop with the news. We, in our sphere, do not use galloping horses but donkeys—for one thing, the Egyptian donkey is a very sturdy animal and most reliable. Several of our colporteurs have donkeys; two, named "Galilee" and "Samaria," were specially donated for Palestine.

2. Railways go all over the Delta of Egypt, and the whole length of the Upper Egypt Valley (it has no breadth!). Our

central book dépôt sends out every year well over *one thousand parcels* of Arabic Gospel books, and these are mostly carried by rail in the first instance. But to our Algeria branch we ship cases of our books, say a half-ton at a time.

3. Automobiles are the order of the day. Here we are well up to the front, for a gift of £200, with another hundred from local donations, provided us with a Austin five-seater, specially selected because of its low consumption of petrol; the upkeep is less hard upon our current account than almost any other make would have been. "The Messenger of Peace" (Rasoul-es-Salaam), as it has been named, goes several times a week to carry, not only the local colporteur, but several of our clerical staff, on the principle that "Twill do your soul good to get out and preach and distribute."

4. Aeroplanes have also been impressed into the service of the King of Kings. Practically every Monday air-mail packets arrive from either Iraq or Persia, the former being orders for books from our co-operating agents at Baghdad and Basra, the latter consisting of fat packets of printers' proofs from the Rev. W. N. Wysham, secretary of Persia Inter-Mission Council. And what if one packet does cost two or three shillings? One or two pounds might easily be saved by printing off a job more quickly, and thus releasing type for other Gospel work.

STATISTICS OF DISTRIBUTION.

The following figures declare the glory of God, for the books referred to are *Gospel* books—mostly in Arabic, but some in Persian, and a few in English or French.

In 1922 we distributed	140,000	copies
" 1923	"	160,000 "
" 1925	"	350 000 "
" 1927	"	over 480,000 "

Thus we *trebled* our distribution of books from 1923 to 1927.

To find *how* these were distributed, see the following table :—

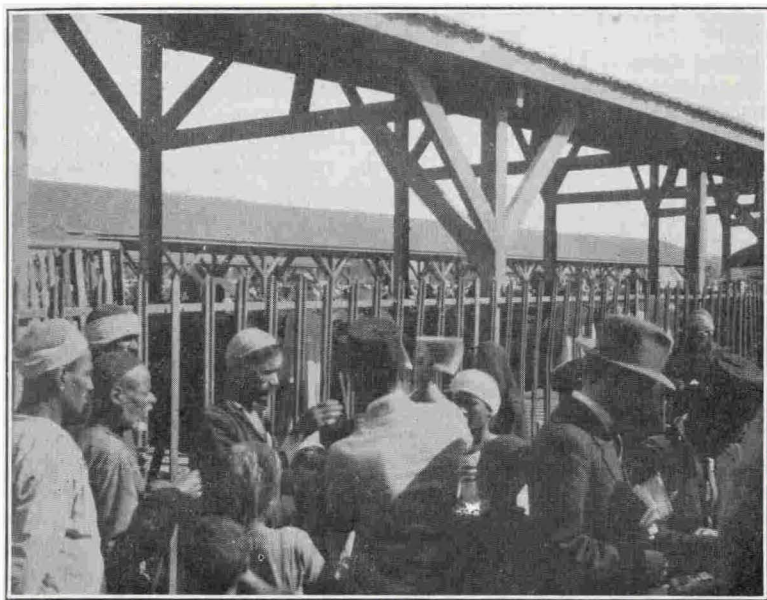
Depot, <i>i.e.</i> , Mail	Our Own Books	...	260,973
Orders or	"	Portionettes	132,910
Callers	Other Books	...	10,635
	Scriptures	...	1,923
	Eng. Books, etc.	...	6,784
			413,225
Colporteurs	...	...	31,050
General Store	...	...	40,266
			Grand Total
			484,541

OUR CENTRAL CLEARING-HOUSE.

The N.M.P. has always occupied a very privileged position as the central "clearing-house," where can be obtained English translations of some of the chief Arabic books, but since the celebrated Jerusalem Conference we have gone into this "business" with renewed zest; in fact, one of our English volumes, "What God Hath Used," contained no less than twenty-five translations

of tracts and stories entirely to put into the hands of would-be translators to Chinese, Hausa, Javanese, Persian, Turkish, etc. Miss Blaikie produced another volume, called " Spiritual Seed for Spiritual Need," with exactly the same object in view. Now what hath God wrought? About a score of books and tracts have been published by the Persia Inter-Mission Council (but printed by us in Cairo, almost all of which appear to be translations of our N.M.P. Arabic books, through the English.

Probably our gifted friend, Miss Padwick, will develop even yet more of such " pooling " of MSS. in connection with her " Council of Western Asia and Northern Africa," of which our good friend Robert Wilder has just been appointed secretary. Though we are not connected with this body—being already a



DISTRIBUTING IN IMBABA MARKET.

large " clearing-house " ourselves—we can, and do, give a hearty welcome to Dr. Wilder, knowing him to be " on the Rock " personally.

Miss Trotter's " Sevenfold Secret." Of even the English of this we sold out the first edition of 500 in two months, and shall soon have none of the second edition (1,000 this time).

Mr. Theobald's " Lily of the Desert " is a striking illustration of how possible it is to do social and moral work in the power of the Cross of Calvary. This little book tells of the terrible fight put up by a struggling drug-besotted sinner, and how victory was obtained. How? By accepting the sacrifice of the Lord Jesus offered on Calvary. Of this little story (in *English*) we have, in four months, nearly exhausted the first one thousand copies. All glory to the Risen Lamb !

CHAPTER IV.

WHERE we take the Good News.

Where do we begin? Why at Jerusalem? That means "at home," just here in our own book depôt. All sorts of people find us out here. Let us give three or four widely-differing examples.

(1) The local leader of the Egyptian "Brethren" often comes in; we have lately sold him no less than 200 volumes of Adolph Saphir's famous book, "Divine Unity of Holy Scripture," at a reduced rate, as a colporteur of their own was to visit the assemblies of Brethren in Upper Egypt and push one or two special books. The discount he received from us was at once spent upon evangelistic tracts to give away.

(2) In September a white-haired venerable gentleman of (say) eighty years of age was found reading one book after another and buying many. The shopkeeper whispered that it was Père C——, the oldest and most scholarly of Jesuits in the Near East. As a matter of fact we often buy their dictionaries, for these are the best for students; still we never expected to sell them our evangelical propagandist books! This venerable scholar rose and exchanged beautiful Arabic compliments, and finally came upstairs to the Director's office to enter his name in our visitors' book. So far from making any audible complaint of what he found in our Gospel books, he came again next day and bought another pound's worth. In three months he was in eternity!

(3) During July, 1927, we were honoured by a special visit from the Metropolitan of Mosul (Syriac Church). It seems he had to attend some special gathering at Jerusalem, so, having such a long journey from the extreme north of Mesopotamia, resolved to extend it to Cairo and visit the N.M.P. to make the journey more worth while. He was exceedingly cordial, went all over the works, saw everybody, and eventually purchased about a couple of pounds' worth of our Arabic publications. It transpired that he knew a good deal about us from the United Mission, Mosul (American).

The next month Mr. Upson accidentally (?) ran on to another venerable ecclesiastic in a Beyrout hotel, who appeared to be asking from the waiter what could be Mr. Upson's name. Upon being told "Abdul-Fady" (servant of the Redeemer), he exclaimed, "I knew it must be he." (Probably because of Mr. Upson's thirty years' habit of wearing the Oriental fez). After dinner, he told how he happened to be at the Jerusalem Patriarchate when his colleague of Mosul arrived, and exactly what the latter had said about the publications of the N.M.P. and our attitude to the Eastern Churches. But it brought blushes to our face to hear what one Oriental Bishop had privately said to another Bishop of the same Syriac Church in commendation of our work.

(4) Most surprising of all has been the call of Moslem students from Dar-ul-Uloom, a training college for government teachers of Arabic; they purchased 24 copies of the Book of Genesis, saying that it is now a "set book" for them to study. We hear that the other 27 students obtained copies from the British and Foreign Bible Society.

Secondly :

OUR BRANCHES.

We have four main branches worked by our own workers controlled by the Field Director; these are not publishing houses but distributing centres : they are quite distinct from “ Agencies,” for the colporteurs, etc., are financed directly from Cairo.

1. *The Nile Valley Joint Colportage System.* Once again it is our pleasure to report happy co-operation with the American U.P. Mission and Egypt General Mission, the former contributing £124 a year, and the latter £60, towards the £700 annual expenditure of this department, we finding all the rest.

“Shoulder to shoulder on the Rock we stand
Loyal to our Master,—and, at His command,
Broadcast the message wide o’er every land :
‘ Ere long our King shall reign.’”

Here is one incident describing how our ten colporteurs carry the Good News :—

Colporteur C— was, as usual, attempting to sell his books in a railway train, and meeting with but indifferent success, when an Egyptian gentleman called to him to ask to see his books. After he had selected a large number, he astonished the colporteur by paying nearly three pounds, and that without bargaining! It afterwards transpired that the purchaser was a Moslem doctor from quite another part of Egypt; further, he has since joined as a reader of our magazine, “ Al-Bareed.”

2. *The Sudan.* Space will not permit more upon this branch of colportage work, for it has been treated in detail above. The C.M.S. (or S.P.C.K.) may, later on, get permission to open a bookshop at Khartoum or Omdurman; let us wish them God-speed, for our inclinations lie in a different direction, and they request us to continue our colportage work if our funds enable us to do so.

3. *Palestine.* The workers have been already described, one by one (pp. 41-3). Much earnest prayer is requested concerning the future of our dépôt, as a decision must be made in the Spring, and there have been certain appeals to Government to make it impossible for us to stay on in that quarter. But why should we be over-anxious? Did not God take us inside the walls? Did not the story of our “ exploits ” there help to encourage several other workers as far away as Sfax (Tunisia) and Kano (North Nigeria)? Can God still provide? Can He make good the serious “ cut ” in the income of our Palestine work for 1928? Hallelujah! Jehovah Jireh. Listen! Dear old Hudson Taylor is saying to a junior worker in Inland China, “ Now, my dear young friend, you just wait! You’ll soon see what our Heavenly Father is going to do for us.” (And *He did*!) Now, isn’t He “ just the same to-day ”? And is He not going to send us a permanent worker? Of course He is! Meanwhile we are once more grateful to Mr. Edgar Shelley, President of the Chamber of Commerce, for the friendly advice he gives concerning the Jerusalem dépôt.

And as to Transjordan, let us never forget that it is the natural starting-place for other lands lying to the southward.

4. *Algeria.* This needs more space. As our readers already know, the Algiers Mission Band, under the leadership of Miss Lillias Trotter, has now fifteen stations, and—as described in their bright new magazine, called “ A Thirsty Land ”—they have

specialized upon literature for the barely literate, also for the French-speaking people. But side by side with this, part of Mr. Theobald's time has been loaned to superintend the distribution of N.M.P. Arabic literature far and wide, and the A.M.B. car has been much used in this way. Mr. Theobald has written the following report:—

DRY STATISTICS.

"Thou shalt remember all the way which the Lord thy God led thee." We, too, would not forget this injunction, for how often the memory of past mercies re-kindles the fires of devotion. Henri Lacordaire once said, "However early I rose in the morning, God's providence had got up earlier." This has been our experience of the year that has passed. We have found that God has anticipated our desires and needs, so we have nothing lacked.

We would place on record our heartfelt thanks for another year of co-operation with the Nile Mission Press. In sympathy and understanding, with prayerful and practical assistance, they have loyally stood by us. By their aid two colporteurs have been appointed, one in Eastern Algeria and the other in Western Algeria. The Director, Mr. A. T. Upson, has himself seen the needs peculiar to the country, with the result that the "Story of Joseph" in French has appeared (and there are more to follow). Likewise two leaflets, "Are we believers?" and "Are we in the last times?" have been specially written in Arabic to meet the mind of the Algerian native. The statistics given speak for themselves of our indebtedness to the Nile Mission Press.

We would not forget the way in which the Lord has led many friends in England and America to uphold us by prayer and to send in the needful supplies. During the past year the Car has travelled the length and breadth of Algeria; thousands of miles have been covered in the distribution of literature, yet never once has the work been held up for lack of funds, or any other cause. We remember and rejoice.

Another point we bear in mind with thanksgiving is the placing of Bibles in Brotherhood libraries. This has been made possible through the generosity of a friend in England. Two have been accepted and placed, and we trust that in the future many more will find a niche in these strongholds of Islamic fervour and faith.

The Scripture Gift Mission and the Living Waters Scripture Union have also added their note to the song of praise. Through their kindness the free distribution of the "Word of Truth" has been made possible.

Now in sincere gratefulness to God for all His goodness and mercy to us, we commend to you these statistics. How dry! may be the comment. True, but dry wood is an excellent thing to kindle a fire with. May be, as one ponders over this record of God's faithfulness in answered prayer and bestowed benefits, the fire will burn, a new song will break forth, and hearts will glow within with fresh devotion to Him who doeth all things well. He hath done well. This is the Divine superlative. To God's "well," there is no "better." Herewith the Report:—

SALES—

Nile Mission Press.—Books, etc. (Arabic)	...	...	4,027
do. Books, etc. (French)	...	...	58
do. Pictures...	...	...	40
Algiers Mission Band.—Books, etc. (Arabic)	...	...	852
do. Books, etc. (French)	...	...	535
do. Scripture Portions (French)	...	...	1,012
do. Tracts, etc. (Arabic)	...	...	181
do. Wall Sheets	...	...	86
do. Hymn Books (Arabic)	...	...	12
			6,803

GIVEN—

Nile Mission Press

Leaflet: "Prepare to meet thy God."	...	...	764
Los Angeles Selections	...	...	20
"Are we Believers?"	} Specially for Algeria	...	200
"Are we in the last Days?"		...	200
Scripture Portionettes	...	...	465

Algiers Mission Band.

Text Cards and Leaflets (Arabic)	...	...	368
French Tracts	...	...	47
Arabic Tracts	...	...	120
Bibles	...	...	2

Scripture Gift Mission.

Gospels (French)	...	...	164
Gospels (Arabic)	...	...	312

Total ...

2,662

American Mission (Sold).

Arabic Tracts	...	...	164
Gospels (Arabic)	...	...	32

Total ...

196

Sales	...	...	6,803
Given	...	...	2,662
Other Sales	...	...	196

Total copies of literature distributed
during year 1927 ...

9,661

—A. E. T.

Thirdly :

OUR AGENCIES.

It was to have been furlough year for the Director and his wife, but unfortunately there was nobody able to relieve for a six months' furlough. Consequently they made a hurried visit to England, he speaking at the Annual Meeting and interviewing the committee, she meanwhile nursing his aged parents.

After mature consideration of all the possibilities, and after seeking guidance from God, the committee unanimously adopted a "Three Years' Programme of Advance," on condition that men and means be forthcoming. This Advance Movement more especially looks to arranging for a number of *Agencies*, such agencies to be in connection with existing mission stations (not ours), special terms being given to those missions as some return for their assistance to us.

Leaving England on May 6th, Mr. Upson visited Morocco and Tunisia, and a start was made at the Agencies. By the end

of the year nearly a score had been organised. They are in two divisions, the first being General Agencies in central positions, representing whole countries.

The following are the GENERAL AGENCIES arranged to date :—

MOROCCO.—Mr. P. Campbell, South Morocco Mission, Marrakesh.

TUNISIA.—Mr. Evan Short, N.A.M. Dépôt, Bab el Djedid, Tunis.

SYRIA.—Rev. G. Scherer, Dir. of Lit. Dist., American Mission, Beirut.

IRAQ (Central).—Rev. F. J. Barny, 2/8/1, Sinak, Baghdad.

PERSIAN GULF.—Rev. H. A. Bilkert, American Mission Dépôt, Basra.

CHINA.—Rev. Claude Pickens, Room 212, Mission Buildings, Shanghai.

PERSIA.—Being arranged. Probably C.M.S., Isfahan.

INDIA.—Being arranged. Probably C.M.S., Bombay (either General or Local).

ARGENTINE.—Rev. J. C. Quarles, Libertad 69, Dépôt 2, Buenos Aires. (We hear of lots of Syrians far away in the Interior).

The following are some LOCAL AGENCIES (for retail supply) :—

JAFFA (Palestine).—Rev. P. Nyland, L.J.S. Dépôt

HAIFA (Palestine).—Ibrahim Eff. Dowany, German Carmel Mission.

BEYRUT (Syria).—American Bookshop, Sook Jameel.

ALEPPO.—Joint Book Dépôt (N.M.P.; Beirut Press, and American Bible Society), Rev L. Witherspoon.

DAMASCUS.—Pastor Alfred Nielsen, Danish Mission.

MOSUL (Iraq).—American Mission. Being arranged.

RABAT (Morocco).—Mr. Leslie Robinson, North Africa Mission.

SFAX (Tunisia).—Mrs. Webb's Kiosk, opp. Post Office.

ADEN (Arabia).—Rev. M. Borck-Jensen, Danish Church Mission.

CONSTANTINE (Algeria).—American Methodist Mission Dépôt.

ALEXANDRIA (Egypt).—C.M.S. Bookshop, 15, Boulevard, Zaghoul Pasha.

ALEXANDRETTA (Syria).—Rev. S. H. Kennedy, Reformed Presbyterian Mission.

There are two outstanding impressions that have struck readers of the above lists : The first—What an enormous area we are beginning to cover; the second—How we co-operate with others, from Americans to Danes, from Evangelical Churchmen to Open Brethren, we all agree on co-operation, as a distinct thing from amalgamation. We do *not* amalgamate, for God has blessed our distinctive message, but we *do* co-operate with those who set out to do direct evangelism rather than educationalism, which is hardly our line of work.

But this shows most of all in our " Mail Order " department. Mr. J. Kinnear, our New Zealand (South Island) Hon. Secretary, once asked how many societies had obtained their literature from us. We could not immediately answer; but on a tiring journey to Port Said, we took a sheet of paper and jotted from memory

the names of some 80 or 90 societies, to whom we had supplied the books. With a little searching of records, the list could have been increased to 100 societies.

It is almost romantic to read where our books have been found. A letter just received from French Guinea tells of the mission chairman travelling to Bamako, in which far spot—about half-way between Sierra Leone and Timbuctoo—he found an evangelist busily reading the Arabic edition of "Selected Portions," the 64 pp. book which we publish for the Bible House of Los Angeles. This put him in touch with us, and he at once wrote for more books. From all of which we see how *extensive*, and well as *intensive*, is the ministry of the Nile Mission Press.

CHAPTER V.

Bringers of BAD News.

Alas! There are germ-carriers in the moral as well as in the physical sphere. We are all viewing with apprehension the descent upon Egypt of the electric hare and greyhound racing, with its attendant gambling in small coins. The horse-racing has not affected the country so much, for there are only two cities big enough for the purpose, but it is expected that greyhound racing will be carried on in smaller towns. Why do these European germ-carriers come this way?

But the worst of the germs—beyond all question—is the traffic in drugs. It is difficult to arrive at a correct statement of the position, but this much is known, that on one hand penalties have been increased from one week to six months with hard labour, yet, on the other hand, the profits are so enormous that the trade is probably holding its own. In an article written for "World Dominion" we gave some details which need not be repeated. Since that time, Russell Pasha's Annual Report on the Cairo City Police has made considerable impression, one of the first results being the French Government's prohibition of the culture of Hasheesh in Syria.

Impurity is another germ which is not altogether of local origin; certainly, legalised prostitution originated from Europe.

Our "Oriental Purity Movement" was started by Mr. Upson in February, 1918, and so is just completing 10 years of work. After the Sherwood Eddy meetings of September, 1920, a branch of the Alliance of Honour was started, and Mr. Upson threw his efforts and those of his helpers into that movement for a time. As the Alliance of Honour did not continue in its original strength, the N.M.P. Purity Movement carried on to some extent on its own, and for several years past three or four faithful helpers have distributed 1,000 tracts every Thursday night. Hundreds of thousands of men have been dealt with during these ten years of continuous effort.

At last the movement seems to be seeing more definite results. There have always been spiritual results, and many hundreds of young men have accepted the warning offered to the thousands dealt with. But the following incident shews a disposition on the part of the Government to accept responsibility for the necessary action.

About three months ago a Mohammedan official, whom we will call X., came to our *dépôt* one day with a friend who wanted some books. It then transpired that he was on the staff of the Press Censor, an important post these days. Taking him to his private office, Mr. Upson showed him two of the worst of the French picture books he had acquired, and urged him to put pressure upon the Press Bureau. He did so; after a fortnight, he came back to say that the Ministry of the Interior had interdicted both books and would punish anyone introducing them; he added, "The Press Bureau sends you one thousand thanks for calling attention to them."

(There is a sequel—that same Muslim gentleman has since requested the gift of an Arabic reference Bible; we have presented him with the R.T.S. Paragraph New Testament, which has suitable notes to explain the meaning).

CHAPTER VI.

How they HEARD the Good News.

In Browning's poem the heroes are pictured as saying: "How they'll greet us." Nor were they disappointed.

But the Christian message is not always accepted so readily. St. Paul found that some said, "We will hear thee again of this matter," while others mocked. And the Parable of the Sower gives us illustrations of four sorts of soil, only one of which was good. However, with all the difficulties—and there have been real difficulties this autumn—God has been graciously pleased to send us more encouragement than usual. Let us all thank Him. The following seven or eight extracts from reports more or less follow the geographical order, West to East.

