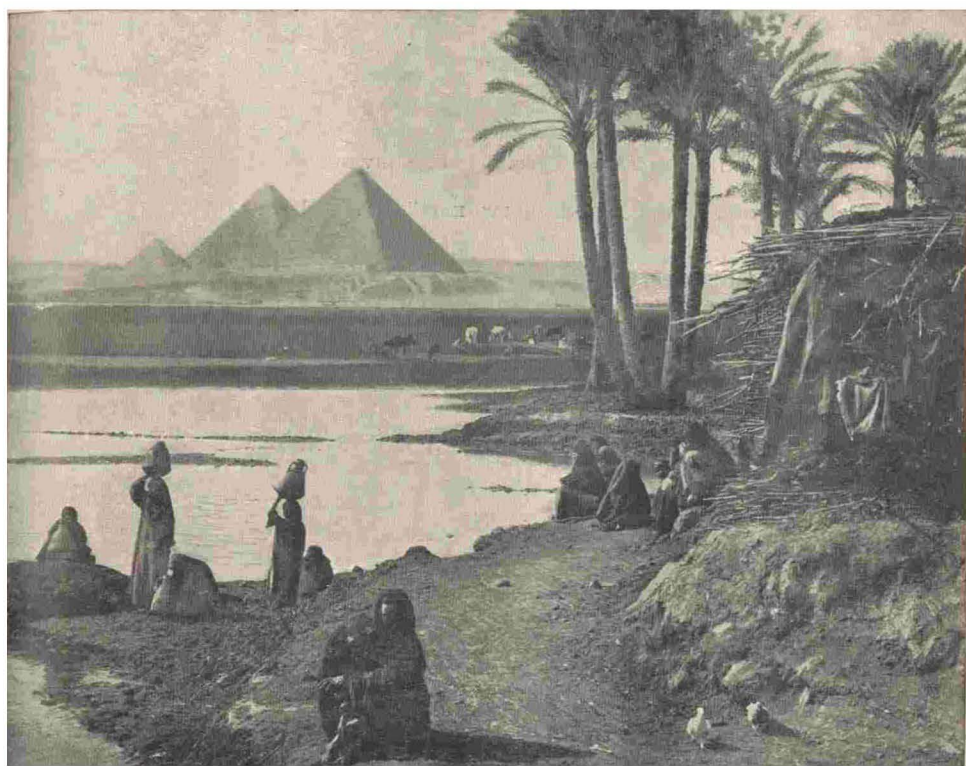


BLESSED BE EGYPT.

January,
1929.

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." 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.

Gathering Home.

“Ye shall be gathered one by one, O ye children of Israel.”

—ISAIAH xxvii. 12.

They are gathering homeward from every land,
One by one, one by one;
As their weary feet touch the shining strand,
Yes, one by one.
Their brows are enclosed in a golden crown,
Their travel-stained garments are all laid down;
And clothed in white raiment they rest in the mead,
Where the Lamb doth love His saints to lead.

Chorus—

Gathering home, gathering home,
Fording the river, one by one;
Gathering home, gathering home,
Yes, one by one.

We, too, shall come to the river side,
One by one, one by one;
We are nearer its waters each eventide,
Yes, one by one.
To some are the floods of the river still,
As they ford on their way to the heavenly hill;
To others the waves run fiercely and wild,
Yet they reach the home of the undefiled.

Jesus, Redeemer, we look to Thee,
One by one, one by one;
We lift up our voices tremblingly,
Yes, one by one.
The waves of the river are dark and cold,
But we know the place where our feet shall hold;
O, Thou, Who didst pass through in deepest midnight,
Now guide us, and send us the staff and light.

"Blessed be Egypt."

VOL. XXIX.

JANUARY, 1929.

No. 116.

Editorial.

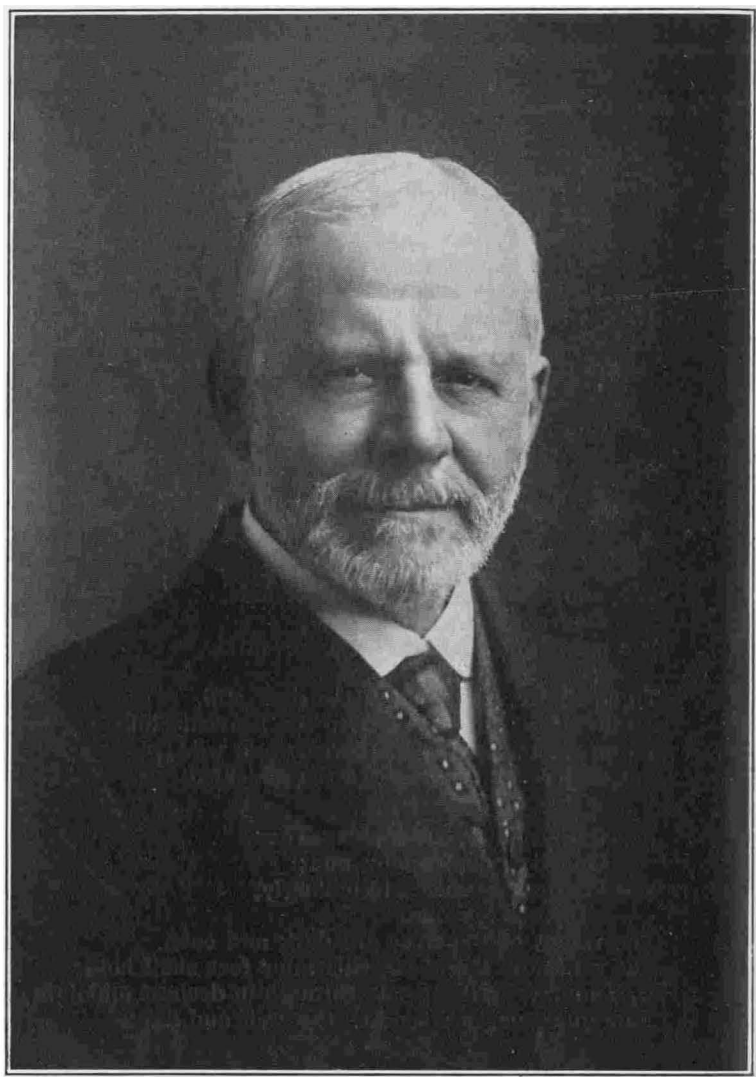
"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore."—1 KINGS iv. 29.

"Barnabas . . . was a good man, and full of the Holy Ghost and of faith."—ACTS xi. 24.

"Apollos, an eloquent man and mighty in the Scriptures."
—ACTS xviii. 24.

The passing of Mr. Albert Head brings many memories. It was good to know a Christian with so large a heart, and so wise and kind. He himself was his life's message. He was Christ-like and self-forgetful. We owe much to him for his interest in the Nile Mission Press. At a critical moment of its existence, before it was actually established, there was a strong move by some who doubted its advisability, to abandon the project. At a Council meeting two men spoke strongly, urging us to go forward with it, and then, while still the decision was in the balance, the voice of Mr. Head was heard. He said, "It is not a great risk, let it be tried"; and the scale went down on the side of the establishment of the Mission Press. Few words, but far-reaching. We thank God for him. He was a faithful friend, and his large heart had room for numberless needy and solitary workers. It never seemed too much for him to take up a fresh case of need or distress. His kindly welcoming face brought sunshine with it. All those who loved him will rejoice to think of him at rest with his Saviour.

Dr. Charles Inwood has been called home from a life of self-sacrificing labour. He gave his message clearly and plainly. He believed in the Holy Ghost with a strong conviction, and he led others to believe in Him too; not as a gift to the Church long past, but as a living, present reality. Thousands of Christians who had never sought that their own lives should be full of the Holy Ghost have learnt to ask for and receive by faith "the promise of the Father," and to know that He had come to them: that their bodies were in very truth temples of the Holy Ghost. And this not once, but continually renewed as the life was yielded to Christ. May our Lord raise up others of His children to give the same message and meet with the same wide response. Dr.



MR. ALBERT HEAD.

Photo by Elliott & Fry.

Inwood is greatly missed, and we trust that his "life," which is now being written, may carry his message to many who never heard him.

Another of God's messengers has been taken home recently. Dr. Torrey, in America, has been called above. He will be remembered as one who fearlessly proclaimed the whole council of God. He believed the whole Bible, and urged his hearers to read and believe it. His book, "How to Study the Bible for greatest profit," is very valuable. He writes: "No other book, and no other subject, will so abundantly repay close and deep study. The Bible is much read, but comparatively little studied."

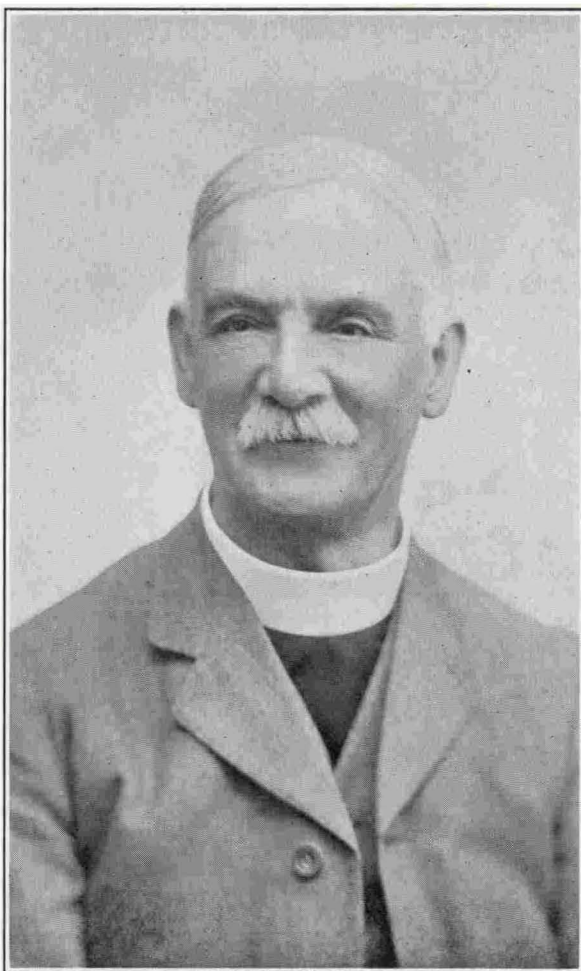
"The reason why many get so little out of their Bible reading is simply because they are not willing to think. Intellectual laziness lies at the bottom of a large per cent. of fruitless Bible reading. People are constantly crying for new methods of Bible study, but what many of them wish is simply some method of Bible study by which they can get all the good out of the Bible without any work. If someone could tell lazy Christians some method of Bible study whereby they could put the sleepest ten minutes of the day, just before they go to bed, into Bible study, and get the profit out of it that God intends His children shall get out of the study of His Word, that would be just what they desire. But it can't be done, men must be willing to work, and work hard, if they wish to dig out the treasures of infinite wisdom and knowledge and blessing which He has stored up in His Word."

As one after another of those who have taught and guided us are gathered home, we would ask that our Lord will raise up others, both men and women, and give them power from on high to know His Word and to teach it. If more of our leaders would give themselves to study it at this time, they would have bread to give to starving multitudes.

As we begin another year we would be mindful of the many answers we have had to our prayers in 1928, and we would give our humble and hearty thanks to our Father in Heaven.

Not long ago we prayed for workers; and we would give thanks to God that He has sent Miss Armitage to help in secretarial work for Mr. Upson, and Mr. J. Ernest Kinnear, from New Zealand, to join our Staff.

Mr. J. R. Menzies gives some account this month of his colportage work in Upper Egypt. Mr. George Wald is caring for the work in Palestine. We are glad to know that Miss Mollison is again on the active list. It is a delightful experience for Mr. Upson to see reinforcements sent to his help. We would trust that it may be the same with needed Egyptian or Syrian workers. There have indeed been valuable and faithful fellow-workers among them right from the beginning till now. For all of these we give God thanks; and earnestly trust that Mr. Oliver may find some able and experienced worker sent to help him in the secretarial work at the home base. He greatly needs it.



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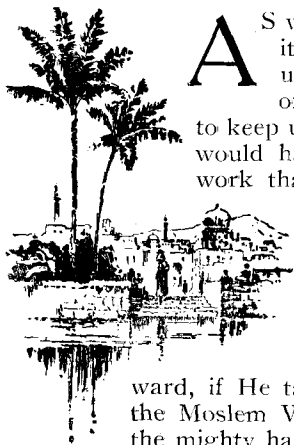
REV. CHARLES INWOOD, D.D.

The Nile Mission Press.

"Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto?"—2 Sam. vii. 18.

"Henceforth . . . I have called you friends."—John xv. 15.

"HITHERTO!" "HENCEFORTH!"



AS we look back over the past year, we feel it possible that God has been allowing us to go through one of the most trying of our twenty-four years' service in order to keep us humble and dependent on Him. Who would have thought in the early years of the work that God would so increase it. We can indeed say with David, "Who are we?" (conscious very deeply of our shortcomings), and "What is our house? that Thou hast brought us hitherto?" But that is just the point, it has been God all the way. We give Him the glory and look forward, if He tarry, to yet another year of service for the Moslem World. As we humble ourselves under the mighty hand of God, we hear Him say, "Henceforth . . . I have called you friends."

We realise that He will take us still further into His counsels for the New Year, and thus we face it with joy and courage: we look forward to see "greater things than these."

It has been said that "troubles never come singly," and we certainly seem to have experienced something of the sort in the work of the Nile Mission Press during the past year.

In the last number of the Magazine we mentioned Miss Mollison's illness. She was in Hospital about five weeks, and many of the workers were then taken ill with dengue fever, which has been raging in Cairo for some weeks, but we are now able to report her recovery, and she is, once again, able for light duties. It has been deemed necessary that she take her furlough a year before it falls due. We hope that she will be leaving Egypt therefore in the spring. It would have been unwise to bring her back to England during the winter owing to the cold and fogs, and the Committee decided that she remain until about the end of March.

We had hoped to be able to send a second worker to the Secretarial Department, even before Miss Mollison was taken ill, but no one has come forward.

Miss Armitage, who was one of Miss Trotter's Secretaries, nobly stepped into the breach, and the Algiers Mission Band very kindly loaning her to us for six months, we sent her out immediately to help Mr. Upson. Unfortunately, she had not been out long before she too took dengue fever and went into Hospital for about a week. We are thankful that she is better again and able to be at work.

This leads me to say that we are still needing a second lady for secretarial work in Egypt—one who knows shorthand and type-

writing—and should this meet the eye of such an one, we should be glad of an offer of service as speedily as possible, for both Miss Mollison and Miss Armitage will be leaving Egypt about the same time next year, and it seems that the Secretarial Department will then be left shorthanded, unless someone offers to go out previously. We trust our friends to bring this to the notice of anyone they think would be suitable for such a position.

With reference to the other workers. Mr. Menzies has taken three Arabic examinations in one and has passed well. He still needs prayer for the spoken language, and will value it accordingly.

Mr. Wald is now up in Palestine overseeing Colportage work, as well as the Bookshop. We would ask special prayer for him, as well as for the Colporteur at Jaffa, who seems to be going through a very trying time of opposition. Khalil, the man across the Jordan, seems to have been unwise, and was, unfortunately, detained by the police for a night or so.

Our new worker, Mr. Jas. E. Kinnear, has landed in Egypt, and is now studying Arabic at the Study Centre. God has been using him in New Zealand in deputation work, and he has obtained over one hundred new subscribers to the Magazine. Please pray for him.

With all new workers it means being taken out of one's accustomed environment and placed in another, with people hitherto unknown. Please pray that God will guide as to his future when he has passed his language examinations.

Since the last issue, Miss Van Sommer has returned to Egypt. Unfortunately, she was delayed at Marseilles owing to the strike on the boat on which she should have travelled, but eventually reached Cairo in safety.

As we look back over 1928, it seems to have been a year of distinct conflict, both at home and abroad.

The General Fund has been on the decrease nearly every month, and this has meant a strenuous time in face of Hospital expenses and new workers to be provided for. And yet we do feel that God has been blessing the work, and even though the opposition has been very strong, there will surely be an "afterward" of blessing.

As we face the New Year we realise how much we are needing more Colporteurs who will scatter the message in the Spirit of Christ. Especially do we need to strengthen the Colportage work in Palestine. This, as the days go by, has been very largely financed by gifts from America, but the Trust Fund from which these gifts came has come to an end, and we are needing strong help in this direction.

I was writing to Mr. Upson the other day on the question of definite results. He has replied, saying: "One has to be very, very careful here." The sort of thing which has recently happened shows this. He received a note, stating that a man wanted to know whether he could be saved. He turned out to be an old N.M.P. employee, who had been unsatisfactory. He stated he had repented. Then he asked for work. It was impossible to give him any, and later we heard that he had told someone else that the expressed repentance was a joke. Of course, only God knows

the heart of men in such cases, but it only shows that we must be instant in prayer and wisdom, as well as in the case of distributing the message. Thank God that "Christ is made unto us wisdom," and we can rely upon Him to guide.

Let us face 1929 with the assurance alluded to above, "Henceforth . . . I have called you friends." Let us seek His friendship anew this New Year at home, in our Deputation Work, in the work of Local Secretaryship, in prayer, in effort: abroad, in the multitudinous work borne by our Director, in language study, in secretarial duties, or in the Printing Works, and let us covet as never before that, one day, Christ may be able to say of each one connected with the N.M.P., "Well done, good and faithful servant: enter thou into the joy of thy Lord."

JOHN L. OLIVER,

Nile House,
Tunbridge Wells.

General Secretary.

"Here, There and Everywhere."

HERE, there and everywhere." A useful phrase indeed, with more than one meaning; the reader—if he wishes—may take it to mean that we are going to write upon miscellaneous topics; or if he wishes, he may infer that the writer, during the past few days, while trying to write it, has been called here, there and everywhere.

* * * * *

Firstly.—"Listen to our tale of woe!" We came back from a busy, and also a restful time in Palestine, only to find that a small theft had to be enquired into. This theft of a single one-pound note led the director to suspend from duty two or three persons, until the matter could be enquired into. One of these was the Accounts clerk, and before long we found ourselves in the thick of an investigation of the whole accounts for the last two or three months.

Since his abrupt dismissal, on the 14th August, and impending the appointment of a new book-keeper, with whom we are still negotiating, and who is to come from Palestine for an interview this week, the writer has had to be book-keeper, clerk, and everything, leaving literary work and colportage in order to keep the office running.

A further very great difficulty was the illness of Miss Mollison. As our readers know from previous reports, she has given devoted service during the past year, not only in secretarial work proper, but in the general office clerking, of which there is a good deal. Before she went to Fairhaven in mid-June she was unwell. After she came up and joined us she was in still more acute pain, so that at last we sent her to hospital for investigation. She was kept there for six weeks and a half, and after-

wards went for a change to Maadi, a suburb of Cairo with beautiful trees and gardens. In answer to the prayers of our readers, she is certainly better, and able to do a morning's work, but not able for a whole day. It is felt that by the spring she ought to go to England to take her furlough earlier than her turn, and to get extra treatment. Still, it is a matter of great thanksgiving that she is somewhat better.

But it would not have been possible for her to think of leaving, nor could we have arranged the half-day, but for the fact that Miss Enid Armitage, Miss Trotter's secretary, was kindly released by the Algiers Mission Band to come and help for about half a year; this ought to carry us on until the time when my wife and myself are due for a shortened furlough some time next summer. We are most grateful to God and to our friends who so kindly planned to help us.

As to our other European workers.—John R. Menzies has done well at his exams., and shows remarkable progress in written Arabic, which promises well for the future. At the moment he is in Upper Egypt with Butros Eff. undergoing all sorts of interesting experiences inspecting colporteurs; he may be back in time to write something on the subject. George Wald we shall mention lower down, as he is now in Jerusalem. J. E. Kinnear is on board the "Jervis Bay," Commonwealth Line, and ought to be here in about ten days time. May he come in the fulness of the blessing of the Gospel of Christ.

* * * * *

Secondly.—The "Turn of the Tide," as I called it in a recent article. Our prayer helpers may rejoice with us that the distribution of Christian literature from the N.M.P. has very nearly—if not quite—got back to its normal dimensions. As a matter of fact, the number of volumes of gospel books—not educational and not secular—reached during September the satisfactory number of 37,057 copies. The October figures are not quite complete, as we are waiting for the return of Butros Eff., to know the number of volumes the colporteurs distributed; but probably the total number will be between 38,000 and 39,000 copies of evangelical books. For which, *Laus Deo!*

The difficulties of this year have done good rather than harm, for our Publication Committee has taken up the matter of distribution. Also the American Christian Literature Society has awakened to the need financially. The Egypt Inter-mission Council had a discussion on the subject, and invited us to make a statement and suggestions. A united Committee to enquire into methods of distribution has been appointed.

* * * * *

Thirdly.—To keep up the old-fashioned style of exposition from firstly to seventhly—some will be interested in a few items concerning new publications. The most recent book issued is one for the World's Christian Temperance Union on alcohol. The Publication Committee, after full consideration, decided to accept the proposal of the W.C.T.U. that we should act as their publishers in the fight that is going on against strong drink, and

already some thousands of pamphlets have been distributed, many hundreds of them being posted from Assiut in single envelopes addressed to important individuals—the work of Mrs. Hoyman, who is the energetic secretary of the W.C.T.U.

A most suitable book for young people is our new prize-book for schools (in cloth at five piastres), entitled "The Giant Killer," by A.L.O.E., but with a connecting-story written by Miss Palmer, of E.G.M., Suez. Only those working in the East can realise what a victory it is to kill the habits of lying, exaggeration, etc., in young converts.

A book which is all but ready for publication, and will be issued long before this article is read, is the Arabic translation of Dr. Zwemer's book which is just being issued by Marshall, Morgan and Scott, entitled "The Glory of the Cross." We have done justice to the subject, and supplied good white paper with an interesting new border printed in violet ink, or perhaps I should say "mauve!" The border consists of tiny crosses, which are artistic and do not show as crosses except to those who examine them, over one hundred of these being placed round a page. Altogether we are trying to make this publication reach the standard set for us by those who have written from Iraq and other lands, commending what they called "the marvellous improvement of the last few years."

Then we are hard at work upon an MS. not yet ready for press, by Rev. Ibrahim Said, the tutor at the Theological Seminary, who is writing for us a third volume to our series of "The New Testament, with Notes for Moslems." It is well known that the Religious Tract Society are interested in this publication, and have made us a grant of part of the cost of publication, though we have to find the remainder, and also the cost of preparing the MS.; in addition, the R.T.S. have made a grant of two thousand copies each of four selected Copping pictures, as times have changed on most mission fields, and pictures are now very much in demand.

* * * * *

Fourthly.—Our Book Dépôt—meaning by that the headquarters Dépôt—has been going strong during recent weeks, as shown in the figures in our second paragraph. Also we have been led to spend a little of last years' book-shop profits upon an advertisement in the public papers, addressed to the young man who is trying to find the way of purity, and informing him that we can supply him with books on the subject. All the most recent publications of Marshall, Morgan and Scott, also of Pickering and Inglis and the Religious Tract Society, and the most evangelical of those issued by not a few other publishers, are stocked here.

This being the year of John Bunyan's ter-centenary, we have managed to dispose of quite a number of "The Pilgrim's Progress," also "Grace Abounding," and the "Holy War."

As we write, the windows of the interior are all very gay with Christmas cards and really Christian calendars—those that give a portion of the Word of God for every day of the year. One visitor said, "Your cards are simply wonderful!" He may have been referring to the beautiful real silk tassels on some

of the Scripture Gift Mission cards, or he may have referred to the helpful verses of Laura Barter Snow, and other out-and-out writers.

Our branch book-shop on the Shoubra Road has had its difficulties, and from a business point of view is hardly worth while, as it cannot meet its expenses. On the other hand, did any mission book-shop that really sets out to supply “books that bless”—did such a shop ever meet its expenses? Of course not! Anyhow, it was a temporary attempt to take Gospel books into one particular quarter of the city. Later on, it is possible that we may move the few simple shelves and book-cases to some other centre; that remains to be seen.

* * * * *

Fifthly.—“Pray for the peace of Jerusalem.” George Wald has been doing his utmost to stir up the Palestine branch to greater efforts, and has met with a great deal of success. In fact, we heard yesterday that his sales of Christian books—mostly in English—amounted to over £8 last week.

Why in English? For two reasons. One is that we set out to be a hand-maiden to Christian missions, and to supply the books which missionaries may need for their work, always remembering that English is one of the official languages of Palestine. But also there is another reason—the Arabic press of Palestine is determined to keep alive the old question of our invasion of what they call their Moslem quarter, and only a week ago a little unknown paper published at Bethlehem drew the attention of the Government once more to the fact that we ought to be turned out if we are going to publish in Arabic for Moslems. The best thing to do under the circumstances is to go on quietly with our work at Damascus Gate, but as far as possible to avoid controversy; further, to push books for Christians, and, incidentally, to have as much show as possible in the front windows of books *in English*, thus giving a more general nature to our work. Reader, do not misunderstand me. We are not generalising the Gospel message; we are keeping the message in the forefront; but it is possible to turn the edge of criticism sometimes by circulating the same books in a different language for the time being. Anyhow, the Arabic books are there all the time, and George Wald says that not a few real Moslems have been in lately and have made purchases. Please follow with your prayers.

* * * * *

Sixthly.—What shall we say of other lands? Persia was represented by the Bishop’s wife, Dr. Linton, who—with her little boy—stayed with us for over a week, on their way home. How forcibly came back to our minds that day at Miss Potter’s House of Rest in Finchley Road, N.W., when we read in *The Times* of her very serious operation, and prayed God to heal her.

The things we are printing for Persia just now consist of a book for the Sunday School of Bishop Linton’s Mission, also the Persian edition of Miss Trotter’s beautiful book, “The Seven-fold Secret”—this really for the Persian Inter-mission Council.

So far as the South is concerned, I fear they will have to go

A Christian Mystic.



Miss Trotter writing her books in bed.

On the 27th August, earth became the poorer, and Heaven the richer; by the passing to Higher Service of Miss Lilies Trotter, the earliest editorial contributor to the Nile Mission Press, and one of the warmest friends it has ever had. For no less than forty years she and Miss Freeman had "fought the good fight" in their adopted country of Algeria, and the one is taken and the other is left.

Miss Trotter's chief lines of work may be said to have been firstly itinerating, and secondly literary. Did any worker know the country better? Had any *man* "roughed it" as some of the women members of her Band did in the early days? Even now, some of us look back with something akin to awe to the long treks

they took over mountains, steppes, and deserts for hundreds of miles, carrying the message of Calvary to regions beyond, or, in other words, "down south."

But Miss Trotter was better known for her literary work, which appealed to "all the world," for so many of her Arabic tracts and booklets were adorned not only with formal illustrations but with fancy borders in colours and other ornament; in this she was followed by several able members of her Band. And all her writing was invariably evangelistic, always appealing to accept Christ's death for sin.

For nearly twenty years, I. L. T. (as her workers called her) was a member of our Nile Mission Press Committee, but in the early part of 1915 she spent—with Miss B. Haworth—nearly half a year with us in Cairo. Taking a furnished flat on the seventh floor of a modern block—to get beyond the streets—they thought out scores of illustrated stories for the young and thus started our Junior Department, afterwards continued by Miss Padwick and others.

But *the* one desire of Miss Trotter's life was not realised until 1924; that was to tread in the footprints of the Man of

a little more slowly in the future, as Mr. and Mrs. Biggs—with whom Mrs. Linton was travelling—are to be in England for a couple of years.

Syria.—There is not much to report here, save that Pastor Nielsen's book-shop has not yet been re-opened in Damascus, and the latest information is that it is extremely unlikely that permission can be obtained.

Algeria.—Mr. Theobald has written for a few more books, telling of his safe arrival on the field, and of various steps taken since the death of our dear Miss Trotter—or shall we say since her passing to higher service. Also, we have not by any means lost sight of the necessary preparations for a move forward in the Algerian Sahara in about a year's time. This is being planned and worked out in detail, but no one is being informed of the route to be taken. Recent experiences of hunting parties being temporarily lost in the Egyptian Desert have caused the re-issue of the Egyptian regulation,—i.e., that no single car may put out into the desert alone! From this it will be seen that there are many things to be considered, and we shall be glad of the prayers of those who have had the Sahara laid upon their hearts.

* * * * * * *

Seventhly.—We have been trying to get our Egyptian Christian friends to take more interest in the distribution of literature. (In fact, the American Bible Society, which carries on the work in Upper Egypt, has gone so far as to propose to dismiss its colporteurs, thinking that native Christians can be induced to do the work. We ourselves are not so sure of this, and we think it would be unsafe to dismiss all the colporteurs at the present time).

In the meantime, a Christian somewhere in Egypt read of our desire that native Christians should take up the matter of distribution of Gospel books, choosing their own town and even their own distributor. It went home to one or two hearts, and one man collected between £3 and £4, for which we gave him double the value of literature. Another wrote the following letter, and with that we will close:—

“ Dear Director of the Nile Mission Press,

In reply to your article in *Al-Bareed Al-Masry* of October, I ask you to choose for forty piastres from your books, and send them to any one whom you know is suitable to distribute them in Damanhur or Mansura, or in any town that you know is in greater need of these books. Enclosed you will find the sum of forty PT.

I ask God to help you in your work and to bless it to be a means of the salvation of souls, and the extension of His Kingdom. Amen.

Yours,

‘ A Christian. ’

14/11/28.

A. T. U.

Galilee. How she enjoyed her visit to Palestine; and it requires a really devotional temperament to feel thrilled by Palestine nowadays. What a privilege for my wife to entertain her in our own home, in passing. How well I remember the light coming through the fanlight from the room in the very early morning; in apologising, she explained her habit of spending 2—4 a.m. partly in prayer for her A.M. Band, partly in writing letters to her stations.

From here she went on to Keswick and to the World's Sunday School Association's Conference at Glasgow, and acknowledged to me that she found the pace "killing." Her heart had not been over-strong, but from that time she took to her bed and remained there until the day of her Promotion to Glory. She once told me of a conversation with a French specialist, who frankly informed her that the heart was so completely worn-out that there really was no physical reason at all for her remaining alive. She tried to explain to him how "Christ our Life" kept her alive by imparting His life to her morning by morning, and would do so until her work on earth was finished. "Alas, Madam," said he, "your conversation is absolutely foreign to me; I know nothing of such things."

In 1925 commenced still closer contacts, for Mr. A. E. Theobald, a more recent recruit of the A.M. Band, was deputed to visit me in London—while on a short early visit—to broach the subject of the Nile Mission Press taking up colportage work in Algeria. As a matter of fact, I had already made great efforts to get to Algiers, but none of the ships calling there had any accommodation. At the end of October, 1925, I left Cairo and travelled direct to Algiers without the slightest difficulty, and as Miss Trotter put it, "God's clock having struck the hour for us to go forward, everybody concerned met everybody else at the right moment."

On my leaving to return, she handed to me the M.S. of her last and greatest piece of work—her *magnum opus*—which we soon produced in three Arabic editions, and also in no less than three English ones; and hope shortly to complete the Persian and to arrange for other languages. Mystical throughout, this "Seven-fold Secret" appeals with mighty force to the mystic temperament.

In February, 1927, my wife and I paid another visit to Algiers to further develop our colportage work, but I was called away by the illness of my aged mother.

This last March, I went again—this time as a newly-elected member of the Field Council of A.M.B.—but again was called for, through ferocious attacks upon our workers in Transjordan. But the objectives of the visit had been attained, for Theobald and I had prospected around an oasis at the extreme south of Morocco, with a view to using it as a base for a long journey much farther south. When we returned, and Miss Trotter heard of our hopes and plans she was just thrilled with it all, and said next morning, "This night has seemed like one long dream of joy, at your plans for taking the Gospel to the south."

When I left her it was revealed to me—and I think to her also—that we should not meet again on earth. Our last words were, "Until the day break and the shadows flee away."

Though far away from her bedside, one knew she was upholding us right through this very difficult spring and summer, but it is not always given to workers to be supported from the very borderland of Eternity as is shown by the following note from Miss Freeman three days before the end came. She says:—

"Very feeble but great peace" I think truly answers your kind questions. She suffers, and is in great weariness and weakness, but will accept no sympathy—she is so sure that all is 'working out to something beautiful.' It is not endurance, *it is triumph*. To-day we were speaking of the certainty that the Father's Will is best, and as I bent over her I heard her say 'El-Hamdu lillah' three times (Praise be to God). She has felt much for the difficulties in Jerusalem and Egypt, and we all have tried to help in the only way in which we can help."

"Not endurance but triumph." As I slept in dear old Mr. Smeeton's room last March I read over his bed—to catch his eye on waking—"Not somehow, but *triumphantly*." Triumphantly did his friend go "Sweeping through the gates."

ABDUL-FADY (A. T. U.).

"Fresh Fields and Pastures New."

THE above title, borrowed from Milton's "Lycidas," has a double application; it has reference not only to a new experience on the part of the writer, but also to a widening of the borders of the Nile Mission Press influence. I propose, in a few brief remarks, by way of making my *début* in "Blessed be Egypt," to explain how Mr. Upson gained a new helper from the Antipodes, and what has already been accomplished under the guiding hand of our Heavenly Father towards strengthening the ranks of the "friends of the Nile Mission Press," as Dr. Zwemer would call home supporters.

The Nile Mission Press and the Egypt General Mission would always be willing to confess to a good deal of interdependence on the field, but this time it was at the home end that the former was indebted to the latter. In other words, it was through Miss M. J. Gairdner, representative for E.G.M. in my own city, Dunedin, New Zealand, that I first heard of the existence of the Nile Mission Press, and of the wonderful work it was doing at the very nerve centre of the Islamic World. Up till that time I was quite ignorant that any such impact was being made on the whole Moslem field in such a unique and effective way. I immediately fell in love with the work, so to speak, and decided on the spot to be the answer to Miss Gairdner's long-standing prayer for someone to represent the Press in that city. So it was that in 1924 a centre of interest was started in Dunedin. I was duly recognised by the Home Secretary, and soon after a Local Council was formed.

The time that followed up till my acceptance and departure for Egypt this year was not altogether barren, though owing to my hands being full with other things I could not devote the time

the Nile Mission Press in the Moslem World. The slides in the first part of the address included a number of air-views, which thus helped to bring the lecture up-to-date, a very necessary qualification in these days. A few slides were also kindly lent by the E.G.M. Council, to whom we are indebted for this assistance. But the real spade-work consisted in arranging my itinerary. This entailed mountains of correspondence, and this is where I personally and on behalf of the N.M.P. would like to pay a tribute of gratitude to Miss Gairdner for the intense labour she took upon herself in this connection. Much more work than is usually the case was caused by the fact that neither the Nile Mission Press nor myself were known in the majority of places we desired to visit. The other members of the Council also, including especially the Rev. W. A. Hamblett, of St. Matthew's Church, our President, had their share in the preliminary work, and all co-operated most willingly.

I was anxious to work out my own city and its environs as far as possible before relinquishing my position on the staff of the Otago Boys' High School, where I have spent nearly five years as assistant language master. So during the month of July I held illustrated lectures in and around Dunedin. It was pretty hard going sometimes, as one had to rush away straight after school in the afternoon very often to a place twenty-five to thirty miles away and return the same night or the next morning in time for school. In all, eleven lectures were delivered in July before leaving home. Most of these were very well attended indeed, a thing which we attribute to the thorough preparation beforehand and our method of advertising. This was done mainly by means of hand-bills which were distributed among the Churches.

Then came August 1st, when, accompanied by my sister, I set out on the 1,500 miles tour by car. We spent practically a whole month in Otago and Southland. We had a specially good time in Invercargill, and the N.M.P. may now pride itself on having quite a few interested supporters in the southernmost city in the Globe—we had no time to pay even a flying visit to the South Pole. Even if we had, our meeting would have been rather a frost, no doubt. Returning to Dunedin for a week-end, we were off again into North Otago and Canterbury. In the latter province the average driving distance was about 100 miles a day, but the car proved a wonderful convenience. We are glad to say no serious mishaps occurred right throughout the tour, the only damage sustained being a few punctures (which are all in the game) and a broken front spring. The providential part of the latter occurrence was that the spring broke behind the axle and not in front. We were thus able to carry on up to schedule time for another 200 miles before having the spring repaired.

A hectic week was spent in my home town after this South Island tour, crowded with those necessary evils, farewell meetings. Then on September 14th we set out again for the North Island, this time travelling by train, as I was en route to Sydney to catch the home boat. My other sister travelled with me as lantern operator as far as Auckland, where our last meeting for New Zealand was held. What I count a very important meeting was an address given to the students of the New Zealand Bible Train-

I should have liked to the furtherance of N.M.P. interests. It must be remembered, of course, that New Zealand is practically virgin soil to the Nile Mission Press, it being to all intents and purposes unknown in that country. Still, steady progress was made in several directions.

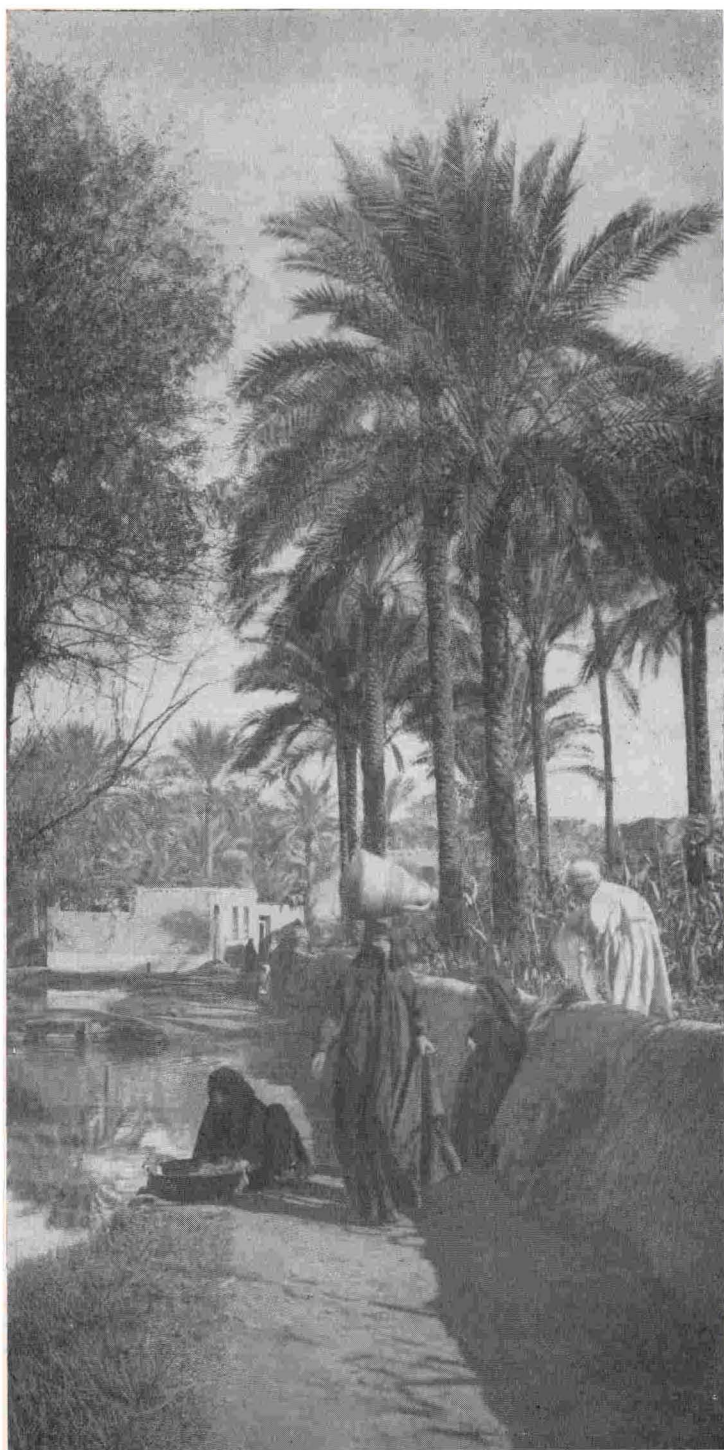
Early this year (1928) I made application to the Home Council to be accepted as a member of the Cairo staff. I should have liked to join the work on the field earlier, but the way was not open to me to take this forward move. In view of the fact that



MR. J. E. KINNEAR.

the Press work was unknown to the Christian public in New Zealand, I decided to ask the Home Council if they approved of my making a deputation tour of the country for about two months to advertise the Mission and break the ice. This was agreed upon. As I had my own car, I could save the Press the travelling expenses, which of course is quite a big item when there is a good deal of luggage to carry about from place to place.

For about two months previous to setting out careful preparation was made. I spent a lot of thought and care in compiling a set of about eighty slides in colour illustrating Egypt as a land of scenic and historical interest, and also the work and scope of



THE DATE PALM. (TYPE OF CHRISTIAN SERVICE.)

ing Institute in that city. There are about sixty of them, and all showed a marked interest in the claims of the Moslem World.

Reviewing this first attempt to sow N.M.P. interest in virgin soil, we are filled by a sense of gratitude to our Heavenly Father. Certainly a foundation was laid for future building, and many doors have been unlocked which will remain open to the Nile Mission Press for all time. We are thankful to say that the financial results were sufficient to pay the passage money to Egypt, and in all one hundred and ten new subscribers to our quarterly paper were secured. This last I count the most tangible result of all.

As I was to have four days in Sydney, arrangements had been made for me to hold several meetings there also. I had quite an interesting time in Sydney—not without its results. But along came another Australian Watersiders' strike, and delayed my boat a fortnight. With this spare time on my hands I decided to go on to Melbourne, where we have a local council. The unfortunate part of this Melbourne visit was that our local secretary, Rev. Chas. Cameron, had died only a fortnight before my arrival, and satisfactory arrangements could not be made for my coming. Owing to this very distressing circumstance we had rather a lean time in Melbourne, the only bright spot being an address to the students of the Melbourne Bible Institute. The last meeting where we spoke on N.M.P. was in Adelaide, where the boat stopped for a few hours.

Lantern lectures of course always have their attendant difficulties. In fact I have heard people say that they have never attended one where something did not happen to make the lecturer look ridiculous. Certainly I have had to use lanterns in one or two places that would have been improved if they had been taken out into the street and run over. But the only hitches I experienced right throughout the series of fifty meetings occurred, strange to say, at the first and last lantern lectures I held. In the first I was at a little town near Dunedin. I was quite new to the game, and when getting my electrical connection from one of the mid-air light sockets, I decided not to take off the other lamp that was coupled with it, as I was informed it was burnt out. What was my mortification when right in the middle of the lecture this lamp suddenly revived and flooded the place with light. It was an awkward business getting this lamp off at such a time.

Then again my last lantern lecture in Australia was not a lantern lecture at all (No, I am not Irish). The gentleman who kindly offered to turn on the show could not get the arc-lamp to light. Finally, after all hands had had a fight with it, three-quarters of an hour after advertised starting-time, we had to apologise to our audience and let them go home to bed (not forgetting to take up the collection).

If our editor can find any more space in a future issue I shall perhaps say a word or two about my arrival in Egypt and my first impressions of N.M.P., which of course are more than favourable. I shall conclude by expressing my gratitude to all those many friends who gave us hospitality and other assistance in New Zealand and Australia. We hope to have something more interesting to tell them when next we pass that way.

J. ERNEST KINNEAR.

Upward and Inward.



HERE is a thrill in a journey by an early morning express. Others certainly felt it, for the train was so packed that, standing up, one had not room to move one's feet, and yet every one seemed cheerful, especially if generosity is the sign of a cheerful heart. The first indication of this was given when a woman, desiring to travel to Minia, bought a ticket to Wasta, about a third of the way, and proceeded to collect the rest of the fare from her fellow-passengers; they seemed to give most cheerfully. Several boys appeared selling penny trumpets, which old sheikhs examined with more than casual attention. I could not however say whether any were sold.

Arrived at Wasta, Butros Eff. and I were met by our colporteur, Yusuf Simaan. After taking our luggage to his house (one large room) and drinking tea with him, we went round collecting subscriptions for the magazine ("Al Bareed"), and also tried to find one or two new subscribers. In an enlightening conversation with one man we learnt what features in one of our contemporaries elicited his admiration. This was useful information which will be profitable in future plans for improving the "Bareed." Then followed lunch with Yusuf and his family. We began with sugar-cane. My penknife was a considerable help, but afforded a great deal of amusement to the others present. Then followed the stew, etc.; Yusuf, Butros Eff. and I ate at the table—the children and women at a low stool sitting on the floor.

Then followed a pleasant train journey to Fayoum, on which we sold a few books to our fellow-passengers. I was sitting opposite an old man who seemed to have memories of Mr. McClenahan and the Evangelistic Boat. At Fayoum I was kindly entertained by Mr. and Mrs. Shaub, of the American Mission.

The next day Yusuf joined us, and we took a public 'bus to Senuris. We called on the Pastor of the Evangelical Church, and our visit happened to coincide with that of a Moslem official who was trying to have his daughter enrolled as a pupil in the Evangelical School, although there is a government school (Moslem). We then did colportage work and tried to secure new subscribers for the magazine. The colportage went well, and at my suggestion Yusuf offered books to several Moslems, who readily bought Mr. Theobald's latest book, "Flower of the Forest." Yusuf told me that if only the price of Mr. Theobald's other book, "Lily of the Desert," could be reduced it would sell just as quickly.

In the afternoon we gained a few new subscribers in Fayoum and completed the day's colportage there. This day Yusuf sold more than twice as much as is usual for one day.

Early next morning Mr. Shaub drove us over to Beni Suwif in time to catch the express to Maghagha, where we changed into the slow train for Beni Mazar.

Here we visited Mattyas' house, but as we arrived a day before time we found that he was away doing colportage. However we saw his wife and children and home. We also visited the Coptic priest. He was asleep when we arrived, and we had

no reason to doubt this statement, for our conversation with his brother, who entertained us, was punctuated by the priest's sonorous breathing in the adjoining room. He later appeared and talked a little; then soap and water were brought, with which he washed his head. He then retired to dress, and appeared just in time to say good-bye. We caught the night train to Minia, where we put up at an hotel near the station. The next day we met Garas Loza, and spent the day in collecting subscriptions in Minia, incidentally gaining one or two new subscribers. While we were collecting the subscription of a telephone official, one of the bystanders happened to hear the "Bareed" mentioned, and enquired what it was. He then immediately asked to become a subscriber.

On Friday we went on to Abu Qorqas for colportage work. First of all we collected the one or two subscriptions, then made straight for the Evangelical School. I was shown over the school and saw various classes being taught—English, Drawing, Arithmetic and Arabic reading. The sheikh who was teaching this last class was most kind to us and bought about a dozen of Butros Effendi's "Bible Problems" for distribution among the pupils. We also saw the large Church, simply but beautifully built. After that we went about selling books, and actually sold in one day a little less than the colporteur usually sells in a week.

Saturday morning saw the completion of our work in Minia. In the course of our visit I was shown in one household different kinds of bread, with the corn which is used for each kind. I was also given a most interesting description of the mysteries of baking. In the afternoon I called on Mr. Reed, the American missionary, who took me out into the country round Minia for a breath of air in his car. On Sunday morning we attended service in the Minia Church, which, in spite of its size, was well filled; then we spent the rest of the day in visiting friends of Butros Eff.

Monday was a full day, for we had to get out to Hur to visit Yacub, and also regain the main line along which alone are to be found hotels fit to sleep in.

We had a good time selling books on the train. Those which seemed most popular were "Harmony of the Life of Christ," "Story of Joseph from O.T. and Quran," and "Flower of the Forest." This did not surprise me, for these books are popular anywhere, but I was surprised to sell "Brands from the Burning," a book which I have tried in vain to sell in the markets round Cairo.

We left the train at Mallawi and got into one of the public motors plying between Mallawi and Hur. The five-seater was comfortably packed with fourteen, and we had an hour's ride to Hur. We English have not yet learned how to make the full use of a car. Mudguards, running boards, etc., are not left idle here.

At Hur we enquired for Yacub. We had to drink coffee first with the man of whom we enquired the way, and then were conducted to Yacub's house—a mud house in the Moslem quarter. Yacub was out meeting us, but presently returned, having heard from someone that two strangers had passed another way. He tried to persuade us to stop the night, but he had to rest content

with giving us lunch. He had invited several of the leaders of the Church in the place, but the elder alone was able to have lunch with us. He directed Yacub how to serve the lunch to suit European tastes, supplemented by the advice of the doctor, who dropped in, and who, as soon as he saw the lunch, dispatched Yacub's granddaughter to his house for forks and knives. However, as the doctor had to depart before the forks arrived, and I made no request for them, they remained unused.

When we got back to Mallawi we had just missed the train by which we were hoping to reach Manfalut, and so had to take another public 'bus to Derut. As it turned out, the Lord knew better how to accommodate us, for at Derut we found a really clean hotel, with bath and clean bedding. We paid two inspiring visits to the ministers who reside in Derut, and left next morning for Manfalut. As soon as we tried to find a place for lunch I was thankful that we had missed the train the night before, and were thus prevented from spending the night there.

We had lunch at a very native eating house, where no knives, forks, etc., were provided. For tablecloth, napkin and towel, we were given a piece of red flannel. However, the food was better than some with which we were served in more refined restaurants. That night we reached Assiut, where I spent two very enjoyable days at the Hospital. One day sufficed to complete our work, and the second day was free to look over the Hospital, College, etc. There things have to be seen to be imagined. I had the privilege of speaking at prayers in the Hospital Chapel on Thursday morning.

On Thursday afternoon we caught the express to Sohag, where we spent a day in the company of Shukralla, our colporteur, and incidentally we visited Ichmim, where I was shown coloured cloths in the process of being woven. Some of the designs were quite intricate. This island has a tramway running from the side to the town. It is driven by a Ford engine, which is attached to the first coach, resembling an omnibus in form, except that the wheels are more like railway wheels. The second coach has the appearance of a tram. We had difficulty in starting; but, once off, all was well.

The next day we reached Balyana, where Mr. Robson met us. After lunch on the Boat, Butros Eff. and I called on the Evangelist with whom Butros was spending the night. Then, after we had collected a few subscriptions, we parted for the night. After Church next morning Butros and I parted company. He went on to Luxor, and I remained a week on the Boat for village work.

As the work on the Boat had not really begun, I had a rest during my stay there, and it was a time of strengthening to me. Our times of prayer were precious seasons, and in the visits that we were enabled to pay to the villages I had opportunities of testifying and preaching the Word, and also into one week were crowded a variety of experiences, for in each village we met with a different reception from that accorded to us in other villages, and each village presented its own problem.

The most striking feature of my visit was the open-heartedness of most of the people we saw. Perhaps the waters are often shallow, but they cover a great deal of ground. The Egyptian

outlook is different from the European outlook, but it is wonderful to see the way in which Christ meets their needs, just as much as He meets our needs.

It was instructive to see the comparative success and failure of some of our books. "George Muller" sells very well, but "Daily Light," about the same size, is not nearly so much appreciated. I was told that the reason why "Daily Light" is not very acceptable is that it only contains verses from the Bible. A Bible can be bought for the same price as "Daily Light," so that people do not see the point of paying for the same thing twice over.

The needs have been indicated. Do they need stressing? Pray for our colporteurs; for their work is hard, and they need encouragement. Let us pray that God may guide a man of His choice who shall be able to give them help and encouragement in their work.

J. R. MENZIES.

English-speaking Children.

C.S.S.M. SERVICES AT STANLEY BAY.



SERVICES were once again held in August at Stanley Bay. The beach, which had at first seemed impracticable, again became the centre of our activities. Despite the rather crude appearance of the tent, the shade it offered was fully appreciated, and it was rare indeed to find much spare room when once the service was well under way.

The numbers at the beach services were steady rather than large, but it was encouraging to notice that though gradual it was a steady increase. The special meetings on the whole were well attended, the proportion to the attendance at the beach services being much better than has been my experience in England.

The meetings were all marked by a reverent and attentive spirit. Many races and languages were represented, but the Gospel seemed to attract all alike. Many of the children had attended in other years, and it was a joy to see their brightness, others were new to the C.S.S.M., but seemed to grow as keen on the meetings as the others.

Our Birthday was a great success. After a very large service on the beach in the morning, we were invited to Fairhaven for the afternoon, where some very attractive and much appreciated sports were arranged for us by Mr. P. Allen. The cake, which Mrs. Jameson generously presented us with, was in the opinion of all "the best yet," while the front lawn was a most delightful setting for our birthday party. Our enjoyment of that afternoon was due to the willing help of so many ladies, among whom Miss Barber and Miss O'Connell spared no pains in caring for the happiness of all.

It is difficult to get girls and boys awakened to the fact that they are not saved *naturally*. They heard the message clearly put. We leave them to God and to the prayers of His people that the seed sown may bring forth an abundant harvest.

J. R. M.

How to read the Bible.

BY THE REV. J. E. SAMPSON,
Vicar of Barrow-on-Humber, Hull.

I HAVE hope of the worst man, as long as he will read his Bible. I feel sure he will turn to God some day. I am full of fear for the best man, if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last day perils, there is no safeguard but in the Word of God.

Two men of God have given good advice about studying the Bible. Mr. Moody says, "For a number of years I have made it a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me a deal more good. Every Christian ought to have a good Bible—not so good that you are afraid to mark it—and a Concordance. I think I have got the key to the study of the Bible. Take it *topically*. Take love, for instance, and spend a month in searching what the Bible says about love, from Genesis to Revelation. Then you will love everybody whether they love you or not. In the same way take Grace, Faith, Assurance, Heaven, and so on. When you read your Bible be sure you *hunt for something*. Spend six months studying Genesis: it is the seed-plant of the Bible. Read the same chapter over and over again, till you understand it." I would add—Make yourself thoroughly familiar with St. Paul's Epistles. They are the key to all the Holy Scripture. Do not think you would do better with a Commentary. They are useful to consult sometimes. But it is better for you to be without one, than that you should depend on one. Get a Reference Bible, and you will find the best commentary in the margin.

"Take up one word in a book, such as the *believes* in St. John. Every chapter but two speaks of believing. Look up the conversions of the Bible; the seven *blesseds* and *overcomes* of Revelation. See what 1 John iii. says about assurance, and the six things worth *knowing*. Take up the five *precious* things of Peter, the *verilys* of John, the seven *walks* of Ephesians, the five *much mores* of Rom. v., the two *receiveds* of John i., the seven *hearts* in Prov. xxiii. and especially an eighth, the *lookings*, the *lookings back*, the *Beholds*, of the Bible. If we know our Bibles, Satan will not have much power over us."

Mr. Müller, of Bristol, who has obtained a good report through faith, suggests this plan. "Begin the Old Testament and read a portion. The next time you read, begin the New in the same way. The next time, a portion of the Old beginning where you left off before; and the next time again, a portion of the New. Thus you will soon get through the New; then begin it again; and so on with the Old—the result will be, you will increasingly love the Word of God. I have tried this plan for forty-six years, and though I have read nearly one hundred times the whole of the Blessed Word of God, I never tire of it. The more I read it the more precious it becomes to my heart, the more delight still I take in reading it. It is always a new book to me, when I begin it again from the beginning. Bible reading is the

**"THE BURDEN BEARER."**

The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.

Else how canst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning dawn,
That God may give thy daily care,
Assured that He no load too great
Will make thee bear.

(Author unknown).

great means of nourishing the soul. If you neglect this, you will never make much progress. Do not be discouraged if, on your first reading, you do not understand. By little and little you will learn more."

It is remarkable that two such mighty men of faith should have given such similar and striking testimony to the necessity and happiness of pondering in the Word of God.

I venture to suggest further the plan which for some years I have found very profitable. It is the adoption of two methods. First: Continue reading straight on through the Bible from beginning to the end. About two pages a day, in an ordinary sized Bible, will bring you through in a year. But read more than this, if you have time; and as years roll by you will be tempted to read more and more. In this way you will get a general knowledge of the entire Scriptures. You will notice the scope and main object of each book. You will see that there is a Divine order in the arrangement of the books. Try as you go on, to see the chief predominating topic of each book; and observe how "the New Testament lies hid in the Old, and the Old Testament lies open in the New."

Then, at the same time, have in hand some one book for special study and searching. It may be well to take a book in the New Testament for this more particular study, while you are reading the Old Testament; take, for example, one of St. Paul's Epistles. Read it through several times, till you see the outline of it, and have got hold of the line of thought and the steps of argument, or the main divisions of the book. Do not begrudge time spent in reading, in this way, over and over again. It is time well spent. Then, when you have grasped the general drift and subject of the book, begin at the first chapter, and take it verse by verse, and word by word, searching out parallel texts and words in the Old Testament and the New, and observing how the Bible in one part explains the Bible in another.

By pursuing these methods you will be surprised how your interest in Scripture, and love for its pages, will increase. You will make it the centre of all your reading, and nothing will be thought worthy of your study which does not in some way or other bear upon it.

It is well to have some fixed time in the day for Bible reading. What is left to be done at any time is usually never done at all. Keep to your time as regularly as you can, but if on any occasion you are not able to do so, do not condemn yourself as if you had sinned.

Always pray before you read. Ask God to be your teacher, to enlighten the eyes of your heart by His Holy Spirit. If Bezaleel needed to be "filled with the Spirit of God, in wisdom, and in understanding, and in knowledge," that he might know how to construct the material tabernacle, how much more do we need the fulness of the same Holy Spirit, that we may understand the "wondrous things" of the great temple of revealed truth.

Be sure you read your Bible with faith, believing every word. Have no thoughts or opinions of your own, but like a little child receive the Word of God in simple trust. Let no feeling of your own unworthiness make you stagger at the rich fulness and freeness of God's promises. Often ask yourself as you read, Am I

believing this? Remember that "these are the true sayings of God." "The Scripture cannot be broken." Never doubt your heavenly Father's word. 1 John v. 10.

Let your object in knowing the Word of God be, that you may do the will of God. If you have sin upon your conscience, it will hinder your understanding. Live out faithfully in your daily life all you learn. Think of the connection between the *laying aside* and the *laying apart* with the *desiring* and *receiving* in 1 Pet. ii. 1, 2, and Jam. i. 21. No one who allows sin in his life can know the truth in his heart.

It is good sometimes to sit or kneel before God, and meditate and ponder over some portion of the Word of Truth. Speak with God about it; praise Him for it; ask Him to fulfil it all in you. Remember that in prayer, you are speaking to God; that in reading the Bible, God is speaking to you. Let your listening heart say, Speak, Lord, for Thy servant heareth. Pause, and think over some blessed text, and allow your soul to drink in all its rich and precious meaning. When the Psalmist speaks of the downward course of the wicked, the contrast he draws between them and the righteous man is very striking—"But," he says, "his delight is in the law of the Lord, and in his law doth he meditate day and night."

Study the Word in God's presence. Remember the blood. The light which shines from Calvary is the light which unfolds the Scriptures. A stain upon your conscience will be like a speck upon your eye. If you are indeed a child of God, it will not only be exquisite pain to you; it will almost blind you. Bring it to the blood to be cleansed. Then walking in the truth, you will be able to understand the truth, and the truth will sanctify you.

I earnestly urge you to make Bible-reading your daily habit. Let it be a fixed principle with you that you need "the words of his mouth" for your soul's nourishment and health, "more than your necessary food" for your body. I have seen many a young Christian fall away for lack of this. You have found forgiveness, young believer, through faith in the atoning blood of Christ; and you are happy, supremely happy. But forgiveness, blessed as it is, is not food. And if you have no food you will have no strength. You will hunger. And the hungry will eat anything. If you do not go on, applying yourself to the careful reading of your Bible, increasing in the knowledge of Christ, your famished soul will readily eat of the world's dainties, and Satan will not be slow to spread them temptingly before you. But if you are nourished by the hidden manna; if, searching the Scriptures, your soul is filled with the knowledge and love of Christ Jesus your Lord, you will "never hunger," you will have no heart for the world's allurements. "A full soul loatheth even an honeycomb."

Christian, if you would stand before the enemy, if you would walk humbly and happily with your God, if you would be useful in the Lord's vineyard, search the Scriptures daily and diligently. "All Scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Written some fifty years ago, and valued by A. Van Sommer.

THE NILE MISSION PRESS.—Donations and Subscriptions received.

Date. 1928.	Receipt No.	£	s.	d.	Date. 1928.	Receipt No.	£	s.	d.	Date. 1928.	Receipt No.	£	s.	d.
Sept. 1.	17128	..	10	0	Oct. 15.	17225	..	8	0	Nov. 8.	17315	..	4	0
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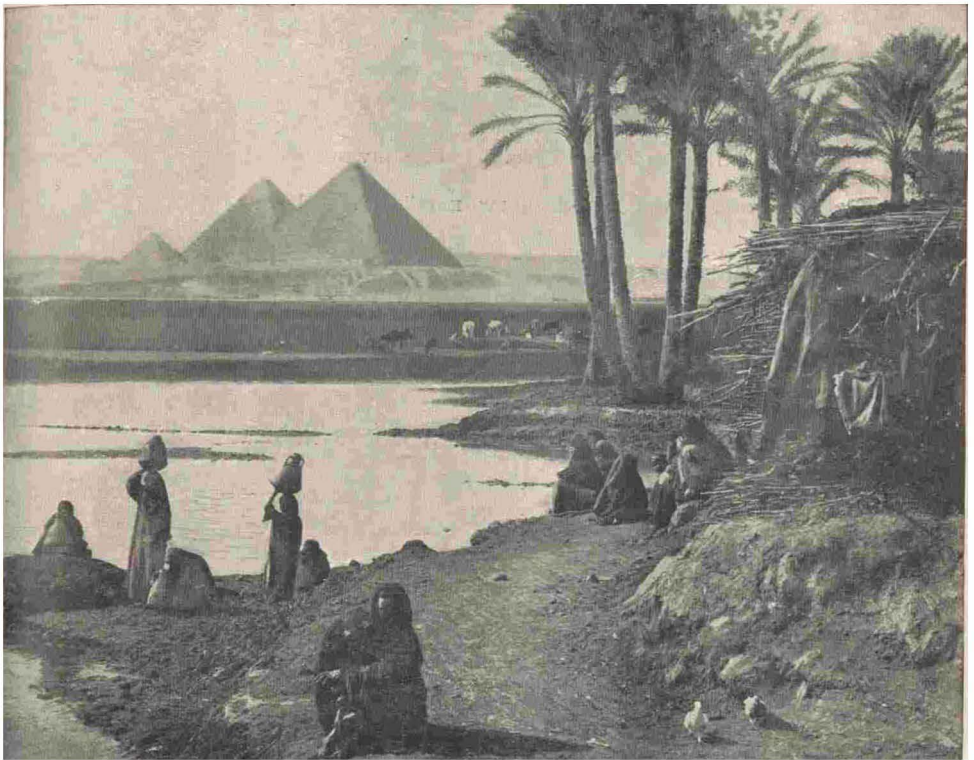
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BLESSED BE EGYPT.

April,
1929.

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." 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.

My God and King.

Let all the world in every corner sing
 My God and King !
The Heavens are not too high;
His praise may thither fly;
The Earth is not too low;
His praises there may grow.

Let all the world in every corner sing
 My God and King !
The Church with psalms must shout;
No door can keep them out :
But above all the heart
Must bear the longest part.

Let all the world in every corner sing
 My God and King.

GEORGE HERBERT.



OUR PRINCIPAL HELPERS (1929).

Back Row :—(left to right) Butros Eff. (Colps.), Miss Armitage, Rev. Gabra, Amin Eff. (Depot), Yusuf Eff. (A/cs.), Sheikh Iskander.
(Sitting)—Mrs. Upson, Yaqub Eff., Mr. Upson, Mr. Kinnear, Miss Mollison.
(In front)—Miss Ellen Esa, Nashid Eff. (Stores).

"Blessed be Egypt."

VOL. XXIX.

APRIL, 1929.

No. 117.

Editorial.

"The Lord said unto my Lord, Sit thou on my right hand."
PSALM cx. 1.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."
—ST. MARK xvi. 19.

"Stephen . . . being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—ACTS vii. 55.

"That ye may know . . . the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised him from the dead and set him at His own right hand in the heavenly places."—EPHESIANS i. 18, 19, 20.

"This man after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—HEBREWS x. 12.

"Seek those things which are above, where Christ sitteth at the right hand of God."—COL. iii. 1.

The Lord Jesus said before He left us, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations." The power is all His: we have none; but through us He makes Himself known to the world, for He would have all men to be saved and to come to a knowledge of the truth.

It is for the one purpose of making Him known, that the Mission Press in Cairo exists.

As we read the account of the last year's work, we are conscious of a vein of trouble running through the Report. A trouble that more might have been done than we have done. It should make us take fresh hold by faith of that mighty Saviour at the right hand of God.

And we ask our many friends in England, and America, and Canada, and Australia, and New Zealand, with one heart to ask with renewed faith that the blessed Spirit of God may rest upon us all, and that the Name which is above every name may be made known to thousands who as yet know it not, in the year before us. We would pray with thanksgiving, for indeed the year that has closed has had many blessings which we can bring to remembrance. "He abideth faithful."

We print a short article by Mr. Cameron, a missionary belonging to the Sudan United Mission, which works in the Nuba Mountain Province. And we have added a list of the names of the Provinces, and a map of the Sudan. It is one of the coming mission fields which will have to be sown with the Gospel.

The C.M.S. are giving themselves to it with renewed energy, and the American United Presbyterian Mission has gradually enlarged her borders towards Abyssinia. We too of the Nile Mission Press must have more colporteurs to carry Christian books and papers to those who can read. Government schools are springing up, and soon many more will read.