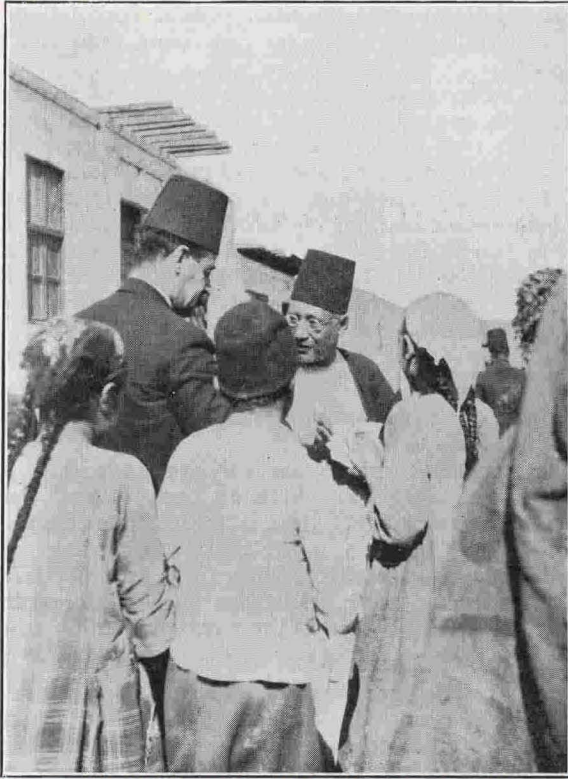
1. Mr. Theobald on our Colporteur Salvador in Oran district, West Algeria, near where the terrible floods recently took place:—

"As I write I have before me a letter from him telling me of the results of Z—— and M——. In two days only he sold 47 books and 2 Arabic Bibles. Not bad for a nearly blind lad, is it? I have to price each book in very large figures and write out his directions in huge letters, but he is remarkably quick, and what he can carry mentally is surprising. Not only is this colportage just touching the markets, but it is creating a real interest and desire for the Word of God. The figure of this half-blind lad is getting well-known, so now they begin coming to his house. A man (Arab) walked in the other week and asked for a Bible. He said he had purchased some N.M.P. books and now he desired a Bible. Another young lad, after having read a N.M.P. booklet, said he found in it much about Christ, but desired to know more, and could he have a New Testament."

2. Extract from letter from Mr. Theobald concerning Constantine district, East Algeria:—

"We are back here after six weeks fairly strenuous work. The colportage round about Constantine has been very encouraging—over 600 N.M.P. publications were sold and distributed. This was very cheering, as the district worked was a tract of land

between Constantine and the sea; a vicinity almost entirely neglected as being neither wholly Kabyle nor completely Arab. We were greatly surprised at the number of readers we found. At one place a man asked us if we had anything new in the way of literature; this was strange, as this town had never been visited before by any colporteur or missionary. He had read many of N.M.P. publications, and on enquiry we found that he had already purchased from us when we were at the Beni Mezâb last year—a district nearly 600 miles away (down South). We saw he had already introduced our books to his son, who was in business



SHEIKH ISKANDER DISTRIBUTING AT A MARKET.

here, and as a result many were glad to receive the literature on the recommendation of one who had travelled 600 miles to introduce it. How the germs of truth travel, and what a strange power literature has of reproduction and resurrection."

3. A testimony to the boldness of a Nile Valley colporteur :—

A C.M.S. convert reported to Sheikh Iskander :—"There was in our village in Menufiya Province, Egypt, a book-seller named I—, who used to hold arguments with Moslems and sell books. I myself, as a Moslem, bought a few small tracts from him and understood something of the Christian religion, but was

not completely convinced. Then some things happened in my life of which I must tell you. One of my relatives defrauded me of a sum of money and then denied it, and offered to swear on the Koran that he had nothing of mine. Up came the colporteur and suggested that I should swear on the Gospel (as being a holier book). I sent for a Bible by means of this colporteur, and my partner then took a false oath. Eleven days passed from the time of his taking the oath, and his only son fell down a well and died; three days after, family troubles arose and he divorced his wife. Thirteen days after that, fire broke out in his house, and when he rushed in to save his money he received bad burns and died of his injuries in the hospital. Great fear fell on all the Moslems in the village. There are now more than 100 Bibles in that village."

He then went on to speak of the bravery of the colporteur, and of his faith in God, and how he bears witness to the truth, saying that his own uncle, the chief of the village, shouted that whatever I—— might do, no one could possibly join the Christian religion. I—— then cried out, "I was formerly a Moslem—my father's name so-and-so, and my brother's so-and-so. These are all known to you in the village of Q., but I have now been converted and received salvation by the grace of God." My uncle the Omda got up to strike him. I—— remained sitting and did not move an inch, but quietly remarked, "Christ will take care of me." The Omda was put to shame before the people and was afraid to strike him.

4. One of our new workers writes his impression of our car work at the markets:—

"What appeals to me is the way they eagerly strive to obtain a Gospel. They will climb on each others' backs with outstretched hand, and one's time is fully occupied in trying to keep on one's feet, because of the press and throng. The missionary surely is not the attraction? No, but like our blessed Master, who attracted such multitudes as He uttered the words of Eternal Life, so His Word is the great attraction to-day."

5. From the senior missionary of Anglo-Egyptian Sudan:—

"As your colporteur, Bulus Eff. Malaty, is leaving Khartum and will soon be leaving the Sudan to return to Egypt, I am taking this opportunity to give my testimony to his faithfulness in his work while in the Sudan. His record of sales will also testify to this. Moreover, Bulus Eff., by his spirit of a thorough Christian and kindness to every person met, has commended himself and his books to every community he visited. His work was most difficult and few could have accomplished as much in the same time and left behind as good an impression with every class and community. (Signed) J. K. GIFFEN, American Mission, Khartum. 16/3/27."

6. Extract from a report from Iraq:—

"At X—— quite a few Gospel portions were sold, and Mr. E., Mr. M., and M.M. were almost mobbed by people trying to get copies of tracts. On a second visit they gave out over 2,500 tracts, as well as selling over 40 Gospel portions."

The missionary sending the report adds:—"We are deeply indebted to you for whatever we have been able to do, as it is to

the Nile Mission Press, and to the British and Foreign Bible Society, that we have to go for all our supplies."

7. Translation of extract from a letter dated 27th June, 1927, by a C.M.S. pastor in Palestine :—

"With great pleasure I have to advise you that one of the Muslim inquirers here came to Christ through N.M.P. publications. This young man, when he started to visit our church, told me of his desire to embrace Christianity, and I asked him if he had read any books on Christianity, and his reply was that he had read some of N.M.P. publications. He continued his visits to the church, and we studied together the Bible and other publications, especially the book called "Collection of Khutbas," and so I revealed to him the truth and dispersed all doubt. He was very pleased to study this book. Therefore, I testify that he knows the Saviour and accepted Him as Redeemer. Kindly remember him in your prayers. He has now left here."

8. Iraq, Transjordan, etc. Sheikh Iskander reports as follows :—

"An educated young Moslem, a native of Iraq, left Baghdad for Transjordan, where he continued his studies. Finding "The Balance of Truth" in the hand of a Syrian Christian he borrowed it, but his doubts at first bewildered him; then the same Christian showed him "Sources of Islam," and he sent to Jerusalem and purchased a copy from N.M.P. Bookshop there. Then he purchased "Truth of Christianity" and other books, and by this time was almost convinced; but the Deity of Christ remained a stumbling-block to him. For this "The Lord of Glory" proved a help. He got in touch with Rev. Eric Bishop (C.M.S.), Jerusalem, and the latter greatly helped him by answering his difficulties by mail. Then he took a course of instruction, and Rev. W. W. Cash baptized him on 17th October, 1926. Last February Bishop MacInnes confirmed him. He then came to Cairo, but is now working at a hospital elsewhere."

SEVENTH AND LAST.

"Yet there is Time."

One of the striking lines of Browning's poem is that in which is heard the sound of the half-chime from the church steeple, followed by the words, "Yet there is time."

There *is* time, *just* time, no more than that! Oh, where are the workers? We need two or three more young men or women, preferably not over 30 (on account of the language). They should be physically as well as spiritually strong. True, we do not at the moment know how we are to support them; but surely the God who calls—if He really does call them, with a definite message—will also provide the funds.

The Director needs yet another young man as colportage supervisor, not to "boss" his native brethren, but to travel with them, to "rough it" with them, and enthuse them—as a living example of the Grace of God, and of "push and go." Also another secretary somewhat like Miss Mollison, either man or woman.

We are starting—with the New Year 1928—a scheme to register "N.M.P. Partners" who shall join us in free distribution, we giving *gratis* so long as supplies last. Dr. C. A. Owen, Chairman of Literature Committee of the American Mission in Egypt, says of this:—"... your very brave and generous proposal regarding Distribution Partners, and I need not say that it is a wonderful thing. No proposal or item regarding literature ever interests me 'mildly'; even the word 'specially' does not describe my interest. 'Tremendous' is a better word. You, here, as usual, put us quite to shame in your faith and determination."

But this means that the office and other work are rapidly increasing, and we need both men and means. "Pray ye the Lord of the Harvest."

"Yet there is time—the still small voice doth say
'His business needeth haste!' Then why delay?
Go quickly, for our King is on His way.
Yet there is time to GO.

And you who have gone forth to 'midnight-land,'
Do not too blindly *think* folk understand,
Tell them, explain to them, your message grand.
Yet there is time to TELL.

Hasten to tell—then, in this wondrous age
Of rapid movement, use the printed page,
Broadcast in every land, at every stage,—
Still men have time to READ.

Men are receptive in their early days
Ere time accustoms them to evil ways;
But hearts are hardening fast! No more delays!
To-day there's time—*just time!*"

A. T. U.

Review.

A Train Journey. By A. T. Schofield, M.D., M.R.C.S.

This is the last booklet that has been issued recently as one of the series brought out by Mr. Arthur Mercer. The purpose of the booklet is to give the Gospel message to every one who may read it. It is a true story, and has awakened so much interest that already three editions have been brought out since the beginning of December. It is printed on thin paper for enclosing in letters. The price is one penny each, twelve copies for 1/1½, post free, from Arthur Mercer, Rozel, Sunnyside, Wimbledon, S.W.19, or they can be obtained from S.P.C.K., 9, Northumberland Avenue, London, W.C.2, or from Messrs. Pickering and Inglis, 14, Paternoster Row, London, E.C.4. They are published at cost price. A box of 300 can be sent for £1 1s. od., carriage paid, to any address in the United Kingdom (if ordered from Rozel), which means 48 copies free.

Obituary.

THE news has reached us from Cairo that on the 23rd of February the death took place of Mrs. Harvey, the widow of the Rev. William Harvey, who was a missionary belonging to the American United Presbyterian Mission. They began their work in Egypt in 1865, and were greatly beloved by the Egyptian Christians. Mrs. Harvey was nearly ninety years of age. She has been gradually losing strength for the last four years, and passed peacefully away, attended to the last both by her daughter and by her life-long friend and co-worker, Miss Anna Y. Thompson. Her funeral was largely attended by missionaries of all Societies in Cairo and by her Egyptian friends. The Coptic Bishop headed the funeral procession, showing how changed were the times since the days when Christian burial was refused to any who attended the American Mission Church.

Mrs. Harvey will be remembered as one of the pioneer missionaries in Egypt, and through constant loving service and patient continuance in well-doing she has earned an enduring name in the hearts of many of the Egyptians.



THE NILE MISSION PRESS (Incorporated 1905).

Receipts and Payments Account for the Year ended 31st December, 1927.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Cash at Bank, 1st January, 1927 :—			By HOME EXPENDITURE.		
Current Account	380	11 9	„ Office Rent, Rates and Salaries	798	17 8
Deposit Account	595	11 9	„ Printing and Stationery, including "Blessed		
Cash in Hand	25	19 7	be Egypt"	255	8 11
			„ Deputations, Advertising, Postages, and		
			Office Expenses	283	9 0
.. HOME RECEIPTS :—			„ Bank Charges	1	13 2
Hon. Treasurer	2167	18 11	EXPENDITURE ON BEHALF OF CAIRO :—		
Scotland	182	7 3	„ Fire Insurance, Cairo Premises	24	6 0
United States of America	64	10 6	„ Missionaries Passage Money, Freightage,		
Canada	93	9 5	Outfits, Medical Expenses and Tuition	177	0 2
Australia—Victoria	35	18 0	„ Stationery	4	1 3
New South Wales	4	4 6		205	7 5
New Zealand	30	9 0	FIELD EXPENDITURE :—		
			„ Cash transferred to Cairo	2719	1 4
			„ " " on behalf of Algiers	100	0 0
.. Colportage—Egypt, Palestine and Donations			„ Salaries paid by London on behalf of Cairo	91	13 4
for Special Purposes	1899	13 6		2910	14 8
„ Sale of Magazines	56	6 8	.. Cash transferred to Jerusalem	509	19 2
„ Literature	43	0 1	CASH AT BANK, 31ST DECEMBER, 1927 :—		
			Current Account	292	0 11
			Deposit Account	311	3 5
.. Interest on Deposit Account			Cash in hand 31st December, 1927	21	18 3
				625	2 7
				<u>£5590</u>	<u>12 7</u>
				<u>£5590</u>	<u>12 7</u>

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

ALFRED M. BARKWORTH,
Hon. Treasurer.

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

24th February, 1928.

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

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date.	Receipt				Date.	Receipt				Date.	Receipt							
1927.	No.		£	s.	d.	1927.	No.		£	s.	d.	1928.	No.		£	s.	d.	
Dec. 2.	16270	..	9	5	0	Dec. 31	16358	..	1	0	0	Jan. 9.	16418	..	4	2	0	
"	16280	..	9	0	4	"	16359	..	"	"	"	"	16419	..	"	1	3	
"	16281	..	"	2	6	"	16360	..	"	6	6	"	16420	..	"	12	6	
"	16282 Special	..	3	0	0	"	16361	..	"	12	0	"	16421	..	"	2	6	
"	16283 Scotland	..	2	8	0	"	16362	..	"	2	6	"	16422	..	"	1	10	
"	16284	..	"	4	0	"	16363	..	"	5	0	"	16423	..	"	10	0	
"	16285	..	"	10	0	"	16364	..	"	6	6	"	16424	..	"	10	0	
"	16286	..	"	5	6	"	16365 Scotland	..	2	4	3	"	16425	..	"	13	4	
"	16287	..	2	0	0	"	16366	..	"	10	0	"	16426	..	"	2	0	
"	16288	..	"	3	4	"	16367	..	"	10	0	"	16427	..	"	3	0	
"	16289	..	"	12	6	"	16368	..	"	1	2	0	"	16428	..	"	7	0
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"	16291	..	2	0	0							"	16430	..	"	15	0	
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"	16293	..	1	7	0							"	16432	..	"	2	2	
"	16294	..	"	2	6							"	16433	..	"	5	0	
"	16295	..	"	2	9							"	16434 Special	..	"	17	0	
"	16296 Scotland	..	1	0	0							"	16435	..	"	5	2	
"	16297	..	1	1	0							"	16436	..	"	2	0	
"	16298	..	"	14	0							"	16437	..	"	2	0	
"	16299 Special	..	77	0	0							"	16438	..	"	2	0	
"	16300	..	"	10	0							"	16439	..	"	5	0	
"	16301 Special	..	60	0	0							"	16440	..	"	2	10	
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"	16348	..	"	3	0							"	16487	..	"	1	17	
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THE NILE MISSION PRESS.—Donations and Subscriptions—continued.

Date. 1928.	Receipt No.	£	s.	d.	Date. 1928.	Receipt No.	£	s.	d.	Date. 1928.	Receipt No.	£	s.	d.
Jan. 23.	16486	1	5	8	Feb. 1.	16543	3	5	0	Feb. 15.	16592 Canada	3	12	0
" "	16497 Canada	5	1	2	" "	16544	3	0	0	" "	16593	3	12	0
" "	16498	2	0	0	" "	16545	2	6	0	" "	16594	3	2	0
" 24.	16499	2	0	0	" "	16546	6	3	0	" 18.	16595	5	13	0
" "	16500	2	0	0	" "	16547	4	4	0	" "	16596	2	0	0
" "	16501	2	6	0	" "	16548	4	0	0	" "	16597 Special	25	0	0
" "	16502	5	0	0	" "	16549	5	0	0	" "	16598	13	3	0
" "	16503	2	0	0	" 3.	16550	1	4	0	" 20.	16599	1	0	0
" "	16504 Readers of The Christian	7	15	0	" 4.	16551	13	2	0	" "	16600	5	6	0
" "	16505	1	0	0	" "	16552	10	0	0	" "	16601	1	0	0
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" "	16510	2	0	0	" "	16557	2	0	0	" "	16606	5	10	0
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" 26.	16512	4	0	0	" "	16559	1	0	0	" 24.	16608 Missionary Tree Co-operation	1	11	6
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" 27.	16514	20	0	0	" 6.	16561 Scotland	2	4	4	" "	16610	1	0	0
" "	16515 Scotland	14	0	0	" "	16562	2	6	0	" "	16611	10	0	0
" "	16516 Cancelled	10	0	0	" "	16563	10	3	8	" "	16612	1	0	0
" "	16517	11	0	0	" "	16564	5	0	0	" 25.	16613 Scotland	1	0	0
" "	16518	2	0	0	" "	16565	1	0	0	" "	16614	2	4	0
" 28.	16519	2	0	0	" 7.	16566	2	2	0	" 27.	16615 Scotland	1	0	0
" "	16520	2	6	0	" "	16567	2	8	0	" "	16616	1	0	0
" "	16521	5	0	0	" 8.	16568	9	0	0	" "	16617 Scotland	8	0	0
" 30.	16522	1	1	0	" "	16569 Special	17	0	0	" "	16618	5	6	0
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" "	16524	10	0	0	" "	16571	5	0	0	" 28.	16620	2	0	0
" "	16525	8	13	2	" "	16572	16	19	6	" "	16621	5	0	0
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" "	16531	2	0	0	" "	16578	5	0	0	" "	16627	1	0	0
" 31.	16532	7	6	0	" "	16579	2	0	0					
" "	16533	1	2	0	" 13.	16580	12	0	0					
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" "	16535	2	0	0	" 14.	16582	2	6	0					
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" "	16537	2	0	0	" "	16584	2	0	0					
" "	16538	2	2	0	" "	16585	5	0	0					
Feb. 1.	16539	1	0	0	" "	16586	5	0	0					
" "	16540	1	0	0	" 15.	16587	8	6	0					
" "	16541	2	6	0	" "	16588	4	0	0					
" "	16542	2	0	0	" "	16589	1	0	0					
					" "	16590 Special	1	0	0					

£920 5 7

General Purposes—

As above £467 6 2

Special Purposes—

As above £452 10 6

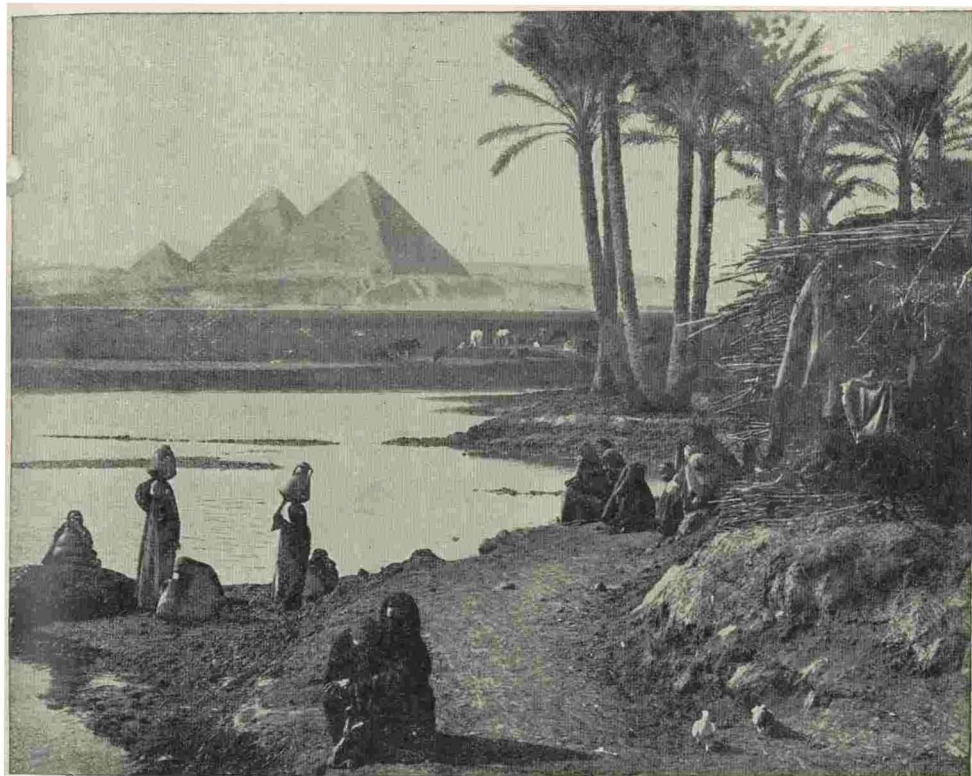


BLESSED BE EGYPT.

July,
1928.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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SUMMER NUMBER—JULY, 1928.

HYMN—"PRAISE MY SOUL."

EDITORIAL.

THE NILE MISSION PRESS. J. L. OLIVER.

A REMEMBRANCE OF CANON GAIRDNER. A. VAN SOMMER.