Both Palestine and the Sudan call for strong and wider effort. The mighty power of the Lord Jesus, now at the right Hand of God, can make us able to carry out His purposes.

Let us hold fast to Him; and as we look away from ourselves up to Jesus, faith grows strong.

Annual Report for 1928.

EDGED TOOLS.



USEFULNESS always precedes usefulness. Most Christians desire God to use them but all are not ready to let God make them usable. If swords are to be sharp their edges must be ground. To build a house, the bricks first need to be baked; to make a machine, each part must be prepared before the machine can be assembled. The greater the work, the greater the number of preliminary preparations. God purposes the spread of knowledge of Himself—He plans an everlasting Kingdom. His preparations for our salvation reach back into the infinite past. Yet we wonder at His ways when He takes time to make men or organizations ready to co-operate with Him in His great work.

This preparation is not our choice but God's choice for us. We do not equip ourselves, because we have neither knowledge of the equipment we need nor the power or resources to apply this equipment. All that is required of us is submission to God's will, and even such a light task as this, is further lightened by His purposes and promises revealed to us in His Word. Was not our Captain made perfect through sufferings, and is it not our privilege to know the fellowship of those sufferings? By identification, His experiences are mirrored in our lives. In following close after Him, the shadow of His sufferings falls across our path. We understand in part because we share in part. If we share His sufferings now, we know that we shall share His glory; but do we also know that we may share the supports on which He rested, that we may have the strong consolation of Holy Scripture? One such passage seems very apt as we review the past year of our work. It is the opening verses of Isaiah 49.

"The Lord hath called me He hath made my mouth like a sharp sword." (Is. xlix. 1). To play with edged tools is

a foolhardy risk, to use them is a wise man's precaution. The Word of God is a sharp sword. The mouths of God's messengers are sharp weapons in proportion to their faithfulness. We feel called of God to let out the message of Salvation as quickly as possible and to proclaim it as faithfully as possible. Under the urge of His commission we pushed forward rapidly towards the end of last year. "The Partnership Scheme" was inaugurated. By it our "Partners"—under certain conditions—are able to obtain large quantities of literature for free distribution in their work. The market work, which began with such promise, was another departure, or rather a door opened, of reaching those who otherwise would have little chance of coming into contact with the books. New agencies were formed, with many more on the horizon. Truly it seemed that the Lord was confirming the Word with signs. There were not wanting in our midst tokens of His presence in quickened zeal and longing that others too might share in our heritage.

But the sword was sharp and many were disconcerted when the trial came. There has been a general opposition to Missionary effort, and a recrudescence of Islamic aggressiveness mixed with, and used by, the Nationalistic movements in various countries. Opposition moved slowly down from the north, Persia, Turkey and Syria; then came the boycott of the Jerusalem Book-shop, the violence shewn to two of our workers in Transjordan, and finally, the panic which seized some of our colporteurs and many others who had been accustomed to help in the distribution of our books.

The test had come. Were we playing the weapons or using them? An example of using them in contrast to playing with distribution was the way in which Mrs. Michell used so to distribute that people became anxious about their souls and desirous of talking over these things, or the perseverance of some of our colporteurs. The result, as we saw it, was a great falling off in circulation. A determined effort was also made to get us moved out of the Moslem quarter in Jerusalem. The situation was so serious that we even wondered about the advisability of closing colportage work in Palestine, and concentrating on the dépôt. Had we not felt sure that the Lord had called us to it, and that to retreat would be to doubt His gracious purposes concerning us, the result of our deliberations might have been different. One of the hardest things which we always have to encounter, but which at this difficult period was increased, was absolute indifference on the part of so many. To be ignored is difficult, especially if one has made overtures of friendliness preparatory to putting the Gospel message into the hands of those whom one meets. To offer to help people by supplying them with tracts, and find on so many sides no response at all, gives one the feeling of knocking on the door of a deserted house. We feel like the traveller in the poem:—

"'Is there anybody there?' He said,
But no one descended to the traveller;
No head from the leaf-fringed sill
Leaned over and looked into his grey eyes,
Where he stood perplexed and still."

Persuasion, which usually was successful, entirely failed to awaken any response. The removal of the interest did not in

this case entail the removal of the opportunity. We continued to visit the markets as we were able and to give the people an opportunity of buying books. We were called to the Evangelization of the Moslems, and so we kept on in this market work, but with very small sales, and those mostly amongst Copts. All our time was not, however, spent waiting before these closed doors. We had some other things to attend to. We did continue our visits and gave those in the markets a good opportunity. Then we returned home, often feeling like the traveller giving his last knock; feeling it in vain and yet knocking.

" For he suddenly smote on the door even
Louder and lifted his head :—
' Tell them I came and no one answered,
' That I kept my word ' he said."

Some of the colporteurs encountered opposition from professing Christians who like to let sleep and to sleep.

Our publications are strictly loyal to the Word of God. Should anything not true to the Word of God escape the vigilance of the publication committee, Pastor Gabra, who reads the first proofs, would never let it escape his notice. He sets the very highest standard in this respect. Then, too, our books are evangelistic, not educational, with the exception of books for Sunday School teachers and Commentaries. Even here we seek to impress the need for faith in the Lord Jesus Christ as the only way of salvation, and obedience to Him in everything as the only means of spiritual progress. It has been said that we have two messages, to the unconverted, " Ye must be born again," to the Christian, " Life, and life more abundant." Those who help us may rest assured that they are helping to put into the hands of Moslems and Copts and Jews simple evangelistic literature in a language that the people can understand and which will be increasingly understood as education spreads. These are the fellow workers we desire. Those who realise that they are handling dangerous weapons and who are filled with zeal that Satan's Kingdom should really be stormed.

" In whom I will be glorified."

We do not need to wait until we reach Heaven in order to know the truth that most loss is most gain. It is through our apparent failure that God's purposes are often carried out. Looking back over the past year, we see this truth illustrated in our experience here. We felt the pressure most in Palestine and yet see the aftermath. Our bookshop was under a boycott for several weeks, one might almost say months, and in spite of it all—nay, because of it all—the sales there this year are nearly double those of last year. The opposition party tried to deprive us of our place within the city walls (bullying is very effective out here). In fact, we thought that even if we were able to stay on, the boycott would be so severe that it would not be worth our while. So apparently thought the opposition, for after all we were able to retain our shop—and at a reduced rent. Did not God get glory in this? Was not our loss worth while? This is what Mr. G. Wald, at present supervising the work in Palestine, says :—

" He is the Lord our God : His judgments are in all the earth. He hath remembered His covenant for ever, the word which He

commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it." (Psalm cv. 7-12.)

The Psalmist meditates on Jehovah's dealings with his people, and without any effort his heart swells up in praise and thanksgiving to his God for His abundant mercy and grace. His meditation of Him was sweet. His mind goes back to the beginning, to Abraham, and God's promise to His servant. Had God been true to His promise, or had He grown tired of them, their rebellion and backsliding? Yes, He had been so faithful. He had silently planned for them and led them, He had fed them and clothed them, and brought them into the land of Canaan, the lot of their inheritance. It had not been because of their greatness of numbers, for they were but few in number (v. 12); neither was it because of their obedience or faithfulness, for alas we know from His word in Exodus, etc., that they were a rebellious and stiffnecked people, but it was because of His covenant which He made with them, His oath which He swore unto Isaac (v. 9).

But what message has this for us, as this annual report goes to the press? My reading this morning was Psalm 105, and God was speaking to me about the work in Palestine. During the last year we have proved the faithfulness and goodness of God to us. In many respects it has been a hard year, with all the agitation and fanaticism among the people, with those who were fellow-helpers in distribution becoming afraid to carry on, with the colporteurs being beaten and their books taken away, in prisons oft, with the necessary funds to carry on the work being cut by half, and then having to cut down the number of men too. Yet through it all He has been very near and precious.

Though the distribution of the colporteurs has not reached that of last year, yet the sales in the bookshop in Jerusalem have nearly doubled; for this we thank God and take courage. The promise is to us, "Unto thee will I give the land of Canaan, the lot of your inheritance," even though we be few in number, yea, very few, only five in all. He will give us the desire of our hearts, that He may be glorified in the lives of the Moslems in Palestine, Syria and Transjordan. Advance we must. The whole land is before us. If you would too prove and share the joy of His faithfulness in giving us the souls of the land, come and join us. Be a worker by prayer if you cannot come, but do not be out of it when He comes, for He says, "Behold I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12). "Even so come Lord Jesus" (Rev. xxii. 20).

I have spent my strength for nought. There come to every Missionary times when he feels he must echo these words; especially is this true of those working in Moslem lands. What do we see as the result of all our efforts? Perhaps we see a little but cannot escape the feeling that the result is disproportionate with the effort. We all feel at times that, "we have toiled all the night and have taken nothing." The increase in production was not a matter for congratulation when there was a slump in dis-

tribution. Have we been spending ourselves to produce books for storage? We were very tempted to harbour such thoughts at times. One's efforts at persuasion are greeted by the scorn of those who are too ignorant to read for themselves, the picture which one has been at such pains to produce, and which one hopes will prove an irresistible attraction, is treated as a prime objection to the book. It is hard to resist the temptation to question the usefulness of the work.

The partnership scheme, which took much careful planning and was made possible by economies in the work, went well for a time, until some of the partners began to forget to distribute in quantity. Then indeed it seemed that the extra work involved in the scheme, bookkeeping, packing, etc., in addition to the money spent in production, was bringing but little return. The Evil One was always ready with the whisper, "What is the use of trying to help those who don't want to be helped."

We opened a small bookshop in Shubra, the rent of the first month or so being provided from outside, while we loaned Daif Eff. as shopkeeper for part-time and stocked the shop with our books. A good beginning was made in the sales during the first month, but after that the work was disappointing. The sales gradually dropped off, and this falling off was not much remedied by moving into a better street. This work absorbed a good deal of our efforts, while more time was spent in investigating the numerous schemes propounded by Daif Eff. for improving the work. This work was dropped at the end of the year (but it is not improbable that we may try elsewhere).

This year we again sent our colporteur Bulos Malaty to the Sudan, but his stay was attended by many misfortunes. He was ill with malaria, and then, after a little, he went about his work again, and again got ill. But to get out of the Sudan when once he was there was no easy matter. The following extracts from a letter of Dr. Griffen, Bulos' local supervisor in the Sudan, give the atmosphere as well as the facts of last winter's work. "He has had a hard time of it, and is very much chagrined over the results of his winter's work, and disappointed. . . . The country has been full of malignant malaria and influenza, and but few people have been able to escape one or the other and often had both. The only fault that can be attributed to Bulos is that he did not give up long ago, go to a hospital and try to get well. There have been days when he lost his enthusiasm, and it requires a lot of malaria to do that with Bulos; not so with most of us. . . . When he has been able to get up from his bed he gets out to make more sales, and so it has been day after day. . . . He has sold many books to Moslems and Christians, and all of the results are not known to us." So he was moved back to Luxor. His zeal has not abated, and he is now anxious to return to the Sudan, that the work he has begun may be followed up. This needs very careful consideration, as the hot season begins there so early. Bulos has had malaria, and is liable to a recurrence of his trouble. It would be difficult to send any one but Bulos. We must not forget the really magnificent work which he has begun; we may be able to send him next September if he can pass the doctor.

We do not want this work to be dropped and long to know

the Lord's will for us in this portion of His vineyard. Ought permanent work to be done in the Sudan? It does not seem possible just at the moment, but the Lord may open the door if we diligently seek His face.

The monthly magazine, "al-Bareed al-Misry," does not seem to make the progress that it should. We lose a certain number of subscribers each year, and we are not at the present getting a sufficient number of new subscribers to enable the circulation to increase. We need an increase in circulation of at least fifty per cent. if this effort is to be really worth while. Very few Moslems buy our magazine, which is evangelistic. Is it God's will that when there are so many who need such a message as is here provided, there should be so few readers? We are not discouraged, for we know that the magazine is meeting a real need. One of our friends lent a copy to a man in a railway carriage. The young man read nearly all of it, but found a phrase which he asked our friend to explain—"the Lord Jesus Christ who died for us." Our friend was very glad to do this, and at length the young man said, "I don't want to argue, but I like to seek the truth." So our friend gave him Miss Trotter's "Seven-fold Secret."

A little time ago Sheikh Iskander wrote an article on "Will Jesus Christ come again," in which he attacked the materialism which is so rampant among the effendi class. He sent a copy of this number to an acquaintance whom he knew to be tainted with these views. The other day he met this young man, who paid him a year's subscription to the "Bareed," and said that he had given up his heretical opinions and found the magazine profitable. A Moslem sheikh who receives a copy of the "Bareed" passed on to him by a friend, also told Sheikh Iskander that it was profitable reading.

THOUGH ISRAEL BE NOT GATHERED MY GOD SHALL BE MY
STRENGTH.

Generalization in Christian work often spells ineffectiveness, but specialization always tends to parochialism. In these days of world conferences the tendency is for everybody to mind other people's business with the consequent neglect of their own. In reaction of this tendency there is the strong probability that we shall become so absorbed in our own work that we neglect the wider interests of the Kingdom of God. The Nile Mission Press was founded to evangelize the Moslems in Egypt. In the course of time the area of work has been enlarged. The boundaries of our parish have been moved but the centre of our parish has not been changed. We are still as anxious to evangelize the Moslems in Egypt, but we have seen the vision of Moslems perishing for lack of knowledge in North Africa, in Syria, in Persia and India, in South America and the whole world over. To think in world terms is good, but not much use unless we sympathize and pray for the parts of that world; and if we do this we shall find ourselves planning and working for the world by increasing our work in each part of it.

The following report gives some idea of the "outreach" of our message. This does not include the rights of translation which have been given that our books may reach a still greater

constituency. All these have been printed at the Press, and some of them are entirely our own publications.

A great advance in Persian work has been made this year. In addition to the work for N. Persia a considerable bulk of new work for S. Persia has been done.

For N. Persia. "The King of Love" was finished, and though we took a good deal of care, several mistakes escaped notice.

"Ruh Allah" was reprinted. "The Sevenfold Secret" was begun this autumn and threequarters of it have been printed.

For S. Persia. A beginning was made in printing a book of hymns for Bishop Linton. This was followed by the "Gospel of Barnabas" and the "Sunday School Teacher," both just finished but not yet despatched. We have also set up "In Confidence to Boys." These are S.P.C.K. publications.

The increasing bulk of work, and also the length of time it is sometimes necessary to keep type standing, has necessitated the purchase of a new font of Persian type. We are indebted to Mr. Wysham and his colleagues as to advice in buying type which would appeal to Persian taste. We greatly value this co-operation, and we were delighted to see Mr. Biggs during his stay in Cairo this autumn. Bishop Linton also visited us. The job of reading proofs when you cannot follow the meaning is not interesting work. But the kindly appreciations of those whom we serve in this way make it well *worth while*.

Malay. We were asked to print an Arabic and Malay, bilingual tract. At first there was great trepidation, but it turned out to be Arabic type with one extra letter, which we had cut locally. As the author used a type-writer, the proofs were read here and only one mistake was found.

French. The story of David has been produced. This is a companion to the story of Joseph. Many hundreds of these are being used in North Africa, etc.

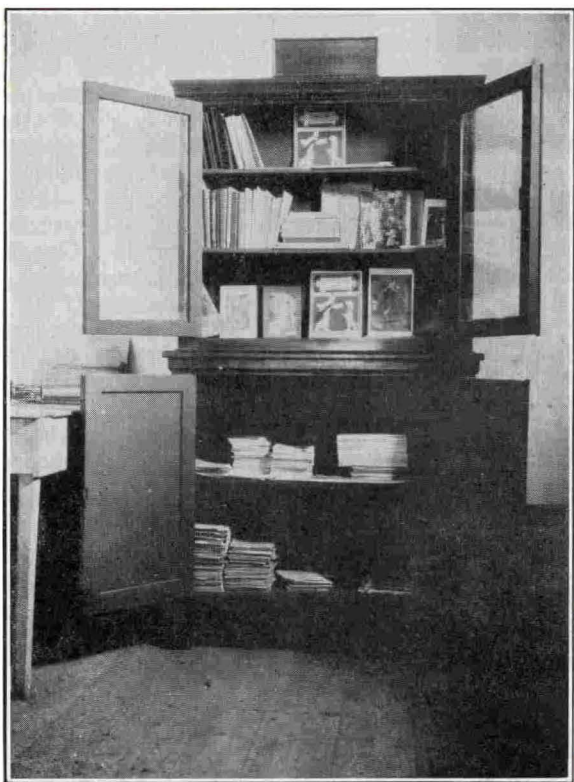
English. The publication of ten of Miss Trotter's Story Parables in English was a new departure. These little tracts are very acceptable and tasteful in their new form. The original blocks were usually used, and where the story had appeared the English was retained. In two cases we had no English, and so the English was a strict and literal translation of the Arabic. The ten were all bound together, forming a most attractive volume, which being published just at the time of Miss Trotter's death, we called the Memorial Edition.

We have also reprinted the "Sevenfold Secret"—the 3rd English and memorial edition. This has a photo of Miss Trotter at work in bed as a frontispiece.

The printing works have also been well occupied, as the following report from Yacoub Eff. shows. What does not appear in the report is the way in which he has kept up and increased the efficiency of the Press by steady and persevering work.

"We thank God that we have passed year 1928 in peace. The year is now over and the Press is still going forward in improvement and success. We are thankful that no breakages occurred in the machines, nor was there any period of enforced

inactivity nor any trouble at all. All this was due to His wonderful blessing. We are thankful for the *foreign* publications which we print, Persia, Malay and English, and for the magazines and other publications, as all this is to the Glory of God's Name and spread of Christ's Kingdom on the earth. We thank all the missionary societies who helped us in the work, *e.g.*, C.M.S., E.G.M., Sir William Willcocks, and others. Would that the rest of missionary bodies knew that the Press is open to serve them . . . but we are glad to say that there have been printed this year no less than 37 Arabic books, and eight Persian books



A NILPRESS LIBRARY.

(Given by N.M.P. to E.G.M. Station of Mahmudiya, or El-Atf).

and one Malay book, besides tracts, leaflets, magazines—all religious. The machines have made no less than 2,100,000 revolutions—and all these to the Glory of the Name of Christ."

Since our printing activities have been so extended that we print books for Persia and Malay States, we are scarcely surprised to find the distribution of our Arabic books also extended.

A young lady in a nearby country writes to us: "There is here a very big prison, all long-sentence men, and we spent many hours among the prisoners; some of them were murderers. . . . Many of your publications were eagerly bought up by the

prisoners. We sold them thirty of your books and gave away between a hundred and a hundred and fifty of your illustrated stories (Miss Trotter's)."

Another lady not very far away writes to say that she does not know what the missionaries there would do without our tracts. Further away, down the banks of the Tigris, we read of our tracts being distributed in large numbers. Further away still, in India, we hear from those who are distributing our books among Arabic-reading Moslems. In China we hear of an encouraging work amongst Moslems in which the "Selected Portions" which we print has played a great part. This book is eagerly sought after by the Moslems there, and its distribution gives the missionaries an opportunity of getting into personal touch with souls eager to hear. This same book is also being distributed among Arabic-reading sailors in Australia.

We have also heard of our books being distributed among bigoted Roman Catholics in another country; while a man writes as follows of our Jaffa colporteur. (The correspondent was not a Moslem).

"For 14 years I was down in the pit of destruction, and every day I got worse and went deeper into sin. One day I saw your colporteur, and he told me of the salvation which is in the Lord Jesus Christ; purchasing from him one of the books, I read that the wages of sin is death. I then became very sad at my condition, and trembled for fear of the future. That colporteur, Mikhail, took me straight off to his house, and his wife left her work and we all spent an hour and a half explaining the way to me. We fell on our knees, and I was frightened, for I could imagine that I heard the sentence being pronounced against me. I cried out from the depths of my heart, 'Lord, have mercy upon me, for I am a lost man.' I then confessed to God all the sins I had committed. I then heard, as it were, a voice from Heaven, saying to me, 'Be of good cheer, my son, to-day you are born into the Kingdom of Heaven.' From that hour peace came into my heart and sorrows fled away; now I rejoice and am glad all the day in this wonderful salvation, for I have died, and Christ has given me life. I shall never forget the hour in which I realized that Christ had saved me."

IS IT A LIGHT THING?

No Christian's work is light, for it is the Lord's work. Yet a glance at the following list of our publications will show that even from the purely human point of view our work is not light. It is, however, encouraging to remember that no Christian's work is too heavy for him, because the Lord shares the burden He imposes.

OUR PUBLICATIONS.

- "Cur Deus Homo?" A new edition carefully revised by Rev. Prof. Ibrahim Sa'eed, of Theological Seminary, Cairo, of this famous classic by Anselm, Archbishop of Canterbury.
3 P.T.
- "The Giant Killer." An adaptation of stories by A.L.O.E. for children, adapted for Eastern readers by Miss Blaikie and Miss Palmer.

- "God with Us." An 8 pp. portionette for free distribution, etc.
- "Selected Hymns." A revised edition of a collection of which our colporteurs sold 10,000 copies some few years ago. $\frac{1}{2}$ P.
- "George Müller." One of our most striking biographies under Arabic title of "The Rich Poor Man." Rev. Gabra's rather condensed translation of Dr. A. T. Pierson's work. 8 P.T.
- "Daily Light—Evening." Printed by arrangement with Beirut Press. 8 P.T.
- "Sermon on Mount." 8 pp. Portionette, free.
- "Mind and Emotion." An important lecture by Rev. Ibrahim Sa'eed to Alliance of Honour. $\frac{1}{2}$ P.T.
- N.M.P. Calendar. Arabic date pad and Copping picture. 3 P.T.
- "War upon Poisonous Drugs." Courageous book by Rev. Yassa Mansour, of Tahat (U.E.). $\frac{1}{2}$ P.T.
- "Are we Doers?" A sequel to "Are we Believers?" 4 for 1 P.T.
- "Temperance Dialogue" (Ladies' Society). Published for W.C.T.U., Assiut. $\frac{1}{2}$ P.T.
- "Fact of Sin." Portionette, free.
- Bi-lingual Portionette, Luke 15—Arabic and English in parallel columns.
- "Sacrifice." Portionette.
- "Jesus, the Only Son." The fifth of the S. A. Morrison series, Messages of To-day for the Men of To-morrow. $\frac{1}{2}$ P.T.
- "The Miracle Book." Address by Dr. Graham Scoggie, translated by Mr. Gabriel, of the Alliance Mission, Jerusalem. 4 for 1 P.T.
- "Flower of the Forest." Companion to "Lily of the Desert." Story of youth struggling with impurity and only finding help in Christ. First edition sold out at $\frac{1}{2}$ P.T.
- "Harmony of Life of Christ." 87 pp., 16 mo., in words of Scripture. Only $\frac{1}{2}$ P.T.
- "Glory of Cross." Dr. Zwemer's new book, beautifully printed. 6 P.T.
- "Alcohol in Experience." For W.C.T.U. 1 P.T.
- "St. Luke, with notes for Moslems." A commentary on this Gospel written by Rev. Prof. I. Sa'eed, and being produced with aid of the R.T.S., who also donated four coloured Copping pictures. (R.T.S. also kindly financed "St. Mark" exactly a year ago).
- French.* "Story of David"—Companion to "Story of Joseph"—in the actual words of Scripture.
- English.* "English Story Parables." A new English series of some of the late Miss Trotter's famous Arabic Parables, with Miss E. A. Wood's original Oriental illustrations. $\frac{1}{2}$ P.T.
- "The Bedouin and Camel." "The Letter that came from a
"Lost Ones in Sahara." Far Country."
- "The Nightingale." "The Stream and the Source."
- "The River that Rose." "The Robe of Er-Rashid."
- "The Weaving of Said." "Naseefa, the Slave Girl."
- "Debt of Ali Ben Omar."

Also bound together as a memorial volume.

Persian. The publications are elsewhere referred to.

Our Agencies are yet in their early days, but most of them appear to be making favourable progress. It is a disappointment that the agency in Damascus is for the present closed, nor can we see any likelihood of our agent being allowed to take up this work there in the future. The city needs much prayer at this time, for in one way or another the missionary enterprise among the Moslems there seems to have reached vanishing point. God may be leading by a way we know not, but let us at all costs be led by Him.

A joint bookroom has been opened in Bombay, and Rev. J. Lane Smith seems to be doing fairly well, but we have only brief reports at long intervals, and this venture is yet in its early stages.

General agencies have been initiated in the Argentine, where prospects are bright; also in Baghdad for the Central Irâq Agency. Here also prospects are very fair, and we learn also of encouraging spiritual work there among some young men. May the books be a blessing to these men, and may these men make the books a blessing to others. The work in this part is rather crippled for lack of funds.

Two new local agencies have been opened, and in both we see good prospects; one of them is at Aden and the other at Santiago del Estero (S.A.).

OUR DISTRIBUTION.

We are agents for the Scripture Gift Mission, and this year have been able to see a good many Scriptures pass through our hands; the figure exceeds six thousand Gospels and portions.

In Egypt the distribution has not been up to our expectations. The book depôt would have been more comfortable with more customers. We may well rejoice that there have been sufficient mail orders to keep Amin Eff. busy, and we have had one or two quite good months, which have partly compensated for the few callers in other months. On the other hand, the colporteurs sold over two thousand more copies this year than last. It is, however, only fair to state that the *value* of the books sold is about a hundred pounds less than last year.

Mr. Theobald sends an encouraging report of the work in Algeria.

Sales.

Nile Mission Press Arabic Books and Booklets	1,979
Algiers Mission Band—	
Books and Booklets	898
French Books and Booklets	819
New Texts and other Scriptures	65
Arabic New Texts and other Scriptures	69
Arabic Bibles	13
French Bibles	12
Hebrew Bibles	3
Spanish Scriptures and Booklets	12
Arabic Tracts	34
" "	26

3,930

Free Distribution.

Nile Mission Press—Arabic Leaflets	...	3,710
Scripture Gift Mission—Arabic and French		
Portions and Gospels		1,687
		5,397

Salvador's N.M.P. books are included in the total (540 books).

You will notice that the sales of N.M.P. literature have led on to a real demand for Bibles. Salvador has sold 28 Bibles—and most of them recently—as a result of systematic colportage over one given area. We rejoice in the number of Bibles sold and other evangelistic literature, even if our books seem (in *some* countries) to hang fire for a time.

" Failure ? while tide floods rise and boil
Bound cape and isle, in port and cave,
Resistless, star-led from above
What though *our* tiny wave recoil ? "

Appropriate words, and, strangely enough, written of a propagandist magazine.

Mention must be made of a little conference held with some of the American Missionaries engaged in Evangelistic work in the Delta. The immediate result of this conference was that the Partnership scheme was enthusiastically taken up. The ultimate results we must leave with God, but we may be soon seeing something of them.

While some of the books have been difficult to sell, we may be encouraged by one or two cheering statistics.

A year's sales of Hymns and Choruses	
amounted to	 5,000 copies.
Six months' sales of " Bible Problems "	
amounted to	 2,460 "
Six months' sales of " Flower of the Forest "	
amounted to	 5,000 "

One colporteur says that he can sell a hundred copies a month of this book. The same colporteur says he can sell fifty copies a month of " Harmony of Life of Christ," of which the year's sales amount to 3,347.

Kings shall see and arise, princes shall worship because of the Lord that is faithful.

The duty, privilege and glory of kings and princes is that they rule. The duty of man is to obey. The habit of ruling, or even seeming to rule, conflicts with the impulse to submit to God. The more independent man become the less inclined is he to embrace a religion which insists on obedience and subjection to an exterior power. The Moslem, by training, environment and everything else, is taught to believe himself independent and self-sufficient, be he pasha or bootblack, Azhari or uneducated fellah. Shall some of these haughty ones come to worship the Lord Jesus against their prejudices? Moslems have been *buying* books, not merely accepting them as gifts. Every now and then the colporteur's report give indications that some of these Moslems are

more than interested. One colporteur reports that after a long talk a Moslem confessed his belief in the truth of Christianity, but his inability to proclaim his faith publicly for fear of Islam. Books have been bought by all kinds of Moslems. The writer has personally seen evangelistic tracts and Gospels sold to Sheikhs, effendies, students, schoolboys, peasants, camel dealers, cigarette-sellers, shopkeepers, officials of all kinds, etc. The question that arises in our minds is whether these books are read. It is no uncommon sight to sell a book and then pass on, and when returning after an hour, to find the customer deep in his newly-acquired treasure. This usually applies to books and tracts which are given, if only the distribution is carefully made. Not only are the Moslems reading the Gospel but they are finding it profitable. The following incident was recently related. A certain lady walking the public gardens noticed a Moslem reading a book, and remarked to her companion, "I wonder if that is a Gospel." He overheard the remark, and said that he was not a Christian but that he derived great benefit from that book. "If men and women make practical use of the Word of God they must soon be brought face to face with Jesus Christ their only Saviour."

Another instance of the power of the printed page is contained in a letter from a fellow missionary (of E.G.M.), who writes as follows:—

"There is a Sheikh I would like to ask your prayer for. I must tell you the incident, which happened about a month ago. It is my custom always to carry a few tracts in my pocket, for there are always opportunities for distributing. Recently, while passing a hairdresser's shop in the town I felt I ought to go inside and offer a tract to the Sheikh who was having his hair cut. I had seen him once before in one of our meetings but had no chance of speaking to him. So here was my opportunity of giving him a tract. I said to him he could read it whilst he was having his hair cut, so he took it and thanked me. The following day I met him again and he told me that he had read the tract and would like another one. That was on a Saturday. I was glad to be able to supply his request, and also told him of our service on the following day—giving him a warm invitation to attend, and sure enough he came. He has been coming regularly since, and I believe God is speaking to him at this time."

But we have no need to allegorize this passage overmuch. During the past year one Moslem ruler has professed Christianity. Another, who is an ex-ruler, has been supplied with our books. The following extracts from Mr. Theobald's report of the work in Algeria gives another instance of the power of the printed page, even over some of those who exercise authority in these lands.

"I have just returned from R—, and Salvador Munioz has been much cheered by the eager demand for the Nile Mission Press literature. He said that at the beginning he went very quietly, fearing open antipathy to Christian literature, and hardly daring to hope for sales, except with much persuasion from his side. This has almost completely changed, and to-day, instead of much persuasion on his side to induce sales, they come to him. Last week, without moving his stand, over thirty books and booklets were eagerly grasped. In this particular town, which was

well known to nearly all missionaries—whether Arabic, French and Hebrew workers—as a most difficult and fanatical place, his sales have steadily increased. Last week, amongst his other sales were two Arabic Bibles. One of the purchasers had obtained from him on a previous visit an Arabic tract, and meeting Salvador in the street, he remarked that this booklet had created in him a desire for the Book of which the tract spoke.

Another town had been for Salvador most difficult, and each time he went there the Kaid of the place did all in his power to hinder the work. Salvador was brought before the powers that be, but having all his papers in order, nothing could be done. He returned the second time to this particular town, and again the same opposition, but this time the opposer evidently accepted some literature. The third time the colporteur met him was on a rail journey, and on this occasion, to Salvador's great surprise, there was an evident softening in his attitude, and before leaving the Kaid said, "May God bless you in your work, and especially in the literature distribution; next you visit I will meet you, not with bitter controversy, but in love." It is quite clear that in answer to many prayers God has touched the man's heart through the printed page.

"You have Bibles and knees—use them." The obvious advice contained in this sentence is realized by many, though practised by few. It has a further significance. We have Bibles, not only for our guidance, encouragement and sustenance, but for distribution amongst those who sit in darkness. We need to use our knees too if this distribution is to be effective. We need to pray that those who read may be led to pray for themselves and then to take the first and most important step of getting into personal contact with God. May we pray the readers of our books on to their knees as well as pray the books first into the hands and hearts of the people. We ought not to forget the large nominal Christian population in these countries—the sleeping Church of Christ or the sleeping church in the home lands.

"Weep, dear Lord, above Thy bride low lying;
Thy tears shall wake her frozen limbs to life and health again."

J. R. M.

APPENDIX.

"God moves in a mysterious way
His wonders to perform.
He plants His footsteps in the sea
And rides upon the storm.

Behind a frowning providence
He hides a smiling face"

My colleague, Mr. J. R. Menzies, has left to me to add a little information.

Total number of publications to end of the year, 653; it will be noted that these are all true to type; all are loyal to Holy Scripture; all are evangelical; further, all are evangelistic—i.e., not "educational."

We are so glad to have been able to keep up our staff of col-porteurs during the past year, with the single exception of Algeria, where for a time Mr. Theobald has had one man only; before the end of this new year we hope to have engaged a second man; one is on trial in the meantime.

Colporteurs during the past year :—

Egypt and Sudan	...	...	10
Shubra temporary Bookshop	...	...	1
Palestine and Trans-Jordan	...	...	4
Algeria (for time only)	...	...	1
			—
			16
			—

Circulation certainly dropped heavily immediately after the Jerusalem Conference; it is, however, only fair to our distributors to enquire what class of publication dropped so heavily. The answer is: free grants of portionettes—i.e., four-page extracts from Scripture. However, in any case, the whole situation greatly improved during October, November and December.

Let us see how we compare :—

1922 we distributed	...	...	142,949
1923 „ „	...	...	162,508
1924 „ „	...	...	340,233
1925 „ „	...	...	357,056
1926 „ „	...	...	354,564
1927 „ „	...	...	484,541
1928 „ „	...	...	345,866

Thus, though we circulated considerably less than in 1927, yet we did about as well as 1924, 1925 and 1926; as for 1922 and 1923, we circulated more than *twice* as many. So, in spite of ominous clouds, the sun is still shining. *Annus mirabilis* (wonderful year).

A word about my colleagues and their work.

Firstly, my chief assistant, Mr. J. R. Menzies, passed his Arabic exams. successfully, and in September took his seat as a member of the Publication Committee, having now the status of Literary Assistant, which means that he is Assistant Superintendent, but with special responsibility for literary work in Persian and Arabic, but also taking the place of Mr. Michell as editor of "El-Bareed."

Mr. J. E. Kinnear, on his arrival from New Zealand in November, received a hearty welcome from us all, and has already made good progress in the study of Arabic. As this report goes to press, we are just inaugurating an entirely new department in French publications, of which more information later. Mr. Kinnear will be responsible for this department.

Miss Mollison did yeoman service as office secretary until her long illness in the autumn, during which she suffered very severe pain. After leaving the hospital she has taken a prolonged course of massage, and we are glad to have her with us for mornings only until she goes to England in the Spring to take her furlough a year before the usual time. Miss Armitage, who

was Miss Trotter's secretary, has very kindly been loaned by the Algiers Mission Band to help us through the difficult period, and we are more than grateful to have her with us.

Miss Blaikie, of the Egypt General Mission, returned from her prolonged furlough—due to health reasons—in the early Spring, but was laid aside again, with many scores of other workers, during the dengue epidemic. As she has now been moved by the E.G.M. to Belbeis, she is not able to get in once a week to help with the Junior Department as she used to do. Here let us place on record how much we are indebted to that Society for their kind help.

Mr. George Wald was moved to Palestine last Spring to help us through the troubles there. He was so clearly used of God that we have located him there, he meanwhile keeping his eyes open and waiting upon God for guidance as to further advance.

My wife has worked as hard as any one of us, and the furnishing and running of the workers' hostel has given her a good deal to do. In addition she has had various troubles with servants, but has come through. Her care of the well-being of the workers will tell in days to come.

Yakub Eff. has put in a strenuous year's work, and has been able to keep up the output of printing to about the rate of the year before, i.e., £3,000. As I have cut down our own N.M.P. printing this year to £1,000, we are glad to have had as much as £2,000 printing from other Societies. In the difficult days of last August and September, our friend Yakub cheerfully gave up a week of his summer holiday to help me through.

Pastor Gabra, who is a minister of the American Mission Evangelical Church, has now been with us for nine years as translator and proof-reader for our religious books. He is now returning to his general pastoral work, owing to certain reconstructions here not unconnected with, on the one hand, the coming of new European workers, and on the other, the shortness of funds for translation work.

Sheikh Iskander—our old friend who was with me at Shebin-el-Kom, the capital of Menufiya, from about 1901, is still with me here as Literary Assistant; among other duties he is sub-editor of "El-Bareed."

Butros Eff. has been in charge of the colporteurs as usual, while Amin Eff. has worked hard and faithfully in the book dépôt. We are very pleased to welcome our new book-keeper, Yusef Mishriky Butros.

Finally, brethren, rejoice in the Lord. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Truly this has been a "wonderful year" in more senses than one.

"He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on His love for the rest."

A. T. U.

A Peep behind the Scenes.**ANTICIPATION.**

HOW vividly the word brings before one's mental vision the portrait of an eager young gentleman about to sample a famous brand of chocolate! But his eagerness was nothing compared to that of the writer when he received an invitation to stay at the Nile Mission Press. It was only the evening before that he had first sighted the land of Egypt, and together with the beloved founder of the N.M.P., had stepped on shore just as the full moon rose from behind the flat roofs of Alexandria. And now, on this very first day, across the tea-table at Fairhaven from Mr. Upson himself came this treasured invitation. It was then the end of October, and many days of new experiences passed by, till at Christmas time there was a regular invasion of Fairhaven by Mr. and Mrs. Upson, and then three mighty men, Mr. Wald, Mr. Kinnear, Mr. Menzies. This naturally caused the tide of anticipation to rise to flood level, as new friendships were made, news of the work received at first hand, and great schemes formed for the proposed visit.

INVITATION.

Cairo was reached on the evening of New Year's Day, and although nine days were to pass before the dream was actually realised, a preliminary call on the Nile Mission Press was made the next morning. There was the familiar frontage, with the shady trees bordering the road—familiar from photos which have appeared in *"BLESSED BE EGYPT"* at different times. Then followed a little tour of the premises under the guidance of Mr. Menzies—through the spacious offices, down to the printing works and the Bookshop, and finally up to the private flat on the second floor, presided over by Mrs. Upson. There a bird's-eye view was obtained, which had the effect of whetting the appetite for a closer contact in the near future.

REALISATION.

At last came the ten days' visit so eagerly looked forward to. Sometimes, in the ordinary round of daily life, the fulfilment of our hopes and dreams brings disappointment, and fails to reach the level of our expectations. Was this so in the present instance? Such an idea is unthinkable, where the Nile Mission Press is concerned. Indeed the very opposite was the case. Realisation far exceeded anticipation. And as one experienced day by day the generous hospitality and kindness of Mr. and Mrs. Upson, and shared so closely in the life of the workers, both English and Egyptian, and tried to understand the problems of the moment and the difficulties being met and overcome, and shared their enthusiasm over the different jobs in hand, the thought came: "How many staunch supporters of the work in England would give anything to have this privilege. They must at any rate be treated to an unofficial bulletin, straight from the front line!"

PARTICIPATION.

Perhaps some details of the normal daily life of the Press would be acceptable—a peep behind the scenes. The day usually began with a knock at the door and a soft morning greeting in his best Arabic from the assistant Literary Superintendent! At 7-15 a.m. a short united prayer, led by Mr. Upson, and then to breakfast, in the middle of which Mr. Kinnear generally felt the call of the School of Oriental Studies too strong for him, and left us. At 8.0 a.m. the employees gathered in the printing works for morning prayers under the direction of Yaqub Effendi. A hymn was sung unaccompanied and a prayer offered. At 8-20 a.m. there was a smaller gathering round the table in the Superintendent's Office, when each of the staff in turn contributed a "best thought" for the day, in Arabic or in English, according to their familiarity with the language, and prayer was made for the work of the Press in all its great variety. Lunch at 12-30 was always a cheerful meal, and was followed by a short time of intercession, which provided an opportunity for mentioning the more particular needs of the moment, whether financial or otherwise. And so the day would continue, full of activity of every kind, till the evening came, and after supper there would be family prayers in the drawing room, led in turn by the English staff. The hour of retiring was usually an early one, to match the early start on the morrow.

In this brief outline the emphasis on prayer is obviously very marked, but so far from being a forced or unnatural emphasis, it represents the impression which must remain with any visitor to the Press, and reveals the hidden source of power by which alone the work is maintained. "Them that honour Me, I will honour, and they that despise Me shall be rightly esteemed" (1 Sam. ii. 30).

CONCENTRATION.

And what of the actual work? There is a constant sense that one is in a centre of activity, the results of which are bearing fruit in many a distant sphere of work, that here is a Power House supplying current over a very wide area. This increases as the biggest printing press is seen turning out a new book at the rate of sixteen pages every two seconds, or as one watches a big parcel being made up by Amin Effendi for distant Iraq, or as Mr. Menzies and Quasis Gabra are observed deep in an investigation of a vital passage in the translation work. Or perhaps it is just the presence "here, there and everywhere" of the "Mudri" himself, creating an atmosphere of quiet and unostentatious energy like the soft and rhythmical hum of a great dynamo. Moreover, as one becomes more familiar with the geography of Cairo, it is clear that the N.M.P. is in a very central and strategic position, which, owing to the shifting of the busiest quarter, is every year becoming more strategic still.

CULMINATION.

And now to record two or three outstanding memories that will remain for many a long year. There was that afternoon when the entire staff and employees came together at the end of

the day's work for the weekly Evangelistic Service, conducted by Quasis Gabra in Arabic, and lasting about half-an-hour. Here were over thirty men, some of them staunch Moslems, listening to a straight Gospel talk apparently with genuine interest, and certainly not under compulsion, for the service is entirely voluntary. It made one thank God and take courage.

Then again, there were those two visits to native markets outside Cairo for the purpose of selling literature. We made an early start in the fine Austin car belonging to the Press, and had a long drive through the keen morning air, occasionally giving away free literature when the enforced slowing down of the car provided an opportunity. Then an hour or two in the vast and busy market crowds, before a quick run home to lunch. These visits were typical of many others, and on the two occasions the reception given us varied considerably. The first time the people seemed completely friendly: at the second market visited the atmosphere was very different. We saw the Word of God treated as a huge joke, and were followed by a group of young Effendies, who made themselves really helpful by warning the fellaheen not to have anything to do with us. Yet, on this occasion, we sold more than on the previous one!

And finally, there was that evening when three of us sat enthralled, while Sheikh Iskander told in detail the story of how, by the Grace of God, he who was aforetime a typical young Azhar student, reared in the stronghold of Islam, was brought by the power of God's Word into a saving knowledge of Jesus Christ. Mr. Menzies interpreted as we went along, and Mr. Kinnear and I sat spellbound. The story took nearly an hour. One day no doubt it will be written down, but not, at Sheikh Iskander's own request, during his lifetime. It is a very striking testimony to the transforming power of Holy Scripture.

CONSOLIDATION.

It is now just a month since the day of departure came, and we said good-bye. There has been plenty of opportunity for reflection, and a very strong impression remains that when all is said and done, no Christian agency at work among the Moslems of the Near East is exercising a more vital and far-reaching influence for God than the Nile Mission Press. And if this is really so, are we not driven to our knees in prayer that the work may go forward by leaps and bounds, and not with the painful and uneven limp of a cripple? If, moreover, it is not our job as fellow labourers to strengthen the weak hands and confirm the feeble knees, whose job is it? 1928 was a discouraging year in some ways, as the Annual Report shows. Shall we not pray that in 1929 there may be a big advance throughout the whole length of the front line? Wherever the story of the Press is told at home, whether in drawing room or meeting hall, there is always interest and support. If so, then we must pray that someone may be found to help with and extend the deputation work. And are there not definite needs of the moment for which the staff in Cairo are praying daily. One knows only too well that this is so, but there is a reluctance to chronicle them here, and so earn the accusation of begging. A postcard of enquiry, however, to

Cairo or Tunbridge Wells is not a very great undertaking, and if the post cards became lengthened into letters they would have the added effect of deepening the communication trenches.

R. E. A. L.

The Sudan Waiting.



WE are a favoured people, and should rejoice because we live in the habitable and pleasant parts of the earth. Far different the lot of those denizens of the desert, inhabiting a land where nature has been frugal of her bounty, where the sun blazes down on sand and rock with a fierce heat, where shade is scanty and water even more so, and where the word for water ever hangs on the lips. Yet this is their native environment, the life to which the years have accustomed them; verily a land of promise to them only; they covet nothing better, for they know of nothing better.

Although this may be true of certain parts of the Anglo-Egyptian Sudan, it is by no means typical of the whole. It is to the more habitable parts the missionary goes if he be prepared to make sacrifices and face hardships for the Kingdom of Heaven's sake.

Where the agricultural and pastoral industry is the main one throughout the whole land, it is but natural to find that the more thickly populated areas are those where the country is well watered by the Nile and its tributaries, or where there is an ample rainfall.

The total population, which in the time of the Mahdi and Khalifa was reduced through war, famine and disease by 75 per cent., from 10 million to 2½ million, has now risen to almost 8 million, and is rapidly on the increase.

The 12th parallel of N. latitude approximately divides the country into two equal parts—a northern Moslem, and a southern Pagan half. On a population basis there are some 4 million pagans waiting for something they cannot define, but which we can give them—the Bread and Water of Life—to feed their starving souls.

Mohammedanism is invading this area, some half-a-million square miles, both from the north and from the Equatorial Lakes' district in the South

The Sudan is a British Protectorate—"Sudan for the Sudanese," being our motto—and how better can we guard the future interests of the natives than by protecting them from this Islamic invasion?

Missionary reinforcements are urgently needed. It will be an undying disgrace to the British people, if, by continued indifference to a crying need, we allow the false prophet to become enthroned where Christ should reign. Surely it is high time that the forces of Christianity bestir themselves for the sake of the Banner of the Cross, which we dare not disgrace by allowing it to trail in the dust.

SUDAN.

<u>PROVINCES.</u>	<u>CAPITALS.</u>
Bahr-el-Ghazal	Wau
Berber	El Damer
Blue Nile	Wad Medani
Darfur	El Fasher
Dongola	Merowé
Fung	Singa
Halfa	Halfa
Kassala	Kassala
Khartoum	Khartoum
Kordofan	El Obeid
Mongalla	Mongalla
Nuba Mountains.	Talodi
(Note.—The Nuba Mt. Prov. is now included in Kordofan)	
Red Sea	Port Sudan
Upper Nile	Malakal
White Nile	El Dueim

On the walls of the Governor-General's Palace in Khartoum a brass plate, 3 feet by $1\frac{1}{2}$ feet, marks the spot where General Gordon sacrificed his life for God and Empire. It bears the inscription, made more eloquent by its simplicity—

CHARLES GEORGE GORDON DIED 26TH JANUARY, 1885
--

"Tell ye the tale in Gath,
Publish ye the tidings in the streets of Askelon,
For here has the mighty fallen."

Would that every jekel in the land had ears to hear the story of that noble life and death, and every stone had voice to utter it; would the waters of the Nile could bear it through the land from end to end, and the wind breathe it far and wide.

Gordon's statue in Khedival Avenue is a noble land mark, but the inspiration of his undaunted spirit is a bright and guiding star to those who follow on.

Let the life of this great Christian soldier speak its message to our hearts. But incessant, high above all voices there comes to our ears the voice of Christ, Who has given to His people the highly privileged commission, which we can disregard only to our cost—"Go ye into all the world and preach the Gospel to every creature: and, lo, I am with you alway, even unto the end of the world."

We, who know something of the great need, can but make our appeal, and trust that many will not be found wanting who are ready to count the cost and say, "Here am I; send me."

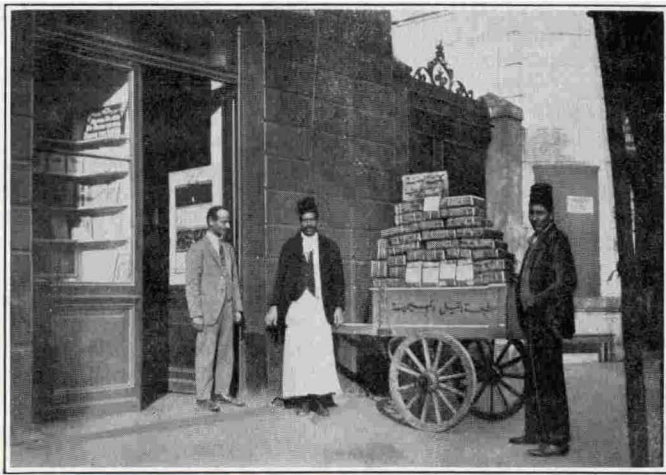
A New Comer's Impressions.

IN these few lines one is attempting to put down the impressions that were received on first arriving in Cairo and taking up work with the Nile Mission Press. It might have been better for the purposes of this article not to have known anything about the work and the staff and suchlike things before coming on the scene. One's impressions would then have contained more pleasant surprises than they did. But in spite of that I thought I should like to let our interested readers know how one found things, how far realisation came up to—or surpassed—anticipation.

The first thing that came home to me, I think, was the rather ancient appearance of the building itself—I set things down unglossed, just as I felt. Of course, as far as I can see, it admirably suits our purpose at present in the matter of size, but the dilemma of the situation at once appears when one realises that the building hardly justifies any expenditure of money on it for renovating, and yet we all feel that something ought to be done to improve the facade of the ground-floor, containing the Book Depot and the office of the Printing Works. I think a bookshop

ought to have a good frontage, and our windows at present are really only makeshifts constructed out of the original glass doors. These disadvantages are certainly counterbalanced by the fact that we have a very efficient man in charge of the *dépôt*, Ameen Effendi, who is most energetic and trustworthy. These characteristics are all too uncommon in this part of the world, unfortunately.

The next thing I noticed was the remarkably valuable site we occupy in the city. Just glancing at the map, I see we are practically in the heart of things; and Sharia al-Manakh is becoming more important every day. We sometimes look out from the back windows and allow ourselves to break the tenth commandment as we gaze at a plot of vacant ground lying immediately between us and the next street. It would be a valuable acquisition, but the price rather accentuates the absurdity of our hopes. On the whole we have reason to be profoundly thankful to God that the present



BOOKS THAT ARE STARTING ON THEIR JOURNEY TO PERSIA.

building was given us. It has many advantages, of which we are well aware.

The work each morning is begun with prayer. Down in the workshop the men from the printing and binding departments gather sharp at eight o'clock, when either the foreman, Yacub Effendi, or one of the native staff from the office upstairs conducts prayers for about ten minutes. Upstairs the staff assemble in the Director's office at twenty past eight for a short prayer meeting, to ask guidance and blessing in the work of the day and also to remember others associated with us. Each Thursday evening there is also a meeting for prayer among the staff at 5-45 p.m., where special needs are mentioned. Another important occasion in the weekly order is an evangelistic meeting with the whole staff and workmen, some of the latter being Moslems. This is held in the anteroom upstairs, and the Gospel message is faithfully proclaimed by one of the Christian members of the staff or some outside friend, occasionally by interpretation. We long to see

some definite results from this meeting, but we certainly cannot hope to accomplish much purely in our own strength and wisdom. There must be a work of the Spirit. Please remember this matter in prayer. It should be your burden as well as ours.

And so the work goes on. The books go out often in large consignments to all quarters of the globe. We feel specially pleased when we see a batch of seventy-five parcels going to Persia, or fifty going to North Africa or California, as happened recently. We are kept going with plenty of fresh work. The perpetual click-click of the printing machines may be a monotonous sound in your ears all day, but it would be a tragedy if it ceased.

There is one thing that friends of the Nile Mission Press can be assured of, and that is that the utmost economy is exercised on all sides to avoid unnecessary expense. One sees evidences of it all around. Mr. Upson reminds me very strongly of the Christian gentleman who was called upon by someone asking a donation. When his visitor entered he found him reading by the light of two candles, one of which he quietly extinguished with the remark that they would only require one candle to talk by. The man was rather surprised when at the end of the interview he was handed a handsome donation, and jokingly observed that he had not expected him to be so generous when he noticed him put out one of the lights, which act he took as a sign of meanness. "It is just because I practice such economies with myself," replied the other, "that I am able to give to others." That, I find, is the spirit of the Press. It certainly makes the distribution of suitable literature as easy as possible to those who desire to do so, by giving the books at greatly reduced prices, and often making free grants where we can be sure that the literature will not be allowed to lie idle. In any case, "the big idea," as our American friends would put it, is to *get the books out!* And they are being got out.

J. E. K.



The NILE MISSION PRESS

The Executive Committee
cordially invite you to the

Annual Meetings

TO BE HELD ON

Thursday, May 23rd, 1929,

At 3 and 7,

At THOMAS WHITE HALL,
SION COLLEGE,
Victoria Embankment, London, E.C.

Afternoon 3 p.m. : PERCY K. ALLEN, Esq.
(Chairman of the Executive Council),
will preside.

Evening 7 p.m. : LANTERN LECTURE (*Palestine*).
ALFRED M. BARKWORTH, Esq.,
will preside.

ARTHUR T. UPSON, Field Director,
will speak at both meetings.

It is hoped that MR. R. E. A. LLOYD, who has
recently visited Egypt and Palestine, will
speak in the afternoon.

Tea at 4-30. 6d. each.

Receipts and Payments Account for the Year ending 31st December, 1928.

We have audited the above Account and compared it with the Pass Book and Vouchers and certify the same to be correct. With regard to the Field Expenditure we have seen audited accounts from Cairo.

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

"BLESSED BE EGYPT."

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Receipt				Receipt				Receipt			
No.	£	s.	d.	No.	£	s.	d.	No.	£	s.	d.
1. 17395 ..	1	1	0	Dec. 29. 17474 ..	10	0	0	Jan. 9. 17536 ..	1	3	
3. 17396 ..	2	12	6	" 17475 ..	1	2	0	" 17537 ..	12		
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5. 17401 ..	2	3		" 17480 ..	1	10	0	" 17542 ..	1	1	
" 17402 Scotland	2	0	0	" 17481 ..	1	10	0	" 17543 ..	2		
6. 17403 ..	1	0	0	" 17482 Scotland	5	5	6	" 17544 ..	5		
" 17404 ..	1	0	0	" 17483 ..	1	5	0	" 17545 ..	2		
" 17405 ..	7	6		" 17484 Scotland	1	0	0	" 17546 ..	4		
7. 17406 Scotland	5	0	0	" 17485 Special	10	0	0	" 17547 ..	1	0	
" 17407 ..	10	0	0	" 17486 ..	13	9	4	11. 17548 ..	10		
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£288 5 0 4

Special Purposes—
Amounts already
acknowledged 1065 16 5
As above 53 19 8

£2404 6 4

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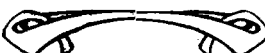
THE NILE MISSION PRESS.—Donations and Subscriptions—continued.

Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.
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.. 22.	17618	..	2	0	..	17673	..	7	0	..	17729	Canada	5	0
..	17619	..	5	5	..	17674	..	10	0	..	17730	{Special	3	0
..	17620	..	7	0	.. 5.	17675	..	2	0	.. 20.	17730	{Special	2	0
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.. 23.	17624	..	6	3	.. 6.	17679	..	2	0	..	17734	{Special	4	0
..	17625	..	2	6	..	17680	..	10	0	..	17735	..	6	5
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..	17627	..	5	6	..	17682	..	20	0	..	17737	..	10	0
.. 24.	17628	..	6	6	..	17683	..	2	13	.. 22.	17737	..	3	0
..	17629	..	6	6	..	17684	..	3	6	..	17738	..	6	2
..	17630	..	10	0	..	17685	..	1	0	..	17739	{Special	1	0
..	17631	..	2	0	.. 7.	17686	..	17	4	..	17740	..	1	0
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..	17633	..	10	0	..	17688	..	5	5	..	17741	{Special	2	0
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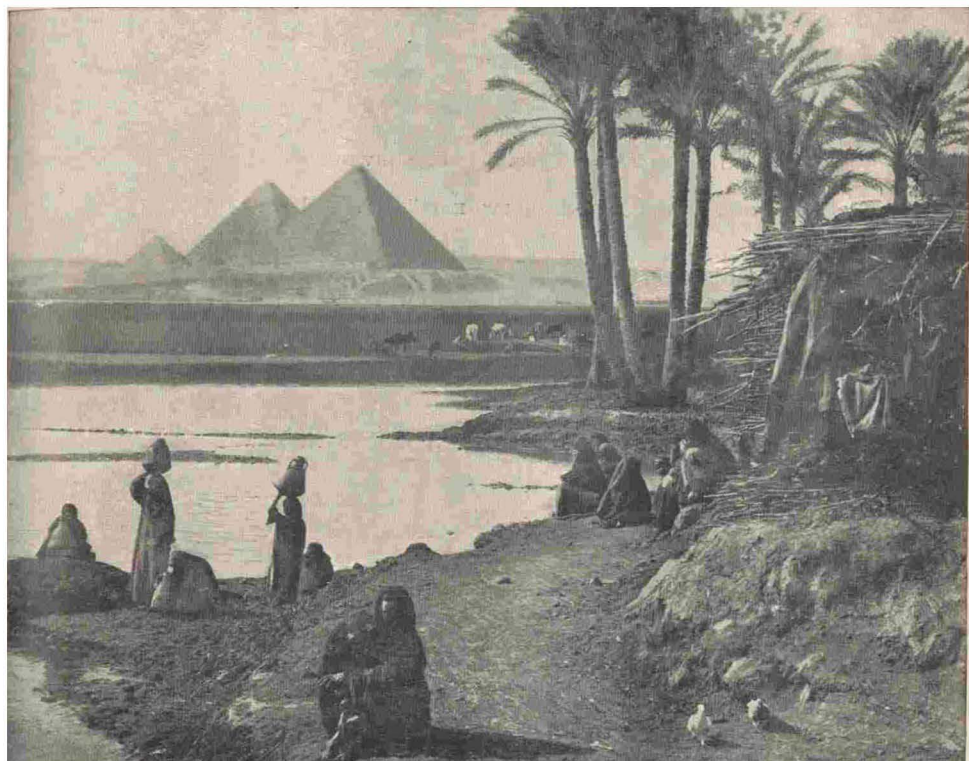
Special Purposes—
As above £68 12 6



July,
1929.

BLESSED BE EGYPT.

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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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.



THE CITADEL MOSQUE, CAIRO.

Hymn.

Sometimes a light surprises
The Christian while he sings :
It is the LORD, Who rises
With healing in His wings.
When comforts are declining
He grants the soul again
A season of clear shining
To cheer it, after rain.

Though vine nor fig-tree either
Their wonted fruits should bear,
Though all the fields should wither,
Nor flocks nor herds be there ;
Yet God the same abiding,
His praise shall tune my voice ;
For, while in Him confiding,
I cannot but rejoice ! Amen.

WILLIAM COWPER, 1779.

"Blessed be Egypt."

VOL. XXIX.

JULY, 1929.

NO. 118.

Editorial.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—ZECH. iv. 6.

"According to the word that I covenanted with you . . . so my spirit remaineth among you: fear ye not."—HAGGAI ii. 5.

"Our gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

—I THESS. i. 5.

We may encourage our own and each others hearts, by the remembrance that the Holy Spirit is "the Eternal Spirit," the same to us now as when the words of encouragement were sent to Zerubbabel and to Haggai. There is a building to be built of living stones on the one foundation of our Lord Jesus Christ. And it is given to us to build, as we take the words of the gospel to men one by one, in power, and in the Holy Ghost, and in much assurance. It is a blessed ministry.

In this number of "BLESSED BE EGYPT" our thoughts centre round the Colportage work. It is always going on, in Egypt and Palestine, and in Algeria, with occasional visits to the Sudan and the Sahara deserts, where many a willing reader is to be found. It is the desire of all of us that this shall be carried on persistently and thoroughly, and by many hands. Those of our workers who take part in it are ever finding out unreached places, and needy souls, and it is a joy to them to break new ground, and sow the seed of eternal life far and wide. God grant that we may one day, not far distant, find that the harvest has come.

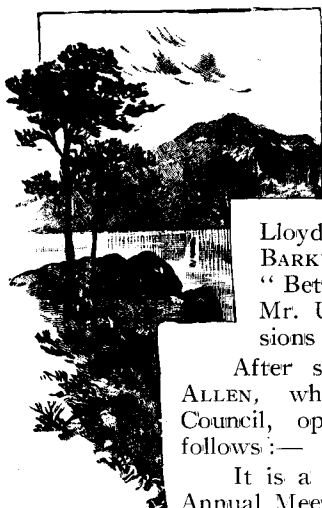
We would draw the attention of our readers to a book which has lately been published by S.P.C.K., "Temple Gairdner of Cairo," by Miss C. E. Padwick, price 7/6. It tells the life story of one who has been greatly loved in Egypt. He cared for the individual souls of the Egyptians, not merely in a crowd, but one by one, and we believe there are many in the Father's Home above who have been "pulled out of the fire" through Temple Gairdner. This book tells the story of his young days at home and at Oxford, and later in Egypt, and it shows the master passion of his life, which was to yield it wholly to Christ his Lord, and to do His will. He died while still in the strength of his manhood, and left an abiding remembrance in Egypt of a Christian whom they all loved.

We have printed some extracts from the letters of Mr. Norman Cameron, a missionary in the Nuba Mountains Province of the Sudan. They give so much interesting information that we shall all enjoy reading them. Mr. Cameron belongs to the United Sudan Mission, which has one of its bases in New Zealand, to which he himself belongs, but his name tells of a

Scotch ancestry. This mission works in both the East and West Sudan.

In our last number one of our writers pointed out how greatly the Nile Mission Press would be helped by the addition of an open piece of ground which adjoins their Printing works. Some of us have felt that God was keeping it for us. We have never put forward the thought until now, but if it has come into the minds of others who are on the spot, it may be we should make the suggestion that those of us who care for the Nile Mission Press should agree together, although apart, to pray that God will give it to us, in whatever way He may choose; and that it may be soon. He may be saying to us now, "Yet for this will I be enquired of."

The Nile Mission Press Annual Meeting.



THE Annual Meetings of the Nile Mission Press were held at Sion College, London, on Thursday, May 23rd. In the afternoon MR. PERCY K. ALLEN presided, and the speakers were Mr. Arthur T. Upson (Field Director), Miss Mollison, and Mr. R. E. A. Lloyd. In the evening MR. ALFRED M. BARKWORTH presided, and a lecture on "Bethlehem to Bethany" was given by Mr. Upson. The attendance on both occasions was encouragingly large.

After singing and prayer, MR. PERCY K. ALLEN, who is Chairman of the Executive Council, opened the afternoon proceedings as follows:—

It is a great pleasure to meet again for our Annual Meeting. The first thing I would say is, how very sorry we are that Miss Van Sommer is unable to be with us. She has returned from Egypt, but took a chill coming over, and it was judged unwise for her to venture out. We think of her, the founder, under God, of this Nile Mission Press, with great affection. We also miss Miss Blackwood, who has had the misfortune to break her thigh, and I fear it will be some time before she is about again.

The year 1928 was not an easy one for the distribution of literature. Most of you will remember from what you have seen in your newspaper that the political state of affairs was difficult, and the misunderstandings that arose about the Conference at Jerusalem and the outcome of it all tended to embarrass the work. One of our colporteurs and a man with him were very roughly handled in Trans-Jordania, and there were several of our book-shops which they tried to close altogether.

We cannot therefore report to you to-day that we have increased the number of booklets and tracts distributed. The

figure in 1928 was 345,866; the year before it was 484,541, but, considering all things, we feel that there is great cause for thanksgiving. There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam to-day is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realise that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but how it makes our hearts rejoice that the sword of the Spirit has gone into the very heart of Islam!

There has been a slight falling off in receipts. Home receipts are £2,396; in the previous year they were £2,578. For colportage this year the figure is £1,078, last year it was £1,899. This latter is largely accounted for, however, because we have been receiving gifts from the Milton Stewart Fund of America, and that fund has now come to an end. There is great need for other gifts if we are to keep up this work of colportage. We ask you to pray that God will send us the money, especially for Palestine, in order that there may be no diminution in the scattering of God's Word in the shape of the printed page.

During the year we have added to our staff. Mr. Kinnear has come to us from New Zealand, and we are very glad to report that already he is shaping well in the work, and his distinct linguistic gifts are showing themselves. He will now become one of our regular workers on the staff. We are exceedingly grateful to the Algiers Mission Band for allowing us to have Miss Armitage for six months during Miss Mollinson's absence. We are hoping when Miss Mollison goes back to send out this autumn another worker, Miss Baker, as assistant secretary. She comes from the congregation of the Rev. Milton Thompson, and is an earnest Christian worker.

We miss from our gathering several who have been from the beginning helpers of the work of the Nile Mission Press. God is calling many of His loved ones Home. Mr. Albert Head, the Rev. Charles Inwood, and Miss Lilius Trotter were all taken from us during the year 1928. As the Lord gathers His own to Himself we trust that others may fill the gaps.

Some of you know already that God is opening doors in Algeria, and we would like to ask again for prayer for that work, especially that we may be guided in the matter of colportage in that land, and also as to the sending of a motor-car, which is being given us, right down into the southern Oases. God has opened these Oases, and there are people there who can already read the literature we print and circulate. We want them to receive it as a message from God, and they will if it is borne onward in a real spirit of prayer.

MR. REX LLOYD: I pondered in my room at Oxford what I could say to this gathering. The invitation card gives as the subject, "From Peru to the Philippines." I discovered that I

knew absolutely nothing about Peru, and still less about the Philippines! I also know next to nothing about the work of the Nile Mission Press in 1928. But perhaps I may be really up to date and talk about the work of the Press in 1929. I was out in Egypt for a time with Miss Van Sommer, my aunt, and was able to see a good deal, thanks to Mr. and Mrs. Upson and other members of the staff, all of whom were most kind. I have been wondering what would appeal to you most. Most people here follow the news so closely that they are brought well into touch with what is going on. But I want first of all to give you an impression of the Nile Mission Press in action.