W. H. T. GAIRDNER. BY ONE OF THE FIRST MEMBERS
OF THE EGYPT GENERAL MISSION.

ANNUAL MEETINGS OF THE NILE MISSION PRESS.

NILE VALLEY COLPORTEURS. ANNUAL REPORT.

PROSPECTING IN THE SAHARA. A. T. UPSON.

W. TEMPLE GAIRDNER. A. T. UPSON.

NEWS NOTES FROM CAIRO.

LETTER FROM MR. R. STANLEY MILES.

SUBSCRIPTION LIST.

REMITTANCES.—Subscriptions and Donations for the expanding work of **The Nile Mission Press** (established in 1905), should be sent to the Secretary, JOHN L. OLIVER, 22, Culverden Park Road, Tunbridge Wells (Telegrams: "Nilpres, Tunbridge Wells." Telephone 1541, Tunbridge Wells). Cheques (crossed "Barclays Bank, Ltd.") and Postal Orders should be made payable to **The Nile Mission Press**. For Bequest Form, see page 4 of cover.

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

“ Praise, my Soul.”

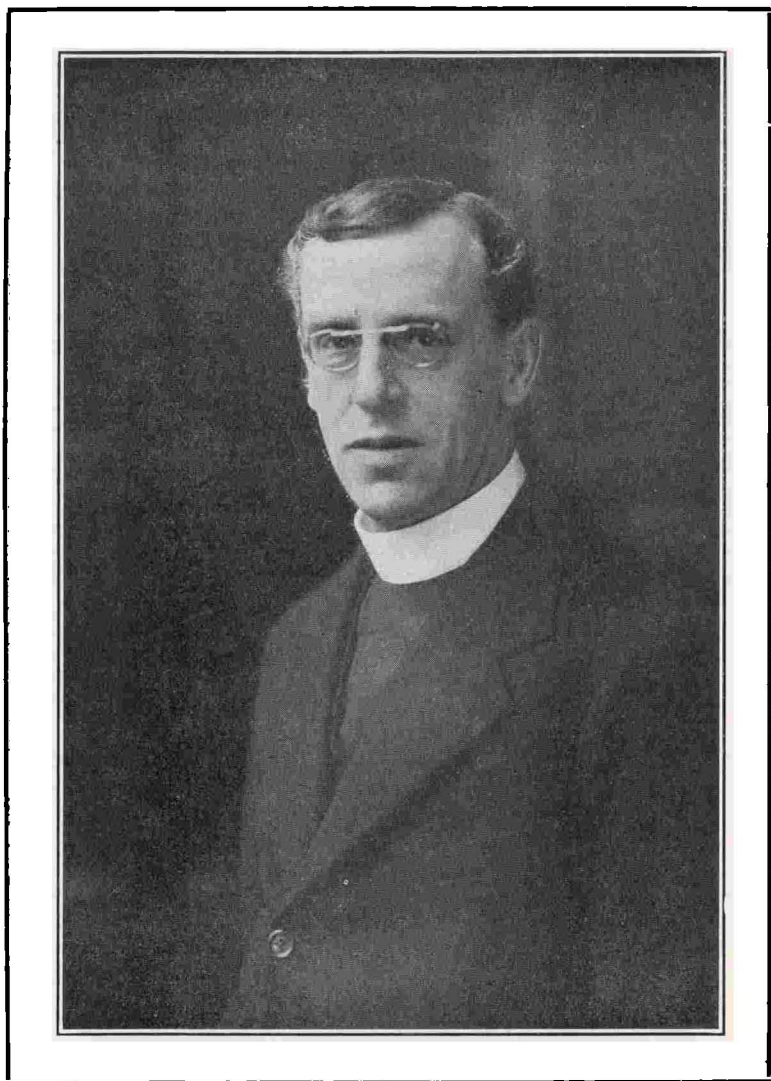
(Hymn that was sung at Canon Gairdner's Funeral).

Praise, my soul, the King of Heaven,
To His feet thy tribute bring;
Ransom'd, heal'd, restored, forgiven,
Evermore His praises sing;
Alleluia ! Alleluia !
Praise the Everlasting King.

Praise Him for His grace and favour,
To our fathers in distress;
Praise Him still the same as ever
Slow to chide and swift to bless;
Alleluia ! Alleluia !
Glorious in His faithfulness.

Father-like He tends and spares us,
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes;
Alleluia ! Alleluia !
Widely yet His mercy flows.

Angels in the height adore Him,
Ye behold Him face to face;
Saints triumphant bow before Him,
Gather'd in from every race;
Alleluia ! Alleluia !
Praise with us the God of Grace. Amen.



CANON W. H. T. GAIRDNER.

"Blessed be Egypt."

VOL. XXVIII.

JULY, 1928.

No. 114.

Editorial.

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

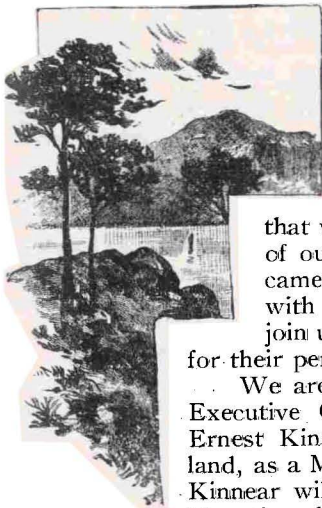
—I COR. XV. 55, 57, 58.

The whole missionary community in Egypt has mourned for Canon Gairdner. He was greatly loved, and will be long remembered. Like his Master, he has been made perfect through sufferings. Like his Master, he shall see of the travail of his soul, and shall be satisfied. We give our heartfelt sympathy to Mrs. Gairdner and her children and to the whole Church Missionary Society, who will so deeply feel his loss.

We too shall feel it lastingly. To them, and to us, comes the message, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The account of the work of the Mission Press, as told at our Annual Meetings, gives great encouragement both to the workers and the supporters of the Mission. The increasing distribution of Christian books among the Moslems and the continual spreading and widening of that distribution gives us cause for great thankfulness.

The Nile Mission Press.



THE Annual Meetings were held this year, afternoon and evening, on Thursday, April 19th.

We had with us the Rev. Francis C. Brading, B.D., F.R.G.S., and Mr. Douglas Porter.

We were sorry not to see more friends with us. The possibility is that we fixed them a little too early for most of our friends. At the same time, all who came realised the sense of God's Presence with us, and for those who were unable to join us we are printing the several messages for their perusal.

We are thankful to be able to state that the Executive Committee have accepted Mr. James Ernest Kinnear, of Roslyn, Dunedin, New Zealand, as a Missionary on their staff in Egypt. Mr. Kinnear will hope to arrive there in the autumn. Meantime he is doing some deputation work on behalf of the Nile Mission Press in the South Island, and will be

glad of prayer that much interest may be stirred up. Mr. Kinnear has already been studying some Arabic. He has been teaching at the High School, and we give him a warm welcome.

Mr. Menzies has passed his first language examination, and a recent letter tells that he is seeking to make himself more word-perfect by taking some of the native workers out with him on Saturday afternoons. Pray that God will soon give him the "gift of utterance."

In the present issue Mr. Upson gives an account of his trek into the Sahara. This is interesting reading, and will call forth prayer for this new venture.

We are glad to be able to tell our readers that a new car has been offered, but as a trip like this entails considerable expense, Mr. Upson thinks that we shall at least need another £50 for expenses for the first month's trip.

We are glad to be able to report that the Rev. F. S. Laurence, M.A., who has been a member of our Executive for some time, has been able to make a trip to the Near East and see the work, and he is in complete agreement with Mr. Upson in the plan for a new Bookshop in Jerusalem. As far as we can see at present, we shall have to buy a property, as nothing else seems available, and plans for this are being discussed at the present time. We shall hope to report further in our next issue.

Our Chairman, in his remarks at the Annual Meeting, showed a diagram which he had drawn up to scale, showing the increase of the work in distribution. He also has written a few words concerning it, which we wish to stress.

It is imperative that, if we are to increase continually, the work must be more widely known at home. As our readers will remember, I have often asked them to get me openings to tell of the work, but I am sorry to have to report that I have had very little, if any, encouragement to these appeals.

May I urge you, dear friends, to take this up as a **VERY REAL BURDEN**, to see if you can arrange some meetings in the coming autumn, either for myself or for Mr. Mason. We feel sure you would not want the work curtailed, and yet we can see visions of this being so, unless we get more support. Certain funds have now come to an end which have helped us in our Palestine work, and our receipts have fallen by nearly £300 in consequence. Is there anyone who can help us here, either by prayer or sacrifice?

Mr. Upson must have another lady secretary, who will need to know about the work before Miss Mollison is able to have her furlough when due. Will our friends kindly remember this need in prayer.

We received a copy of a very encouraging account from R. Stanley Miles, of Sfax, telling how they had been stimulated and encouraged by reading "Blessed by Egypt" to emulate the example of our workers in Egypt in direct distribution. He and a young friend, a native convert, went to every open house, every café, every shop, and every open door into a small farmyard or olive press was entered. And they were more than once surprised to see how readily the men accepted the literature offered. Those

met walking down the road towards Sfax, and those mounted on donkeys, were asked to stop for a brief moment and take with them some tract, or collection of all the books they had with them, if they had others at home who could read.

Mr. Miles states, "This was my first experience of doing this kind of work alongside an Arab convert . . . and it cheered and helped me a great deal." He continues, "I may say that all the large quantity of tracts distributed were those received from the Nile Mission Press. We earnestly ask prayer for this and all other seed sown in the country places of this southern region."

Lastly, we have to refer to the Home-call of the Rev. Canon W. H. T. Gairdner, B.A., who was one of the first members of the Publication Committee of the Nile Mission Press, and was for years a member. Miss Van Sommer has written a short article of her first contact with him, and we publish his photograph as our Frontispiece this quarter. We extend to Mrs. Gairdner and the children our prayerful sympathy, as also to the Church Missionary Society, in a loss which it will be well-nigh impossible to make good.

JOHN L. OLIVER,

Nile House,

Secretary,

Tunbridge Wells.

A Remembrance of Canon Gairdner.

BY A. VAN SOMMER.

"Speak, Lord, for Thy servant heareth."

IT was in the year 1897 when I first met Canon Gairdner. The Conference of the Student Movement was to be held at Curbar, in Derbyshire, and Mr. Tatlow, the Secretary, had given me leave to speak to the students for twenty minutes, for Egypt. The meeting at which I was to speak was to be held in the tent on Saturday evening after the week's Conference was over. It was the 31st of July. Before going to Curbar I had written to the Rev. F. Adeney, who was Secretary of C.M.S. in Cairo. I told him of the opportunity which was being given to me, and sought his interest. Mrs. Adeney wrote to me for her husband and conveyed a message from him: "Tell Miss Van Sommer to ask for men." Shortly before this I had been staying with them at Helouan, a few miles from Cairo, and Mr. Adeney and I had long talks over the great need of more missionaries in Egypt. He said that what made him so anxious was, that not one of those who were there now could give himself to evangelistic work. Some were engaged in hospital work, some were engaged in school work, he himself had tried to do a little literary work; but not one of them had both the knowledge of the language and the time to undertake evangelistic work, and he finished by saying, "Unless more men come out, I see no prospect of its ever being done."

With this message ringing in my thoughts, I prayed continually for three weeks beforehand, that words might be given me, and that seven men might volunteer for Mission work in Egypt. And especially I asked for men for the C.M.S. I was on the watch the whole time to see whom God would choose. I had not been asked to go to Curbar till the closing days of the Conference. At the first meeting I attended I saw Canon Gairdner for the first time. He led the singing, and I was greatly struck with his powers of carrying the audience with him. I felt this is a man whom Egypt wants. He has the spirit of a leader. It is leaders who are needed. So then, and all through the Conference, I prayed that our Father in Heaven would lay His hand on Mr. Gairdner, and take him for Egypt.

When Saturday evening came, I prayed that he might come to the meeting at which I was to speak. There were only two speakers that evening, and I was the second. I looked anxiously to see if he were there, but he was not. When my turn came to speak, just as I said the first words, Mr. Gairdner came in, walked up the tent, and sat down in front of me. In my heart I prayed, "Lord, call him now."

For the next two days I was chiefly occupied with those who later went out to Egypt as the Egypt Mission Band. But every day students spoke to me about the needs of Egypt. I specially remember Mr. Douglas Thornton, who told me it was on his mind. The last day, most of those who had been there had gone away. Miss Lucy Guinness, who had kindly lent me her room in her absence, told me I could stay a day or two longer if I liked. So I was almost the only one left, except the Executive Committee of the Student Volunteers.

A message reached me from them, asking me to take tea with them. When I went into the room I saw a number of men whose names have become very familiar. There was Dr. John Mott, Mr. Tatlow, Mr. Joe Oldham, Dr. Walter Miller, Mr. Douglas Thornton, and several others. Directly I entered the room, Mr. Gairdner came up to me, and said, "I was wanting to speak to you, will you come outside with me?" We went out on the lawn, and sat down on a plank. He said: "I heard you speak for Egypt the other evening. If you remember, I came in just as you began to speak, and it was just as though a voice said to me, 'Why not you?' I have been thinking a great deal lately about the Nile Valley, as I have been writing the life of Gordon for the C.S.S.M. Magazine, and I have begun to wonder if that is to be my sphere of work—and he pulled out of his pocket some printer's galley proofs to show me. In my heart I wondered, and thanked God. I could hardly believe it. It was God's doing, and it was marvellous in our eyes. He then told me that Mr. Thornton was also thinking about Egypt. We parted, and a few years later we met in Egypt. He was always a true friend to me, and I asked him to be a Trustee of Fairhaven. He always came to help me when I asked him. I shall miss him very much, as so many others will, but I thank God for all He has used him to do for Egypt. Canon Gairdner gave himself for the Moslems. He laid down his life for them.

Some words that were spoken by him last year, when he came to dedicate to God an extension of the grounds at Fairhaven, seem

so wonderfully appropriate to the finishing off of his own life work, that I print them now in loving remembrance of the beginning and the ending of his life for Egypt.

Several beautiful passages of Scripture were read, including the thirty-fifth of Isaiah, and then, after singing a hymn, Canon Gairdner gave a short address :—

"We are met to-day to dedicate to God, with thanksgiving, a finished enterprise. We look back and think of this dry, hot, waterless bit of limestone hillside twenty-five years ago; then the laying of the foundation stone of Fairhaven; the building and dedication of the house; the first beginning of the garden, when the arid rock and dust began to blossom as a rose, and streams to flow in the dry desert ground, then the addition of piece after piece of wilderness, each in turn undergoing the same transformation into garden; and finally, the addition of this last piece, and the enterprise was finished.

"'Finished'? When thinking over the Old and New Testament passages or incidents that would be suitable to cite in connection with this theme, I was struck by the significant *lack* of passages or incidents in which the idea of completion is at all emphasized. The Old Testament and its several books, chapters and incidents, terminate in 'half-closes,' like notes of interrogation—sign-posts pointing forward, and adding 'What next?' In the New Testament, too, the very Gospels lead straight into the Acts; the Acts break off in the middle of a sentence; St. Paul himself fades unnoticed out of the picture, his cloak and parchments still on their way;—the Apostolic Church immersed in its business of patience, of continuing, of being martyred, of carrying on, not of completions or striking climaxes, did not think it worth while chronicling St. Paul's end, nor that of the other great leaders; nor did the Holy Spirit give us the end of their careers, nor any historic end as part of Holy Writ. No ends, no pauses, no climaxes, no 'finished enterprises';—this is the general character of the Bible, that pilgrim-book, that journal of the Kingdom of God from Eden's outer gate, down to the receding present, that log-book of the long voyage, that general order-book of the great unfinished campaign. The grand exception is that of the Great Alpha and Omega, when He appeared in time,—*Tetelestai*: 'It is finished'; *Finis*. And yet, was not even that a 'finis' which immediately became the beginning of many things, you might say of all things? Like that first *Tetelestai*, the Rest of God itself when the divine voice announced to the heavenly hosts that the enterprise of Creation was finished, and yet, ages after, was heard the same divine voice saying, 'My Father is at work even until now, and I am at work'? Yes, and even the grand completion, conclusion, *Finis*, foreshadowed in the book of the Apocalypse, prophesied of by the prophets, longed after and hoped for by the saints, the crashing finale of the great Oratorio of the Kingdom, an *end* if ever there was one, is not even this to be but Eternity's beginning—

"Life is done,—
Time ends, Eternity's begun;"

when the Finished Enterprise is dedicated to its Maker and Redeemer for an eternity of unimaginable *use*, unimaginable ser-

vice? And so even that end of ends is to be but the prelude of endlessness.

"It is with thoughts like these that we come together to-day. We—some of us—who in 1906 laid the foundations of the House, come together to-day 'bringing forth the head-stone' (so to speak) with shoutings of 'Grace, Grace unto it.' But just as that temple of Zerubabel was an end which was far more a beginning,—to be used to the glory of God and the service of men, so is it not with this 'finished enterprise' of ours here, this Fairhaven? It is only 'finished' in order to be used. One day the Lord will come, end time, and usher in eternity; and in unimaginable ways transform every spiritually-built thing, every achievement possessing something of the eternal values, into a chamber of some mansions in the heavenly City; every spiritually-titled garden into a pleasance in the Paradise of God. We do not know. We only know that we thank Him for the past; rejoice in the present; and now dedicate the finished-unfinished enterprise to Him for His service in all the days of the unknown future. Amen."

III. B. Temple Gairdner.

YOU ask me to write about our dear friend who fought the good fight, who has finished the course, who kept the faith, and has gone into the presence of the King. Forgive me if I only touch on a few scenes that rise to the memory as one looks back on the past thirty years, and leave to others more competent the task of writing a worthy tribute to one who was a great missionary, a great genius, and a great friend.

Alexandria, 1899. What a joy it was to welcome Gairdner on his arrival in Egypt, and the fortnight he spent in Beit el Hamd before proceeding to join Douglas Thornton in Cairo was a time of refreshing indeed. We were in the throes of language study, and the sounds that proceeded from the various rooms, especially when Maawad Eff. was forcing the pace, were reminiscent of the Zoo. Gairdner entered into all our life and work with the greatest interest, and we spent very precious times together in fellowship and prayer. He was twenty-five, and looked younger, a most winning personality, and behind all you felt the motive power, the missionary spirit, the love of Christ constraining.

How much his friendship has meant from that first day onwards throughout the twenty-nine years of his sojourn in the land to us his fellow-missionaries. He has stood with us by the open grave, and made our sorrow his sorrow. Who is there who heard his sermon in St. Mark's on the Home-going of Elias Thompson who will ever forget the fragrant sympathy of that tribute. And if he entered fully into our sorrows and trials, he also entered fully into our joys and pleasures. We shall often think of his bright smile and warm handclasp and cheery greeting.

Mohammed Ali, Cairo, 1901. A crowded meeting of Azhari Sheikhs. The subject controversial, and the air thick with opposition and fanaticism. The speaker constantly interrupted by questions and remarks and uproar. But what a grip of his subject, all the points clearly and forcibly put, the arguments unanswerable, the references to their own Moslem authorities produced, and all in Arabic, fluent and acceptable even to those masters of the language.

Surely from Oxford and Cambridge there never went forth two missionaries more gifted than Gairdner and Thornton, or more capable of facing the difficult problem of Islam. And where natural gifts and intellectual power must ever come short and fail there was that in their hearts which can never fail—a deep love for the souls of those to whom they were sent. The love of Christ must triumph.

The genius of Gairdner has meant much to Missions, not only in Egypt but throughout the Moslem world. His life of Douglas Thornton has stirred the heart of many a young man and woman to missionary zeal. His "Rebuke of Islam" has done a great deal to educate the Christian Church at home as to what the problem is that we are faced with on the field, and has been without doubt one of the factors used in awakening the Churches to definite missionary effort among Moslems. But we missionaries of Egypt are specially in debt to the genius of Gairdner. No one can conceive the years of incessant toil and meticulous care involved in his work on the colloquial Arabic of Egypt, from which eventually evolved his systematised Grammar, and side by side with that effort the organising and establishing of the Cairo School of Study, which entirely owes its inception and existence to his vision, foresight and genius. And we do well to remember that all the time and strength he gave to this work was given gratuitously and in addition to the very heavy duties that fell upon him in his own Mission. A labour of love truly, facilitating the study of the difficult language in an extraordinary degree, giving the missionary a thorough equipment from that standpoint—and how much it all means in the evangelisation of Egypt. In this too his works will surely follow him.

Zeitoun, 1910. The first conference in Egypt for Moslem converts was held in Zeitoun in 1910, and Gairdner was heart and soul in it. He was appointed to give the address at one of the evening meetings. As the hour approached he seemed deeply concerned, and asked that someone else might take his place, as he did not feel he had any message. There had been much prayer, and the assurance had been given that God was going to meet with us that evening. Gairdner's address was very brief and to the point, and perhaps one of the most powerful he ever delivered. He told how God had been showing him his own need, and how he longed for that need to be met, and putting himself alongside the poorest and weakest in that gathering, he asked them to pray for him, and down went his head on the table in front of him. The hush of God and the breath of God came over that meeting. Suddenly a man rose, the most outstanding Moslem convert in Egypt at that time, and in a broken voice told how

the words spoken had pierced his heart. If it were true of Mr. Gairdner, how much more true of him. And there followed a confession of coldness and sin and failure in his ministry and a cry for deliverance that touched every heart. It is doubtful if there was one soul present who did not meet with God that night.