I think of a beautiful winter's morning in Cairo. The date was actually January 21st, 1929. There was no snow about, nor frost, but it was pretty cold, and only warmed up about eleven or twelve o'clock. Then, in the middle of the day, it was like a beautiful summer's day in England. I think of a certain street in Cairo at nine o'clock that morning—a very busy street. You would hardly know it was an Eastern street, with its most beautiful cars of all kinds; it appeared thoroughly westernized. That is the street where the Nile Mission Press lives, and the activity of all those cars was nothing as compared with the activity that prevailed in front of the N.M.P. buildings. Here there stood a waiting car, and everybody seemed to be very busy. People were bringing stacks of books and leaflets and tracts and piling them into the car. The chauffeur, who was also the Assistant Literary Superintendent, came along, and others too, including Sheikh Iskander in his tarboosh, looking very important, and Mr. Stevenson, of the Bible Society, which lives next door to the Nile Mission Press; also a boy, one of the lads from the printing shop, whose job it was to look after the car when we were not in it.

It was simply a morning visit to one of the huge markets outside Cairo. We went off through the streets of the city and out into the open country, the Delta land, where the fellaheen were hard at work; everywhere one noticed the little canals which convey the water from the Nile to the fields. Sometimes we got an opportunity of distributing free literature. This is work which needs discrimination. What you scatter is generally a portion of the Word of God, and if you scatter it without being very careful these people will pick it up and say, "So that is the way these Christians treat their Bible; they cannot think much of it." So we have to hand the copies carefully to someone as the car slows down. There seemed to be a tremendous desire for literature.

At last we reached the market, an enormous place, about fifteen miles out of Cairo. We took in supplies of books and booklets, and those who could talk Arabic started selling. We were there about two hours, moving about; the whole place crowded with people, many of them sitting on the ground selling their fruit and vegetables, or engaged in bargaining over camels and donkeys. We went about in pairs, moving slowly along. You would be surprised how very low the price of literature is. These country people, the fellaheen, think in what to us are farthings. A shilling is a large sum to them. So the Nile Mission Press has to produce the literature at a very low rate.

On this particular day we met with trouble. Things did not go very well after about the first hour or so. There was a crowd of young Egyptian Effendis wandering about at a loose end. Soon they got hold of one of our tracts and started laughing over it, following us round, pestering us and arguing with us, or at least with those who spoke Arabic; in fact, for some time Mr. Menzies had a circle of these people around him. They were not fanatical Moslems, violently in opposition; they were just stupid young men, with very little to do except to make a nuisance of themselves. They went so far as to warn people off us, and the result was in some cases that people demanded their money back; but in spite of this we found that we had sold more books than on a previous day in another market where things had gone quite smoothly.

Now, what has this to do with us this afternoon? The chief point about it is that it shows the very great possibilities of such work, though, of course, it is only on rare occasions that the workers can be set free. The chauffeur, as I have said, was also the Assistant Literary Superintendent, and though he was perhaps the chief seller, he had much to do in the office, and could not get away, and so it was with others. It does seem as though this side might be considerably developed if only there were extra workers to look after it, and in a general way to superintend the colportage work. I do feel that there is a tremendous opportunity along this line.

We have heard already about the extent to which the Moslems are reading. They are reading, some of them, the best of western literature, many of them the worst, and the opportunities are unique for getting in with the Gospel. "Behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and hast kept My word, and hast not denied My Name" (Rev. iii. 8). One thing impressed me very much. After having been in Egypt some weeks, I began to wonder why there were so few conversions. A thought which helped me was that the primary job of the missionary is not the conversion of the world but the evangelisation of the world. We often confuse those two things. Our Lord's last commission to us was, "Go ye into all the world and preach the Gospel." To evangelise is to go and tell—to see that everybody gets the chance. Thank God, the conversions do come, but I feel that it is a help to remember that our primary job is to tell. That is where the Nile Mission Press comes in. It may not be generally realised that open-air services are illegal in Egypt; if, therefore, people cannot be reached in this way, they must be reached through literature.

Later I was able to visit the Jerusalem bookshop. In the Holy Land we find the Nile Mission Press marking time. You have heard how difficult it has been. Mohammedanism in the Holy Land is, on the whole, far more fanatical than in Egypt. I talked one day to a British policeman in Nablus, and he told me a great many interesting things. Nablus is one of the most fanatical places in the whole country. He said that if a man came in, not knowing, to Nablus, and gave away a tract in the street, there would be a riot at once, and he would have to be hurried away by the police. That is much worse than anything in Egypt. I feel that here there is special need for prayer. We

must knock, that the door may be opened to us. We must rely on that wonderful verse, "Be still then, and know that I am God." If we go quietly forward, relying on Him, and realise that the power is from Him, then the whole situation in Palestine may be changed.

What is the Nile Mission Press? That is what people say to me. I have been wondering what we can do to make it better known at home. When abroad, I realised as never before the extraordinary advantage that a small Mission possesses. The Nile Mission Press is a sort of family Mission, where everybody is keen on the job. It is not over-organised. But we do want it better known. I should like to mention that little pamphlet, "The Nile Mission Press: its aim, its achievement, and its appeal." It is splendidly written. We might well lay in a little store of copies and give them here and there. Again, I have everywhere heard glowing appreciation of "Blessed be Egypt." My aunt has carried it on for thirty years. Many people agree it is the pick of missionary periodicals, in view of the high standard of the articles, and even of the illustrations, type and paper. Should not we each do our part to increase its circulation?

The CHAIRMAN, in thanking Mr. Lloyd, mentioned the value of "A Twice-born Turk," an exceedingly interesting life-story.

MISS MOLLISON: My work is mainly secretarial, but I have been asked to tell you something about the colporteur work. I have not had in the office many contacts with our colporteurs—a few of the newer ones come in occasionally—but my best opportunity of getting in touch with them has been at our Colporteurs' Conference, held in the Radstock Hall, Zeitoun, at the headquarters of the Egypt General Mission. Our colporteurs are spread right down the Nile Valley, so we gathered them together on the last day of April and the first day of May last year, taking advantage of reduced fares during a national holiday. The night before, our colporteur clerk went down to make preparations, and we followed by car early next morning. We were down in time to have a cup of coffee and a piece of native bread with the colporteurs. Those who had been there overnight had started with an early morning prayer meeting. It was very nice to meet them all. A great deal of Arabic was talked, not all of which I understood. I think Mr. Wald was the speaker at the first meeting, and he gave a very helpful message to the men, his subject being "A Colporteur's Contact with God." He emphasised the need of personal communion with God in the Morning Watch, and of prayer beforehand over their work of distributing the tracts. Then we had a break for quiet, during which the men gathered in groups for a little time of prayer in the open air, just as they were, often breaking into an Arabic hymn or chorus. Later Mr. Menzies gave a talk, speaking on the necessity of keeping in touch with the Lord personally, if the work was to be effective. That also had been Mr. Wald's theme, though neither knew the lines on which the other had been led, and the double message seemed to have a special force. Then we met for lunch, which was a very cheerful meal, with much friendly chipping. The food was the simple native food, but quite palatable. After lunch Mr. Upson suggested one text after another, and each tried to see

who could be the first one to find the text in his Arabic Bible. The one who was the first most times was Ibrahim Eff. Abd-el-Masih, a quiet and humble man; his name means " Abraham, servant of Christ"—it is a witness in itself to go round among one's Moslem neighbours with a name like that! There was another interesting bit when they tried to decide which were the most popular books. There were very varying ideas on the subject, but many books were given as really good sellers, and as having been used of God to Moslems and others. I suppose that in this country after we have read a book which has been really helpful we seldom think of getting in touch with the author or publisher, so perhaps it is not surprising that we do not often hear of results with the books out there. So it was good to hear these incidents. God is working, and we are encouraged to keep on sowing the seed, and praying.

Well, in the afternoon we all had a little rest, and in the evening as it was cooling, and while the supper was being prepared, we went out into the desert and gathered round in a little circle. Then Mr. Wald told us something of his experiences in Trans-Jordan. The men in Egypt had not had anything so spectacular to suffer as their colleagues in Palestine and Trans-Jordan, but they had had something to suffer nevertheless. It is not always easy work. They have to show patience and love and tactfulness in dealing with opposition, for it is easier for a Moslem to receive a Christian book from a European than from one of his own countrymen. He knows that it is the European's religion, and he may take it politely, but to receive it from a fellow-countryman who has become an " infidel " Christian is a little more difficult, and so it is harder for the native colporteur. After the finish of the talk, the men gave little bits of history that never come out in their reports. It is astonishing how meagre the reports are. It is difficult to get the interesting heart-to-heart bits that we all want to hear. Yet in this gathering they told some interesting stories by the way, and it was a real inspiration, to me at least, to be there and to get in touch with the men themselves. I think of one of them, Bulos Malati, of whom most of you have heard as the man who has the Sudan on his heart. When he stood up to pray his face just shone. He wore a long black cotton robe, sticking to the old-fashioned style that was enforced upon Christians at one time to show their difference from " faithful " Moslems. He is a wonderful man for work, and really keen to get souls saved and books distributed. One of the men told me how sad he was because his eldest girl was so ill and going to die. He did not seem to think about praying for her restoration if it should be God's will, but accepted it without question as inevitably His will that she die. There is a lot of that feeling in the East, and I felt impelled to remind him that the Lord is still the Great Physician. Some of us did remember that child in prayer, and she got quite well again. We are so apt to go on doing the jog-trot, as if everything depended on our work, and little things like that remind us that God *does* answer prayer, and He honours even our little faith abundantly, encouraging us to trust Him more. This is a very incomplete sketch of one day of the Conference, but if it helps you to pray more personally and intelligently for our men it will not be in vain. They do need your prayers.

The CHAIRMAN said that the colporteurs did need their prayers, and if this scattering of the seed was to go forward and be really blessed it would only be as these men were upheld.

MR. A. T. UPSON (Director) gave the closing address. He said: I am so sorry there is no time to give you the full prepared address as advertised, but I can tell you in a word or two what has been happening during the last two years at the Cairo headquarters. Our work is four-square, if you will not misunderstand that term, and on three of the sides there has been real progress, on the fourth side a setback.

I. Let us first deal with the setback. The circulation in 1928 was less than in 1927. But still it doubled 1925, and more than doubled 1922; so if 1927 had not been so successful, you would not have heard of any setback in 1928. The setback is due to newspaper attacks, to missionary nervousness, and to lack of funds in all Missions. For one example, the American United Presbyterian Mission say that all their educational missionaries must be retained because their work is institutional, and they themselves experts, and all the medical missionaries must be retained because *their* work is institutional, and they experts; but eight evangelistic missionaries have been dispensed with from Egypt alone, and still more from India, Sudan and Abyssinia. Thus missionaries, except the educational and medical, are being withdrawn from the field.

What is to be the outcome? Well, the outcome must be this, that ~~we~~ must send out a staff of men to do our own distribution. We must send more men and women, and yet more, for if the Missions cannot help us with distribution we must do it ourselves.

II. Now for one side on which there has been great advance.

A month ago I opened a paper bag which came by registered letter post with a letter from Constantinople, and in that packet were thirty-six tracts in Turkish, translated during the last few years by people whose theological position is not exactly ours, but every one of the thirty-six is a Nile Mission Press Arabic pamphlet put into Turkish. They have been doing it for two years, but the missionary was on furlough, and when he came back he said, "I am so sorry you have not had the copies," and sent them. Thirty-six of our newer publications into Turkish. Think of it. Some have been translated into Bulgarian—also ours again. Then the American Presbyterian Mission in North Persia and Bishop Linton's Mission in South Persia are translating some of our publications into Persian, and we, with others, are printing for them. In fact, I sent through the post between thirty and forty thousand Persian leaflets into Persia.

Then, we have just started a translation department for French. Pastor Saillens, of Paris, has written an introduction for Miss Trotter's book. A letter came yesterday from the Algiers Mission Press hailing with great delight the anticipation of more French literature of this kind, saying, "There is great need for good religious literature for young people that is not wishy-washy." This department is in charge of my new helper, J. E. Kinnear.

III. There has been another great advance. When I was

here two years ago I told you of proposals for agencies. Well, we have about fifteen to twenty agencies already. The farthest West is in the heart of South America, at Santiago del Estero, with another (Southern Baptists) at Buenos Aires, but the farthest East is the Philippine Islands. We are trying to negotiate one for Borneo, another for Peru, etc. We already have them at Aden, Tunis, and elsewhere.

But in two cases we have undertaken a share in an existing book depôt. In Bombay, for example, the Church Missionary Society has found the shopkeeper, the Nile Mission Press has found half the rent. We do not believe in resolutions, in good intentions, but in *acting*; we believe in the principle of "putting your hand in mine, and going shares." Hence the arrangements in North Africa, with the Algiers Mission Band. Mr. Theobald drives the car, I buy the benzine—in Algiers they call it "essence"! We are going to provide a new car. I am going to Algiers at the end of July, into the heat, to discuss the future trip. Then those men of A.M.B. will do the driving, and we will supply the books from Cairo. No societies' resolutions, no new organisations, no pen, ink and paper about it. It is a case of men and women, flesh and blood, you put £5 in, I will put £5 in, you give the car, I give the man, you drive, I speak. That is co-operation, and we are always after it.

Turn to Northern Syria. It will not be many years before they have what I call the Five C's Railway—Capetown, Cairo, Constantinople, Calais, Charing Cross. There is still a little bit to be made in Tripoli and in Syria, as well as the Channel Tunnel! We shall hope to go, if possible, in the first train from Cairo to Aleppo. We have been having a share in a bookshop there. Aleppo is at the cross roads. Four of them meet at the post office there, and this joint bookshop is opposite the post office. They warned people not to come to us there, but in spite of the warning the number of Moslems attending the room and reading the books was doubled. Curiosity will do its work!

IV. Another advance has been made in the matter of staff. You have sent us out three splendid men. One of them, George Wald, was nearly knocked to pieces in Trans-Jordania, he and the colporteurs being attacked with clubs and stones. They accused Dr. Zwemer, the writer of one of our tracts, of being a Jew named Israel! His name is not Israel, nor is he a Jew. Of course not! They said he was expelled from Egypt; he was not. They said his books were prohibited; they were not. The one which caused a little trouble doubled or trebled its circulation immediately afterwards. One colporteur alone took sixty of them.

Mr. Upson at this point exhibited an Algerian newspaper, and rapidly indicated the tenor of an article. He continued: He (the writer) is not pitching into *us*, but into the sheikhs. "You indolent, lazy folk," he says. "The women are being lost to you. The orphans in the orphanages are being lost to you. The poor are being lost to you. All you have got left are the few rich people, and you are beginning at the wrong end." He, at the end, confesses that the immediate stimulus to his attack upon his own sheikhs is that a man named Zwemer has written a pamphlet, "Do you pray?" And he winds up by addressing Zwemer: "Now, Samuel, don't you know that the Holy Book is so full of

wonderful rhetoric that all the wise men of all the world have bowed their knees before it?" !! So you see that the tone of such an article might have been much worse.

In closing, what has been happening *spiritually*? I want to give you two concrete instances. Here is a letter from which I will read extracts:—

"Dear Mr. Upson"—(it is written from Trans-Jordania)—
 "I received three very nice books from you the other day. I think it is the spirit of Jesus who makes His friends think of each other. It is a great comfort for a boy living in solitude to find a kind personality like you to think of him. I read the books and found them very interesting. I am beginning with 'The Divine Unity of Scripture' . . . I believe that the Word of God is growing by His grace in the Jordan desert among the Bedouin. I started a meeting, chiefly for Moslems, on Saturday evenings. Sometimes I take the Sunday services. . . . I take the opportunity of wishing you a very happy Easter. It is early yet, but *our Jesus is always a risen Jesus.*"

The Mesopotamian youth who wrote that letter was, two years ago, a Mohammedan, but he was brought to Christ through our books, and was baptised, so he is now a Christian. Is not that a great letter? Fancy him saying, two years ago, "Our Mohammed, on whom be prayers and peace, is always a living and ascended Mohammed"! Could he ever have done it? Certainly not. God said to Mohammed, according to the Koran, "*Thou canst not call to life those who are in the grave.*" But Jesus said, "Those that are in the grave shall hear the voice of the Son of Man." (Because He rose again). Now this educated young man, two years ago a Mohammedan, to-day a baptised Christian, says, "*Our Jesus is always a risen Jesus.*" Praise God! Do you and I know Him as "always a risen Lord"?

Finally, to show you how difficult it is to get these little instances—they exist, but we cannot find them—let me tell you about a young man, an Egyptian, who came into the N.M.P. office. I handed him over to my splendid young colleague, John Menzies, saying, "I have not got a minute to spare." Presently Menzies came back. "It is much too important for me," he said, "he must tell you." I said, "Tell him to write it down on that sheet of paper, and cut it short." This was his story. He said, "You remember it very well, Mr. Upson, don't you, how" (mentioning a date in November, 1902!) "you put your hand on my shoulder and said, 'Brother, when were you born again?' " I did not say, "Have you been born again?" because the answer might be, "Of course"). "Well," he went on, "I could not answer you, and for four years I had no answer, and I despised the blood of Jesus." (This man was a Church member, by the way). "On a July afternoon in 1906 I took my mid-day rest, and all at once I saw Jesus, and He said to me, 'My blood avails for thee.' And I said, 'Thy blood has saved me.' I simply had to say it. I was born again in July, 1906, as a result of your message to me in November, 1902, but for the last twenty-three years I have been undecided whether to come and tell you or not. At last I could not help it. I somehow had to come and say, 'I have been born again.'"

God's word says: "Cast thy bread (*i.e.*, seed-corn) upon the

waters (*i.e.*, the Nile at its over-flow), and thou shalt find it (*i.e.*, the harvest) *after many days.*"

The meeting closed with prayer.

Evangelism and the Use of Literature.

(A Paper read at the Egypt Inter-Mission Conference, April, 1929.)



WHY do men write books? The wise man said that—even in his day—"Of the making of many books there is no end." Why *do* men write? Some motives may be suggested:—(1) To amuse or to divert men's thoughts—very acceptable to those suffering from strained nerves in these tiring days since the war. (2) To inform or instruct. (3) To educate, which is not the same thing as to instruct, but means to lead out, or to cause to think, or to aid in self-expression. (4) To edify or build up, morally or spiritually, or in some such way. (5) To influence, or to thrust out the reader upon a holy crusade.

None of these are bad—all are good in their proper place; but I think it is clear to all of us that those who wish to publish light reading, for example, should do so upon a commercial basis. Similarly one does not feel able to appeal to the Christian public for funds for producing books which inform or educate, for these should support themselves. That brings us to the 4th and 5th classes—books to edify and books to influence; and as these cannot pay their way, the demand being so small, we need help from abroad to meet at least the overhead charges.

I. Now what is the objective of, *e.g.*, the Nile Mission Press? (I refer to the N.M.P. as being that with which I am most familiar myself). Here is the statement just written by the founder herself:—"My thought was to give ourselves chiefly to paper literature. To issue large quantities of attractive papers containing the Gospel, and circulate these everywhere among the Moslems. I did not want so much to undertake publishing many large books as to reach large numbers of people with the Gospel message. Of late years I have felt that the hundreds of thousands of portionettes that have been circulated (each one of these being a single chapter of the Bible, of an arresting character, or parts of one or two chapters which unitedly gave a clear message) have come nearer to my ideal than anything else. Miss Trotter's parable stories were some of our first issues, and have been reprinted again and again."

And the following verses, which were quoted at the same time, show the desire of her heart that the books and tracts which were published should lead back to God.

"Lord, I know a work is waiting
For each ransomed child of Thine;
Lo, I come in faith beseeching—
Show me mine.

Open Thou my heart to gather
To its tender love and care
All Thy lost and wandering children
Everywhere.

Wheresoever Thou dost need me
Let Thy Spirit's guidance show,
And with loving swift obedience
I will go."

How unutterably sad to hear people say, "I don't want to be a literary worker—I want to be a missionary!" Why not both? Why not be a literary evangelist? What is an evangelist? As Miss Van Sommer said, "We are accustomed to speak of evangelistic work as that of preaching; and yet the forerunners, Saints Matthew, Mark, Luke and John, were called evangelists because they *wrote* the Gospels."

Yet again—"I always heard the same complaint, especially from the oldest and most experienced missionaries. They felt they were not evangelising the Moslems. . . . I asked what they had found to be the cause of the conversion of the ones who had become Christians. Dr. Andrew Watson, of the American Mission, and the Rev. F. Adeney, of C.M.S., both told me the same. They said the converts had nearly all said that the first thing that influenced them was the reading of some Christian book." Now if such is the case, surely the highest form of evangelistic effort and the most effective in proportion to its cost, and certainly the most widespread in its influence, is evangelistic literature.

It is well for us to ask, on the appearance of a new book or pamphlet, as to whether it really is an example of evangelism by means of literature—not evangelical, but evangelistic. Here are four simple tests:—

(a) Has it been prayed over? Some of you have heard me tell how, in September, 1910, while I was on my knees praying for guidance, God gave the inspiration to inaugurate a series of *Khutbas*. These have gone into many languages, and have won many Moslems for Christ. The inspiration was given during a time of prayer. Granted that a writer may not be able literally to write upon his knees, yet can he not, in the spirit of Hezekiah, fall upon his knees to spread the matter before the Lord?

(b) Has it a definite objective? Is it all out for souls? Does it really preach the Gospel? Now what is the Gospel? St. Paul tells us in 1 Cor. xv. 1-3, "I delivered unto you first of all that which I also received; how that Christ died for our sins according to the Scriptures." That, we are told, is the Gospel—the news that Christ died for our sins.

(c) Does it speak? A touching story is told of an old chief in the New Hebrides who was watching John G. Paton one day at work on the printing of the New Testament in the Aniwan language. "Does it speak?" inquired the old man, referring to the book. "Yes," said Paton, "it can talk now on your own language." Paton read a few lines. "It does speak!" cried the man; "Oh, give it to me!" He grasped the book, turned it over and over, and cried in pleasure, "Make it speak to me again!" Is not this our first work—to make the books *speak*?

But it will not speak, or appeal, to the reader unless it is simple; not merely simple in words, but clear in its ideas or subject matter.

In this connection it should write upon the heart—see Proverbs iii. 3: "Write thou upon the table of thine heart." Also 2 Cor. iii. 2, 3: "Written not with ink . . . but in fleshly tables of the heart."

(d) Is it translatable? The difference between "translated" and "translatable" is similar to the difference between a worker

being used of God, and being usable. If it is great to be translated, it is greater to be translatable. A month ago a packet of samples and tracts turned up from Constantinople; Dr. Mac-Callum had been translating Nile Mission Press leaflets, but, while on furlough for a year and a half, no sample copies had come to me. Then all at once he sent me the work of a year and a half—no less than thirty-six N.M.P. tracts translated to Turkish. Not a bad surprise packet for one morning! Here we may remark that a number of things are now being translated into Bulgarian, among them Sheikh Abdallah's "Twice-born Turk." I maintain that a good test of a tract from the evangelistic point of view, is not whether it was once translated, but whether it is *translatable*!

But if the book is to win souls it must be written with *passion*! Hear the following quotation from Dr. Jones. The Rev. J. D. Jones is now our greatest Anglo-American preacher, and the natural successor of Dr. Jowett. A writer in the "United Presbyterian" has reported Dr. Jones' remarks on preaching; but what he there said concerning the passion for souls shown in preaching is equally applicable to the passion for souls shown in writing. He says:—

"*The Place of Preaching* occupied our thoughts the first hour. This will be recognised at once as a moot question. But for the speaker (Dr. Jones) there is absolutely no question of the priority of the sermon in the hour of worship. To his way of thinking 'preaching is a sacramental act,' and as such should be the culminating act of divine service. Every phase of the service should be in accord with this as the centre; any less a place is unworthy of the message which the minister has to give to his people. For his message is none other than the Gospel of the grace of God—the good news to all mankind. . . .

. . . There is plenty of food for much serious thought in these declarations. If preaching were held to be as sacred as the sacraments, there would undoubtedly be less clap-trap, irrelevant, and wholly uncalled-for subject matter introduced into the pulpit and handed out to folks who are sick at heart, and need a physician, who are hungry and need sustenance.

The second lecture dealt at some length with *The Kind of Preaching Need To-day*. Obviously, his point was for *evangelical* preaching, the same as is needed in every generation. We never have enough of it. Ministers are not political reformers, nor are they social workers; they are prophets, ambassadors bringing the good news of redemption and forgiveness. And they ought to stick to their subject, especially as there are others usually far more capable of making political reform and social reform a reality. Let the minister work indirectly through these, but let him make his message of reconciliation with God through Jesus Christ his primal task.

The second element needed in preaching to-day is *Passion*. Without this the spoken word does not amount to much. The instinctive reaction of the listeners is to feel somewhat of insincerity where passionless preaching is indulged in. Unless a man can communicate conviction, passion and emotion to his people in the pews, his effort has been pretty much wasted, and his pews are likely to become less and less full before his very eyes. Several illustrations helped to drive that home.

The third phase was a call for a greater pressing home of *the need of urgency*. Putting off Christ until to-morrow, next year, old age—this is getting to be a great curse, and a common attitude. It is the minister's business to curb that tendency, to make this spiritual tie a matter for Now."

II. THE USE OF THIS LITERATURE.

Naturally, the use made of a book depends upon the kind of book it is; that which is suitable for a Moslem is not suitable for a Christian. You have recently appointed a sub-committee to go into the matter of making selections specially suitable for a week's campaign, to be called "Literature Week," and to be held in the autumn, the organising being done by Miss Sharp. But the various Missions participating in the Inter-Mission Conference, and those whose names are in the Prayer Cycle, ought to give assistance to the best of their ability. The C.M.S. has for two years made a special effort during Holy Week. This is entirely for good, and I would do almost anything to encourage it; at the same time the area is restricted, and the number of books issued is far too small. What we mean by "Literature Week" is a united effort, and that on a much larger scale. Now there are two distinct features of such work, as I have tried to explain in my pamphlet on the N.M.P. Partnership Scheme. There is, on the one hand, free distribution or broadcasting; and there is, on the other, selling at a small tariff price, half of the proceeds going to the society which supplies the literature, and the other half being used by the workers towards the expenses of their local Church, or some object that would encourage them to take part. Will *you* not take up this urgent matter and do *your* part to broadcast the message?

How easily applicable to this problem of Distribution of Gospel Literature are the words of that great missionary leader, Eugene Stock:—

"In the great eternity beyond, among the many marvels that will burst upon the soul, this surely will be among the greatest—that the Son of God came to redeem the world, that certain individuals were chosen from amongst mankind as a first-fruits, that to them was committed the inconceivable honour of proclaiming (distributing) the glad tidings of salvation to their fellow-creatures still in darkness, and—that *they did not do it!*"

Now at the request of your sub-committee we have taken about 10% of the N.M.P. books and tracts, listing about sixty only, and leaving out of account for the moment the sort which are specially suitable for free distribution—those in this list being easily sellable. Even so, which are suitable for whom? Let us make a few remarks upon special classes, more or less following the order of the list but not keeping strictly to it.

(A) *For Moslems.* Here are smaller pamphlets running from half a piastre to 2 piastres, all of which are specially recommended. No doubt you are familiar with them all—that is as it should be. And then you will find in the next section larger books, again specially selected as less likely to cause difficulty. All those that are likely to cause trouble with authorities or with the people have been omitted from these lists.

(B) *Copts, Syrians, Jews, Evangelicals*—all sorts. Here again we have smaller pamphlets running from 5 to 15 mills., and larger books which are suited for station libraries—for of course every mission station has its library of books for lending to seekers (?)

(C) *Students, School-girls, etc.* This difficult class needs just one thing, and that is the Gospel of the Lord Jesus Christ. Nothing more, nothing less! Still, all the same, there is a way of meeting the demand for a new treatment of the subject. As Dr. Wishart says at the conclusion of his article on Jones: "The men enjoyed a unique spectacle, that of having all thoughts surcharged with a living, vital personality and made 'new.' It was a beautiful example of how the Gospel may ever be made fresh."

(D) *Appeals for Conversion.* Alas, too many of our Church members have never had any experience of saving grace. As ever of old, so they need to-day the simple story of saving grace. "Old message; by new methods" should be our motto.

(E) *Our Christians.* There are in the membership of our Churches earnest men and women who really need books for the development of the spiritual life. These should be, not pamphlets for broad-casting, but books for the shelves—not to be kept upon the shelves, of course! Unfortunately, many of our Christians do not care for books; then that is our vocation—to teach them to care!

(F) *Scripture.* We have also a number of extracts from Scripture; but I am not dealing with these at the moment, for probably you will wish that the Bible Society shall deal with the question of the distribution of Scripture.

One may, however, remark that last week—among American tourists in Khan-el-Khaleely, of all unlikely places—a shopkeeper took me into his den and showed me, carefully preserved in his desk, copies of our book of Scripture selections for which he had applied to Mr. McClenahan, at Maadi, in answer to the latter's advertisement in a daily paper.

(G) *Other Languages.* Let us never overlook the fact that a Moslem may often be willing to read in French or in English what he would not like to be seen reading in Arabic. The N.M.P. has, during the last month, inaugurated its French Department. One of the first publications is Miss Trotter's "Sevenfold Secret," with a foreword specially written by Dr. Reuben Saillens.

We cannot sum up better than in the words of John Bunyan: "A good book is a printed preacher, somewhat distinct from a pulpit preacher, for the one uses Eye Gate, the other Ear Gate."

III. WHAT ABOUT THE RESULTS?

Let me give a word of encouragement to those who feel that they sow tracts by the thousand, and see very little result. Here is the case of a man who waited twenty-three years before coming to give me the word of encouragement

"Cast thy bread (*i.e.*, seed-corn) upon the waters, for thou shalt find it after many days." A member of the Egyptian Evangelical Church came into the N.M.P. recently, and asked to see Mr. Upson personally. As he was very busy he handed the man over to Mr. Menzies, but the visitor was by no means satisfied;

he said it was such a private matter that he must see the Director personally, and, seizing a sheet of paper, he wrote down his story as follows:—

"Do you remember that on the 21st of November, 1902, you said to me, 'Brother, when were you born again?' I could not give a direct reply at that time. Now, thanks be to God, I can tell you that I was born again on the 16th of May, 1906. It was a Sunday afternoon, and while I was taking my mid-day rest I had a vision. The Lord appeared to me in a blaze of light like electricity, and I heard a voice saying to me, 'Say, Thou hast prepared salvation for me through the precious blood.'"

When asked why he had never told us of this pleasing incident, he said, "Many a time I have thought of coming to tell you, but various things prevented, and at last I thought there was no necessity to tell you a simple thing like that. Recently, however, my heart urged me to come and see you, and my thoughts became distracted. You were the one who first sowed the seed, for though I was a mission school teacher, yet in reality I despised the mention of the blood of Christ. Now I am glad to say I love prayer and cannot leave it, and I know that the only salvation is through the blood of the Lord Jesus Christ."

"After many days." The seed was sown in 1902, the harvest gathered in 1906; the sower heard the first word of it in 1929!

Giovanni Papini says in his book, "The Story of Christ": "It was not by chance that Jesus chose His first followers from among fishermen. The fisherman . . . is *the man who knows how to wait*. He is the man of patience who is not pressed for time—who casts his net and leaves the rest to the Almighty."

A. T. U.

Impressions from Palestine.



THE sky is overcast. It seems very much as though the sun will not get through, but as it begins to mount up into the heavens, the clouds part and the earth is flooded with sunshine. It is greatly needed, for has not God been very good to us this year. The former rains were beyond all exception, and everyone felt that the crops would be very good. Then came the beginning of the latter rains. The fellaheen were out with their primitive ploughs, drawn by a bullock and an ass. Not an unusual sight is the plough being drawn by a camel and an ass. What texts come to one's mind, perhaps quoted out of place, but containing this thought. 2 Cor. vi. 14, Amos iii. 3. The rains had continued on and off for nearly two months. Everyone looked happy, for there would be no need to buy water this summer. It was rumoured that there had not been such a rainfall since the year of the British Occupation.

As I walked down from the Post Office to the Damascus Gate, the air was laden with excitement. Everyone exchanging greetings as they passed, and the expression on their faces was that which spoke of satisfaction. Why, of course, was not this the last day of the fast Ramadan? For a whole month had they not fasted and prayed to the one God, as the prophet Mohammed had told them in the Quoran? At the Damascus Gate the Arabs were there selling lambs for the feast which was to be kept on

the morrow. One's heart just went out for these people. They would not accept God's Lamb, the spotless One, His free gift of Eternal life and the remission of sins. They were trying by their own works to work out their salvation. How the Devil has blinded their eyes that they might not believe!

I continued my way down through the gate, into the native market. The place was alive with the hubbub of excitement. Some of the shops were decorated with branches from the green pepper trees. The shops selling various kinds of sweetmeats had a very large selection. Boxes of Turkish delight and Halawi were very prominent. After working my way through I came to our shop. Old faithful Jameel was there, and so we closed the door. After repeating the text which God had given to us in our morning reading, we prayed for the work and the workers, and for those among whom we have been called to labour. These times are very precious and one thanks God for the privilege of being in the midst of Moslem quarters and there meeting with God.