The Moslem converts were Gairdner's special care, and he met the enquirer, the candidate for baptism, the backslider with a wealth of sympathy, sometimes, alas, ill-requested. How patiently he went after the sheep that strayed. One night the pathway led to a low opium den in one of the worst slums in Cairo. The man had run well and then gone down like a log. He brought him back out of the depths, cared for him and found work for him. It all ended in disaster; next day he disappeared with a sum of money entrusted to him. And Gairdner gave him up? Not at all, he followed that poor drug-deadened soul, found him, brought him back and had him re-instated in his post. What a joy it must have been to him to see that man make good in the service of Christ, as he assuredly did.

"Friends of the Bible," 1915. Another conference at Zeitoun five years later, when the Egyptian Student Movement, "The Friends of the Bible," met for several days in "Masken-es-Salaam," was a particularly happy gathering. It was a picture to see Gairdner at the crowded table at meal times, he was like a big brother to those boys, and how they enjoyed his "bon mots," and how they plied him with questions, until the whole table was in an uproar of laughter and fun. And how the power of God came down on those meetings as he and his friends, Baseeli Butros and Ibrahim Luka, held forth the Word of Life. He was never more in his element than when surrounded by an appreciative crowd of Egyptian students, and who can measure the influence of the years he spent in close touch with many of them.

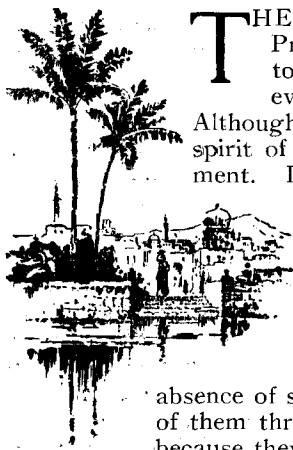
Jerusalem, 1924. One last glimpse of our friend. A little camp on the Mount among the olive trees, with a carpet of blood-red poppies under foot. In the very early hours of each morning before the dawn, on the brow of the hill overlooking the city, a solitary figure with folded arms, and head bowed in prayer and meditation. Motionless he stands until the city beneath him is bathed in the light of the rising sun and life begins to stir around. It was thus I saw him for the last time on earth, and as one remembers one ever thinks of the life that was his, above and beyond all the outward activities of service, the life that is hid with Christ in God.

*Written by one of the first members of the
Egypt General Mission.*



The Nile Mission Press.

ANNUAL MEETINGS.



THE Annual Meetings of the Nile Mission Press took place at Sion College, Victoria Embankment, in the afternoon and evening of Thursday, April 19th. Although the attendances were not large, the spirit of the gatherings was full of encouragement. In the afternoon Mr. ANDREW MILLER presided, and the principal address was given by the Rev. FRANCIS C. BRADING, B.D.

The SECRETARY (Mr. John L. Oliver), before giving the report of the Committee on the year's work, expressed the general regret at the absence of some old friends from the meeting, some of them through sickness and infirmity, and others because they were away in Eastern lands. He said how much those present would miss the company of Miss Van Sommer, Miss Blackwood, Miss Hodgkin, and others.

Looking back over the year, it was a matter for great thankfulness that it had been possible to increase the European staff in Cairo. In September last two helpers were sent out, and it was hoped to send out yet others. Mr. Upson had been able to expand the work very considerably by the establishment of general agencies. To-day the Nile Mission Press had nine general agencies, all of them in central positions, each representing a whole country, such as Morocco, Tunisia, Iraq, and so on, and in addition there were twelve local agencies for the sale of books. This work, which began in so small a way, was being gradually extended, and was being thrust forth into all the Moslem lands.

With reference to Book-shops. The Press had a very good book-shop in Cairo. In Jerusalem the position of the book-shop, owing to local difficulties, had had to be changed, but he had received a cable only that morning to say that a place had been found in David Street—a truly splendid position in the Holy City. He asked for the prayers of the friends of the Press for this new venture in David Street. There had been a good many difficulties in the Arab quarter of Jerusalem, and it was these which had made necessary the removal, but the book-shop was still "within the walls"—that was the main thing.

Then there was another bookstore in Algiers, worked in conjunction with the good friends of the Algiers Mission Band; and another instance of co-partnership was exhibited at Aleppo, where the Press was working with the American friends. Recently he had received the news that a book-shop had been opened in Bombay. Thus there was a great deal of new work to enlist the prayers and interest of the friends at home.

He had also to report with great pleasure that, the separate publications of the Press had now reached 620. At the outbreak of the War, the Press had only 140 books on its list. By

the end of the War, in spite of all the difficulties regarding paper and so forth, the number was doubled. By June of 1926 the figure 570 was reached, and now it was 620. Everyone of these publications was, as Mr. Upson said, true to type—the type for which the Nile Mission Press stood, namely the Word of God and the salvation of Moslems and others. The full message of the Gospel was put into these publications. Last year two dozen new publications in Arabic were produced, as well as five in European languages for the purpose of clearing—that is to say, to serve as manuals for translators into the various languages in Moslem Asia, when the translators themselves did not know Arabic. It was hoped last year to do something for Persia, a course of action to which the Persian Inter-Mission Council had been urging them. During this year ten booklets and tracts in Persia had been issued. An appeal for a printing press in Abyssinia had been received, and the more the work extended the more appeals seemed to come. One appeal was for books in Urdu, and he hoped that it would soon be possible to answer it.

With regard to colportage, five different countries were now touched by this work. Nine men were working in the Nile valley. The best man of them all had been doing excellent work in the Egyptian Sudan, but lately he had had to be brought back, having been struck down with fever. There were four men in Palestine and one across the Jordan. The statistics of distribution showed roughly that in 1922, 140,000 copies were distributed; in 1923, 160,000; in 1925, 350,000; and in 1927, 484,541. Thus the figure for last year was nearly 135,000 books better than the previous best in 1925.

A Partnership system had been established with missionaries who were in need of literature but unable to purchase it. This stipulated that the Nile Mission Press would provide for its partners absolutely free grants of publications, so long as it had the means to do so, while the distribution partner undertook to distribute such literature systematically, tactfully, and prayerfully. It was along these lines that the Press was prepared to co-operate with any friends who wanted its literature.

Turning to finance, the Press received during the year, in home receipts, something like £336 more than last year, and had been able to send out £400 more to the field. This was a cause for real thanksgiving. Not only was the home account better, but the whole system of finance on the field was in a satisfactory condition.

In conclusion, Mr. Oliver directed his audience to certain verses (9, 10, and 11) of Psalm 86. He believed that God was going to do wonderful things for the Moslem world. His promises right through the prophetic Scriptures showed what He had in mind for these lands with their sons of Ishmael. They all of them had need to pray, "Teach me Thy way, O Lord, I will walk in Thy truth." As long as the Nile Mission Press followed the line of this truth, it need have no fear as to the future, but, on the contrary, a great hope as to what would come from these printing presses in Egypt.

At the close of the Report Mr. P. K. ALLEN led the meeting in praise and prayer.

The Rev. FRANCIS C. BRADING: I am not going to attempt this afternoon to employ oratory in any shape or form. I could not even if I would. What we want is just a little family talk, and I think that will be the best way to interest you in this wonderful work which is proceeding in Moslem lands. It was my great privilege to spend some time in December last, on my way home from the East, with Mr. Upson in Cairo. We talked over everything that had to do with the work of the Press, and the thing which interested me very much was this question of the partnership distributors. After a night's reflection I went to him and said that I thought the Scripture Gift Mission would like to be a partner in this work, and it was there and then arranged that we should supply Mr. Upson with 80,000 or 100,000 Gospels, and that he would arrange to distribute them with the publications of the Nile Mission Press. Thus the two going together would each complement the other. I do not think you can get a better combination than that, and I know from long experience that all the publications of the Nile Mission Press are "four-square" on the Word of God.

Then with regard to the work in Jerusalem, it was my privilege to go up there on a flying visit after many years; I think it is thirty years since my last visit to the Holy City. One saw a tremendous change everywhere, and as I walked to David Street and then down underneath those cavernous alley-ways leading to the former situation of the book-shop—I found it only with great difficulty, although I thought I knew the city pretty well—I could not help reflecting upon the great changes which had taken place everywhere. At the book-shop I had a heart-to-heart talk with the distributor; he seemed very despondent about the situation of the depôt, and so it has rejoiced me the more to hear what Mr. Oliver has just said about the change which has taken place at Jerusalem. It is a splendid thing that the Press should have a depôt in the main thoroughfare, if so it can be called, and I am sure that the difference to the work will be as great as the difference between darkness and light. Everybody on entering Jerusalem must pass through David Street, and if the depôt has a good sign and is well illuminated it is possible to predict an excellent sale for its publications. All the pilgrims and strangers in the Holy City, too, will be brought face to face with the work of the Press. To-day, of course, advertising is a thing which we cannot afford to disregard. Advertising, too, is a way to reach the Moslem world. Our friends, the Seventh Day Adventists, have set us an example in that respect, for they do all their work through the printed page. During my recent world travels there was hardly a corner of the globe which I visited where I did not come across the advertising methods of the Seventh Day Adventists. I thought to myself that we must emulate them if we are going to reach the Moslems. I had a letter to-day from Dr. Zwemer, who had just been visiting Persia, and, speaking of the portions of scripture which we had been sending out in Persia, he asked whether we could not do something similar for Egypt and other parts of the Moslem world. I am sure that my Committee will agree and say, "Go ahead," and it will be one of the things in which we shall be co-operating with the Nile Mission Press in Egypt and in North Africa

generally. We are a family together; our work is inter-linked, and we would not have it otherwise. It is not a case of being shut up in watertight compartments. We should not do very much if that was the case. Mr. Oliver, who is the Secretary to the Press, and I, who am Secretary to the Scripture Gift Mission, never quarrel, or think we are overstepping each other's boundaries, and when it comes to the Algiers Mission Band, we sit in counsel together on that Committee which is so much linked up again with the Nile Mission Press.

I wrote Mr. Oliver the other day and asked him what I should speak about on this occasion, and he told me to speak about Algeria. So I will try to give you some idea of what is being done in that land. My wife has returned from that country and has given me some notes about her recent visit, and I think I had better stick to them. I think the Association between the Nile Mission Press and the Algiers Mission Band is a thing that ought to have come about ten years ago. In all the Moslem lands one of the great difficulties is to get the people to understand the truths of Christianity. It is true that Mohammedanism is a worship of God so-called, but the Mohammedan God is not our God, He is quite another Being altogether. We cannot recognise in the Mohammedan God the God and Father of our Lord Jesus Christ. That is one thing we have to bear in mind right through. Although it is a point of contact between the Moslem and the Christian that they both worship one God, yet when you come to analyse it, the point of contact appears very shadowy and unreal.

There has been, no doubt, a great upheaval throughout the Moslem world of late years. I remember when I first went out to work amongst the Moslems, about 1889, the bitterness was terrible. But you will find in going about now that there has been a tremendous change, one might say, for the better, and that there is in some quarters on the part of the Moslem an open ear and a great longing to know more about the Gospel we preach. The Moslem sees that in the true Christian there is a difference from the ordinary so-called professing Christian. Moreover, generally speaking, Moslems have had experience only of Roman Catholics, and nothing makes them so bitter as the worship of the Cross, which is one of their bugbears. They hate it more than anything else. Thus the Moslem, especially in Algeria, has not had the opportunity of seeing, except in a very unreal way, what Christianity really is and stands for. But there is undoubtedly now an opening of the heart, and I think this is the very time to get Christian literature in amongst them.

I forget when I had the pleasure of speaking at one of your Annual Meetings last; but I think I did mention then the opportunities for work down in the Sahara. Since then Mr. Upson and Mr. Theobald, of the Algiers Mission Band, have gone far into the great desert and have found everywhere open doors and an enquiring mind; they have been able to distribute very large quantities of literature and copies of the Word of God. They went on one occasion far down into the desert and reached a village or oasis where they discovered a well-dressed Arab, who told them that he was the son of the Governor of the whole district, and that it was his business to collect the taxes due to his

father. There were hundreds of villages and oases in that neighbourhood, and they are inhabited by a well-educated class, for quite 75 per cent. of the males can read. This presents a wonderful opportunity for the distribution of literature. This is part of a vast territory, with a not inconsiderable desert population. Scattered throughout these oases are brotherhoods not unlike the brotherhoods of the Roman Catholic Church. The members call themselves "The Men of the Way"—the Way being of course the Moslem Way. But they can all read and read well. They are all students of the Koran, and they are endeavouring to propagate the Moslem faith everywhere. They are fanatical to a degree. This Arab of whom I have spoken, the son of the Governor, invited Mr. Upson and Mr. Theobald at any time to come and stay with him, and with his permission to go out into the country with their literature. You can see what an opening is thus given.

In Algeria one of the great needs has been for men to go into these desert regions. I have in my hand a most interesting and, to me, most precious book, printed on alternate pages in English and Arabic. It belonged to my father-in-law, in order that as he travelled in out of the way parts of Morocco he might have a handy book out of which to read the Word. Twenty years afterwards I was in Algiers one day and saw a new shop open. I went in and had a talk with the scribe-proprietor. After a time another man came in, a very dark man, who seemed extremely intelligent. I talked to him also. He told me in due course that he had heard about the Gospel in his own village many years ago, in the Southern part of Morocco, in the Atlas Mountains. He belonged to a tribe descended from the original inhabitants of the country. He told me that one day there came to his village a very tall man, who read out of a book and told him and his friends just what I was telling them now. And I knew that it was my father-in-law that he had seen, because he was the only one who had travelled in those parts. I invited this man to come to my house, which he did day after day; we used to talk together, and presently I had the joy of baptising him in the Mediterranean Sea. One day I said to him, "You told me that this man who once came to your village had a book. Would you know the book again?" "Yes," he said, "it was a strange book, on one side in our language, and on the other side the foreigner's language." I showed him this book and watched his face as it brightened. "That is the very book," he said. That is just an illustration of the power that goes with God's Word.

Let me tell you one other incident. Mr. Collinson, who is the Treasurer of the Algiers Mission Band, had been out travelling with Mr. Theobald in Algeria, and they decided in a certain market-place to begin the free distribution of the Scriptures. The people simply crowded around them. Under such circumstances I have often seen many of the distributed copies destroyed and torn up. But Mr. Theobald, on that occasion, said that he did not see a single copy destroyed; they were all kept. That is an illustration of the different spirit shown by the Moslem to Christian literature to-day. This being so, as Dr. Zwemer wrote me only to-day, let us do all we can to flood the Moslem world

with these messages. Here you have an opportunity of helping in the work, although you cannot go to these foreign countries yourself, nor can you tell what results may follow from your gifts. Suppose you give a shilling to the Nile Mission Press, and that shilling enables the Press to produce twelve booklets, those twelve booklets, although you do not know their destination, may go to Morocco, to Algeria, to Tunisia, to Egypt, or to Palestine, and there you do not know what influence they may have or what lives may be won through their influence. We can never assess the results of the circulation of the printed page. I beg of you to work on, to water the seed sown, and to believe that it will one day bear much fruit.

The CHAIRMAN : Mr. Brading has said so much to interest us and to deepen our interest in the work of this Society, that there is little need for me to add anything in closing this meeting. The beautiful incidents he has told us, with their local colouring, bring home to us the character of this work. It seems to me that, on this day of anniversary, what we should do is to take stock and to remember for what aim we are working in this Society and how we are working. We are rather apt to get accustomed to hear and read annual reports, but it is good sometimes just to call to our remembrance the part we ourselves bear in the work.

I am speaking as one who, like most of you, has a deep interest in this work, and yet is himself unable to go abroad. I wondered what sort of a message I could give to encourage you and myself. The passage that came to my mind was : "Everything shall live whithersoever the river goeth." (See Ezekiel xlvii. 9). I thought to myself, "That seems to sum up in a very wonderful way the work and scope of this Mission."

First of all, the central thought in these words is the river. We always have our minds refreshed by the thought of that Nile river, which is the life-blood of Egypt. My mind went back to the first river of which we read in the Bible—"a river went out of Eden." I thought at once of that river of God's grace, which was flowing before sin came into the world. Therefore grace is no after-thought with Him. What is the dynamic of this Society? It is the fact that we are seeking through the printed page to carry forth the grace of God. That great dynamic—the going forth of God's grace—started right away back in Eden. Look at the character of that dynamic? The river in Eden had four heads. One of them was Pishon, which means superabundance and overflowing; another was Jihon, meaning "bursting forth"; and a third Hidikel, "swiftness"; and the fourth, the Euphrates, meaning "fruitfulness." "Everything shall live whithersoever the river goeth." I think of that great river of God's grace all down the ages, and bursting its banks at Calvary.

This dynamic is still ours as we go forth into the new year upon which we are entering. It is still flowing like a glorious flood, full of mercy and truth towards our race. It is, as it were, the outgoing energies of the redeeming personality of God, flowing up against the sin-stained shores of human need. We are working

with a dynamic which is omnipotent. That river of God's grace, flowing right back from Eden, is still flowing to-day, and whithersoever it flows there is life. It speaks to me of universal grace.

The work we are enabled to do for God is surely world-wide. The sphere of our Society's work is world-wide. Its dynamic is God's grace, and its objective is that everything shall live. But I think of that river Pishon of Eden, of which it is said that it flowed along the land of Havilah, "where there is gold." I find Havilah means "sandy," or "barren," and I think at once of this country of Egypt, the otherwise barren desert land, were it not for the river that flows through it bringing life. And I think of the river of God's grace flowing through the barren, sterile soil of Mohammedanism. God means us still to go forward, knowing that that same dynamic is working to-day and will work through this coming year. We are encouraged by the thought of this river that flowed through the sandy, barren land "where there is gold." The gold of that country was good. That just tells me that we are to go forward energised by the thought that from the midst of such unpromising, barren land there shall come forth the precious metal of saved souls.

Yes, but this great Mohammedan world is so large. The population amounts perhaps to two or three hundred million people. Still, it is the river of God's grace that is flowing, and everything lives whithersoever the river goes. What can this small Society do amidst such a tremendous population? I remember an incident which may illustrate the possibility of small things. In one of the scientific institutes in Melbourne a huge cylinder was slung from the ceiling, and attached to that steel cylinder was a cork on a piece of string. One day the people in the room saw a student come in and take the cork, which weighed about half an ounce, and begin to strike it against the big cylinder. Nothing happened so far as anyone could see, but at the end of 25 minutes that cylinder, from the repeated blows of the cork, began to move.

When I am tempted to feel that small things are being done in comparison with the tremendous need, I think of the big cylinder, which represents the mighty inert mass of Mohammedanism to-day. Now, after all these centuries, we see that from various causes it is beginning to move—political, social, commercial causes—in a way we have never seen before. We have the opportunity now as a Society of reaching this great mass of Islam as it has never before been reached, and we may believe and pray that this year is going to be a year such as we have never known.

We are told in Ecclesiastes that all the rivers flow into the sea and they return whence they came. I suppose the meaning is, that out at sea the water is drawn upwards in the form of vapour and goes to make clouds, which, going back over the land, descend as rain to the valleys. So it is with God's grace. The great river of God's grace has been flowing all down through the ages, and it ever returns to Him from Whom it flowed in the form of souls won for Him. God help us to do our part!

THE NILE MISSION PRESS

The accompanying diagram illustrates our progress in the distribution of books and tracts, etc., and calls forth our "Laus Deo."

Three typical years have been taken. The first, 1906-7, being the first complete year of working. The second, is ten years later 1916-17, shewing the increase in that one year: and the third, ten years later still, 1926-27.

It is apparent at once that there is great cause for thanksgiving that God has enabled us to scatter so much. The majority of the books were in Arabic, but a few in Persian, English or French.

If the work is to continue to increase, as we trust it will, it is a call for yet more prayer both for the messages printed and distributed, and for the additional staff required to cope with the work. There is also the further need of getting the work more widely known about at home, so that others may be helpers together with us.

We shall be glad to tell of the work more fully and to this end, hope you will write us at, The Nile Mission Press, 22, Culverden Park Road, Tunbridge Wells.

1926-27
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EVENING MEETING.

At the evening meeting, held at Sion College, Victoria Embankment, London, E.C., on Thursday, April 19th, the chair was taken by MR. PERCY K. ALLEN, and the proceedings appropriately opened with the singing of the hymn "Ye servants of God."

The CHAIRMAN then heartily welcomed all present, and in the course of a short address said: The City of Cairo, in which the Nile Mission Press has its headquarters, is the centre of the Islamic effort to scatter their own printed matter; from Cairo the Muslims are sending out their literature world-wide. In 1905 the Church Missionary Society started its weekly illustrated paper; in the same year the Egypt General Mission, now the largest British Mission working in Egypt, decided to commence publication work, and with that in view Mr. George Swan went to live near Cairo, while on the 3rd May, 1905, the premises of the Nile Mission Press were dedicated to God.

I have prepared a simple diagram which will bring home to you what God has done for the Press in a better way than any figures, as mere figures, can do. The year 1906-7 was the first complete year in which the Nile Mission Press was working. In that year there were distributed 17,333 books or tracts. Ten years later, in 1916-17, there were distributed 146,941 books, tracts and other matter. Then taking ten years later still, the year 1926-27, what do you see? A perfectly amazing increase. In that year there were distributed no less than 484,541 books, leaflets, etc., over the Muslim field. During the four years 1923-27 the Mission actually trebled its output, so that you will realise that God is using this little printing press, and through it the tidings of great joy are going out in an increasing stream.