The door is then opened wide and we begin business. After a while a friend comes in and asks after several books, gets what he wants, and then with greetings passes on.

As one stand at the door many are the questions asked. The shoeblacks, who have their stand nearby, are busy. The fellaheen are out to enjoy themselves. They get their boots cleaned. If the boots could but speak they would ask, "Why this sudden extravagance?" For months or even from the day they were bought, they have been strangers to polish, but it is the end of the fast, so their owners can afford to be generous.

One man, no doubt a stranger from one of the villages, or even from the other side of Jordan, says to the bootblack, "What's the Bookshop?" "Oh," says the man, "religious books. They are Nasrani," (Christians). "What are they doing here?" says the arab. "Trying to make us Christians." With that he spits on the ground, as if we were some nasty taste to him.

Then a woman slides up to the shop. She is veiled, and this shows that she is Moslem. After the usual salutations she asks for alms. We reply that God will provide for her, but she is not so easily satisfied. She says she has four children and that she has no bread. We say to her, "Is it not the end of the fast and all the Moslems are buying new clothes and foodstuffs for the feast? They will give to you."

But she says they are all like wolves: who cares for a woman, is she not like a dog? After further talk she goes away, only to come back later. She says she has been all round the city and has only been given a few bits of bread, "In the name of the Merciful and Compassionate give me something!" We say, "Have you no husband?" She says "Yes, but he is an old man." We begin to understand what it means. She has been married to an old man. She has had no choice in the matter—sold to an old man.

As you read this think of yourself. Young and free, you have a good home with dear ones who love you. You may have a lover—one whom you love and have chosen as your helpmeet. Perhaps you have a little home of your own, one of which you

are proud. It is crowned with the joy of God's gift. Little ones make it ring with their childish laughter and joy. Yes! This is what Christ Jesus has given to our land. This too is what He has done for women in our land. He has lifted them to their rightful place.

Think for a moment of those millions who are bound in the chains of darkness, vice, immorality, whose life is one long day of fear, ever expecting to hear the dreaded words, "I divorce you." Divorce is getting easy in England, but in Moslem lands it is simple. You get tired of the woman, so you say to her, three times, "I divorce you," and she is turned out like a dog. This is your sisters' lot in a third part of the world. Have you asked God what you can do to help them? He will show you if you do.

We must hurry on. The sun is beginning to set and the people are hurrying home to get ready for the gun which will soon be fired. There is first the washing and then prayer before settling down to eat. Soon the call to prayer is heard from the minaret and almost immediately the gun is fired.

Islam is the greatest challenge to God and His Christ. From about the seventh century it has swept over many lands, and peoples who were once Christians and who have shed their blood for their faith, to-day have been merged into Islam.

On the brow of the hill where many of God's Children believe that Christ offered to God His spotless soul as an offering for sin for the whole world, on Gordon's Calvary, a gun has been fired every day, showing the times of fasting, and incidentally with each call throwing out to us its challenge against God and His Christ.

Have we taken it up? As far as we have been able we have sent the Word to numbers of villages throughout Palestine and Transjordan. To many villages where no missionaries are working our colporteurs travel with the Word of God. Each book carried by our men has a direct Gospel message, and we believe that God is using them to His Glory and the extension of His Kingdom. You might say, "Is Palestine evangelised?" Very solemnly I would answer "No." In some of the villages they have defied the messengers of the Gospel to work in their place, but they have not yet stopped the colporteurs from visiting them. The day is not far off, I believe, when direct Gospel work will become impossible from the attitude of the people, but to-day is the day of opportunity, and unless we work while it is to-day, the night will come when no man can work. The challenge which that gun was issuing every day during Ramadan has reached England. What are you doing about it? Are you going to say, like thousands of others, "Oh, the task is impossible; leave them if they will not hear." Friend, are you saved? Then if so, you are saved to serve. Christ said, "As My Father hath sent Me even so send I you." Do you believe it? Then what are you doing? Let us put away our lame excuses and let us humbly ask Him, "Lord, what will Thou have me to do?" and, whatsoever He saith unto you do it.

I was travelling recently from Jerusalem to Cairo. I happened to be on a train which was carrying a number of passengers who were making a pilgrimage to Mecca. This,

according to the teaching of the Prophet Mohammed, would win for them great favour with God. Their thoughts were only on what they were doing, where they were going and what they would accomplish. They certainly had no thought for anyone else travelling on that train, for when we stopped at any station they would get out and begin to pray, and nothing would shift them until they had finished. Indeed, when we arrived at the end of our journey we were two hours late.

Do not misunderstand me, for I feel like Paul, when he said, "I bear them record that have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 2, 3). Their zeal is exercised in the wrong channels. It has turned in them to fanaticism and error, and no thought for others is entertained. Their fanaticism is a tremendous hindrance to the Gospel. Does your life hinder others? Is self so much alive and assertive, that the needs of others are not given a thought? Do you in your own soul feel the burden of the souls around you, or are you unconscious of any save your self?

Friend, listen for a moment. . . . Can you hear the cry of souls going down to hell? Listen to these words :

"Plenty for pleasure, but little for Jesus,
Time for the world and its glittering toys,
NONE for the Master's work feeding the hungry,
Lifting Lost souls to Eternity's joys. ♪
Perishing! Perishing!
Hark, how they call us;
Bring us your Saviour, oh, tell us of Him,
We are so weary and heavily laden
And with long weeping our eyes have grown dim."

Let us be honest, face up to our responsibility and do the right thing. Rewards are for service. So run that ye may obtain.

G. W.

In the Delta—Books.



HE cold rainy morning was not an auspicious beginning for a visit to the Delta colporteurs. This was, however, one of the conditions under which I began a trip, the experience of which was as invaluable as the practical success was insignificant. A careful programme had been drawn up beforehand, and although it was impossible strictly to adhere to this, yet the journey was greatly facilitated by its existence.

One Monday morning early in February I caught the early train to Benha—7-15 a.m. to be precise. Arriving at the station I looked around for Ibrahim, our colporteur, to whom I had previously written asking him to meet me. However, he was not to be found. Leaving my bag in the left-luggage office, I went out, picking my way as carefully as I could through the muddy streets, and vaguely making for the centre of the town. I had not gone very far when, to my relief, and to Ibrahim's also, I met him. He had merely met the wrong train, and having returned had been informed by some of his friends of his mistake.

As no public buildings had yet opened I went with him to his house, where we drank tea. This is a little more embarrassing than in England, for one room serves as family bedroom and sitting-room! After this we went round the town collecting subscriptions for "Al Bareed." While I was collecting overdue subscriptions and trying to interest prospective subscribers, Ibrahim was doing his best to sell books. He seemed to feel the cold and the rain very much, as his clothing was insufficient and his footwear shocking! (This latter has since been remedied; he was walking about in a pair of old sand shoes!) After completing my business I had lunch with him, and then followed a very brief visit to some of the American missionaries who had been fellow-students at the School of Oriental Study. Short though our visit was, we almost failed to catch the train to Quesna, where we continued the collection of subscriptions, and where Ibrahim sold more books. During the course of the afternoon Ibrahim and I engaged in a lengthy conversation with two Moslem Effendis. Ibrahim was inclined to controversy, but at the same time we managed to put before these two men a few simple truths and gave them a few tracts to read. The station-master, who is also a Moslem, received us quite well. We then went on by the afternoon train to Tanta. In the train I tried to sell some books, but at first was quite unsuccessful until a soldier took a copy of a small tract, "Possibility of Purity in Christ," and asked an Effendi what he thought of it. The Effendi read the first page aloud. The soldier was delighted, and bought it. Thereupon another Effendi was encouraged to buy a copy of "Lily of the Desert." He had previously refused to do so when I had offered him this book. One can hardly realise how dependent these people are on one another. A good reception early on means more here than it would mean in England, and if one meets with very active opposition at the outset, it is almost impossible to proceed.

After arriving at Tanta we found a hotel. Here a little bargaining ensued as to the price of the room. A reduction was soon obtained, which was speedily cancelled when Ibrahim, who was with me, seeing a divan in the room, proposed to spend the night with me and asked for a blanket. Yet even so he would probably have had to pay more than the difference had he slept elsewhere, and it gave me an opportunity of closer touch with the spiritual life of our helpers.

Next morning we took my bag to the Bible Society dépôt, where we were received with open arms. Then we visited the Mudiriyya, gaining several new subscribers. Meanwhile Ibrahim sold a good many books. It was interesting to notice that no work seemed to be so important that it could not be put aside in favour of Ibrahim's books.

Most of the days of this trip consisted in colportage and collecting subscriptions, and as one day was very similar to another it will probably only be worth while mentioning interesting or exceptional incidents.

Having missed the train by which I had intended to travel to Mit Ghamr, where I had arranged to meet Claudius, I arrived three hours later than I had anticipated. However, the pastor of the Church helped us to such an effect that the lost time was easily made up. It was in this pastor's house that I met Claudius,

our Zagazig colporteur, with whom I travelled to Zagazig by the night train. Next morning Claudius took me round Zagazig. He has a most ingratiating manner, and one could not help smiling at the way in which, when endeavouring to gain new subscribers for the "Bareed," he would whisper into some official's ear (perhaps the head of some department), "You need not pay the subscription (2/-) till the end of the month." These words worked like a charm.

I had lunch with him at his house, and in the afternoon attended a little service in the Evangelical Church. Next morning Claudius and I caught the first train to Ismailia. The country through which we passed was more interesting than is usual in the Delta. Mr. and Mrs. Giesner, of the E.G.M., met us, and we went straight to their house. After looking over the boys' school I went out with Claudius until lunch time, and then again in the afternoon. I returned in order to go with Mr. Giesner to a Sunday School—not held on Sundays—but this was not able to be held after all. Mr. Giesner took me round to see the E.G.M. boys' football team beat the Greek school, and then introduced me to the beauties of Ismailia.

The next morning, before leaving, I visited the girls' school, and found them very hard at work in rather cramped quarters. We returned to Zagazig, and having missed the train through putting too much reliance on Claudius, I went on to Mansura alone. On the way I had a most interesting conversation with a Moslem Effendi. It began by my showing him the "Bareed." Afterwards I showed him a copy of "Lily of the Desert." He read about three-quarters of it and then had had enough, and so he listened while I gave him the last quarter of the book in my own words. He was a bit disposed to argue, but we managed to keep the conversation rather more personal. I tried to explain that the only way of victory over sin was through Christ. It was a hard saying, but he did not get angry as I expected. One cannot tell what effect one's words would have. One can only pray that as this man thinks over what he has heard, as he almost undoubtedly will do, he may be led to seek further light.

Next morning I met Claudius—or rather I met the train by which I expected him—but did not see him. I waited until the next train—still no sign of Claudius. Thinking I might have missed him I tried to find the pastor of the Evangelical Church; this took me about an hour or more. He had not seen anything of Claudius. So, giving him up, I went to Mudiriyya, as there was one over-due subscription there. I quickly found the man I wanted, and he told me that Claudius had been there about half an hour ago. I had another brief and fruitless look, and then I was going off for a little recreation, when a voice hailed me out of a goldsmith's shop, and Claudius greeted me, rather indignant that I should not have met him! We spent the rest of the afternoon in colportage, though the streets were thronged with processions on the eve almost of Rhamadan. . . .

Next morning I set off early for Mahall Nebira. On alighting there I left my bag at the left-luggage office and made my way to the American Mission School; here I found a couple of our subscribers, and managed to secure another. I then visited a tax collector, who took receipts for all the other subscribers and paid

himself. He was very kind, and as I sat in his office we were able to ask every one who came in to have a look at the magazine. In this way several new subscribers were secured, and some books sold also.

As I stood on the platform waiting for the train by which I was to travel to Mahallit Suh my eyes ranged over the sacks and sacks of cotton—Egypt's wealth. One could not help coveting for her, spiritual riches that fail not. Mahall Nebira is but one of the wealthy Gharbiyya province. We have no colporteur there. I was asked why not, and told how the people looked for regular colportage there. True, these were the words of Copts, but they too need spiritual food, and their friendliness is a great help in reaching the Moslems. But what could one reply? We have neither the money nor a suitable man, though were we able to provide for him we might find him. Cannot we share our riches with these poor souls?

Reaching Mahallit Suh I looked about for some lunch, but the place was not promising. However, half-a-dozen mandarins were easily bought, and later on a couple of hard-boiled eggs and a loaf of bread from a boy; with these I managed to satisfy my hunger, which was fairly acute by two o'clock, as I had only had *café au lait* and a few biscuits all the day. The journey to Damanhour was rather long but fairly interesting. Yassa, our colporteur there, did not meet the train. It turned out that he had gone to Mahallit Suh by mistake; he turned up later in the evening. Damanhour, where Yassa is stationed, is a needy town. The Behaira province is very difficult, and there is not a man missionary in the whole of it.

Next day I travelled on the light railway to Mahmoudiyya. Several of the people whom I wanted to see were not able to be found, but I had great pleasure in visiting Miss Langford and Miss Webb, of the Egypt General Mission, with whom I had lunch. While here I saw the Nilpres book-case. These ladies told me how difficult they found it to sell books, and also how difficult it was to get books which they had lent returned. However, it seems that a real work is being done, and the books do play a part. They prove increasingly valuable as the days go on. We could desire to see these reading rooms more extensively used. I also saw the dispensary, which was really wonderfully fitted out. On the way back to Damanhour I had an interesting talk with a young Copt from Rosetta. He bought some of my books, and put his name down as a subscriber to the "Bareed." The next day Yassa and I left by the light railway to Shubra Khit. It was market day at a place on the way. During part of the journey the train was crowded. After the crowd had dispersed a little I showed a copy of "Flower of the Forest" to the ticket collector; after a little talk, he and another man each bought a copy. At Shubra Khit we collected a few subscriptions, and then I parted with Yassa.

From Shubra Khit I continued on the light railway to Tav el Barud, and thence by state railway to Kafr az Zayat. The next day I took the train for Ashmoon. This is a really beautiful little village, with the canal running through the middle of it, with trees on either side. Most of the visits paid here were fruitless, but I had quite a pleasant chat with the Coptic pastor. I then caught

the train back to Cairo—tired out! My tiredness soon left me, and I was able to be thankful for this new touch with the people among whom my work will so largely be.

J. R. M.

From a Letter written by Mr. Wald to the Children.

April 26th, 1929.

"OME with me and we will go to the Bedouins who live near the Frank Mountain, where Herod the Great built a palace. As we draw near we meet some of the men going to Market. After exchanging greetings they ask us, 'Where are you going?' We reply, 'To your hair houses.' (This means their tents, which are made of goats' hair.) To this they reply, 'You are very welcome.' As we come to one tent a big fierce dog meets us; the owner of the tent then appears to know who the strangers are. We ask him where the sheikh of their tribe is, and he directs us to him. We are received by him very cordially, and we take our seats around the fire, where a number of men are sitting. After many salutations one man of the tribe asks, 'Where is your book?' He is shown the wordless book in four colours, and asks us to tell them the story of it. The Gospel story is told to them, and one of the men says, 'This is very beautiful, tell us more of this.' After a further talk we ask, 'Where are the boys?' The Sheikh says they are in school, and so we go along to the tent where they are; the 'khateeb' (teacher) welcomes us and give us the class. We ask who can read well, and so one bright little fellow is given a New Testament. He takes it and kisses it, and touches his forehead with it, and begins to read the story of the Prodigal Son, Luke xv. 11-52. After he is finished we ask the boys how many understood it. They all say they do, so we ask two or three to tell us about it. In their own words it is told with slight variations. At last we know that they understand, and so we tell it to them. We show them that they are like the prodigal son, and are far away from the love of their heavenly Father, and that God is seeking them, and that He sent the Lord Jesus to die for their sins.

At last we rise and tell them we must go. Before leaving we give every boy a small book in Arabic, called 'The Robe of Er-Rashid.' (I will send you an English copy of it.) After leaving the tents we make our way across the hills towards Bethlehem. As we draw near to the town a boy overtakes us, breathing very hard, and asks if we will give him a Gospel. We give him a book like the one we gave to the other boys, but he is not satisfied. He declares he must have a Gospel as well. I ask him if he will give me a halfpenny for it. 'I have no money, I am poor,' he replies, so we give it to him. He thanks us and walks all the way back to his Camp, nearly an hour's walk, very happy. He really wants to know and read about Jesus.

These are Arab children—but you say, 'What about Jewish children?' Let us go, then, to a Sunday School, where there are about 50 children. As we draw near to the room we hear

them singing English choruses. On the table are a number of little models which the children have made, representing some story or thing out of the Bible. The speaker chooses one of these, which represents the Cave of Adullan. He speaks of David and his mighty men, and how these men, who were in distress, in debt and discontented, came unto him and he became their captain. The Lord Jesus wants all those same kinds of people to come to Him now. He has paid their debt for sin; He is the only one to satisfy them. He is the Captain of our Salvation.

After the school is over, they ask for books. They can read English, so sometimes they are given a little story book.

Now for one more short incident. We have a shop which is inside the old walls of Jerusalem (I am sending you a little picture of it). When the boys come out of the Moslem School they pass down our street and stop outside the shop to look at a picture of the Broad and Narrow Way. They ask why all the people going in the Broad Way are going to Gehenna or hell. They look very sad, but when they talk about the Narrow Way they cheer up, as they know that there is a way to Heaven through Jesus Christ.

In a village I visited a little time ago the people were very poor. After waiting until the boys had come out of school, we tried to sell them books, but they had no money. So we went through the village, shouting 'Books! Books!' and one little fellow asked his mother for half a piastre (about a penny farthing) to buy a book. She said, 'No,' so he said, 'Well, give me an egg, and I will see if the man will give me a book for it.' We gave him a book called 'The Flower of the Forest.' As soon as the other boys saw it they ran home and soon brought eggs to buy books with; so you see we have to use different kinds of ways to get the people to buy the books, so that they may learn to know the way of salvation.

So now, when you pray for the boys and girls of other countries, you will be able to think about these boys and girls in Palestine."

G. WALD.

Parts of Letters from Mr. Norman Cameron, a Missionary in the Sudan.

Abri, Nuba Mt. Province,

A-E Sudan, 17th January, 1927.



DURING the six weeks since my arrival much work was necessary about the mission station, especially in view of Mr. and Mrs. Mills' departure on furlough. Huts have been re-thatched, and a new dispensary, a cookhouse and a storehouse built. The walls of the huts have been encircled with long reed stems to prevent erosion from the rains. At present the scrubby growth about the compound is being cut down, as it harbours mosquitoes, especially in the wet season.

My own house needed to be set in order, which meant among other things making shelves for my stores, a bookcase, cupboard and a table.

Shortly after sunrise the patients are treated at the dispensary. Several are from Kortala, a native village 30 miles distant, and these people live in the huts in the dispensary area. Three of the cases are knife wounds, being the result of stabbing affrays, one patient having an especially ugly cut across the upper part of his chest. The majority of the patients suffer from tropical ulcers, but syphilis is far from uncommon.

In regard to the school work—in the past it has been a very difficult matter to get the local boys to attend regularly; at present there are no resident local boys. Their superstitions, combined with their family customs, and probably other factors, make it difficult to persuade the boys to come and stay. The witch doctors appear to be unfavourable to the boys coming. At Heiban, thirty miles to the south, there is not the same difficulty.

School is held every afternoon, drill and lessons being given to the four resident Heiban boys, who work on the place, and to any local boys who chance to attend. The lesson period opens with hymns and a Bible story. We are hopeful that we may be able to develop the work among the boys, and train them, so that they in turn will go out and teach their own people.

The people are always pleased when we visit their villages, and are very interested in a new arrival. They examined my braces closely, and wanted to know if the metal clasps in front were charms to keep away evil spirits. They also wanted me to write a page from my note-book as a charm to keep the pigs from entering their huts and eating their food.

Much good work has been done by Mr. and Mrs. Mills in reducing a new language to writing, and in gaining the confidence of the natives.

Pray for the work here at Abri, that God's blessing may rest upon it, and that He may give us at least some of the treasures of darkness.

21st March, 1927.

We are right at the beginning of things here at Abri, and there are great opportunities given to us to uplift the lives of the people. At the present we see their life in all its native simplicity, and there is something very attractive in this very simplicity, and in their simple grace of manner. It is a pleasure to enter their villages and be received with such evident signs of welcome. It would do your heart good to hear their hearty laugh when something so common-place to us, but so new to them, appeals to their sense of humour.

In most instances the Koalib native is friendly, ingenious, and of a naturally bright disposition. The pall of witchcraft, however, hangs over him, and his mind is altogether untutored and unenlightened.

Since my arrival here I have been getting some experience in the treatment of ulcers. Although there is no word for "thank you" in the vocabulary of the people, yet for kindness shown them there is the unspoken gratitude of the heart.

I have seen the effect of the Moslem influence on the native mind in the case of the Kortala natives who come to us for treatment from a village some 30 miles away, and where there is intimate contact with the Arab "galuba" or trader. I would

sooner have ten times over a native untouched by the degenerating Moslem influence to one tarnished by it.

As the country is becoming more settled, and roads improved, the trader is pushing southward. Let us not mark time while Mohammed marches through the land, and realise only when too late that the time of opportunity is gone.

Will not someone take up the banner of the Cross, and wave it in far-off parts of the earth, and for the sake of a people who cannot know except they hear the Words of Life. Will you not, in whatever way you can, take a share in the bringing in of His Kingdom and in making His name known and a praise in the parts of the earth where the need is so great?

8th September, 1927.

By the time this letter reaches you, it will be nearly a year since I left New Zealand, and this year has been one of the most eventful in my experience.

The Sudan is an interesting country, for there are many new sights and experiences. Several languages and dialects are spoken by the natives of this province.

On a recent visit to Abri, one of the near villages, I saw a crowd of Nubas gathered round some Arabs. As I came nearer I heard money rattling in a tin, and, thinking they were gambling, I walked up to the Arabs and told them it was wrong and to move off. But later I found they were Arab traders, who had obtained dura grain from the village, and were paying for it in the open, which was a precautionary measure.

I hold school in the four nearest villages, two one day and two the next. This is a recent step, but later on we hope to have a school building on the station.

From what I have seen of the Nuba native, I feel that life for him in its natural simplicity is not so difficult as it is for civilised man in a highly civilised country. It seems well for the native that this is so. But certainly the life of both civilised and uncivilised man alike needs the uplifting and gracious influences of Christianity, and Christ's power to save from sin. I find the people know of the great evil spirit whom they call "Bail," but they do not know of the Holy Spirit.

In this part of the country their lives are lived out in the open amid beautiful surroundings, and if only they will accept the message of Salvation, their community life will become a very happy one.

Please pray for the work out here, that God's Kingdom may come in the lives of these needy people, and for us that our lives may be sanctified by the indwelling of the Holy Spirit, and be better fitted for service.

25th September, 1927.

It is very refreshing to have passed from the continuous heat of the dry season into the cooler season of the rains. About the same time every evening the air becomes filled with a buzzing noise, which indicates the approach of myriads of mosquitoes, and we retreat to the shelter of the mosquito-house. At night insects by the scores are attracted to the lamp at this time of the

year. Flies are troublesome in the day-time. I mention these things by the way.

The Nubas believe that there is no other country like their own. However, as they do not travel far from their own villages, they cannot speak with much authority; but here they certainly live in a beautiful part of this vast land.

God seems to speak to them in so many ways. The words of Psalm xix. 1-6 have a new and fuller meaning to me after having lived out here. "The heavens declare the glory of God and the firmament showeth His handiwork" is true no doubt for every part of the earth, but they seem to me to be especially applicable to this place. His glory is seen in the intense beauty of the sunset sky, a beauty to be seen, but impossible to describe. His fear is in their hearts. They hear His voice in the great rolling peals of thunder, they see the lightning that plays with such vividness across the sky and lights up the massive clouds in the night-time. No one can appreciate the majesty of a thunderstorm in the mountain region of the topics who has not seen one. The Nubas who live among the mountains fear the power that is wrapped up in them. They see also God's handiwork in the miracle of growth which transforms the whole country from barrenness to beauty in a remarkably short time.

But in their ignorance and superstition they know not how to interpret God's voice; and to think of Him as a God of love, who gave His Son to die for their sins, seems too great a conception for them to grasp all at once. We must await the in-working of God's Spirit, who alone can lead them to a knowledge of the truth as it is in Christ.

I feel, however, that we are at work amongst good material. The boys and girls especially show brightness and intelligence, which is combined in many cases with a naturally attractive disposition.

At the present time the boys are out working in the fields, or minding the sheep and goats, but there are indications that the school work will be re-started soon. Only yesterday a fine little fellow came to me asking if he could come to school.

We eagerly look forward to the time when we shall have a better knowledge of the language. When I see the foot-prints of tiny feet on the narrow native tracks, I long to be able to set their footsteps in the pathway of Life.

Away to the west there are whole tribes who have never been visited by the missionary. I would ask you to pray earnestly that more workers may be sent out, and the necessary funds provided, that the Kingdom of God may be extended in this needy land, before Mohammedanism gets too strong a hold. Our small band of workers have been able to touch only the fringe of things. We need your help, and God will give you the joy of service.

Let us realise our entire dependence upon Him, the necessity of waiting upon Him in prayer, and of giving Him a big place in our thoughts, and "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

"He saw the multitude and had compassion on them."

"And seeing their faith, He said, 'Arise!'"

Pray that these people may have this faith.

22nd November, 1927.

A short time ago I spent a few days at Heiban. A visit to the mission station cannot but impress one with the feeling that the school boys, seventy in number, form an admirable little Christian community. In time the older boys return to their villages in the mountain, and carry away with them some portion of the teaching and training received. And so this mission station, encircled by the distant hills and mountains, is winning young recruits for Christ, and is becoming more and more a centre from which radiates the Gospel Light of peace and goodwill, where the night of ignorance, superstition and cruelty has for so many centuries darkened the land.

Christianity has already meant much, directly and indirectly, to this land under British rule—law, order and a measure of prosperity; the abolition of slavery, and the entrance of the Christian missionary. The Sudan is now waiting, like thirsty ground for the rain, for the incoming of more missionaries.

At Heiban I visited several villages in the mountain. My guide was one of the school-boys, and it was with some difficulty that I made my way in heavily shod boots along the boulder-strewn track. In one place I noticed the foot-marks were worn 6—9 inches deep in the hard granite rock. Down through the centuries the bare feet of generations of natives have worn these deep impressions. How slow has Christendom been to realise her responsibility to the Sudanese, who has not yet known the way of Life that he might walk in it! It seems a solemn thought.

Shortly before leaving Abri for Heiban, I was present at a native funeral. It was one of the saddest sights I have ever witnessed—the men with drawn faces, the women lamenting and crying out in deep sorrow for the departed. There was no ceremony at the graveside, for they know of none. One woman was so exhausted with grief that she had to be carried back to her village; while another had to be led away. These people mourn as those that have no hope, was the thought uppermost in my mind.

Life has been compared by an ancient Briton to that of a sparrow's flying from the darkness into a lighted room and out into darkness again. The sight of bats flying across my lighted room at night, reminds me of this primitive idea of the life of unlightened man—from the unknown, then life's short span, then for him out into the unknown night.

Often in the stillness of the night I hear the call of a night bird and the answering call of its mate; and it seems to me that God too has heard in the midst of their night the heart's cry of these people after something better; and some have heard, be it ever so faintly, God's answering call. When this great land is ready for His visitation, God will surely answer the prayers of His people beyond the measure of their asking. Our small band of workers is endeavouring, by God's grace and help, to lay foundations, and there is much hope and encouragement.

Pray that God's Spirit may continue to work in the hearts of young and old; that our love for the people may be a genuine, overflowing and constraining love; that our lives may be better fitted for service; and that fresh labourers be thrust out into the great harvest fields where as yet there are no workers.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.
Mar. 1.	17765	..	5	0	Mar. 20.	17844	..	1	0	Apr. 16.	17917	Scotland	10	0
..	17766	..	1	4	..	17845	Scotland	1	6	..	17918	..	2	0
..	17767	..	1	1	..	17846	..	2	0	..	17919	..	2	0
..	17768	..	1	0	..	21. 17847	..	1	6	..	17. 17920	..	1	2
..	17769	..	5	0	..	17848	..	1	5	..	17921	..	2	6
..	17770	..	2	6	..	17849	..	1	3	..	17922	..	3	0
..	17771	..	50	0	..	22. 17850	..	2	10	..	17923	{Special	10	10
..	17772	Special	1	0	..	17851	..	2	6	..	..	..	6	6
..	4. 17773	..	18	2	..	17852	{Special	4	0	..	17924	..	2	0
..	17774	..	5	0	..	17853	..	1	0	..	18. 17925	Scotland	2	9
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..	17777	..	2	6	..	17856	Special	25	0	..	17928	..	2	0
..	5. 17778	..	3	11	..	17857	Special	8	0	..	17929	..	2	0
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..	17780	Scotland	2	0	..	17859	..	10	0	..	19. 17931	..	10	0
..	17781	..	10	0	..	17860	..	10	0	..	17932	..	2	0
..	17782	..	10	0	..	17861	..	1	6	..	17933	..	5	0
..	6. 17783	..	1	3	..	26. 17862	..	1	13	..	17934	..	2	0
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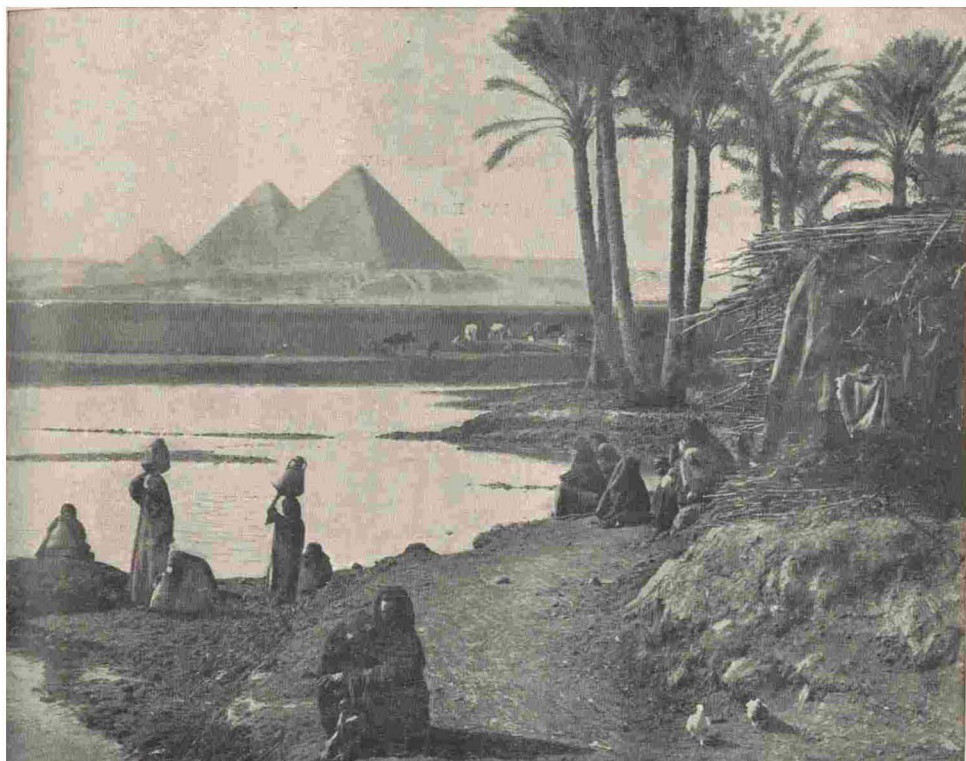
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BLESSED BE EGYPT.

October,
1929.

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 NILE MISSION PRESS. J. L. OLIVER.

NORTH, EAST, WEST, SOUTH. A. T. U.

COFFEE HOUSE VISITATION EVANGELISM. REV. ALBERT G.
EDWARDS.

MOMENT MEDITATIONS. I. LILIAS TROTTER.

LETTERS FROM A MISSIONARY IN THE SUDAN.

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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.

Christ, I am Christ's.

Christ, I am Christ's ! and let that Name suffice you.

As for me, too, He greatly hath sufficed.

Lo, with no winning words I would entice you,

Paul has no honour and no friend but Christ.

Yes, without cheer of sister, or of daughter,

Yes, without stay of father or of son,

Lone on the land and homeless on the water,

Pass I in patience till the work is done.

Yet not in solitude, if Christ anear me,

Worketh Him wonders for the great employ,

Oh ! not in solitude, if souls that hear me

Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,

Quick on the earth or hidden in the sod,

In every heart awaiteth me, another

Friend, in the blameless family of God.

What was their sweet desire and subtle yearning,

Lovers and ladies whom their song enrols?

Faint to the flame which in my breast is burning,

Less than the love with which I ache for souls.