Since the output has so vastly increased, how greatly does it increase our need for prayer that this number of books may really accomplish God's purpose. How great is the need that we should have more friends at home to support this work by their efforts and interest, because it is very manifest that if this work is to grow in the manner in which it has been doing our home constituency must be enlarged. If there are any here who can interest friends in other parts of the country we would be grateful if they would send a line to the office.

There is a verse in St. Paul's Letter to the Corinthians which I quote as it is in Way's translation: "A wide door full of opportunities for work has opened before me, and many are they who are trying to shut it in my face." That is just what God has done. He has set before us a wide door full of opportunities. Opportunity and opposition sum up the work, yet in spite of opposition the work is prospering. Thus there is a call for us to pray, for of all the agencies reaching the Muslim at present, God is blessing that of the printed page more than anything else. The doors are, indeed, open wide. In Algeria, God is giving to us opportunity such as few Missions have ever had set before them, a field which we want to enter into, and our limitations are just whether the Lord is pleased, through His servants, to entrust us with the means to possess the land.

We are now to have the pleasure of listening to Mr. Douglas Porter, who has been a member of our Committee in Cairo.

MR. DOUGLAS D. PORTER: Mr. Allen and dear friends,—I have been trying to decide why I should have been asked to stand on this platform and tell you something of the work to which the Chairman has just referred, and I find the answer in the 2nd Chapter of Habakkuk: "And the Lord answered me and said: 'Write the vision and make it plain upon the tables, that he may run that readeth it.'"

Since 1905 the Nile Mission Press has been writing the vision, and, strangely enough, since 1905 I have been one of those who has had the immense privilege of seeking to make the vision plain. You know, in Egypt, most people are illiterate, but there is a very significant sight in every village café where the people loiter over their coffee. You will see many times a day a man sitting with a newspaper in his hand, and round him will be gathered, perhaps, half a dozen or more folk listening to him as he reads. I think over 200 daily papers are published in Egypt at the present time; they are circulating all over the country, and those who cannot read are getting others who can to read to them. That is the answer to those who say, "What is the use of the Nile Mission Press in Egypt, where 90 per cent. of the people are illiterate?" You may not find that every man to whom you hand a book can read, but you can be quite certain that he is glad enough to take the book and get it read to him.

The Egyptians are nearly all Mohammedans, and a Mohammedan is one who denies the Deity of our Lord Jesus Christ. He also denies that our Lord Jesus Christ was ever crucified upon the Cross for our redemption, so that every book that goes forth from the Nile Mission Press cuts clean across age-long prejudices in the minds of the people, and it is not an easy matter to put a book into a man's hands and be quite certain that he will either read it for himself or get somebody else to read it. My personal view is that one of the best things to do is to simply plaster the country with leaflets, and for many years I have thanked God for the Nile Mission Press because they have made it possible for those who are seeking to make the vision plain to the people thus to cover the country. They have published thirty-five or forty different kinds of Portionettes, most of which are four-page leaflets containing passages of Scripture on certain subjects, and whenever any of us go a motor journey from Alexandria to Cairo we previously spend a great deal of time in tying up in bundles different kinds of Portionettes, which are thrown out of the car as it passes through various villages. You might say that is a wasteful method of tract distribution; but, believe me, it is not waste. I have later been through the villages, and, leaving my motor-bicycle outside a shop, have gone inside and talked with the shop-keeper, who has said to me, "Were not you the man who passed through twenty days ago and threw out tracts?" "Yes, did you get one?" "Oh yes, here it is." The man has been reading the tract, and I am certain that nearly everybody who has come into his shop has heard the message too. Those tracts are not wasted. Men will even get off their bicycles or their camels and pick up tracts thrown to them.

To give you some idea of the tremendous number of Portion-

ettes that have been distributed during the last three or four years, I will tell you of a journey I took quite recently with our doctor, who was staying with me in Alexandria for the summer holidays. It was necessary for him during the period to visit the hospital, and I went with him. We took a big cargo of Portionettes, and took turn about in driving the machine, so that the passenger could distribute the copies. We had to cover, partly, the same road twice, but we took as wide a circuit as possible and threw out 4,000 of the Portionettes. The distance from Alexandria to Cairo is 147 miles, and you pass through a village every mile or so and in sight of many more, but in only three, or perhaps four, out of all those scores of villages do we know of any single witness of the Lord Jesus Christ. There is the wide door of which Mr. Allen has spoken right before us. I do not think I have ever taken the journey from Alexandria to Cairo—and I have done it scores of times on my motor-bicycle—without the desperate feeling in my heart: Oh that witnesses might come out and help to make the vision plain.

Of course, we do not only distribute tracts in that rough-and-ready style. We often take a bundle with us when we go out in our village visiting and into the streets of Cairo. But it is not easy to distribute tracts in that way. If you loiter in the streets and at the corners and give out leaflets to the passers-by, they are likely to fall into the wrong hands, and you find yourself in the centre of a perfect rabble. The police come along, and the consequences are not always pleasant! My work has largely been in the villages in Egypt, and market day affords a splendid opportunity for preaching the Gospel if you go to the market early; not into the market itself, because that is thronged with ne'er-do-wells. It is best to make your way slowly to the market before people have begun to arrive in great numbers, and then, when you have collected a party of workers, native and foreign, work out from the market in various directions, taking as many tracts and booklets as your pockets will hold. By the time you have been at that about one and a half hours you need a rest, and then you can go slowly back, meeting the people as they return from market. In that way you are able to reach vast numbers.

We can be like machines and do a daily routine of duty, but there will be no fire about it or drive and energy until we get a vision of the crucified and risen Saviour Who laid down His life and rose again that these might be saved. The sight of some of the village markets is enough to move the hardest heart; people live and die, not non-Christian, but definitely anti-Christian. Thank God for the Nile Mission Press, pouring out day after day in thousands such leaflets as the Portionettes.

You know, the Mission does not only print tracts but a great many books. I have often thanked God for some of those books. I think of one entitled "The Twice-Born Turk," and I daresay some of you know of the author, Sheikh Abdullah, a very learned Muslim, brought to Christ about the time of the war. He wrote his life-story, which was published by the Nile Mission Press during the war, and is such an attack upon the religion of Islam that it has to be put before Muslims with the greatest care. I remember the first time I used the book.

I opened a little reading-room for students in Alexandria about three years ago, and a boy came in every day, who used to argue with me and asked questions which had not any answer, until I was really bothered, and he would set the other fellows against me. I did not know what to do with him or how to win him for Christ. Time passed, and I got further and further into desperation, until at last I said to myself, "I will try the 'Twice-Born Turk' on this fellow." So one day I said, "Gabra, I have a book here, written by a man who knows far more than either you or I do. Would you like to read it?" "Yes, I do not mind taking it home and reading it." So I gave it him, and said, "Don't hurry with it; keep it as long as you like." At the end of a week he brought the book back, and said, "I cannot understand how anybody can remain a Muslim after reading that book." I asked him what he meant, and he said, "It is impossible to believe in Islam after reading a book like that," and, do you know, instead of being sceptical and scornful and pouring out ridicule upon all I had to say, he just drank in the message. It was easy to make the vision plain in that case. Time went on, and he used to come, sometimes four times a week, to my little reading-room. I remember the last visit he paid me. He came to me, as usual, on Friday afternoon, and I began to talk to him about prayer, and what a help God can be in any time of trouble to those who trust Him. He said, "Yes, I have had several answers to prayer," and he told me one or two quite surprising things. He had not said much about his own personal faith in Christ, but he talked most interestedly on the subject of answers to prayer. Then, as we were talking, the Lord seemed to draw very near, and I sought to point him straight away to Christ. We had prayer together, and I have very seldom felt the presence of the Lord so close and so real as I did that afternoon. There was just a suspicion of moisture in the boy's eyes as we went away. On Monday, which was the next day for attendance at my reading-room, he did not come, and after I had waited about three-quarters of an hour one of his school-fellows came. I said, "Where is Gabra?" He said, "Have not you heard?" "No; what has happened?" "Well, he was boarding a tram to go to school on Saturday afternoon, and, somehow or another, he slipped between the motor and the trailer, and the wheels went over him. He was taken to the hospital, and died in half an hour." Only the afternoon previously I had the joy of speaking to that boy of the Lord Jesus Christ, and I am certain that he must have opened his heart and received Him, and then the very next day the Lord took him. So that you see there is some use in printing books; there is some use in taking the vision and writing it and making it plain to those who are so hungry for it.

Then may I say something with regard to the colportage. The Nile Mission Press has a Joint Colportage Committee, and several of the Missions help to support colporteurs. The Nile Mission Press writes and publishes a great many books; it is not difficult to do that, but it is difficult to get the books circulated. The real problem in all literary work in the mission field is getting the books into people's hands. Has anybody here ever taken a pack of books into the street and tried to sell them? It is a most difficult thing to do, and it is infinitely more difficult in Cairo or

Alexandria or any Muslim city, because there you are trying to sell an article the people do not want. The colporteurs are going up and down the country day after day and attempting this almost impossible task. They are succeeding pretty well, I can assure you, but they need our prayers.

You might ask, "Is it good to try and sell a book to a man who does not want it?" I would like to tell you of a man I know who is at present an evangelist in the employ of the American Mission at Luxor, quite close to Tutank-amen's tomb. He came to see me in Luxor, and asked me to spend a day with him going round the villages. I accepted the invitation, and as we were going on our way he told me his life-story. He had been a student in the great university, and his father had hoped that one day he would rise to be a judge in what are known as the ecclesiastical courts. He secured minor appointment under the Ministry, and everything was going well; but one day he was spending a holiday in his native town and a colporteur came along selling Christian books. He offered this Azhari a Christian book, and something in the latter's heart moved him to buy it. He had not read very far before he found that it cut right across his most cherished convictions. He got so angry that he tore the book into fragments and threw it away. The next day he was sitting in the same spot as before, and who should come by but the same colporteur. He had not slept very well; the words he had read in the book seemed to stay with him, and so he felt moved to buy another copy. Three times he bought a copy of the book, and each time he tore it up. Still the Spirit of God continued to deal with him. His father saw that his mind was greatly perturbed; he had spoken to him several times with regard to Christianity, and the why and the wherefore of it, and the father was afraid he was getting too interested in it. He therefore made up his mind to get his son married. A marriage was arranged with a girl in the village. She had a somewhat peculiar history, having been brought up from infancy in a convent, where she had learned to love the Lord Jesus. She had asked the nuns to arrange for her baptism; they demurred for a long time, but the girl was so persistent, and her faith in Christ so real, that at last she was baptised in secret. After the pair had been married for a little while her husband discovered that the woman was a Christian, and his words to me were: "I broke a hundred sticks across her back," and yet with all the vile ill-treatment, scorn and cruelty practised on this poor girl, the more her likeness to the Lord Jesus Christ grew. In the end, out of very shame, he said, "I have done my best to knock Christianity out of you, but I cannot do it. Tell me what it all means." And that woman had the joy, although very ignorant, of leading her husband to the Lord. To cut a long story short, a false charge was trumped up against him when he confessed his faith; he lost his work at the Courts, and was sent to a distant and lonely place. They could not dismiss him from the service because it was only a first offence, and he had eight years of good service behind him. A second time they trumped up a similar charge, and he was dismissed. This poor man and his wife and several children were cast out on the world. It was not long before the American missionaries heard of him, and invited him to help them in their

work. I always look back to the day spent with that man as one of the most happy and blessed days I ever spent in Egypt. The colporteurs who are seeking to sell the books of the Nile Mission Press have a difficult task, but they can win through if we constantly uphold them by faith and prayer. We supporters of the Nile Mission Press, do we ever pray for the colporteurs? They have the hardest job of anybody. Pray for them. They need it.

All the books and tracts that are being distributed are by no means lost. God can do something with them. I remember sitting on the deck of a house-boat a few years ago talking to a young native evangelist in training for the work, who had been, till recently, the village plumber. I asked, "Ibrahim, how was it you first came to be a Christian?" He said he went into a shop and bought some food-stuff, and as he undid the paper in which it was wrapped he noticed it was a tract, which had been left by some missionary or evangelist, and started reading it. That was the first step upon the ladder that was leading him from earth to Heaven. So even if tracts do get torn up, God can still use them to win souls to Himself.

So, dear friends, do pray in this day of opportunity in the Muslim world when through impact with Western thought and education the Muslim is becoming dissatisfied with his own religion and more ready to listen to the Gospel than ever before, do pray that those of us who are God's witnesses to them may be filled with the Spirit, so that, like the Apostles of old, we may with great power bear witness to the resurrection of the Lord Jesus Christ. May I take you back to the words to which I referred at the commencement? You who support the Nile Mission Press are helping to write the vision, but it is no use writing it until you have the vision yourself. We of the Nile Mission Press, the Egypt General Mission and other Missions are seeking to make the vision plain. But what is the use of seeking to make a vision plain that is not plain to ourselves? The more I think of it, the more I am convinced that, however humble the part we take in the work of carrying the Gospel to the ends of the earth, it is our duty to get that vision clear.

Think of that wonderful first Easter week. When our Lord was standing in the early morning at the seaside and His first disciples were grouped round Him, what did they see? They saw the Man, His face more marred than any man's. They must have seen, I think, the marks of the thorns on His forehead, and I am certain He must have shown them His hands and His feet. And Jesus said to Simon Peter, "Simon, son of John, lovest thou Me?" "Feed My sheep," other sheep I have—other sheep. Peter did not know what Jesus meant, but he knew a little later, on the Day of Pentecost, when the Holy Ghost came upon them. "Ye shall receive power, when the Holy Ghost is come upon you, and ye shall be My witnesses." It is the Holy Ghost Who makes Jesus a living reality to us. That is the vision. Oh, may God enable everyone of us to see the vision, to keep it for ourselves, and write it and make it plain to the multitudes who are dying for the want of it.

MR. JOHN L. OLIVER (Secretary), in reporting on the work of the past year, said he supposed it had been, so far as winning lives

of Muslims into the Kingdom of Grace was concerned, the best that the Mission had ever had. The longer he was connected with the Nile Mission Press, the more he was convinced that God was doing work far exceeding anything those concerned with the work could ask or expect. Giving instances illustrative of the type of people who used the bookshops, Mr. Oliver said not long since there came into the bookshop in Cairo the local leader of the Egyptian "Brethren," who, going through the list of books, saw one by Adolph Saphir, entitled "Divine Unity of Holy Scripture." He was going to visit the stations of the "Brethren" in Upper Egypt and wanted a packet of 200 of those books. On being given a liberal discount, he immediately used it in the purchase of other tracts to give away.

Again, in September last, Mr. Upson had found in the bookshop a venerable old gentleman of about eighty years of age turning over the books one after the other. That venerable old man had proved to be one of the oldest, most scholarly, and probably most respected of the Jesuits of the Near East. He had been so taken with the books that he came again the next day and bought a further pound's worth of the Nile Mission Press publications. In three months that old man was in eternity. What had God done with that man and his books in three months? He could not think he had been sent into the bookshop for nothing.

The Metropolitan of Mosul, the head of the Syriac Church, had visited the shop a short while ago. He had attended some special gathering at Jerusalem, and resolved to go on to Cairo and visit the Nile Mission Press, as he had heard of it and its work from friends in Irâq. He went all over the works and shook hands with practically everybody and left, having purchased about two pounds' worth of books. He so valued those books that when up in the Jerusalem on the way home he made it his business to get into touch with another of the Eastern Bishops there.

Mr. Upson had recently been surprised to receive a call from several students at one of the Muslim Training Colleges for government teachers of Arabic, every one of whom wanted a copy of the Book of Genesis. And why? Because it was now a "set book" for them to study. What did that mean for those students?

Mr. Oliver then dealt with another aspect of the work of the Mission which had entailed continual effort during the past ten years on the part of Mr. Upson and two or three of his helpers, who went into the very worst streets of Cairo every Thursday night, distributing no less than 1,000 Purity Movement leaflets, Portionettes and tracts in the streets. Hundreds of thousands of men had been practically, personally, dealt with during those ten years. Was all that effort going to be wasted? Oh no; God had been working, and there were instances of men who had been blessed through the labours of Mr. Upson and his helpers.

Some of the Mission's books had recently been sent to Irâq, and three men wrote to say they had been itinerating in the manner described by Mr. Porter. They said they had been practically mobbed for the Gospels which they had, and on a second visit gave out 2,500 booklets as well as selling over 40 Gospels.

With regard to the difficulties of colportage work, the Nablus colporteur recently had a difficult time, and his books

burned in the market. That had made him a timid man, but he still continued with his work. As he went out of a certain village one day, a Muslim followed him and said, "Are you the man who is misleading the Muslims?" The colporteur said, "I am not misleading the Muslims; I am trying to save them and win them to Christ." Then the Muslim told the colporteur, when he was last that way, two men had followed him with the object of tearing his books up, stealing his donkey, and killing him; but, all unknown to him, they were withheld by some power they did not understand, and fled.

An instance from Algeria. Two days before Ramadan, Mr. Theobald, who had been watching over the Nile Mission Press distribution there, saw two boys smoking and handed them, after a short conversation, an imitation Mosque sermon, on the question of fasting. They took it into College and showed it to another boy, who was so intensely interested that he rushed out to find the man who had the books. He had gone. But on his return, after many months, there was the boy still waiting for more knowledge of Jesus Christ and someone who could break the power of sin in his life. Eventually God led that boy right into the light of Jesus Christ, and he had been a colporteur working for the Nile Mission Press in Algeria during the past year. God had now called him to lay down that work, and he was to be trained as a native pastor to his own people.

Right away down in South Morocco, where Mr. Upson had recently been, both he and the Algiers Mission Band had seen a new vision, and they were thanking God for the wonderful opportunities in the oases of the Sahara. If the Mission was to send out new missionaries it must have an enlarged income. It was difficult for an interdenominational Mission to get opportunities to tell of its work, but it was essential that the knowledge of the Mission should be spread in various parts of the home country, and he urged those going for holidays to various parts of the country to do their best to make it known and get others interested in it.

In conclusion, Mr. Oliver reminded his listeners of the parable of the ten pounds as related in the 19th chapter of the Gospel of St. Luke. The Mission met with those eager and willing to be read to or to read for themselves, and wherever its literature went God invariably blessed it in a way far exceeding expectations. How were those concerned to occupy till He came? In two ways. Firstly, with service, with witness. Did they really believe that God was so using the Mission as to bring honour and glory to His name? Were they telling other people of the wonders that God was working in the foreign field? There must be for this witness the same power that the disciples had for their witness; the power of the Holy Ghost coming upon them. And for the second, there were conditions of prayer which, if they were kept, God was willing to do wonders. He was willing to do the same for the N.M.P. if they would only fulfil the conditions. Granted that their life was right, God would be willing to do anything to help them to guide others to Him.

After prayer, the Chairman pronounced the Benediction and the proceedings terminated.

Nile Valley Colporteurs.

13th Annual Report of the Joint Colportage Committee to 31st December, 1927.

PREACHERS are not always men, nor even human beings, but God's preachers are always sent. We are seeking to send out books as preachers of the Gospel of Jesus Christ to those whose need of Him is as great as their lack of readiness to listen to the spoken words of His messengers. However much the human preacher needs to be sent, the printed preacher much more so. Many agencies co-operate in helping to place the message in the people's hands, but the original sender is God.

While deeply grateful to missionaries and others who helped us so greatly in distributing the Word of Life, much of our work would remain undone were it not for the faithful and untiring service of our colporteurs, who not only offer their goods to those who do not desire them, but use strong powers of persuasion to show how necessary is a knowledge of the contents of their books.

We are under a great debt to these Nile Valley colporteurs and to those missionaries whose oversight is such an encouragement and support to them.

Our colportage staff for 1927 was constituted thus:—

<i>Name of Colporteur.</i>	<i>Located.</i>	<i>Local Supt.</i>
Buḥos Malati ...	Sudan, Luxor, etc.	Rev. W. D. Gillespie
Yaqub Abd-el-Masih ...	Assiut ...	„ Dr. N. McClanhan
Garas Luza...f ...	Minia ...	„ W. H. Reed
Mattyas Girgis ...	Beni Suef ...	„ E. E. Grice
Yusuf Simaan ...	Fayum, Wasta ...	„ D. Galloway
Claudius Gabriel ...	Zagazig ...	„ H. A. McGeoch
Ibrahim Abd-el-Masih ...	Benha ...	„ R. W. Walker
Yassa Ishaq ...	Alexandria ...	„ M. S. Roy
Nessim Yusuf ...	Cairo ...	Ibrahim Effendi Butros

It will be seen that two of our colporteurs have left us. Matta Theophilus and Simaan Abd-en-Nur. The place of the former was taken by Shukrallah Gabriāl, who is posted in Surhag, and is supervised by Rev. Tewfik Gayid, that of the latter by Nessim Yusuf.

The reports of the colporteurs, extracts from which are sub-joined, give some small idea of the difficulties and opportunities of this work. But to obtain a right perspective we must set these incidents in a background of persistent, monotonous and often discouraging effort. As an example of how the colporteur sets about his work, the following accounts may give the background in which later we can set the interesting incidents from the colporteurs' accounts.

The days in the week are assigned by the business-like colporteur to different districts. This particular day was devoted to the Customs. On the way thither an office was visited, in which a Christian acquaintance was employed. He made a purchase, but was not able to persuade any of his fellow-employees to buy. On the tram a Moslem passenger became interested and bought a book. Meanwhile the conductor, who had examined several of the larger books, bought a couple. At the terminus he introduced another official, a Moslem, who also bought one. The Customs were

entered, and books were offered to several of those sitting in cafés or lounging about. Some could not read, some ignored the colporteur; some, after looking at the books, offered a quarter of their value, but no sales succeeded. However an office proved more promising, where an employee bought several. This man introduced us to another office, where several showed interest in the books, but none were willing to buy. A Moslem porter who was offered a copy of "The Atonement" was at length persuaded to buy it—"as a souvenir"—(he said). But he was not left without being strongly urged to read it.

Several others were offered books. Some displayed interest, but an unwillingness to part with their money, others only annoyance at being troubled, others enthusiasm until they found that only religious books were being offered, when their enthusiasm quickly evaporated, and others a zealous opposition on behalf of Islam to Christian books. Further sales were effected on the way back.

BULOS MALATI, the Luxor colporteur, asked us for a hundred copies of "The Fact of Christ," and said that this book has been fixed upon as a text-book in the Evangelical Schools of Gena.

We have heard that GARAS LUZA, the Minia colporteur, met a Moslem Umda and showed him the books. The Umda asked him for a Bible, but he had not one. So instead of it he took "The Sweet Story of Jesus," one of our publications.

IBRAHIM ABDO'U'L MESIH, the Benha colporteur, sent to us asking for fifty copies of the tract, "Return to the Old Qibla," about which the *Siyasa* wrote when it attacked Dr. Zwemer for entering the Azhar, because the people are eager to inspect it. He also wrote to us saying that many Moslems are disputing with him and trying to pull his arguments to pieces.

According to the opinion of this colporteur, in these days Islam is dying and wanting to scratch like a cat that is being killed or a woman in travail, etc. We can say with the prophet Habbakuk, "Revive Thy work in the midst of years."

There has reached us from YASSA ISHAQ, the Alexandria colporteur, a report of how he entered a province and sold books in the city of Damanhour. He showed a book, "Discussions on Islam," to a Moslem clerk, who, when he examined it, became very angry, and asked, "What right have you to distribute books against our religion? We must report this to the Mudirate and Parliament." But Yassa spoke to him courteously, and the book was not refused.

We give a summary of one of the reports of CLAUDIUS GABRIAL, in which he tells how, when he was selling books in the streets of Port Said, a Moslem met him and asked for a book, "Discussions between Moslems and Christians," so he handed him the "Apology of Al Kindy" and "Sweet First Fruits." The Moslem answered, "This is not what I want, but a big book, at the end of which is an appendix. So Claudius gave him "Essay on Islam." Then the Moslem asked for a Bible, and the colporteur sold him one, which he promised to read. He also took him to Church the next evening, and the man was very pleased.

MATTYAS GIRGIS, the colporteur at Beni Mazar, reports as follows :—"While I was travelling in the train one day I sat next to a Moslem and showed him the books, and at this juncture another person came. He was a railway policeman, and began to discuss with me, saying that the Gospel was corrupted. I answered him in a spirit of love and peace and quoted to him some verses from the Qoran and Bible. Then he was convinced and bought some books, and the passengers who were near us said, "Good gracious, the Christians are right to be zealous in propagating their religion from our books and from their books."

These reports give some idea of how ready the colporteur must be not only to give a reason for the faith that is in him, but to do so in a spirit of love, returning good for evil. They also give an indication of the lines along which Moslem thought is running just now, curiosity about Christianity mingled with a rebellious spirit against the authority of its message. How necessary it is that means should be put into their hands whereby, undistracted by the presence of anyone seeking their conversion, in quietness they may be brought face to face with God's message.

The sales of the colporteurs showed a welcome increase on those of previous years, though the number of portions sold was not so great. The actual figures are :—

Name.	1925.	1926.	1927.
Bulos ...	7564, £E 95	8045, £E 109	7030, £E 191
Matta ...	2075, £E 40	2448, £E 38	300, £E 3
Yaqub ...	2822, £E 64	2920, £E 58	2860, £E 74
Garas ...	2563, £E 43	2768, £E 38	3299, £E 53
Mattyias ...	2491, £E 49	2096, £E 42	2451, £E 50
Yusuf ...	2964, £E 43	5006, £E 41	3431, £E 51
Ibrahim ...	2337, £E 33	2047, £E 32	4004, £E 57
Samaan ...	3646, £E 41	3310, £E 36	171, £E 4
Claudius ...	3215, £E 48	3272, £E 45	3708, £E 53
Nessim ...		(8 Months)	1161, £E 30
Yassa ...	(8 Months)	1744, £E 27 (11 Mths.)	2796, £E 62
Students ...		116, £E 13	
Conference Beni Suef			203, £E 5
Markets ...			£E 1
Totals ...	33547, £E 486	33775, £E 485	31414, £E 634

The market work, which was only begun towards the end of the year, is a new way of putting the books into the hands of people who would not otherwise meet with them. This has been made possible by the gift of a car, which takes members of our office staff out to the markets around Cairo. It is hoped that this work may be largely extended in the near future, as the opportunities are very promising. The greater proportion of the sales are amongst Moslems. Many of those we meet in markets come from villages which otherwise would not meet with our books. Frequent opportunities of talking to interested groups are given to those taking part in this form of distribution.

The distribution on Thursday evenings undertaken by the "Faithful Four" has been regularly carried on. A thousand tracts have been given away each week in the bad streets of the city.

No report could be complete which made no mention of that without which all our efforts would be quite useless. How many

people in England should we expect to buy religious books, if we except those who are linked with any religious body? Does it not seem impossible to propagate the Gospel in this way? It does, and let us thank God that it is humanly impossible, "for the things that are impossible with men are possible with God." In our market work we have proved that as we have prayed, so we have sold. Bookselling may seem a prosaic way of spreading the Gospel, but it has proved none the less effective. If this work is to reach out so as to include all in this land for whom Christ died, and for whom He is seeking, we need to pray the books into the houses of the people, and then to pray the message of the books into their lives.

J. R. M.

Prospecting in the Sahara.



WE often hear of missions to the Sudan, whether west or east, but seldom of missions to the Sahara. Why is this? It is probably due to the popular conception of the great Sahara desert as a land of sand dunes. True, large areas of dunes are to be found in many parts, but a great deal of the Sahara consists of hard, rocky, stony plateaux, which can be levelled for carriage tracks. There are also mountains and hills of considerable elevation. Scattered about in various places, until recently unexplored, are hundreds of oases. These oases contain thousands of people, possessors of immortal souls, and, remarkable to relate, their standard of literacy is much higher than that of the northern districts.

The Algiers Mission Band has always had a deep concern for these people of the south lands, therefore Miss Trotter has rejoiced this winter that there could be expeditions in three different directions. Others have told of their "tournées" to the Oued Souf and to the Beni M'zab; it was the writer's great privilege to join Mr. A. E. Theobald to travel in a district neither of us had seen before, the very fertile Figuig Oasis at the extreme south-east of Morocco, last visited four years ago by Miss Ridley and Miss Butler.

Our Objectives. First, the writer wished to visit the Nile Mission Press colporteur at Relizane, and to see for himself how the Nile Mission Press books are received.

Secondly, to obtain information as to possible tracks (called by the French "pistes") by which a worker with an ordinary car could itinerate with the message, and to ascertain the distances, stopping-places, supplies of petrol, etc.

Thirdly, to carry books for distribution in the oasis, some to be given away, others for sale.

The Start. Leaving Algiers the 8th of March, we drove to Orléansville, visiting Miliana en route. The next day, after calling at Relizane to see Miss Ridley and also Salvador Munios, we climbed the rough mountainous road to Mascara, where we left

the car at a garage and took a train for Tizi. This route was forced upon us by the winter floods, but the time was not wasted, for we got into conversation with two native soldiers at Tizi, and found that one of them had seen service in the Druze Mountains in Syria. They listened attentively while A. E. T. read aloud a whole tract to them.

The next morning we arrived at Ain Sefra, the chief French military station for this region, where we spent the week-end. It is an attractive spot, at an elevation of about 3,400 feet, with mountains of five or six thousand feet on three sides of it. Some books were sold here and many tracts given away. It was the worst month of the year, being the fast month of Ramadhan, when Moslem religiousness is at its height; still it interested me to see how well our tracts were received, particularly, "Are we in the Last Days?" and "Are we Believers?" both especially written for the south land.

In South-East Morocco. On Monday we took another four hours' journey, crossing the Ksour mountains, a part of the long Atlas range. We found accommodation at Beni Ounif, and from there, carrying a heavy pack of books, we walked toward the Figuig oases. At one place a government official bought four of our books. One of them was "The Lily of the Desert," which he hoped would help some of his native attendants who were addicted to keef smoking.

A Dogcart in the Desert. One day a negro accosted us and offered to drive us to Figuig proper in a karrusa (cart). We agreed on the terms, and behold it was a dogcart; the track was quite good enough for it.

Figuig Oasis is a pretty spot, at an elevation of 2,500 feet, with mountains all round it like the rim of a basin. It contains nearly three hundred thousand palm trees, forming what is called in the photograph "The Sea of Palms."

We visited two or three of the villages, and though the market was not so large as we had been led to expect, yet the reception elsewhere was good; two Moslems bought almost a score of books between them. The Jews, too, were quite ready to purchase, their principal choice being "The Life of Joseph," in French and Arabic, illustrated by Copping pictures.

Altogether Figuig Oasis appealed to us very strongly, but the outstanding impression of our journey was rather

The Lure of the Desert. Regions beyond always appeal to one's imagination, and the Gospel is now being taken to the very heart of most of the neglected lands, then why not to the Sahara? A. E. T. and I walked about three miles to the south across the desert and obtained some useful information, but, in addition, we seemed to be led of God to meet just the right people to help us. For example, a French engineer, from his own technical knowledge, assured us that, to reach Figuig from the north, expensive cars, specially constructed for the sand, were not needed. The road was clearly defined, and though rough and stony it was practicable for ordinary four-wheeled automobiles. He also advised us where petrol could be stored or purchased. Then again a friendly chauffeur supplied us with a list of advisable stopping-

places on the southern route. The consensus of opinion seems to be that, provided you curve from west to south instead of going due south, an ordinary car of fifteen horse-power is quite sufficient for the missionary conquest of much of the Sahara.

The Sahara is Arabic-speaking, whereas for the French Sudan and Northern Nigeria one would be forced to use the Hausa language. Now the Nile Mission Press books are not only in Arabic, but in literary Arabic, which is exactly what appeals to the people of the Sahara oases. Among these people there are many students attending Zauuias. One such, twelve days' camel journey south of Figuig, was described to us as having at times as many as eight hundred students enrolled.

The fact that the Nile Mission Press books come from Cairo, which is respected as the brain of the Moslem world, is another important point in their favour. They only need to be known. And what shall we say of Miss Trotter's "Sevenfold Secret?" Should not that go to the desert, the home of the oriental mystic?

Some Incidents. Space forbids details of the journey back or our visit to Relizane, where Mr. Collinson joined us, but one or two incidents stand out in our recollection.

At Ain Sefra, after our evening distribution, we heard some men coming part-way up the stairs of the inn. It was merely some Moors, who wished to utilise the hanging lamp to read our tracts. It was very rare to see one torn up.

But perhaps the most remarkable of all was the discovery of two Moslems from afar, one of whom was a Tunisian and the other an Egyptian. In fact the latter's home is in the same quarter of Cairo as the Nile Mission Press. These two men not only received tracts and listened to our message, but inside our room at the inn they stood at attention, with heads uncovered, whilst prayer was offered for them.

Our Expectation. The South lands for the Master! The Sahara for Christ! This involves no new society, no fresh organisation, for the happy co-operation of the Algiers Mission Band and the Nile Mission Press and many faithful prayer helpers, makes it an approaching possibility.

Our spiritual needs are as great as ever, for with the open door there are many adversaries. On the practical side, our necessities for the near future seem to point to an increase of staff, particularly strong men, prepared for hardship and difficulty, sufficient supplies to undertake in the winter or early spring long and lonely journeys to the unreached places of the extreme south, and another and stronger car.

God says, "I will make a way in the desert," but Christian friend, will you help Him to make it?

A. T. U.

(The above appears simultaneously in the magazine of Algiers Mission Band—"A Thirsty Land"—for July.)

W. TEMPLE GAIRDNER

Canon in Holy Orders

Born - - April, 1873

Died - 22nd May, 1928

Such was the inscription on the coffin-plate of the most brilliantly-gifted man who has yet appeared on the Near East mission field. Whether discussing Islamics, Mysticism, Music, Philosophy, Arabic or Hellenistic Greek, he shone in all.

Andrew Watson, George Swan and Temple Gairdner were the first three members of our Publication Committee; Gairdner served for about eighteen years, and Swan is still with us.

Whilst recovering from his first illness (Christmas to January) he wrote me a six-sheet letter covering a highly important proposal, asking me to share in a new Arabic translation of the New Testament. (I was far too full up to join him in this.) In the course of his argument he emphasized the need to get to work at once, for he felt his age of fifty-five, and more than once repeated "To-day"—do it Now. "It is simply gambling with one's remaining allotted span of years to shelve this question now from year to year."

Finally he closed thus:—

"Ever yours—as from 1899 until . . .? ah! that's exactly the point! No gambling! 'Now' is emphatically the day of salvation . . ."

May God bless his wife and children, and the Bishop, too, who is deprived of his Arabic right hand.

A. T. U.

MY WAY—HIS WAY.

*"If He had let me take the pleasant ways
Whereto my steps were bent,
The path where birds sing in the boughs all day,
Shaded and well content.
I had not found beyond the leagues of sand
Toilworn, the mountain crest
From which mine eyes look over to that land
Wherein shall be my rest.*

*If He had let me slumber as I craved,
Pillowed in grasses deep
Beside the stream whose murmuring waters laved
The silver coasts of sleep.
I had not heard His footsteps drawing nigh
Across the lonely place:
Unknown, unloved, they would have passed me by,
Nor I have seen His face."*

—(Quoted in "Record of Christian Work," March, 1917).

News Notes.



HE Arabic Branch of the Cairo Y.M.C.A. had its annual supper recently. One of the secretaries told something of their statistics now at the end of five years. Members, 720; Religions, 9; Nationalities, 21. Lately a branch for boys has been begun, and in the autumn it is expected to open an Arabic Branch in Alexandria.

When Dr. and Mrs. John R. Mott were in Cairo she was not well, and their time was spent quietly near the Pyramids. The Central Y.M.C.A. arranged a banquet for men to meet Dr. Mott. I was told that his message for Christ was very fine. "He alone can renew the soul and the world."

Dr. Robert E. Speer made his first visit to Cairo on his way to the Jerusalem meeting. He spent a busy two days seeing the sights and the Mission work in Cairo. The School of Oriental Studies asked him to give an address in the auditorium of the American University. Mr. Elder took the chair, and Dr. Charles R. Watson introduced the speaker. Needless to say, he gave a fine address. The next day Dr. Speer came to the Mission House, where the pupils in the two schools were gathered to hear him. He said he had come to see the building, then spoke of the spiritual temple of whom Christ is the corner-stone. He then visited the College for Girls and the Seminary.

On Thursday evening Professor Ahmed Shah, of Lucknow University, spoke here, and later at the School of Oriental Studies. Someone asked him if he were talking to Mohammedans if he would begin by exalting God. He said, "No, they need Christ. They do not have Him."

Two Korean Christian delegates got to see some of our work. Visitors have come from Australia, New Zealand, Java, etc. A Christian Endeavour Secretary from South Africa spoke to our Christian Endeavour Society on Sabbath afternoon.

There was a day's meeting of the Inter-Mission Council at Zeitoun on March 20th, when Dr. Zwemer gave an interesting address on his visit (with Mrs. Zwemer) to India during the past five months, where they had many conferences with missionaries and Mohammedans. The afternoon programme was a review of Dr. Oldham's paper for the Jerusalem meeting. Quite a number of people present were from the different Missions working in Egypt, with several of our Egyptian ministers, and Egyptians working with other Missions.

Dr. L. M. Henry and Mr. Kamel Mansour (a converted Mohammedan) were ordained elders at the Orphanage last week, along with two deacons. On the following Sabbath, before the Communion Service, fifteen persons were received into the membership of the Church there. This makes the ninth organized Church in Cairo.

Copy of an Account sent to D.A.M. by Mr. Miles.

"Thursday morning, 12th April, 1928.



Y young friend, Si T——, the native convert at present living with us, and myself left the house early this morning, mounted on our bicycles, and both well loaded with tracts and Gospels. I had suggested to Si T—— that we should work along the Tunis Road, and whilst taking every opportunity of telling forth the Gospel, to make a special effort to distribute as many tracts and booklets as possible. The idea we had was to just copy one of the methods of our friends in Egypt, viz., to scatter the written page and to carry the good news to all we should meet and see. An evening or two back I had been helping Si T——, by way of translation here and there, to understand well several pages of the last number of "Blessed be Egypt," and the reading of the accounts of how they took the good news, and how they made haste in telling out the good news had certainly stimulated and encouraged us. All through the work of the morning we felt the Lord very much with us. Every open house, every café, every shop and every open door into a small farmyard or olive press we entered, and we were more than once surprised to see how readily the men accepted the literature we offered. Those met walking down the road towards Sfax, and all those mounted on their donkeys we beckoned to stop a brief moment and take with them some tract or a collection of all we had if they said they had others at home who could read. In several cases we were able to tell of God's love and free salvation to these road travellers, and with one exception of a rather fierce-looking 'green-turban' man, who began raving about eight doors into heaven, and all the usual stories about Mohammed, all the rest listened and continued their way reading the tracts despite the jolting up and down of those on donkeys. One big motor bus, crammed full of natives, had stopped by the wayside through slight tyre trouble, and into this I had just time to throw about twenty tracts, shouting out to them to take one each. This was my first real experience of doing this kind of work alongside an Arab convert, and to hear him preach the good news to groups of card-players in the cafés, etc., cheered and helped me a great deal. In all we had about six of these quarter-of-an-hour café and shop meetings, and in every one no single voice was raised in protest. Later on we called at the house of an old Arab friend, who welcomed us into an independent room, and there refreshed us with native cakes and a kind of scented water which tasted something like refined hair-oil. Here we stayed a good hour, part of which time we managed to devote to those questions and things which really matter.

I may say that all the large quantity of tracts distributed were those received from the Nile Mission Press. We earnestly ask prayer for this and all other seed sown in the country places of this southern region."

R. STANLEY MILES,

Sfax.

THE NILE MISSION PRESS.—Donations and Subscriptions received.

Date.	Receipt				Date.	Receipt				Date.	Receipt			
1928.	No.	£	s.	d.	1928.	No.	£	s.	d.	1928.	No.	£	s.	d.
Mar. 1.	16628	10	0		April 2.	16726	1	9	7	Apr. 27.	16823	5	5	0
" 2.	16629	13	6		" "	16727	1	0	0	" "	16824	10	0	0
" "	16630	2	0	0	" "	16728	4	0	6	" 28.	16825 Special	20	0	0
" "	16631	10	0		" "	16729	2	4	0	" 30.	16826	1	17	0
" 5.	16632 U.S.A.	8	0		" "	16730	4	0	0	" "	16827	2	2	0
" "	16633	5	0		" "	16731	5	0	0	" "	16828	5	0	0
" "	16634	3	0		" "	16732	1	0	0	May 1.	16829			
" "	16635	10	0		" "	16733	2	2	0	" "	16830	3	0	
" "	16636	10	0		" "	16734	2	0	0	" 2.	16831 Scotland	1	0	0
" 6.	16637	1	1	0	" "	16735	2	0	0	" "	16832	1	0	0
" "	16638	2	8		" "	16736	4	0	0	" 3.	16833	2	0	0
" 7.	16639 Scotland	7	0		" "	16737	2	0	0	" "	16834	2	0	0
" "	16640	2	9		" "	16738	10	0	0	" 4.	16835	7	0	0
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£900 10 0

General Purposes—

Amounts already acknowledged	467	6
As above	622	5 0
	£1089	1

Special Purposes—

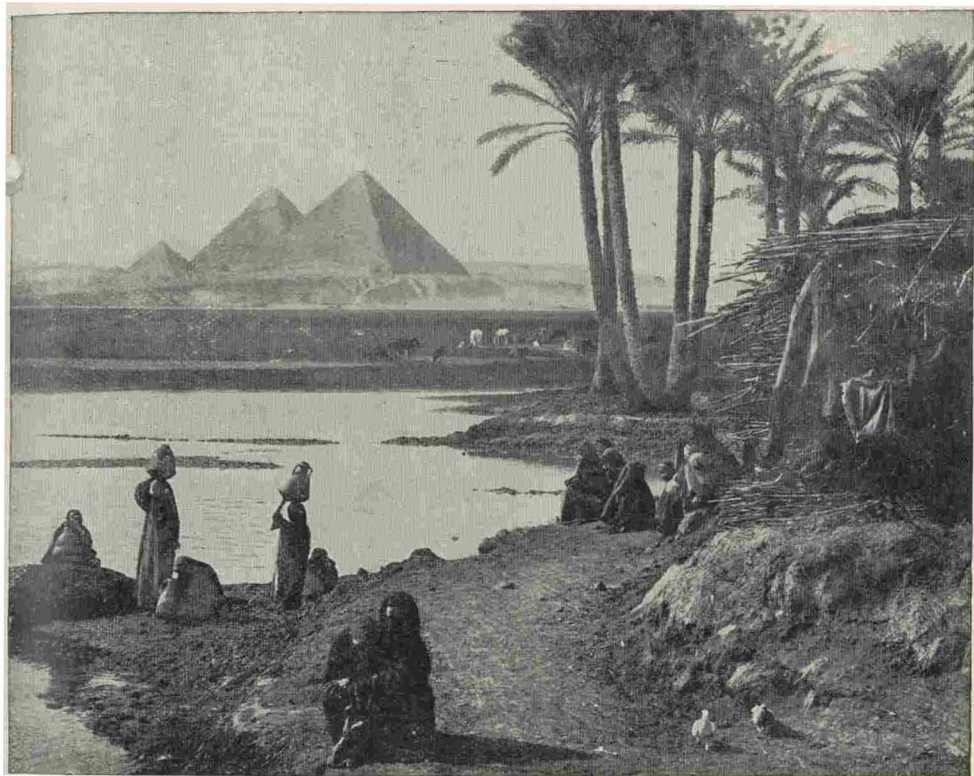
Amounts already acknowledged	452	19	5
As above	278	5	0
	£731	4	5

BLESSED BE EGYPT.