* * * * *

Give me a voice, a cry, and a complaining,

Oh, let my sound be stormy in their ears !

Throat that would shout, but cannot stay for straining,

Eyes that would weep, but cannot wait for tears.

Quick in a moment, infinite for ever,

Send an arousal, better than I pray,

Give me a grace upon the faint endeavour,

Souls for my hire, and Pentecost to-day.

From *St. Paul*, by F. W. H. MYERS.



THE RIVER JORDAN.

"Blessed be Egypt."

VOL. XXIX.

OCTOBER, 1929.

No. 121.

Editorial.

"Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee."—PSALM CXXII. 6, 7, 8.

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds."—PSALM CXLVII. 2, 3.

The sorrowful news which reached us from Palestine towards the end of August was truly heart-breaking.

We look to God to guide our Government in setting wrong things right, and in making inquiries as to the guilty authors of the outbreak.

We should indeed all pray for the peace of Jerusalem at this time. May quietness prevail, and may ruined homes be rebuilt and protected. Would to God that the loving kindness shown by Christians might lead to Jewish hearts melting towards Christ. In returning to their National home, they have not yet returned in heart to the Lord. It may be that many of them may look to Him now.

"When it (their heart) shall turn to the Lord, the veil shall be taken away."

The first number of "Blessed be Egypt" was issued in October, 1899. On looking back at those first pages, we have felt that some of our present readers might like to see them. And as we remember the thirty years of hope and prayer, we thank our Heavenly Father for all that He has done for us. And yet how little we seem to have accomplished.

Is it so? If we could traverse the whole of Egypt now, we should find a widespread knowledge of the Lord Jesus and of His salvation.

What is wanted is the Presence and Power of the life-giving Holy Spirit. And this is given in answer to prayer still, and always.

"Lift up your hearts.

We lift them up unto the Lord."

The Prayer Union for Egypt was started in 1896, when a Cycle of Prayer was issued with the names of all the missionaries in Egypt, their Missions, and their special work. This led to their being more drawn together, as they learnt to know each other by name, and what each one was doing.

When "Blessed be Egypt" first came out it bore with the title the words, "A Quarterly Paper in connection with the Prayer Union for Egypt, and the Prayer Circle of the Egypt Mission Band."

About a year later, Mr. Rooms brought out the "E.G.M. News," and this gave the news of the Mission to the Prayer Circle of the Egypt Mission Band. "Blessed be Egypt" remained the paper of the Prayer Union for Egypt, and continued to give information about all Missions there. It was greatly helped by a beautiful Cover which Miss Trotter painted for us, "Everything shall live whithersoever the River cometh."

In 1905, when the Nile Mission Press began its work, the Committee kindly took over the expense of the Magazine, which at that time was about fifty pounds a year, and henceforth it became the paper of the Mission Press.

The magazine continues to give news of other missions, but the Nile Mission Press holds a prominent place in it.

The Prayer Cycle is still brought out every year, and is issued by the Mission Press. We have witnessed many changes in Egypt which we know have come about in answer to prayer. We believe real prayer of faith may yet do much more.

"BETWEEN THE DESERT AND THE SEA." By Liliat Trotter. Published by Messrs. Marshall, Morgan and Scott, Ltd., London and Edinburgh. Price six shillings and sixpence.

This is the last book we shall ever have that is written by Miss Trotter herself. It is illustrated by sixteen plates of priceless little miniature water colour sketches. The delicacy of touch, and of colouring are marvellous, and rarely to be found elsewhere. It must have been a delight to the artist to do them, and to the skilled workmen who have so ably executed the work of printing them.

The purpose of the book is to awaken a deeper, more self-sacrificing resolve to take the Gospel of the Lord Jesus to the people who dwell in darkness and in the shadow of death in spirit, although humanly, in so sunny a land.

The book (her own writing) teaches us to know intimately place after place which has hitherto been but a name to us. The characteristics of the different peoples, descendants from divers ancestors, and yet all Moslems now, made so by force in days gone by, give a wonderfully winning picture. It cannot be difficult to love these people. They have loving hearts, and quickly respond when their confidence is gained. Miss Trotter loved them, and they felt it. At times she travelled day after day, finding them out, lodging among them, giving them the words of life, and passing on. The harvest will be reaped by others.

This book tells the story of one of these journeys. Beginning with Algiers itself, we pass on to Elida, Mascora, Miliana, Tunisia, Monastir, El Djerid, Tozeur, Nefta, Oued Souf, Tipaza; and the writing ends with these words:

"Clear and strong stand out among the Tipaza stone carvings the two old Greek monograms, 'Kai Ro,' 'Alpha, Omega,'—"

'Christ the King,' 'The First and the last.' Unbroken, unworn, they have lasted through the ages of the usurper. It is for us in this age to translate them into fact. And when we, on our side, rise to the call that the time has come, it may be we shall see yet another timing from the heavenly side."

For as yet the Moslem world has known no share in those sudden mighty manifestations of God's Spirit that have been seen since Pentecost throughout all ages, and in all lands. It may rest with our faith to set free in the land where God's cause has been put to shame, this final victory.

For the sake of those whose eyesight may be failing, we would mention that Miss Trotter's book is printed in large clear type, so that they may be sure of being able to read it with enjoyment. It is published in Association with the Algiers Mission Band, 38, Outram Road, Croydon

"EUGENE STOCK." A Biographical Study. By Georgina A. Gollock. Published by the Church Missionary Society, Salisbury Square, London. Price 3/6.

The name of Eugene Stock was a household word to Sunday School teachers more than half a century ago. He taught them how to teach the Bible. Truly an army of Eugene Stocks might find a career in England at the present time, for the good of their country.

This book gives an interesting account of the beginning and the development and the closing days of one who has been a great power for good in the world. He had the training of a man of business, the learning of an omnivorous reader, and the ability of the one who longs to impart his knowledge, and who makes his students learn to impart it themselves.

As a Secretary, for many years at the Church Missionary Society, Eugene Stock worked marvels through his editorial efforts. He made missionary magazines thrillingly interesting. He set a new standard of missionary literature, and his great work, "The History of the Church Missionary Society," became a classic.

He was always a faithful Evangelical Churchman. His belief in the Bible never faltered. He was large-hearted and open-minded, and men of all schools of thought valued his friendship and help. This is a book which will be widely read, and given to friends.

PERSONALIA.

MARRIAGE.—On 1st June, at St. Stephen's, Coleman Street, E.C., by the Rev. J. Hooker Rowdon, M.A., of Irish Church Mission, Philip Sydney, only son of Mr. and Mrs. Upson, to Marjorie, youngest daughter of Mrs. Freeman, of 54, Ferme Park Road, Stroud Green, N.

After the month of October, Miss Van Sommer's address will be:— 7, Embankment Gardens, Chelsea, London, S.W.3, instead of Cuffnells, Weybridge.

Reprint of part of first number of "Blessed be Egypt," issued October, 1899.

Prayer Union for Egypt.

"Say, what is prayer, when it is prayer indeed?"

"The mighty utterance of a mighty need."

"That man is praying, who doth press with might
Out of his darkness into God's own light."



WHEN shall we learn to pray, with that reality and intensity of seeking for others, that we had for ourselves when we first touched Christ. The little booklet, "A Challenge to Faith," by Miss Trotter, for the Moslem world, published some three years ago, awakened many of us to our unbelief in the mighty power of the Son of God to raise the dead.

The Lord Jesus stood by the grave of Lazarus, and said to Martha, "Said I not unto thee, that if thou wouldst believe, thou should see the glory of God?"

Is He to-day saying the same words to us, as He and we together look at the great vast multitudes, dead to the voice of the Son of God?

The Lord looked away from the grave, and away from Martha to heaven, and said, "Father, I thank Thee that Thou hast heard Me," even though Lazarus still lay there dead at His feet. But when Jesus spoke the word, Life entered and the dead came forth. Does He not want us now to turn away from man to God, with the sure confidence that He has heard us, and that the commandment of life has been given? And then may He speak with the voice that shall raise the dead.

It may be that most of us who belong to the Prayer Union for Egypt, can only look back on four years of half-hearted praying, with little expectation, and much forgetting; and yet, thank God, He has done for us more than we deserved. Each Mission has increased its number of workers. There is a steady growth in the numbers of those willing to listen. Conversions among the Moslems have taken place. New schools have been opened, new stations begun. Mrs. Todd Osborne has founded a Soldiers' Home in Cairo. The Y.W.C.A. has established an Institute and branch in Alexandria. The Egypt Mission Band was taken to Egypt by God's guiding hand; and there is renewed hope in God for the Moslems. For *all* we thank and praise our faithful God.

But when we see how much He has done, when a few of us were sometimes praying, what will He not do, if afresh unitedly with one accord, and with steadfast purpose we give ourselves to believing, expectant prayer?

May we from our hearts say, *Lord, teach us to pray*, and give us the love we lack for these dead souls, and enlighten our ignorance, that we may know the greatness of their need.

As the Lord Jesus has given us a special promise of answer to prayer where two *agree together* to ask, and an added promise

of His assured presence where two *meet together* in His name, may we not carry this out in our prayer for Egypt? *Will many twos agree together* for an appointed time to meet together and bring definite petitions for definite needs. Will these two friends send in their names and day of prayer to the Secretary, that a Roll may be kept of the names and place and time, and petitions for prayer and praise concerning present and pressing circumstances shall be sent to them.

The Egypt Mission Band has instituted a day of prayer together, for Egypt, on the last day of every month, unless that day falls on a Saturday or Sunday, when the nearest convenient day is taken instead.

May not many of our Members be able to carry out the same thought? Where friends have once made an effort to take a whole day, or a great part of the day for real definite prayer, they will try and do it again.

We propose to keep Thursday and Friday, November 2nd and 3rd, as Days of Prayer for Egypt, Syria and Asia Minor, at Wimbledon. Friends able to join us are asked to send in their names, and particulars shall be forwarded.

This quarterly paper is intended to supply a long-felt need of information to our Prayer Union Members.

We would invite communications from missionary friends in the Nile country; accounts of Mission stations, and of all branches of the work; needs as yet unsupplied, that are laid on the hearts of individual workers, and records of answered prayer. The paper is not intended as a channel for collecting money, but as the need of money is often a burden to our friends, we want in prayer to share their burden, and would gladly take to heart any special need that arises.

GORDON ASKS FOR PRAYER.

FROM "THE HISTORY OF THE CHURCH MISSIONARY SOCIETY."

"On Tuesday morning, February 19th, 1884, London saw a sight it had never seen before."

The most conspicuous word on the newspaper posters that morning was "PRAYERS." The *Daily Telegraph* poster exhibited the following words in the largest black letters:—

**Gordon
ASKS
For the Prayers
Of the English People**

and we know he had their prayers at that time, as few men have ever had them. But when the newspaper itself was opened, it was found that his request was for prayer *not for himself*, but for the Moslems by whom he was surrounded! Were they prayed for?"

Papers on Egypt.

(Written by the late J. Martin Cleaver.)

No. 1.



EGYPT has been aptly described as a lily with a rather long stalk, curved somewhat towards the end. If we imagine such, and call the cup-shaped flower the Delta or Lower Egypt, and the stalk Upper Egypt, we have the two great divisions of the country. From Wady Halfa to Cairo the country is practically the valley of the Nile, averaging some seven or eight miles in width, but at Cairo, which we may say is at the junction of the stalk and flower, the river divides into two main arms, the one following N.W. and reaching the Mediterranean at Rosetta, the other flowing N.E. and entering the sea at Damietta. Alexandria marks the western extremity of the fertile country, and Port Said, at the entrance to the Suez Canal, the eastern; and the distance between the two places is roughly 130 miles.

It is not however our present purpose to describe the country historically or geographically, this has already been done times without number, but rather to put before our readers in as concise a form as possible the disposition of the present population, which represents the need from a Christian standpoint, and the forces which are at work to meet this need.

The object to be accomplished by the Church of Christ we assume to be perfectly clear, viz., the evangelization of the present generation, that is the intelligent presentation of the simple gospel of salvation by faith in Jesus Christ to each soul. We believe the Moslems are utterly without hope, being without Christ, and therefore without God in this world. And on the other hand we believe that however filled with prejudice their minds, and dark their consciences, there is that in the gospel which can meet their need and make them sons and daughters of the Most High. There may be many other aspects of the work of the Christian missionary in this land, but first and foremost his business is to find a point of contact from which he may bring the living gospel, by the power of the Holy Spirit, to bear on the mind and conscience of this people.

Has this generation been evangelized? We do not say converted, but have they heard the truth, or have they had an opportunity of hearing it? Are the forces, which are at present being brought to bear upon the people, capable of doing the work? Not what has been done, but rather what remains to be done ought to be the standpoint from which these questions should be answered. It is surely God's standpoint. We therefore desire without much comment to give such facts and figures as will enable each reader without much difficulty to judge the matter for himself and herself, and having done so, we would press upon all, the necessity of each one asking the question in the light of eternity—"Lord, what wilt Thou have ME to do?"

The figures as to population are all taken from the last Government Census made 1st June, 1897, and as to Church Schools, pupils, etc., from the 1898 statistics of the American Mission. The other societies working are confined in their operations

to Cairo, Alexandria, Rosetta, and Kalyoub, and their work so far is, comparatively speaking, small. The C.M.S. have a Boys' School and a Girls' School in Cairo, and the same in old Cairo, as well as an hospital and dispensary. The North Africa Mission have a Girls' School in Alexandria, and one in Rosetta, and the Dutch Mission have a school in Kalyoub and one at the Barrage.

Egypt proper, as we said before, consists of two parts, lower and upper. Governmentally the former of these is divided into six Provinces and the latter into eight. But in addition to these fourteen Provinces, there are six large towns not forming part of the Province in which they are situated and governed independently. These towns, which we may call "Governorships," are Cairo, Alexandria, Damietta, Port Said and the canal, Suez and Arish. Speaking generally, out of the population of $9\frac{3}{4}$ millions, $4\frac{3}{4}$ millions are in Lower Egypt, 4 millions in Upper Egypt, and 1 million in the "Governorships." Out of 112,500 foreigners, 98,000 are in the "Governorships," and only 3,000 in Upper Egypt. The Christians and Jews number about three-quarters of a million, and two-thirds of these are in Cairo, Alexandria, Port Said and Suez. By Christians we mean Greek Orthodox, Roman Catholics, Coptic Protestants, and other smaller sects. The Evangelicals or Protestant adherents do not number 1 in 400 of the population, and church members not 1 in 1,750. In Lower Egypt the Moslems form about 98 per cent. of the population, and in Upper Egypt about 88 per cent.

At a glance therefore we can see that the *need of the country is the need of the Moslems*, and although some consider the best way to reach them is by working amongst the Christians until the reproach of a nominal Christianity is rolled away, yet we cannot but feel that this and many succeeding generations of our brethren, the followers of the false prophet, must perish without light or possibility of it, if their evangelization wait this most desirable consummation. The work amongst the effete Christian Churches must go on and be pushed to its utmost, but at the same time a special effort must be made to reach the Moslems by the direct preaching of the Gospel. This means special workers, with a special training, using special methods, and above all, determined, unceasing, faithful intercessory prayer focussed on the special effort.

To thoroughly understand the need and supply we must take up each province separately and see how the work of the Kingdom stands, and in order that the mind may appreciate and earnestly weigh the facts, we purpose dividing these articles into short sections, containing just enough information to form the subject of intelligent prayer. In this the first, beginning with Lower Egypt, we will take the

BEHEIRAH PROVINCE,

situated west of the western branch of the Nile. Geographically speaking, Alexandria lies in this province, but we exclude it as being governmentally separate, taking it in its proper place amongst the "Governorships."

The population of this Province is **631,000**, of whom **621,000** are Moslems. These are scattered over *seven districts*, containing

about 2,947 towns, villages, and centres of population. Most of these villages are small, there being only 219 of them exceeding 1,000. In addition to these there is the Oasis of Suva with some 5,000 souls. By means of light railways this Province is being opened up wonderfully now, hundreds of these little hamlets being accessible in the easiest manner. The bulk of the people are fellahs, cultivators of the soil, simple, ignorant, kindly people as a rule, but bigoted Moslems with an intense hatred of anything that would seem in their eyes to lower the dignity of their prophet, or exalt any to be a partner with "Allah."

THE FORCES MEETING THE NEED.

To evangelize these 631,000, of whom 98½ per cent. are Moslems, what force has evangelical Christianity in the field? Foreign missionaries are represented by *two ladies* of the N.A.M., living and carrying on a school at Rosetta, a town of 14,000 inhabitants on the extreme coast line. Damanhur, the principal town, with 32,000 people, and the centre of a district of 92,000, with 52 villages round it, has *no foreign missionary* resident there, the evangelical work being represented by a Boys' School with 4 teachers and 275 pupils, and a Girls' School with 1 teacher and 65 pupils, the school being used on the Sabbath as a preaching place for the native evangelist or pastor. The church members (Protestants) of the whole Province only number 18, and the average attendance at the Protestant services 43. There is some colportage work being done by the American Bible Society, of which we have no details, but the fact that probably 88 men and 99 women out of every hundred are unable to read, lessens the value of this work just at present. Only two towns out of the hundreds in this Province are partially occupied. The district of *Abu Hommos* containing 48 villages and 68,831 souls; the district of *Shibra Khait* with 77 villages and 90,000 souls; the district of *Kafr ed Dawar* with 20 villages and 48,000 souls; the district of *Negeelah* with 72 villages and 143,000 souls; and the district of *Atih el Baroud* with 76 villages and 130,000 souls, are all lying in darkness, waiting—for what? Perhaps one is waiting for you, dear reader. All at any rate are lying in the evil one, condemned by the religion of the false prophet, and the carelessness of the Church of Christ!

Here then is a Province, the first you will set foot on as you land at Alexandria, traversed and intersected by canals, a busy hive of industry, but *without Jesus*; 631,000 souls scarcely touched as yet. Remember half of these are women, who can only be reached by their sisters, 994 out of every 1,000 of them are unable to read, slaves of men, bound by an unspeakable tyranny. And also remember "England's burden," the burden which the Lord of judgment has rolled upon the Church in England. Are we going to really seriously take it up as "good stewards of the manifold grace of God?"

15th Sept., 1899.

J. MARTIN CLEAVER.

(In our next number we shall hope to print an article on the Beheirah Province as it is now, thirty years after.)

Prayer for those who are studying the Scriptures in the Coptic Church.



ABOUT a year ago I discovered that a small number of Copts met together (in a private house) daily at five p.m. for the study of God's Word. I was present at one of these meetings and found about a dozen men collected together. The portion read was Acts xviii. The meeting was commenced in the Name of the Trinity and closed with prayer.

Last February, I heard that these meetings were still going on, but were held three times a week.

"THE ENTRANCE OF THY WORD GIVETH LIGHT" (Ps. cxix. 130).

8th Sept., 1899.

F. J. H.

In February last, while itinerating, I visited the village of S—— (in the province of Menfeyah) just to see an ex-patient before starting on my bicycle to catch my train at Barrage.

As usual I had partaken of my friend's hospitality, and a crowd of men had gathered to see me. Quite unexpectedly one said, "Have you got your book with you?" and a man sitting next to me, whose two children had been in the hospital, said at once, "Tell us about Siadna Musa and the brazen serpent!" There was an opportunity, and I tried to preach Christ crucified. Just a year before, my host had been a patient at Old Cairo hospital, and had told one of the nurses on hearing about Jesus Christ the Son of God, the Saviour of the world, that if she said that in his village she would be killed!

A few days before, I had met with a still more remarkable case, showing how that even MOSLEMS sometimes welcome the pure teaching of Christ when they hear it for the first time.

While sitting in the guest room of the Omdeh's house in the village of M——, a well-to-do Fellah came and spoke to me. I could not remember where I had seen him before, but he explained that he had consulted me at Old Cairo about his little girl, and gave me a warm invitation to visit his village, of which he was the Omdeh. Next morning he sent his mare and donkey for us. It was Friday, and shortly after our arrival all the men went off to prayers, except our host. He showed me his hand, two fingers of which were bound up; and he told me that a camel had bitten him a short time before, and the fourth finger had been injured, and *as the sore was not healed he could not pray!*

I opened my Bible at St. John iv. and read what CHRIST had said about the *true worship*. He was greatly pleased, and asked me *why I had not told him that when he came to see me about his little girl!* It was a rebuke which I hope to profit from in future. Here surely are subjects for:—

PRAISE:—That the simple Fellaheen of Egypt are becoming more and more accessible to the Gospel.

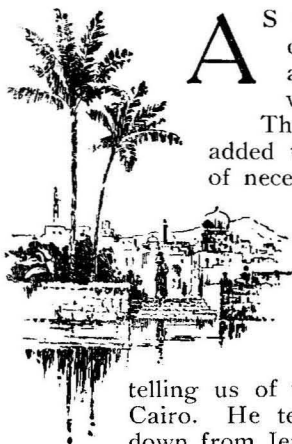
HUMILIATION:—That we Christians are *doing so little* to reach the thousands of villages in Egypt.

PRAYER:—That GOD may thrust forth *His* labourers into the villages.

8th Sept., 1899.

F. J. HARPUR.

1929—The Nile Mission Press.



AS we face the Winter's work, it is at once patent to all that our Committee, as well as our Director on the Field, will be facing great difficulties.

The proposed new regime in Egypt, added to the grave crisis in Palestine, must of necessity prove an anxious time to those in charge of the work of the N.M.P. It was therefore with the greatest thankfulness to God that we received a cable from Jerusalem stating, "All safe well. Wald."

A letter has just been received from Mr. Upson, dated 30th August, telling us of the arrival of his wife and himself in Cairo. He tells us that one of our workers came down from Jerusalem the night previously, and says that "things are daily improving," and suggesting that we pray for Brigadier-General Dobbie, who is in charge of the troops there.

During the long hot summer, Mr. Menzies was left in charge, and whilst Mr. Upson was home on a short furlough he has been carrying on, ably assisted by Mr. Wald and Mr. Kinnear, and Yacub Eff. Essa and others. He says that although there have been, of course, certain difficulties, nevertheless work has been plentiful, and even the English work, which had dropped off very considerably, has recently taken a turn for the better and they have plenty in hand.

They are hoping to hold a special "Literature Week" in Cairo, to take place about the third week in October, and our friends on the Field are urging that those who read the Magazine should prepare the way by prayer. Kindly remember this.

By the time this Magazine is in the hands of our readers, we trust that Miss Baker may have sailed for the Field. Miss Baker is joining the Secretarial Department, and comes from a parish in New Ferry, nr. Birkenhead. We commend her to the prayers of our readers, as also her widowed mother who, in yielding Miss Baker to God's service, is making a great sacrifice.

We are glad to be able to state that the money for the new car has been forwarded to Algeria. A special body will need to be built, but we are hoping that the first tournée will be made with our own and Algiers Mission Band workers sometime during November. Please pray that God will be with them as they visit Northern Saharan places. The objectives being kept in view are primarily evangelistic work and book distribution; secondly, testing the car, and estimated cost and plans for future journeys; and, thirdly, "reconnaissances" in detail, for routes, supplies, etc.

At this juncture, we would like to introduce to our friends two new native workers for whom the N.M.P. has become responsible, the one—Mr. Salvador Lull—and Mohammed Ali. It is possible that both these may go on this trip, if God so

guides. Mr. Lull has had three years at Pastor Saillens' Institute in France and is a fully-trained man. As these men are all part of the forward movement of the work in North Africa; we commend them to your prayers. We shall be needing their salaries month by month.

We wish again to bring before the Christian public our need of a Home Deputation Secretary—either a lady or gentleman, as God may guide. One who has the Moslem World upon their heart and feels it to be a call of God. As the matter is urgent, and no one whom the Committee feels suitable has come forward, we ask you to continue to pray that the need may be met speedily.

We are glad to be able to state this month that Miss Mollison, who came home on sick-leave, seems to be recovering splendidly, and we trust that the doctor will give her permission to return about the end of November.

There is one other matter which is upon our hearts at the moment. There has been an open space at the back of our Cairo property, through which the best air gets to our workers, and some of us are wondering whether it would not be well to purchase this plot of ground so as to preserve this health-giving aspect intact. As the work increases we shall certainly need to enlarge. The question before our minds is whether God would have us acquire this property, and we are anxious to know His mind in the matter. Will some of you take this matter definitely on your hearts for intercession.

I was able to visit three of the Seaside Services for their Missionary Days. At Cromer, Southwold and Filey, we had times of special interest, and we were led to understand that lives have been definitely dedicated to Christ for work on the Foreign Field. May the pledges then given to God be kept in the years to come, is our heart-felt prayer.

I should be very grateful for any openings for Drawing-room or other Meetings in the New Year, and would urge any who could arrange, even a small Meeting, to write me on the subject, after praying over the matter in secret.

I have been asked to say how gladly we welcome Miss Trotter's last book, "Between the Desert and the Sea," with reproductions of her original paintings, and written in her inimitable style. We are stocking this, and the price is 6/- per copy, plus 6d. postage.

Since going to press, we have received news of the "Home-Call" of one of our most devoted Local Secretaries, Miss Pescod, of Wallasey. No one has laboured more in prayer and effort for the work than this servant of Christ. A beautiful Home-going—called in the act of dressing, without previous warning. Hers was the same passing as that of Enoch of old, of whom it is written, "He was not, for God took him." And of her also, it is true, that she pleased God. Always a sufferer, no one will ever know of the long night watches when she laboured in prayer for "all sorts and conditions of men." Who follows in her train?

JOHN L. OLIVER,

General Secretary.

Nile House,
Tunbridge Wells.

North, East, West and South.

N. E. W. S. In the boyhood days of long ago, someone put it up to us that the word *News* was derived from the initial letters of the four points of the compass—N, E, W, S—a pretty little conceit, no doubt derived from coincidence. Be that as it may, we have recently travelled to the West and North, then to South and East; while, all the time our message is a world-wide one.

" Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire."

Looking Northward. A few days before leaving on furlough, a cable came to tell me of my mother's dangerous illness. We found, on arrival, that the doctor had not expected her to survive the night; prayer was, however, answered for her and for us all, and she is still with us, though frail.

Whilst in England there is always a mass of business to be attended to, even without deputation work, for our book agents and our paper mills are all over there. My wife and I, however, were most grateful for a month's real holiday, part of it being spent near Torquay with our friends of almost fifty years—the Rev. W. and Mrs. Dickins.

In preparing for our N.M.P. Annual Meeting, I had had it strongly laid upon me to deal with the serious problem of Finance, and, as a matter of fact, had put my remarks into writing, and then—strangely enough—there was no time to give the address I had prepared, and so the remarks were not uttered at that time. I wonder why? Was it that more attention might be paid to them in writing after several more months' reflection? This is what I was going to say :—

" There has been a heavy fall in our income and two or more departments of our work are in real danger; in fact, this year's Budget has been pruned and cut down below safety-point. Why did the 'Vestris' sink last winter? Because it was 'below water-mark,' i.e., below safety-point. *Our present budget is cut below safety-point, and our Egyptian staff has been too greatly reduced* "

That was the gist of the remarks that were never uttered. I still wonder what was God's plan, and how He is going to provide.

One of the most enjoyable visits was that paid to Wycliffe Hall, Oxford, where the Principal had invited me to address his students, in view of their proposed visit to Egypt and Palestine this summer. And, later on—before my return—no fewer than 42 turned up at our Cairo Headquarters, and the Principal mailed me the following kind note :—

As from Wycliffe Hall,
Oxford.

Dear Mr. Upson,

We had the pleasure of visiting this morning the Nile Mission Press. Our party of 42 was divided into two halves, Dr. Zwemer taking one, and Mr. Menzies the other, and we were shown over the premises and the press. The fact that you had been with us at Wycliffe and at Oxford last term added to our interest in the work of the N.M.P., and we listened with deep interest again to some of its aims and achievements, and we have no doubt about its appeal.

G. F. GRAHAM-BROWN.

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

On the 1st of August, I left Southampton for Algiers, being "seen off" from Waterloo by a little company of really interested friends. (It was wonderful that I was able to get on the Nederland ship at all, for it had been full for some time—with a "waiting-list"—but prayer did it, and Mr. Collinson helped. Still more wonderful was the way my wife obtained a passage by P. & O. "Rajputana" direct to Port Said, reaching there—as it turned out—on 28th August, the very day I got there by a devious route. Truly our "prayer-helpers" are a real force.)

About eleven busy days were spent in Algeria, at the home of Mr. and Mrs. Theobald, during which time I was enabled to visit the A.M. Band station at Dellys and the North Africa Mission at Cherchell. Also to have Christian fellowship with a number of workers, some English, some American, some Algerian.

The Professor of Arabic at a large Moslem college in the far west of Algeria—nearly to Morocco—came to see me, and in the course of conversation, in classical Arabic, freely admitted that the one half of Islam (the right wing, so to speak) had gone right off the lines after modernistic views, probably to end up in agnosticism. The other—call it the "extreme left"—had gone on burying itself alive in tradition and fanaticism, and there was no hope *there*! What then? Christ said, "I am the Way, the Truth and the Life." "Yes," said the professor, "your way is the middle way, but— . . . It's a difficult matter." It is! Let us remember him and others like him.

Still Eastward. It is a long run by railway to Constantine, the capital of East Algeria; leaving at 7 a.m., I reached my week-end destination about 7-30 p.m., after a very hot journey.

On the Monday a still longer rail journey occupied from 7-50 a.m. until 11-30 at night, when I was met at Tunis by my old friend Evan Short, of the North Africa Mission. He had been superintending a young convert for us, and we hope, ultimately, to make him a colporteur in one of the districts of North Africa.

The Rev. Mr. Robb, of the American Methodist Mission, most kindly travelled for eight hours in order to spend the day with us and to talk and pray. How interesting it always is to see how workers of different nationalities, and of very different organisations, can and do get together on the basis of "Things that matter!"

After three happy days of what Methodists would call "Conversation upon the Work of God," I left the Shorts' happy home and sailed for Palermo and Naples, then, after one day's wait at Naples, I got a third-class "emigrant" passage by Orient line to Port Said, arriving in the late evening of 28th August.

Still Farther East. What of Palestine? Perhaps it would be best not to discuss the situation just now—in fact, it is too early for anyone to make any pronouncement whatever. Also, we are promised that there shall be an official inquiry. Then let us wait.

Meanwhile, it is with heartfelt thanks to God that we can report: firstly, that all our workers are safe, so far; secondly,

that we have acceded, with much pleasure, to a request from the Commanding Officer in Palestine, that Mr. George Wald shall, in his evenings, work among British troops for a month; thirdly, Mr. John R. Menzies, my deputy-superintendent, was able to get through to Mt. Lebanon for a needed change. For all of which *Laus Deo*.

* * * * *

Looking Westward. Whilst waiting for supper at Constantine, we watched the sun slowly "going West," and our thoughts turned to the friends of N.M.P.—who have "gone Home" this past year. So *many* of them! Lilius Trotter, Albert Head, Charles Inwood, F. B. Meyer, Mrs. Studd, Gordon Watt, St. Clair Tisdall, Reuben Torrey, Temple Gairdner, and many more.

Meanwhile, as the sun was setting behind one range of hills on the West, we saw changes taking place in the contours of the range-behind-range from Constantine to the sea.

The comparatively "little" hills, that only showed when the sun's rays fell directly upon them, failed to appear after sunset—their size and importance had previously been exaggerated through the fierce light—but the *really great* mountain-ranges stood out quite clearly in the gathering twilight, silhouetted against the sky-line.

Even so, when our life's sun declines towards the West, we shall find that only the *Great Things* stand out, and many minor matters unduly exaggerated in the limelight of daily life—will, and must, take a secondary place. Will not our helpers ask on our behalf that we may ever distinguish things that differ and "Keep First Things First." "Wisdom is better than rubies," but the culture of souls is more precious than diamonds!

* * * * *

Looking Southward. During my visit to Algeria, plans were made for a party of three or four men (members of Algiers Mission Band but one of them supported by N.M.P.) to take the new Nile Mission Press motor-car—just being built, with extra petrol tanks, etc., at a cost of £350—to a very important oasis "down South," about 300 miles from Algeria. The car will spend some weeks there, but meanwhile one of the number will push forward to reconnoitre still farther South, for further advance. There is a great "urge" drawing us to these South lands. As Mrs. Elwin (widow of a former Bishop of Sierra Leone) said to me at Oxford—"I have felt greater urge for the desert, since Miss Trotter died, than ever before. She seems to be urging by her spirit."

A remarkable man—Rev. the Hon. Baptist Noel—wrote, nearly fifty years ago:—

"Each barren crag, each desert rude,
Holds **THEE** within its solitude;
And Thou wilt bless the wanderer there
Who makes his solitary prayer."

But since those lines were written, hundreds of *thickly*-peopled oases have been discovered, and we now know something of the search for God being made by the Sufis, or mystics of the South lands.

Cairo, 5th September, 1929.

A. T. U.

Coffee-House Visitation Evangelism.

REV. ALBERT G. EDWARDS.