October,
1928.

Report
Number.

A Challenge to Faith
for the
Mohammedan World.



Everything shall live
whithersoever the River cometh.

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

The Quarterly Paper of the Nile Mission Press.

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THE TURN OF THE TIDE. A. T. UPSON.

REPORT OF NILE VALLEY COLPORTEURS' CONFERENCE.

IS THERE NONE TO DELIVER? DOUGLAS D. PORTER.

ENTERING THE CELESTIAL CITY.

SUBSCRIPTION LIST.

REMITTANCES.—Subscriptions and Donations for the expanding work of **The Nile Mission Press** (established in 1905), should be sent to the Secretary, JOHN L. OLIVER, 22, Culverden Park Road, Tunbridge Wells (Telegrams: "Nilpres, Tunbridge Wells." Telephone 1541, Tunbridge Wells). Cheques (crossed "Barclays Bank, Ltd.") and Postal Orders should be made payable to **The Nile Mission Press**. For Bequest Form, see page 4 of cover.

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

*“ I will receive you unto Myself, that where I am there ye
may be also.”*

Whither, Pilgrims, are you going,
Going each with staff in hand?
We are going on a journey,
Going at our King's command.
Over hills and plains and valleys,
We are going to His palace,
We are going to His palace,
Going to the better land.

Tell us, Pilgrims, what you hope for
In that far off better land?
Spotless robes and crowns of glory,
From a Saviour's loving hand.
We shall drink of life's clear river,
We shall dwell with God for ever,
We shall dwell with God for ever,
In that bright, that better land.

Pilgrims, may we travel with you
To that bright and better land?
Come and welcome, come and welcome,
Welcome to our pilgrim band.
Come, Oh come, and do not leave us :
Christ is waiting to receive us,
Christ is waiting to receive us,
In that bright, that better land.



"THE GLORY OF THE IMPOSSIBLE."

A lily growing in a desert of sand, painted by Miss Lilius Trotter.

"Blessed be Egypt."

VOL. XXVIII.

OCTOBER, 1928.

No. 115.

Editorial.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

—I THESS. IV. 13, 14.

"Who died for us, that whether we wake or sleep, we should live together with him."—I THESS. V. 10.

"Wherefore comfort one another with these words."

—I THESS. IV. 18.

We have the loving sympathy of God our Father in our sorrow. It is He who through His messengers speaks these words to our hearts. The assurance that the one who is gone is with Jesus, and that we shall be there, the hope founded on His faithful promise, that when Jesus comes, God will bring them, and us, with Him. In hope of eternal life, which God, that cannot lie, promised before the world began (Titus i. 2).

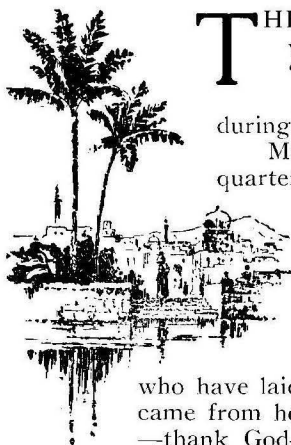
The passing away of Miss Lilius Trotter has brought the pain of severance to many of us; but to those who have ministered to her during her months and years of weakness and suffering, the end has come like a triumph. She entered into His courts with joy. They and we would turn our thoughts and prayers to the task of carrying on her work. May power from on High be given to those who are left to do it.

This year being the Centenary of the beginning of John Bunyan's life, the thought of Pilgrimage has come very prominently before us. A great writer has said that the description of Christian's and Hopeful's entry into the celestial city is one of the finest pieces of writing in the English language. As some of our readers may like to be reminded of it, we will print that last page of "Pilgrim's Progress" in this number. So many of our friends have crossed the river lately. The latest one, Dr. Eugene Stock, has left the memory of a long life devoted to God's service. Would that another would arise like him to bring back the intense interest of real Bible Study to our Sunday Schools—or failing this, that God would raise up a company of men and women devoted to Bible study throughout the country. Wherever the Bible is believed in and taught with faith, crowds are anxious to learn. Empty churches would quickly be refilled if the Bible were taught by Spirit-filled men.

We will ask all our readers to remember the Nile Mission Press in all its branches of work, as the winter season begins. It is the time of stirring into fresh life after the long hot months of summer. New vigour is needed, physical, mental, and

spiritual. But the hot damp days in Cairo, when the Nile is sinking again after the flood, try sorely both body and spirit. Do not forget our workers who have to go through it. We generally reckon in Egypt the work begins again in October. Those who have come home for the summer go back then, ready for the fray. But what of those who have been there all the time? Do not forget them.

The Nile Mission Press.



THE exhortation that we "be not weary in well doing," with its attendant promise, "for in due season we shall reap, if we faint not"—has been a real necessity during these summer months.

Mr. Upson's "ebb and flow" article this quarter makes this clear, and there is much more that is not mentioned.

The "Home Call" of our dear friend, Miss Lilius Trotter, who for years has been one of our most valued writers, as well as a member of our Executive Committee, has left another gap in the front line of those who have laid down their all for Moslem lands. What came from her pen for Moslems and others will still—thank God—continue her work, and she, having passed on, will still speak. But her wisdom and loving counsel, so balanced and always so freely given, sometimes at such great cost of bodily suffering, will ever remain with those who were closely associated with her. One seldom came into her presence without realising the Presence of her Lord and His fragrance outpoured. Yet her last vision of the hinterlands of Algeria for Christ still needs carrying out. We trust soon the new car may be on its way to make the vision a reality in the still closer link between the A.M.B. and the N.M.P.

Turning to our own immediate Staff in Cairo, there has been much ill-health. Miss Mollison, who is Mr. Upson's right hand, has been laid low, and is in Hospital with acute sciatica. We fear it will still mean weeks of suffering and convalescence before she can be back at work. We would bespeak the prayers of our friends for a complete recovery.

Mrs. Upson has also been down with fever, but is getting well. Their servant has been seriously ill—another blow—and at one time Pastor Gabra's son was very ill indeed. The Pastor has been on our Staff doing valuable work for years, and we extend to him our sympathy and prayers also.

Then the difficulties of circulation, though better than a few months back, are still great. Thank God we can go back to the heading of this article and remind ourselves that we "shall reap if we faint not." May God give the grace of continuance to each one, for prayer and effort.

There has also been the strain of finance at the Home end of

the work. Will our friends continue in prayer for funds that every need may be met.

The political difficulties do not seem to get any easier. Everywhere there seems unrest.

For the moment, owing to ill-health, Bulos has had to be recalled from the Sudan, where he had been having remarkable sales. At present it is not thought feasible for him to return.

Yet all has not been dark. We have heard of the victory at Jerusalem and of souls blessed at Jaffa, and, we cannot doubt, in other places also.

The number of books distributed near Alexandretta also calls for praise.

The small Bookshop opened experimentally in the Shubra district of Cairo is doing a small but useful work, and during August—the usually slack month—we sent literature to Syria, Iraq, Aden, Sudan, India, Turkestan, Argentine, Palestine and Algeria. The drivers of the car in Egypt being on holiday, it has not been much used, but with Mr. Menzies back again, we trust the trips will re-commence.

We hope Mr. Wald will soon be overseeing the Colportage work in Palestine.

We would thank all those who have been remembering Mr. Kinnear, of New Zealand, in prayer during the deputation work before leaving for Egypt this Autumn. We hope to be able to report later how God has prospered him. Let us also ask for him travelling mercies on his way out, and that God will guide as to the exact niche he is to fill after language study. We extend to him our loving welcome and to those he leaves behind our earnest prayers.

We congratulate Mr. Upson, and those associated with him, on the new Catalogue just issued. The number of books listed has now reached 641. We would urge any missionaries amongst the Moslems who have not had this, to write either to myself or to Cairo—P.O. Box 460—for a copy. Mr. Upson is making some special offer for free distribution in Arabic books. We trust many will avail themselves of the offer.

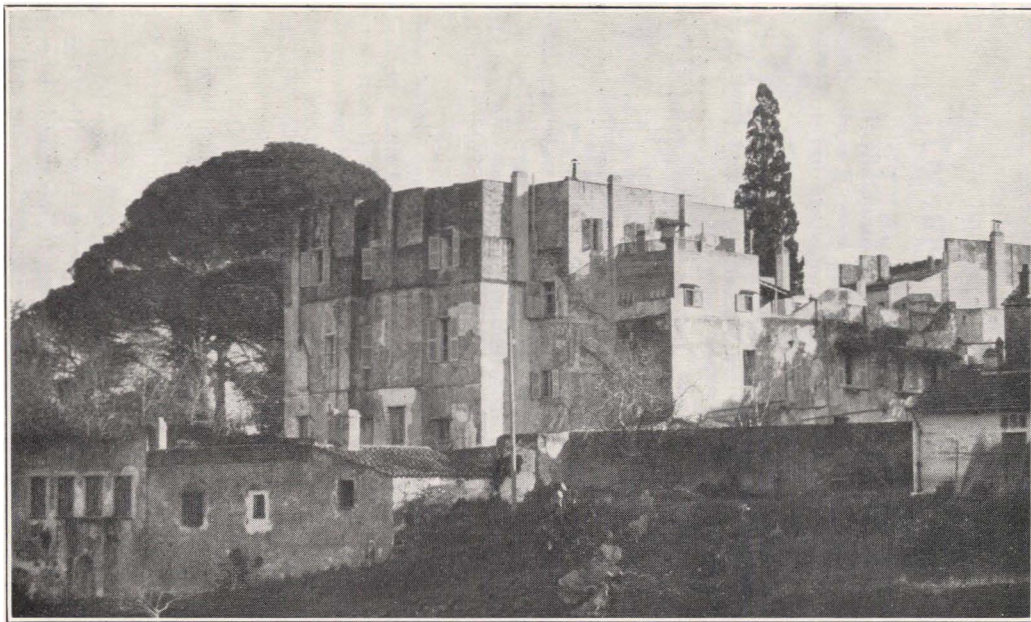
We like the title—"Books that Bless." That is the reason for which the N.M.P. exists. A channel through which God may pour the blessing which comes through the finished work of Christ. May we ever remember the purpose and seek to forward it by every means in our power.

Let us pray for the Colporteurs. They are continually praying that the work may not be cut down. Just recently a lady wrote saying she had heard that our Nazareth Colporteur has been daily pleading with God that our Transjordanian man may not have to be held back for lack of funds. She has asked to be the medium through which God can answer that prayer. We give thanks and take courage.

Please pray for the Deputation work this winter, that, with our workers on the Field, we may all stand perfect and complete in all the will of God.

Nile House,
Tunbridge Wells.

JOHN L. OLIVER,
General Secretary.



"DAR NAAMA," MISS TROTTER'S HOME.
The Headquarters of the Algiers Mission Band.

Ellias Trotter.

"The house was filled with the odour of the ointment."



HOSE who knew and loved Miss Trotter hardly know how they can do without her. Her passing away leaves a blank that can never be filled. "She sat at Jesus' feet, and heard His words." She lived so near to Him that His blessed Presence was felt, wherever she was. The Holy Spirit lived in her, wrote by her, filled her with the knowledge of her Lord's will, and enabled her to do it. We thank God for her. We give back to Him the treasure He lent to us for a little while. All those who have been linked with her in work will feel the same. A loving, guileless, selfless, fearless Christian. It is a joy to us to know that in any way those of us who belong to the Nile Mission Press have been able to help her. She was one of the first to help us. She became a member of our Executive Committee, and allowed us to bring out her parable stories and books in Arabic. She welcomed us as fellow-workers in her colportage undertakings in Algeria. The vision was given her of far-reaching possibilities and ventures of faith, and she followed the light as long as she lived.

A group of workers have gathered round her who must feel orphaned indeed; but they too have caught the vision, and will carry on the Algiers Mission Band as she would have them do, in trustful dependence upon their Lord.

Miss Trotter was enabled to make all needful business arrangements before she was taken, and the home end of the work was carefully organised. The quarterly paper which tells of the Algiers Mission Band is entitled "A Thirsty Land," and may be ordered from the Secretary, Mrs. Francis Brading, 38, Outram Road, Croydon.

Before Miss Trotter began her work for the Moslems she lived in London, and devoted herself largely to Y.W.C.A. work. It was at Morley Hall I first heard her speak in 1886. Two years later she and Miss Haworth went out to begin work in Algiers. There was first the long hard study of Arabic, in which she became marvellously proficient. French was equally essential, and this also became like a second mother tongue. They lived amongst the people and gradually made friends. By dint of here a little, and there a little, they were able to give their message, and found a response.

After a few years Miss Freeman joined them, and she also went the same hard way of by degrees mastering Arabic. Then one and another came to help. Miss Trotter started a system of short service workers, and some of these stayed and became members of her Mission. Out-stations were planted, and these became permanent, and sent out further out-stations. And so the work grew.

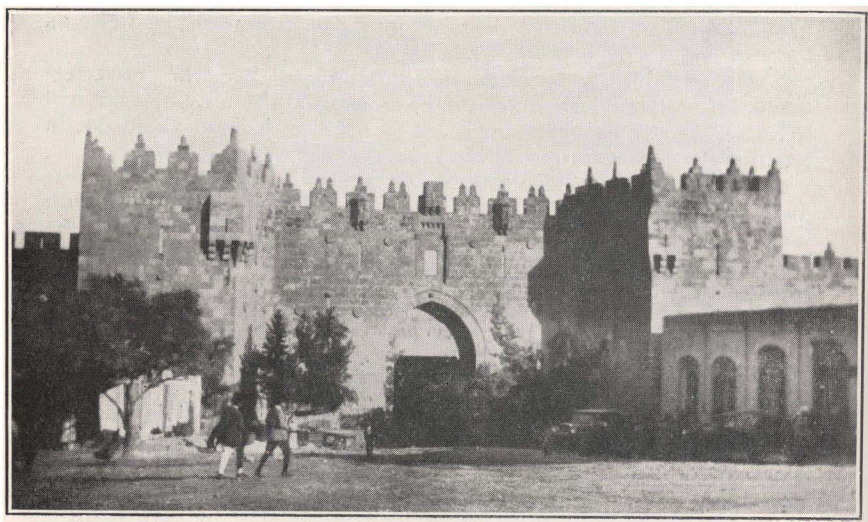
When Miss Trotter began to write, this brought her into touch with the Nile Mission Press, at its very beginning in 1905. Her writings were some of the first Arabic tracts that we printed, and she gave me leave to print English editions of them in "Blessed be Egypt." She painted our first cover for the magazine, which greatly helped its circulation. From that time to this, although

we rarely met, Miss Trotter was closely linked with us, and when she decided to take up colportage work in Algeria the link was cemented afresh. Her visions of what might be done in the great Sahara, where thousands of unreached Moslems may be found, were caught by Mr. Upson, and he too is eager to help in carrying out her plans. We trust that instead of her being taken from us, leads to our ceasing to co-operate with her, we may be allowed to the utmost of our power to help to carry on the work. God will show His children in Algeria and in Egypt how they may strengthen each other's hands.

Her last thought was of unity and prayer. He has said, "I will not leave you comfortless. I will come to you." "Lo, I will be with you alway, even unto the end."

ANNIE VAN SOMMER.

The Turn of the Tide.



DAMASCUS GATE.

THE tide has *begun* to turn; there is no doubt of that. The "flowing tide" will soon be with us once more, for the Ebb has come and almost gone. But to understand the meaning of the recent Ebb and Flow in the Near East we must review a few of the incidents of this eventful Spring and early Summer, even those which—three months ago—it was thought best not to mention.

I. THE EBB.

During the Winter of 1927-8 and the following Spring we saw an Awakening of Islam, or rather a realisation of the situation, and, in consequence, a general "touchiness." Such unrest is inevitable, the clash is bound to come. But there were special

reasons why it was felt this particular winter, rather than any other post-war period.

For one thing, a movement had begun in Turkey and spread to Persia, that is an attempt to make it so difficult for missions as to squeeze them out or ultimately to crush them. Some of this was also being felt in Palestine, Egypt, Sudan, etc.

The second factor was the political one. Granted that all the post-war years have been full of political movement, yet this last winter and spring seemed to be particularly full of activities.

For one thing there was unrest in Syria. Then again in Palestine the Arabs had noticed that the Zionists were no longer increasing in number, and apparently they thought it was a good time to strike for their independence.

There have also been negotiations with Transjordan over the proposed Treaty, to say nothing of the more recent breakdown of the conversations between Britain, Iraq and the Hejaz.

But the most outstanding fact of the period is the wild campaign of misrepresentation waged in many lands, but most particularly in Palestine. The general opinion among missionaries seems to be that the Jerusalem Conference of March last may have been a great blessing to those who actually participated in it, but it set back the hands of the clock so far as regards the work carried on in the country in which the conference was held, for the publicity given during January and February to the approaching conference stirred up the people and gave them a bad attack of nerves.

Then apparently there was a very real misconception, for someone gave the opposition press the resolutions passed in 1924. They at once translated these to Arabic and published them during the 1928 conference! Now, in 1924, the conference was principally about Islam as such, whereas in 1928 that was not the case at all.

Then, as usual, there were local episodes which were skilfully shewn on the screen, so to speak, or otherwise stage-managed by the agitators; among these were the kindly act of H.E. Amir Abdullah in attending the function at the C.M.S. Hospital, Amman; then Col. Cox, British resident, is reported to have attended the C.M.S. Church at Salt; yet again, Lord Plumer shewed kindly Christian action, not only in connection with the conference, but also in promising to open the new Bible House and to lay the foundation stone of the Y.M.C.A.

Just in the middle of it all, while the papers were raging against missionaries, Dr. Zwemer, in Al Azhar, Cairo, gave a few tracts on request, as he had done many a time before. There was practically nothing against the tracts as such, the whole objection was to the place of distribution, for this, of course, never has been allowed in Al Azhar. The episode, like the others, was very skilfully stage-managed, and it was heard of in most countries.

Some Incidents.

During the spring a number of incidents occurred—in fact most societies seemed to get their turn in regular sequence; some philosophically reported, "Getting our turn now; yours next time!" At Assiut there was considerable difficulty about March,

but we read of it in the "United Presbyterian" more than we heard of it in the Arabic press of Egypt. Then again at various places in Palestine, *e.g.*, Nablus in particular, certain plans seem to have been rather cleverly laid to entrap workers into giving tracts "at the special request of the people"; immediately after which a small mob of Moslems would appear from nowhere and make emphatic protest against the aforesaid tracts having been given in their town, and that without leaving time to read the aforesaid tracts to see if they contained anything to which they objected—this by the way. As a matter of fact this occurred not twice nor thrice in the one district of Nablus. Ultimately things got so bad, and our colporteur's life was in such danger, that we arranged to withdraw him from that district altogether, and he is now in other work.

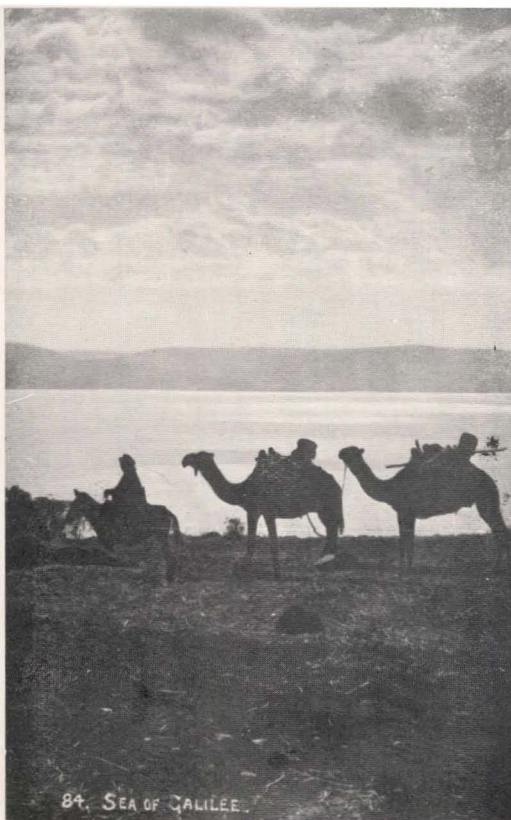
Perhaps the most serious incident was the attack upon two N.M.P. workers in Transjordan. The Moslems were laying wait at Salt for the colporteur, who is a Palestinian, and when they found that Mr. George Wald, our English assistant—who was visiting him at the time—had taken him to Amman for safety, they planned a premeditated and furious attack upon them both on their return the next day. It is so arranged that the main road from Amman runs down a slope to the Police Station at Salt. The incline and the gradient are both so sharp that the driver cannot turn the corner, but has to reverse his car while the number is being taken by the police. We mention this to shew that no one can get from Amman to the Jordan without the knowledge of the Police at Salt. Just before Wald and Khalil reached Salt police station a car from the opposite direction was driven into them, apparently in order to wreck theirs, and men jumped out and furiously attacked them with cudgels and stones, so much so, that G. W. almost, or quite, fainted. When they saw this, and also that they had been attacking an Englishman, they desisted from him and turned and rained the blows upon the other man. Ultimately our two men and their fellow-passengers got through somehow. On arrival at Jerusalem both were examined by doctors, and various contusions were found, but after a fortnight's rest they were apparently not much the worse.

This news was cabled to me, for I was on a trip to the desert near the south-east frontier of Morocco. Hastening back, I went to Amman, Transjordan, to attend the enquiry. (Let me say here that we have had lots of courtesy from the officials—and nothing else). Just about this time the Mott Conference was held, and one is very glad to learn now that the whole of the delegates were unanimous that they did not require Government protection for missionaries. (The reason is that the "protection" is largely nominal and of little value, but that the interference with mission methods on the advice of British or other authorities greatly hinders the work. Hence it would have been better for our men not to have applied to British Government authorities. But they did not know this at the time, and we all of us have to learn our lessons in the bitter school of experience).

A raging campaign was now being carried on by the Palestine press, more particularly by one paper. Some societies were attacked by name, yet again some suffered material damage. The



A STREET IN JERUSALEM.



THE SEA OF GALILEE.



JAFFA GATE AT JERUSALEM.

effect upon the N.M.P. was such that the owner of our dépôt near Damascus Gate was strictly forbidden to renew the lease. As time was passing we could wait no longer, but, humanly speaking, all hope of renewing at Damascus Gate was given up—unless a miracle occurred. But see the continuation of the story lower down!

Those were trying days—days in which we did not live a day at a time, but several days all at once, for the writer, as we have said, was wired for to come back from the port of Algiers, then as soon as he got to Palestine wires followed him to say that Bulos Malaty, our Sudan colporteur, had taken chronic malaria and must be got away from the Sudan. On returning to Cairo he was cabled for again, this time to go back to Jerusalem. And so on.

At last Bishop McInnes took up the matter at the express wish of Lord Plumer, and sent out a circular to every society to state that much discretion must be used, and if the workers were not careful a very great check might be placed upon their present activities.

Following this and other incidents—such as the case being fought in Egypt by the Egyptian General Mission for the right of women converts to choose Christ, etc.—there was a large falling-off of the circulation of literature published by our N.M.P., and also by the American Press, Beyrut; in fact, the figures gave a rather uncomfortable shock to some of those who had been present at the Mott Conference, and who had not realised that the Moslems were very literally carrying out just what they had threatened three months before the Conference took place.

So much for the Ebb-Tide!

II. THE FLOW.

"Afterward it yieldeth the peaceable fruit of righteousness" (Hebrews xii. 11).

Yes, there is usually an aftermath; as in China, so in the Near East. After the Boxer rebellion, a gathering in of spiritual fruit; after the Near East agitation, we shall see a spirit of enquiry.

Even by June things had taken a slight turn for the better. On the 26th of that month I left for Palestine to cheer up Mr. Ibrahim Jameel, our book-dépôt keeper, and incidentally to give my wife a little experience of Palestine, which she had not seen for nineteen years. Also she and Mrs. Toop (C.M.S. School) had just lost Miss Wright, a devoted clinic worker, who was much more than a sister to them both, and who died very suddenly about the same time as our old friend Canon Gairdner.

For once it seemed well to leave the tracts at home, for we had been so solemnly warned by the authorities that the slightest indiscretion in Palestine might bring the house about our heads. But on reaching the Suez Canal at Kantara, and on chatting with a tourist agent there, his assistant, a Moslem, asked why I was not distributing tracts this time, and said he particularly wanted some. I took his name and address, which he very freely gave me, and posted to him from Jerusalem. Even that little incident is an indication of the turn of the tide.

On arrival at the Holy City I found all our books moved back into the bookshop at Damascus Gate, and thus was celebrated a most remarkable intervention of God's providence.

(Damascus Gate, as most of our readers know, is one of the most historic sites of the Holy City, and, further, it is the very centre of the Arabic-speaking population).

Mrs. Ussher kindly sends us the accompanying snapshot of this famous Gate which has figured through centuries of history.

We had moved the books out, as we had understood that it was hopeless to make an arrangement with the Moslem owner, as the lease was to expire on the 20th June. Then the unexpected occurred—one of the neighbours, apparently prompted from the owner's side, came and offered to interview him and to act as intermediary in general.

To cut a long story short, we now hold the signed lease, registered for one year more, and not only so, but the owner reduced the rent six pounds a year, and then drew up the agreement in Palestinian pounds, whereas last year it was in Egyptian pounds. As the difference between the two is 6d. in the pound, that saves us two pounds more.

Everyone seems so surprised to find that the thing that was impossible all at once became possible!

"Have you any rivers you think are uncrossable!
Have you any mountains you can't tunnel through?
God specialises in the wholly impossible,
Doing the thing which man cannot do."

After five days in Jerusalem, during which we visited Jameel's wife and family, etc., etc., we went on to Nazareth. At Nazareth we found Elias had had his difficulties too, as all had had, but distinctly less than in Jerusalem.

This is hardly the time and place to tell of the excellent work being done by the Edinburgh Medical Mission Hospital at Nazareth and at the Scottish Hospital at Tiberias.

Leaving my wife for a time, I went on to Haifa, and embarked on a coasting steamer, calling at Beyrut, Tripoli, Alexandretta. At Beyrut Mr. Paul Erdman, the manager of the American Press, was emphasising to me that he feels that the literature societies of the present time are guilty of over-production, for *their* circulation (American Press) has also fallen, although not to the extent that ours has done. It is really a very serious matter as to how to make the circulation keep pace with the production. At Tripoli, Syria, I found the bookshop closed. It is always regrettable when mission stations have to close during the summer for lack of colleagues to relieve one another. I had been hoping to inspect the shop.

I wonder if my readers can have patience for a slight interlude here—it is hardly a digression. Coming from Tripoli Port to Tripoli Town, I passed over a mile of fruit-gardens; probably the spot is as broad as it is long, and if so there must be some hundreds of acres of fruit-trees, of which Tripoli is very proud, for they have been there for many generations, and the whole district reminds one of a country lane at home, and the trickling water-courses are nearly covered with maidenhair ferns. But on the other side of us is more or less barren ground, and on another

the sea. How then do you account for the fertility of these hundreds of acres of fruit-orchards?

Look higher up, my friend! Behind you is the highest peak of Lebanon, Zohr-el-Qadeeb, about 10,040 feet in height. That is the explanation of the fertility of the Tripoli fruit-trees, which draw their irrigation water from the everlasting hills.

Nay, more! On returning to the ship, as we had some hours to wait, I spent some little time gazing at the peak, and although it was the middle of July I could distinctly see snow on the summit; in fact, it was that kind of mountain snow which had been supplied to me in a glass of Syrian iced lemonade. But how could the snow remain so late in the season? How could it brave the great heat of an oriental summer? Look again! There is a cleft in the rock, and that snow is in that cleft.

Now what matters it to you and me if we are attacked by the Moslem press of Palestine? If they are proposing to expel us from the country, and so on? What matters anything that they can say or do, if, like the snow of Lebanon, you and I are sheltered in the cleft of the Rock?

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Alexandretta. Like Alexandria, Egypt, this small town was founded by the great Alexander, but one must carefully distinguish it from its very big sister, for Alexandretta, Syria—or, as we always call it, Iskanderona—is a small town of fifteen or sixteen thousand people. Its importance consists in the fact that it is the gate in the pass through the Turkish mountains to Aleppo, which is the centre of the world for two or three countries around it; in fact, to get to Aleppo at all one has to go through the narrow pass called the Syrian Gates.

I had a perfectly delightful Sunday with the Kennedy's of Alexandretta and the Lytle's of Antioch, but to get to them the car had to go up the face of a precipice for about 2,400 feet, for everyone had fled from the damp port, and as the ministers have no congregations in the summer time, they just have to follow their congregations up into the hills. The thing that surprises the traveller as he looks at these more or less Armenian hills is the greenness of them, for they are almost covered on one side with substantial trees.

Dr. Kennedy preached on the Sunday morning to a houseful of people, not less than sixty, and I preached in the afternoon in Arabic to about one hundred people, mostly young. The afternoon service was held under an "areesha" or trellis-work carrying the vine along the front of the pastor's cottage.

I was very delighted to learn from Dr. Kennedy, who is our agent for that district, that his newly-appointed colporteur, who had just completed one year of service, and that the most trying of recent years, had succeeded in selling 1,500 Scriptures—including a huge proportion of Bibles and New Testaments—but also 3,500 N.M.P. books and tracts. This is a great achievement. Even more, he told me how the inhabitants of a town between A. and Aleppo had absolutely refused certain books two months previously on account of the Moslem agitation, and now he states

that just before my visit the people of that town had asked for the very books that they had refused two months before.

Aleppo was well worth the hot journey of four hours across the desert, part of the time at 80 kilometres to the hour and right in the teeth of a sirocco, or hot wind off the desert. We did not go at that rate all the time, for there was a stream to be forded and bad road to be negotiated, etc. I reached Aleppo safely by about ten, and at once visited the joint book-depôt and reading-room. As our readers may have heard, the N.M.P., the American Bible Society, and the American Press, Beyrut, each bear one-third of the expense of this dépôt, which is more a reading-room than a bookshop. Mr. Witherspoon, the local missionary, in referring to the recent agitation that the missionaries should be expelled and the new book-room closed, said: "The agitation did us a lot of good, and greatly increased the number attending!" The city is more or less cruciform, for the four chief streets cross at the Post Office; and the book-room is just there—a splendid position.

The temperature at Aleppo was about 110° in the shade, so I had to give up the idea of the long railway journey across the desert, and instead left by car about 6 a.m., as I knew there was a *Sitmar* steamer due that day. Even then I was greatly delayed by French officials at the port, so it was 2 p.m. before I embarked.

The ship stopped at intermediate ports on the way down, so once again I was able to have a day in Beyrut, and the Rev. G. Scherer, the Director of Literature Distribution, kindly came from the mountains to meet me there, and we had an important talk about the Aleppo work; among other things, we are proposing to reduce the price of Cairo books to the nearest old Turkish coin—for Turkish coins are still circulating in North Syria.

After leaving our very cordial friends of the American Press I visited the Roman Catholic Press for the first time, and there also received every courtesy. They are great printers in Oriental languages.

Next day I arrived back at Haifa for a few more days rest at Nazareth.

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Looking back at the situation in Palestine in general, one would say that the tide is beginning to turn; the only thing is that you cannot tell that the tide is turning at the exact minute that it does turn, you can only see by results later on. Bishop McInnes in his magazine speaks of the opposition having "stopped abruptly." My own impression is that it did not *stop* abruptly, but suddenly took on a new form. For example, the latest from Jerusalem book-depôt is that the man who is paid to oppose missionaries, after having challenged each of the societies to a public debate—in order to make a public row and then complain of us as disturbers of the peace—after finding that all his efforts to start a debate in our dépôt or elsewhere were nugatory, he made a sudden change of plan. One Friday he blocked the narrow street outside our dépôt for a considerable time; having taken a blind sheikh with him to chant the Qur'an, he himself stood on

a stool and gave what he called an exposition, which was really a series of attacks upon Christ and Christianity.

The mob tore down some texts that Mrs. Michell had placed outside the dépôt, and made that an excuse for a complaint to the Government. Meanwhile the patience of the police could hold out no longer, for the street was completely blocked, so they forced the passage, and have warned our friend that he is not allowed to hold open-air meetings outside our dépôt! The tide is on the turn; let us take a longer view.

"What though the tired waves, vainly breaking,
Seem *here* no painful inch to gain!
Far back, through creeks and inlets making,
Comes silent—flooding in—the *Mam*."

A. T. U.

Report of Nile Valley Colporteurs' Conference held at Zeitoun, Cairo, May 28th and 29th.

HAVE you ever had that feeling of a deep joy when you knew you were going to have a time of blessed fellowship with one whom you had never seen yet knew intimately. One for whom you had prayed and seen abundant answers to prayer. To me the Conference was a time of real joy, for were we not all one in Christ Jesus, and to shake the hand of a fellow-labourer was to me a privilege.

Here were men whom one felt were ready to hazard their lives for the Gospel's sake. Some who knew what it was to have their books torn up or burnt, and for their pains to be cursed for being a Herald of the Grace of God.

Our Conference lasted two days, and one was very conscious of the presence of God in our midst.

Our first speaker was Miss Jameson, of the Egypt General Mission, and a member of the Joint Colportage Committee. By her message we were drawn to what St. Paul realised. What can separate us from the love of God? Can Death? Can Principalities? Can Powers? No! Through Jesus Christ our Lord we are more than conquerors.

I was the next speaker, and I was asked to speak on "A colporteur's contact with God," and "How to keep right." I went on to say our first contact with God is at our Conversion, and then our contact and growth in Grace, and emphasising our need of contact moment by moment, urging each one of us to guard our quiet time with God each morning as we would guard our very life. I closed with John xx. 21.

At three o'clock we resumed our talk over a cup of tea, when we discussed what books sold best. As each man gave out the numbers of the various kinds he had sold, it was a means of encouragement to the others to try their best to make their numbers rise to the highest.

Mr. J. R. Menzies was our next speaker, and he spoke of our tremendous need of being filled with the Holy Spirit. He too

had the message of our time we spend alone with God each morning. (We are yet to see that this message was given again before the Conference finished). Surely God was speaking to us of the lack of it in our lives.

Before supper we all walked out on to the desert, and there I was asked to speak on my experience in Palestine and Transjordan. We do sometimes think we have the hardest place to work, but if we could only see others' difficulties, our own would fade away to nothing.

Pastor Gabra gave the closing message of the evening, speaking on 1 Cor. ii. 2: “I determined not to know anything among you save Jesus Christ and Him crucified.” Oh that this were true of all God's children labouring in Moslem lands. Reader, may I ask is it true of *You*?

The next day was started by a united prayer meeting before breakfast, led by Gohar Eff, a great helper and one of the faithful four who partake in the Thursday night distribution in the bad streets of Cairo; also I might say he is fighting hard with Mr. Upson against drugs and drink, etc. Pray for them.

The first speaker was Dahy Eff, a helper of Pastor Neilsen of the Danish Mission, who has been staying with us here studying Islamics and the work of distribution, etc. His text was John xx. 20-21: “He showed them His hands and His side. . . . Receive ye the Holy Ghost.” He spoke of the opportunities of colportage work and the huge field which is theirs where no missionary has ever entered. The need of power and encouraging ourselves in the Lord. Also love for those we are dealing with, and strong faith, and the reward of those who are found faithful (Matt. xxv. 21).

Our next speaker was Sheikh Iskander, who spoke on Matt. viii. 20-22 and Luke ix. 60-62. Speaking of the follower of Jesus Christ, he said he must not look for luxury here, nor must his work be for food and drink, but his service must mean sacrifice and often discomfort and discouragement. His Master had nowhere to lay His head. Is the servant greater than his Lord? He then went on to say the follower of the Lord must know his Bible and the contents of the books he is carrying, so as to be able to lead souls to decision for Christ. He must be full of zeal for souls if he is to return successfully and happy.

We again had an informal gathering over a cup of tea, when we had Bible questions, to see who knew their Bibles. Ibrahim Abdul-Masih of Benha was the winner.

Butros Eff then gave a talk on the distribution and the ways and means of approaching a man with books. This is of great importance at this present time.

After supper the Rev. Ibrahim Saïd gave the closing address, speaking on Psalms lxxviii. 19 and John vii. 37.

He likened colporteur's work to a hard and trying desert journey, where there is thirst and heat to be encountered and walking is hard; but what a transformation comes when we realise the presence of Christ. Can God spread a table in the wilderness? Yea, and much more than this. “If any man thirst, let him come unto me, and drink. He that believeth on Me . . . out of his belly shall flow rivers of living water.” He closed by drawing

our attention to the necessity of times of quiet spent alone with God every day. This message was solemnly written on our hearts, and I believe will be a treasure which we will guard against any attempts of the Devil to cause us to forget.

The spirit among the men was fine. There was no friction, and perfect harmony reigned during the whole time. Each one of us, I am sure, went back to his work with a renewed vision and commission, feeling that we had had it straight from our Lord and Master Jesus Christ.

G. W.

Is there none to deliver ?

THE missionary's objective is not only so to deliver his message that those who hear it may be brought into living touch with the Saviour, but further, that those who so touch Him may also be brought into union with the visible Church as baptized Christians, their testimony to their saving faith being heard and acknowledged by all around. Moreover, real Christianity, like charity, begins at home, and until the Christian Home is an established institution there is little hope for the nation. A nation's women are its homemakers, hence the vital importance in work throughout the Moslem world of seeking to secure for Moslem women and girls the freedom to make open confession of this saving faith and to take their stand as Christians.

Thank God no device of the Enemy can hinder the seeking soul, but it is sadly possible by craft or violence to prevent that soul from outward union with the visible Church. And this is the situation which is facing the Moslem convert in Egypt to-day. Two judgments relating to two girl converts from Islam were given in July last in the Moslem Religious Courts, which, if upheld on appeal, will make it impossible for any Moslem woman of marriageable age to be baptized and be acknowledged as a Christian.

Under the newly drawn up Constitution freedom of conscience is guaranteed to all who are of age. When the Constitution was still under consideration it was pointed out to the authorities that in respect of converts from Islam this promise of freedom cut right across Moslem Religious Law and Practice, but no provision was made at the time to meet the difficulty.

The Law of the Koran is that no woman is free of guardianship, either of her husband, or if single, some member of her own family, till she is of "full age." The meaning placed upon the term "full age" is "past marriageable age." Furthermore, no person can be free who is "untrustworthy," that is, in any respect not considered capable of managing his or her own affairs. It must also be added, according to Koranic Law, Apostasy from Islam is a capital crime, but in our enlightened days it is inconceivable in a civilised country that any one could be condemned to death simply on the ground of having renounced Islam, but the execution of the two judgments referred to above can be accom-



plished "by force if necessary," and in one case actually has been carried out. Indeed it is easy to see that the plea of "untrustworthiness" can readily be put forward in the case of a Moslem convert, and if the case be that of a young woman she becomes doubly bound to remain, outwardly at least, a Moslem.

Appeal can be made against these judgments, and the cases were to be taken early in September, but they are in a purely Moslem Court, in which only Moslem advocates can plead, and before Moslem judges.

The first of these cases was given widespread publicity in the Egyptian press, and was also the subject of correspondence in the "Egyptian Gazette." A letter briefly setting forth its main points has also appeared recently in the London "Times."

To put it briefly, an attempt is being made supported by the recognised legal authority in Egypt to force these two girls to renounce Christianity. If it succeeds, a precedent will be established which will threaten the status as a Christian of every woman convert in Egypt, if not throughout the whole Moslem mission field.

Has the Christian Church, at least that part of it which professes interest in the extension of Christ's Kingdom in Egypt, no means of showing that such things cannot be done with impunity in these days? It is all very well to lodge an appeal against the judgment of a petty local court, but is not the whole of the missionary position in Egypt threatened? We hear much these days of "Revolution," "Disintegration," and "Upheaval" in the Moslem world. As long as judgments such as those pronounced in the said Court are executed, or threaten to be so, Islam will remain, as it has been for thirteen long centuries, the antagonist of Christianity, and the successful antagonist practically all along the line.

DOUGLAS D. PORTER.

Entering the Celestial City.



NOW upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

Now you must note, that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had those two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds; they therefore went up through the regions of the air,

sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is "the Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "For the former things are passed away."¹ You are going now to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruits of all your prayers, and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for "there you shall see him as he is."² There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment because they were his and your enemies. Also, when he shall again return to the City, you shall go too with sound of trumpet, and be ever with him.³

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed

¹ Heb. xii. 22-24; Rev. ii. 7, iii. 4, 5, xxii. 5; Isa. lxx. 16, 17.

² Gal. vi. 7, 8; 1 John iii. 2.

³ 1 Thess. iv. 13-17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.

are they who are called to the marriage-supper of the Lamb."¹ There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud made even the heavens to echo with their sound. Those trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side; some went before, some went behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view; and thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever, oh, by what tongue or pen can their glorious joy be expressed!—Thus they came up to the gate.

Now when they were come up to the gate, there was written over it in letters of gold, "BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY."²

Then I saw in my dream that the shining men bid them call at the gate: the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, etc., to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation (said he) that keepeth truth may enter in."³

Now I saw in my dream that these two men went in at the gate; and, lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the City rang again for joy, and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves say that they sang with a loud voice, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."⁴

¹ Rev. xix. 9.

² Rev. xxii. 14.

³ Isa. xxvi. 2.

⁴ Matt. xxv. 23; Rev. v. 13.

Now, just as the gates were opened to let in the men, I looked in after them, and behold, the City shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy, is the Lord! And after that they shut up the gates : which when I had seen, I wished myself among them.

So I awoke, and behold it was a dream.



The Nile Mission Press.

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Date.	Receipt No.	£	s.	d.	Date.	Receipt No.	£	s.	d.	Date.	Receipt No.	£	s.	d.
1928.	June 2.	16900	..	10	0	0	1928.	July 4.	16983	..	12	0	0	5
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"	"	16906	..	5	0	0	"	"	16989	..	1	2	0	15
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