[NOTE.—Mr. Edwards, the author of this article, is a missionary of the United Mission in Mesopotamia. He is called "Father of the Bookbag" by his coffee house friends because he carries his literature in a small brown hand bag.—ED.]



FATHER of the Bookbag, what are you reading?"

"Is it Arabic?"

"Let me see it!"

Thus a portion of Christian literature goes into circulation, for the Arab takes the tract, sits down on another bench in the coffee house, and reads it. Before long, attracted by his interest, others are almost sure to make the same request.

This describes in essence the method of evangelism we have been led to use in Hillah. During our first few weeks here in the fall of 1926 many came to our house for conference and reading, and this gave us an opportunity for interesting discussion and reading of the Gospel. Soon, however, the Shiah religious leaders forbade the people to visit us; our house was effectively boycotted, callers were afraid to come. What was to be done?

If the Arab would not come to hear the Gospel, then the Gospel must be taken to the Arab. Our Iraqi evangelist, Michael, and I, taking handbags of books and tracts, went out into the bazaars, giving tracts to those who seemed to want them, and selling some of the larger books. As we went we found many opportunities for conversation and religious discussion, but as we noticed that people were nearly always gathered in the coffee houses, we began going to them. Here we found that the Lord had set an open door for us.

The coffee house has an important function in the life of the Arab, especially in Iraq. It is, of course, what it appears to be at first sight: a loafing place for the idle, whether idle from necessity (as are so many of the unemployed in Iraq) or from choice. It is the Arab's chief place of recreation, and after work he goes to the coffee house instead of to his home, and whiles away the hours with backgammon, chess, checkers, or cards, or in sitting and watching, or listening to the screech of the phonograph. The coffee house is also the place for the retailing of news and discussion—the debating club of the Arab. Besides this it serves as a reception room for many men, as the majority of them live in tiny houses and the seclusion of their women makes it impossible to receive guests at home. Finally, the coffee house is a business office where many important transactions are negotiated and the necessary documents signed.

Here, then, is an ideal field for evangelistic work, and its advantages have appeared to us more and more as we have gone on with the work. Here the Arab can be met informally and seen as he really is. Here the Gospel of our Lord Jesus Christ can be presented to all classes of men in personal conversation—for all classes frequent the coffee houses. Here the people are seldom preoccupied, and like the people of Athens are eager to hear or tell some new thing. Many feel lonely with the loneliness that exists in crowds and want something to read or someone with whom to talk. The Arab's hospitality is another factor which

makes the coffee house an ideal centre for work, and nearly everywhere we have been welcomed. In only one coffee house among the scores we have visited have we been refused permission to sit, and in nearly all we have been served. Among the more fanatical of the Shiahhs our cups were taken to the river after we drank the tea, and washed ceremoniously to free them from the defilement caused by our use of them; but even so we were welcomed.

Once seated and served in the coffee house, the question becomes, "How can we get our literature into circulation?" Often we have found that to sit quietly and read silently is sufficient, for curiosity is a powerful motive with the Arab; he wants to know what the stranger in his midst is reading. Sometimes our colporteur and I sit together and one reads to the other. Before long we find an audience "listening in." One man comes to mind—a "hammal" or carrier of burdens—who could not read, but who liked to listen to the Gospel stories. In time he came to buy Scripture portions so that his friends could read them to him by night. Often when he would find me in a coffee house he would drum up an audience and get me to read of the Feeding of the Five Thousand. He kept the crowd in order and questioned various ones on what we had been reading, being very particular about the arithmetic. Once in a neighbouring town, by the same method of reading to our colporteur, we gathered an audience of about sixty people, who sat through the reading of some six chapters of the Gospel, with explanations and testimony to the power of the Saviour frequently interspersed.

The literature which we use comes largely from the Nile Mission Press in Cairo and is well calculated to arouse curiosity and interest. The "Story Parables" published by this press are little eight-page tracts giving a simple story and pointing to the need of a Saviour, and to the fact that the Lord Jesus is the one Saviour. We have found these most attractive, for the attention is drawn at once by the striking pictures on the cover. Another very useful series of tracts is "Christian Sermons on Koranic Texts." The verse of the Koran usually printed on the cover often leads the Arab to ask for the tract. Portions of the Gospels are always in demand, for many like to hear us read them. Often they will be interested in some Gospel incident having a point of similarity to their own experience or work. All of these types of literature make vehicles through which we try to present the fact of the death of Christ and His resurrection, and that it was for us.

What have been the results of this method of work? Seed has been sown throughout the whole Hillah district and over 20,000 tracts and books have gone into circulation. Many have learned what the Lord Jesus claimed to be and what He claimed to do. Forceful proof of this is seen in the issue of several bitterly anti-Christian books by the Moslems of Nejaf, attacking the Christianity of the Gospels, not the popular superstitions concerning it.

One Mullah—a teacher and quite well read in things Moslem—heard the message in a coffee house in a neighbouring town. He followed us to Hillah, and came often for reading and instruction. Then one day, after spending much of the night in medita-

tion, he told us how God had led him to faith in our crucified and risen Saviour. He asked for baptism quickly, saying that he was an old man and wanted to make his profession without delay, that it might not be put off too long. Last November he was baptized, and since then he has been out among the tribes, witnessing for his Saviour and reading with friends and distributing tracts. All this is done together with his own work, for he receives no remuneration from the mission.

But these results are external—what silent persuasive testimony has been borne only God knows. It is only as His Spirit works in the hearts of the people that they will turn to the Lord Jesus Christ for salvation from their sins. The chains of custom, the fear of ostracism, the loss of means of livelihood, and the dread of sudden death can only be overcome by the power of God, and men be given courage to come out openly and fearlessly as Christians. It is our request to those who read this that they will continually remember the work in Iraq in their prayers, that the Lord may strengthen our work by His Spirit, and raise up from among this people a strong witnessing Church.

(From "Neglected Arabia.")

Moment Meditations.

BY I. LILIAS TROTTER.

A Lullaby or a Battle Cry?

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all evermore, Amen."

Sunday after Sunday the words have sounded in our ears, closing the hours of worship in a hush of spirit round the Father's footstool: service rendered in his sanctuary, hearts rested by its stillness. That is what they have meant, and yet may mean.

But if these three mighty gifts really come to us and remain with us, they will mean more than this—they will mean not "peace, but a sword."

"The grace of the Lord Jesus Christ." What does that mean? "Ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Do we still want that grace?

"And the love of God." "God so loved . . . that he gave"—gave all He had to give. Do we still want His love?

"And the communion of the Holy Ghost." "He that is joined unto the Lord is one spirit." Do we really want to be "one spirit" with Him in our life and service? Or are we afraid that this might lead us too fast and too far?

"Evermore—Amen." Well for us if that is our answer.

The Faith that Honors God.

A faith that will believe without encouragement from others.—Abraham (Gen. 18 : 9-15; Rom. 4 : 19, 20).

A faith that will believe without encouragement from God.—The syrophenician woman (Matt. 15 : 22-28).

A faith that will believe without previous experience.—Noah (Heb. 11 : 7).

A faith that will believe without hurrying to prove.—The nobleman of Capernaum (John 4 : 47-53).

It is this calm, unswerving steadiness that marks matured faith, though many a tottering moment is apt to spoil its earlier steps while the evil heart of unbelief remains. For unbelief :

Wavers (James 1 : 6),
Staggers (Rom. 4 : 20),
Stumbles (Rom. 9 : 32),
Draws back (Heb. 10 : 38),
Falls (Heb. 4 : 11),

and it is only when not only all falling is eliminated, but all hesitancy and all tremor, that it opens the way for God's omnipotence.

Growing Points.

There is a specially essential part of the structure of every twig of bush and plant extremely sensitive by reason of the tenderness of the growth shrouded in it, and intensely important because of all the future possibilities of unfolding included in it. It is the growing point.

You can strip off a few leaves or gather a few flowers here and there, and the plant still thrives, thrives the better, it may be, for its loss. But any injury to the growing point blights or twists or stunts the symmetry and the development that might have been.

Our souls if they are healthy have always their growing points—special truths that God is making clear to us, special points of character with which He is dealing, special lines of inward experience where His quickening grace is at work. Let us deal heedfully with all such unfolding centers that no carelessness on our own side, no lack of co-operation with Him who worketh in us, no harboring of known evil may touch these precious sensitive points of our souls, with their unknown possibilities in the eternity that lies before us.

Letters from a Missionary in the Sudan.

Heiban, Nuka Mt. Province,

A—E. Sudan,

27/5/28.



WE have now entered the rainy season, and although it is correctly summer time, the days are cooler, due to the presence of clouds.

After a heavy rain winged white ants may sometimes be seen swarming out of tiny holes in the ground, and as they fly upwards take the shape of an inverted cone, which gradually loses its form as they scatter in all directions.

Numerous swallows may light upon a swarm of these hapless insects, which fall an easy prey to the swallow as he darts swiftly hither and thither feeding on the wing. At night these frail four-winged creatures are attracted to the light of the lamp. If they are fortunate enough to survive their maiden flight, they soon discard their wings, pair off, and live once more a mundane life. This ambitious flight of great numbers of them often ends in tragedy, which may be one of several ways—drowned in pools of water, carried off captive by black ants or by the small tree ant, entrapped in spider webs, or preyed upon by birds.

Sometimes a hawk may be observed high in the air catching larger insects in its talons and devouring them.

Numbers of black ants, flooded out of their subterranean galleries, are blown into pools of water. They swim to the edge of the pool, but only an odd one is able to reach land in safety, as they have not the strength to overcome the surface tension of the water. Although almost touching solid ground, they are yet unable to reach it.

Here and there bright scarlet-coloured spiders quickly attract one's attention.

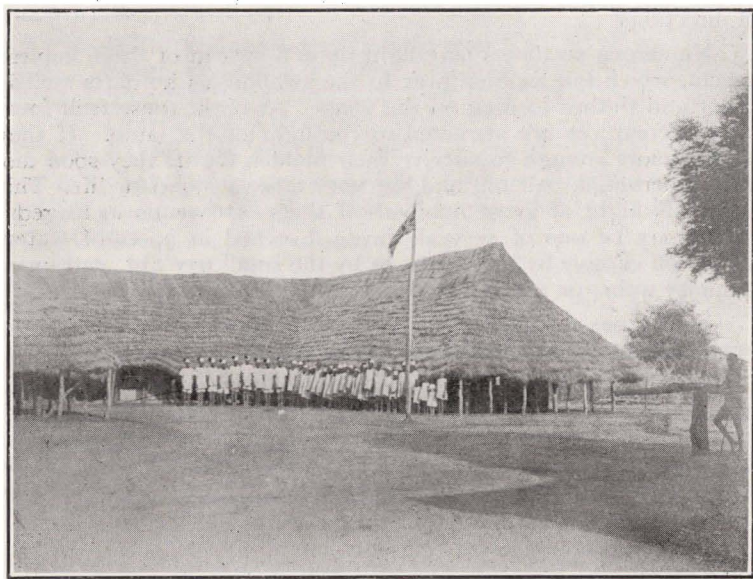
A host of cicados arrive at the entrance of their underground homes or find their way into trees or the roofs of buildings, and fill the air with their songs; and as evening closes in a multitude of frogs help to swell the nocturnal chorus.

As the rainy season progresses, Nature calls forth a great reinforcement of plant and insect life. The growth of vegetation is exceedingly abundant and rapid, and the country becomes quickly transformed into a sea of vivid green. The steely grey lifeless-looking tekeldi tree bursts simultaneously into leaf and large white blossom.

One of the commonest trees of this part of the Sudan is the acacia, from a species of which gum arabic is obtained. Most, if not all, of the acacias have sweet-scented blossoms; some have a dark red, others a white bark; and many of them have long thorny spikes. The wood of the acacia is very hard. The tabernacle of the children of Israel was built of this wood. After being cut for timber some kinds are readily attacked by the borer. The gummy exudate no doubt protects the living tree from this insect

A species of fig tree, strangely enough, commences its life as a seedling by striking root upon the granite rock boulders which enter so largely into the formation of the Nuba Mountains. It sends out a tap root, which usually descends by way of a crack in the rock to reach the soil. From the tap root springs a large cluster of rootlets, which, it seems probable, absorbs moisture from the air as well as taking hold of the rock.

I have seen a parasitic species of fig tree growing on the large horizontal branch of its host, its hair-like cluster of roots, 6 to 8ft. long, hanging vertically in mid air. This parasitic fig is capable of strangling and completely enveloping even the tekeldi tree. Who would have thought this of the innocent fig tree!



SOME OF THE HEIBAN SCHOOL BOYS IN FRONT OF THE NEW SCHOOL
OPENED BY LORD LLOYD ON 31ST JANUARY, 1929.

The frankincense tree (lekan), from the gum of which frankincense is made, grows plentifully, preferring light to heavy soil. It is a tree remarkable for its great vitality. Even in the dry season, a branch or stake planted in the parched ground will take root and grow. It has been suggested that Aaron's rod which budded must have been cut from this tree. It is our most useful tree for fencing purposes, and forms a permanent live fence. The goats and sheep are fond of the leaves.

Most trees and plants have long tap roots, some having a bulbous expansion of the tap root. I have seen a young tree, 5 to 6ft. high, growing close to the bank of a water-course (khor), its tap root, exposed by the bank falling away during a recent flood, nearly 20ft. long. Nature has specially adapted plant life to withstand drought conditions and grass fires.

Wild bulbs bury themselves deep down in the soil, and, at the commencement of the rains, make their appearance above ground. One handsome bulb has the peculiar habit of opening its petals at night, and closing up during the day.

How many beautiful wild flowers are born to blossom and to die, unnoticed or unadmired, for the Nubas seem to have few or no æsthetic tastes.

Many graceful vines twine their way along the ground or up into the trees.

Heiban,
10/6/28.

I am pleased that I had some experience with boys before coming out here: as for sheer enjoyment and frolic and zest in games these boys will take a lot of beating. Most of them are fairly intelligent, some are clever at lessons, and nearly all are good at manual work. As for climbing the Heiban Mountain, our N.Z. boys could not touch them. Of course, they go everywhere bare-footed, are perfectly at home among the rocks, and will cross what to us would be dangerous place without the slightest fear. I speak from experience, and I do admire the sureness of foot and nerve of even the small boys.

Most of them are cute observers of animal, bird, plant and insect life. For example, they have been able to give me the names of:—

47	species of animals.
59	„ „ birds.
10	„ „ rats.
66	„ „ insects (in addition to grasshoppers).
23	„ „ grasshoppers.
15	„ „ snakes.
2	„ „ scorpions.
2	„ „ centipedes.
2	„ „ iguanas.
104	„ „ trees and plants.

The above list is not a complete one.

At this time of the year, the early part of the rainy season, when the new growth is soft and succulent, the boys are able to strip off a whole tube of bark from the young branch of a certain kind of tree, and make a flute of it. Many of the boys have these flutes, and they pipe away on them during their leisure time. When the moisture dries out of the bark they shrink and crack and are then useless.

The people have a strange idea about hailstones. It seldom hails here, perhaps once a year or two years. They think that the hailstones are the stars falling to the ground. Their word for hailstone and star is also the same.

Heiban,
8/7/28.

Some weeks ago I visited the Otorá natives who live among the hills a few miles south of Heiban. They live in smaller villages than do the Heiban natives. The long rows of terraces seen in

all directions on the sides of the hills indicate the vast amount of stonework that has been accomplished in making these cultivation terraces, which resemble great rock gardens.

They are a most primitive people, the men wearing no clothing whatsoever. I was surprised to find that all their cultivation is done with only a sharp-pointed stick of very hard wood. Men, women and children take part in the cultivation of their crops, mainly "dura" (native grain).

We have now ten of these Otoro boys attending school. It is to be hoped that the day is not far distant when the older Christian boys of the school here will be prepared to teach in the villages. One cannot over-estimate the value of Christian schools in a land like this.

It seems to me that a pagan and primitive people, so far as our experience goes, cannot be Christianised in a short period; but the outlook is hopeful, and the work among the boys here is undoubtedly forming character. For a Nuba boy openly to accept Christ requires a good deal of moral courage, yet some of them have not been ashamed to take this step.

Out in the plantation areas and closer to their villages are to be seen altars of granite or quartz, circular structures, scarcely three feet high, and far from imposing. Yet there they stand, illustrating the universal instinct of the human heart to worship its Creator. Several times in the year the men sacrifice on these altars. Women and children are not allowed to take part in the ceremony.

The worshippers kill a sheep or a goat, some of the blood being sprinkled on the altar. The flesh of birds, sheep, goats, pigs, monkeys, rabbits and other animals, captured in the hunt, is boiled in earthenware vessels, and a portion of the meat is placed on the altar. The cooked meat is separated from the bones, which are broken into small pieces and further boiled to make a soup, to which is added some of the blood of the slain animal.

Besides this meat offering, a meal and a drink offering are made, the former of cooked dura flour, called "kia," and the latter of native beer. A portion of the "kia" is placed on the altar, while some of the native beer, or "kereca," is poured into a gourd and placed on the top of the altar. The remainder of the meat, meal and drink offerings are partaken of by the people.

These different offerings made to "Kalo," their equivalent name for God, and the sprinkling of blood on the altar, suggest the tabernacle sacrifices and offerings of the Israelites; the whole ceremony representing a mutual feast between "Kalo" and the people. The sprinkling of blood on the altar is an offering made to "Kalo," and He is supposed to partake of it along with the meat, meal and drink offerings. If it once symbolised the forgiveness of sins, it has now lost that significance.

At the altar ceremony the men take turn in petitioning "Kalo" to give them many children, good harvests, large flocks of sheep and goats, and to keep sickness out of their midst.

In this crude form of worship we see the deeper part of the nature of primitive man in the midst of superstition and fear born of ignorance, feeling after God, desiring His blessing on himself,

his children, and on what pertains to his own and to his children's physical welfare; but without the knowledge of the sacrifice of God's Son on Calvary, and of His power to cleanse the heart from sin.

Even in this primitive ceremony I cannot but feel that God speaks to their hearts in some way. They feast with God, and He, Who made these people for Himself, surely withholds not from them communion with Himself, but speaks to their hearts, it may be, by the still small voice—in the silent hours of the night, or out in the fields, or as they look across hill and plain.

These Nuba people are some of the Great Shepherd's other sheep, which He will one day welcome into His fold. They are sheep of the wilderness, that never knew the shelter and safety of the fold; from among these Nuba boys and girls are many precious souls which our Saviour would rejoice to fold as lambs to His bosom.

Then—

"Can we whose souls are lighted
With wisdom from on high,
Can we to souls benighted
The lamp of life deny!
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

4/8/28.

The mountain tops are formed for the most part of smooth rounded granite boulders. For climbing them rubber-soled footwear is an absolute necessity. The boys with bare feet are able to walk over steep slippery places where I dare not go. Their feet are as hard as leather, and they are wonderful climbers among the huge boulders. To see them climbing the Heiban mountains is to admire them. They watch my movements closely to see that I don't fall.

It is very beautiful on the mountain at this time of the year when there is so much vegetation, light and shade, streams of cool water flowing through the valleys, and when, after rain, the hot sun draws the scent out of the vegetation.

The view from the top is a very fine one—great level stretches of lightly-wooded country broken in certain directions by ranges of mountains and hills, and intersected by winding water-courses; Talodi, the capital, fifty miles to the south, and situated at the southern end of a long line of mountains; and the Koalib Mountains and Abri, our nearest Mission station, forty miles to the north.

Recently, during a spell of very dry weather, the Tira people ordered their rain-maker to bring rain. They threatened to kill him if he could not. Unfortunately for him, rain did not come, and so they carried their threat into action. Four policemen were sent out to bring in the murderers.

30/9/28.

It is now autumn with us, and the native grain or dura, a giant millet, is fast ripening in the hot tropical sun. It is a stately

cereal, whose tall grain-bearing stem grows from 10 to 15 feet high, and a pretty sight it is to see the white and red heads of dura swaying gently in the breezes against a background of mountain or green hills.

It has been said that wheat is the prince of all grasses, but, if this is so, dura is, in the opinion of the Nuba at least, the king of all grasses. Dura is his staff of life, and he thrives remarkably well on his thrifty diet, which is mainly dura flour boiled with water, like porridge, and called "kia." The boys at school here and the people in their villages eat but two meals a day of "kia," which to us looks a most unappetising food. They prefer dura to wheat flour, just as we prefer wheat to dura flour.

The Nubas of our district live in small villages up in the moun-



A GROUP OF CHRISTIAN BOYS, SUDAN UNITED MISSION, HEIBAN.
KAMA, A CHRISTIAN GIRL, IS SEATED NEAR THE CENTRE.

tain or at the foot of it. You wonder how such places, surrounded by great rocks, could become the sites of human habitation.

Their small circular grass-thatched huts are really not their homes in our sense of the word. This being a land of sunshine and open spaces, they are able practically to live in the open air without clothing.

The instinct of the Nuba children for sheer enjoyment in games and simple amusements is very evident. Their buoyancy of spirit, love of fun, and hearty laughter is a very pleasing element in their natures. The community spirit, so strong among the school boys, is typical of the native life generally.

Some fifty years ago, General Gordon, speaking of the Sudanese as he knew them, and that under unfavourable conditions, said, "They are a nice people." This is equally true of the average Nuba to-day.

It is only since Kitchener's conquest of the Anglo-Egyptian Sudan, this year marking its thirtieth anniversary, that the Sudan has come under the benefits of good government. The Sudanese constitute a great collection of tribes, speaking different languages and dialects, local tribal authority, where it exists, being encouraged by the Government.

(We have found it hard to reach the people with the Gospel message, even when allowance is made for the difficulty in learning a language previously unknown by any European).

The people are very friendly toward us, and I believe the time is coming when they will open their hearts to the message of the Cross. Ten of the school boys have made a profession of faith in Christ. Pray that God's Spirit may work effectually in the hearts of old and young.

It seems to me that the heart of the Nuba child is nearer to the heart of God, having more of the spark of the Divine nature in him, than that of the adult Nuba. A child in their midst is a stronger element for good than perhaps they are aware of. "Surely a little child shall lead them." But where there is no light and no vision a process of retrogression sets in, and the soul of a people perishes. It is for Christ's sake, Who died for people of every race, that our debt to humanity is an enormous one. Hold out across the sea the long arm of sympathy and help. "Inasmuch as ye do it unto one of the least of these My brethren, ye do it unto Me."

Pray on for the work here that our small band of workers may be reinforced, and that God may continually set His seal upon the work done in His Name.

18/8/28.

Yesterday I took twenty-four boys to Shwai, about four miles from here. The boys carried back two big beams of wood and two smaller pieces. One beam is for a see-saw. It was a big undertaking for them. They know how to stick to their job and do not complain.

I know I am safe in saying that no Nuba boy is ever spoilt (in our accepted sense of the word) by his parents. They are brought up in Spartan fashion, and know how to take hard knocks, and how to give them. Their manner is absolutely natural, they laugh heartily, and take real pleasure in their games. How expressive their faces can become, like the sun suddenly disappearing behind a dark cloud, and again suddenly breaking into brightness. The boys never bring complaints about other boys, and they require a minimum supervision.

I tell some of the boys something more than they know about the thunder and lightning, and they say, "What a lot the English know; they know everything!"

The Nubas are a great people for spitting. They think that if they swallow their saliva it will make them ill. They often leave their seats in school to spit outside. I have seen a woman, who knew that spitting on the dispensary floor is prohibited, lift a palmful of dust, spit into it, and then throw it out the door.

A Hopeful Outlook in Persia.

WE must admit that as a press we have made only recent acquaintance with Persia. In 1927 we were asked to translate some of our Arabic publications into Persian for the use of the Society for the Propagation of Christian Knowledge, and since then we have become steadily more useful to those who are anxious to avail themselves of literature as an evangelising force in Persia.

We are glad to learn from more than one source that there has been a recent "land-slide" in Persia, and that the conditions of work among Moslems are rapidly becoming more hopeful. In the past illiteracy was a serious drawback to the circulation of the Scriptures in Persia. A few years ago, of 50 converts, 19 attributed their first interest to reading a Bible or hearing it read, and 22 said the Bible was the means of their conversion. Circulation has mounted very rapidly. For instance, from the Intermission Literature Committee's Dépôt in Teheran, 2,500 copies were issued in 1925-26. In the following year no less than 21,700 were distributed. In West Persia we find that one missionary distributed last year more books and tracts than were circulated by the whole Mission five years ago. And it must not be forgotten that the printed page reaches many places in Persia denied to other forms of evangelism. The opening of hospitals, schools, and reading-rooms offers many avenues for effective circulation, and in view of decreasing illiteracy, missionaries are of the opinion that constant improvement of Christian literature should be considered a primary duty of evangelism, for our message is so often judged by the type of reading matter we present.

Missionaries are reporting a greater freedom in the presentation of the Gospel, converts are free to come out, and little opposition is encountered to colportage, as long as tact is exercised. Mr. Wysham, of the American Mission, and a Persian convert made a recent tour, distributing small tracts containing an invitation to Gospel meetings. They had large attendances during a long series of meetings—a most unusual state of affairs. It seems certain, so we learn from the same source, that the power of the Moslem ecclesiastics has been definitely broken in West Persia. The Mujtahids of the city of Tabriz objected to the general military conscription. In true military style one night almost all of the high ecclesiastics, except a few who favoured the government programme, were taken into custody by the army, and deported to other districts of Persia. Since that time roads have actually been put through cemeteries in the city, and one good-sized mosque on the main street has been entirely demolished to make way for a street leading to the bazaars.

The city of Ardabil, about fifty miles from the Caspian Sea and thirty miles from the Russian border, is in the Tabriz field, and at various times in the past missionaries had endeavoured to work in the city, but they were promptly asked to leave or forcibly ejected. Quite recently a missionary and a native evangelist stayed for about a month in Ardabil, and were most kindly received. The evangelist remained throughout the winter, and reported most encouraging results.

To the north is the great unoccupied field of the Russian Caucasus, where the Moslems speak the same Turkish dialect used in West Persia. At present all missionary work among those millions of Moslems is denied by the Soviet Government. This is one of the mountains we must pray to have removed.

Persia is a changing country, and many of these changes are vitally affecting missionary work. The increasing ease of transportation, and Shah Reza's remarkable zeal for building new roads, have greatly opened up the field to missionary enterprise, so that itineration out from the centres and intercourse between churches



A DREAM OF NEW PERSIA PRESENTED IN A NATIONALIST LITHOGRAPH.

In a recent, colored lithograph, a Persian artist depicts his country as a woman reclining on the waters of the Gulf and leaning on the broad shoulders of the erect figure of His Majesty, Riza Khan Pahlevi. The sun's light shines upon the national hero who is ready with drawn sword to defend the motherland. In the background are Cyrus, Zoroaster and other great figures of the past. It is significant that there is no Islamic prophet or symbol in the picture. Educated Persians are now saying that their national greatness was pre-Islamic and that the Arab invasion caused the arrest and not the development of their civilization.

hitherto largely isolated from each other is becoming increasingly possible. Tremendous social changes are going on; many of them, such as a uniform costume now required of men, are apparently merely external, but they have really fundamental results. Women, in Teheran at least, are now unmolested if they unveil, and many feel that an edict from the Shah will soon be forthcoming requiring the women to abandon the veil. Many changes have been ordered by the Shah and his government, but there has been a noticeable

slowing up in this connection since the revolution broke out in Afghanistan. The Parliament sits regularly, but it is packed with warm supporters of the Shah, and the government is in fact a dictatorship carried on by the Shah and a few strong ministers who work with him. Except for sporadic disturbances by tribesmen, he seems to have little serious opposition, and the new and unpopular military conscription law has been vigorously enforced everywhere. The result for missionary work is a country free from political disturbances, at least on the surface, with safe transportation, and in some parts a remarkable eagerness for education, western conveniences and material progress. All this has certainly made large groups more ready than before to listen to the Gospel message, has filled Mission schools with pupils, and has multiplied several times the demand for Christian literature, and the possibility of its distribution.

One missionary working in the Barferush district gives us some first-hand information. He reports steady progress in his area since 1927. In all the stations converts have been baptised in increasing numbers. In some places crowds of Moslems have come to listen to non-controversial expositions of Christianity, a number have confessed faith in Christ, and the sincere nucleus of a future church has been gathered. The Persian church of Teheran is enthusiastic about it, and is constantly sending representatives to foster it. In these two years thousands of books and pamphlets have been sold and distributed all over the area, and Moslems have read them eagerly. Jews also seem to be more responsive than formerly. On the whole evangelistic opportunities were never more promising or more challenging.

The only unusual problem facing the church in the past two years has been an indirect one—the relation of the Persian Government to the Mission schools, which are the chief feeders of the churches, and are vitally important to them. Persian church leaders were consulted at every step of the negotiations of the Missions with the Government on this problem, and their advice was most helpful. The solution obtained seems fairly satisfactory. Aside from the dangers to the church which this problem might have caused, if badly solved, and the personal difficulties of some Christian families due to the ruthless military conscription law, the church has had in the last two years increasing freedom from persecution and unmolested opportunities to press forward. A remarkable illustration of this is that the church in the fanatical city of Meshed is vigorously pushing a plan to put up its own church building, apparently counting on no persecution in so doing.

In conclusion, we quote from a report submitted by a missionary to the Brummana Conference, 1919: "*Closely linked with the evangelistic programme is the use of Christian Literature. It is hoped that production can continue as rapidly as in the past two years, and that careful distribution can be very largely increased. As religious freedom grows it is hoped that Persian book-stores can be more utilised to sell non-controversial literature, and that eventually a Christian book-store can be established.*"

The Nile Mission Press certainly covets this opportunity, as well as having its own colporteurs in Persia. Pray for greater things in that promising field.

J. E. K.

PERSONALIA, OCTOBER, 1899.

Thirty years ago.

The following are shortly starting for Cairo C.M.S. Rev. and Mrs. R. MacINNES, Rev. W. H. T. GAIRDNER, Miss L. E. D. BRAINE-HARTNELL, Miss G. M. WESTERN, Miss E. ANDERSON.

Dr. HARPUR and Dr. and Mrs. HALL will be returning to Cairo. Rev. F. and Mrs. ADENEY are on their way.

Mr. LOGAN and Mr. BRADLEY have been in the Lebanon taking missions, and working in the villages for six months. They are probably by this time again with their friends in Alexandria. Mr. CLEAVER, Mr. GEORGE SWAN, Mr. F. COONEY and Mr. E. SWAN have been camping out during the month of August at Aboukir, and are now returned to Bait el Hamd. Mr. ELIAS THOMPSON is at home in Ireland for a short time and is speaking at meetings to stir up a prayerful interest in Egypt and in God's work there.

"CHARLES INWOOD." His Ministry and its Secret. By A. M. Hay. Published by Messrs. Marshall, Morgan and Scott. Price 6/-.

This Life of Dr. Inwood will be specially valued by those who remember him, and have themselves learnt something of what he taught. His whole life was given as a living sacrifice to his Master. He was a man full of the Holy Ghost, and through whom many thousands of Christians were blessed. We wish that some of his addresses could be published in a separate volume, so that what he taught might be learnt by many more, and thus the blessing of his preaching might still continue.

One striking feature of Dr. Inwood's life and ministry was the frequent renewal of his own consecration to the Lord, and renewal of the fulness of the Holy Ghost. He did not depend on past blessing, but on an ever present Lord Who was ready to give, and to give more abundantly. He had the blessed experience of rivers of living water flowing to others through him. "The Life" now written tells of this, and of his exceeding joy in his Master's service. By nature Charles Inwood was a home man. His wife and children were greatly beloved, and it was at first a hard matter to leave them for the absence of many months; but in this as in all other things he yielded his will to God, and took up the pilgrim's staff until he came in sight of the Celestial City.

Of those mentioned above, who were all linked with Egypt, eight have passed over to the other side during the last thirty years.

THE NILE MISSION PRESS.—Donations and Subscriptions received.

Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.	Date. 1929.	Receipt No.	£	s.	d.		
June 1.	18046	..	2	0	0	July 5.	18144	..	10	0	July 27.	18242	..	2	0	
" 3.	18047	..	4	14	8½	" "	18145	..	2	0	" "	18243	..	2	0	
" "	18048	..	5	14	0	" "	18146	..	1	8	" 29.	18244	..	1	0	
" "	18049	..	1	3	0	" "	18147	..	5	10	" "	18245	..	1	10	
" "	18050	Special	5	0	0	" "	18148	..	5	0	" "	18246	..	1	18	
" "	18051	..	5	0	0	" "	18149	U.S.A.	6	12	" "	18247	..	2	2	
" "	18052	U.S.A.	10	4	4	" 6.	18150	..	1	1	" "	18248	..	2	6	
" 4.	18053	..	10	0	0	" "	18151	..	10	0	" 30.	18249	..	2	0	
" "	18054	..	2	0	0	" "	18152	..	17	0	" "	18250	..	5	0	
" "	18055	..	1	1	0	" "	18153	..	2	0	" "	18251	..	1	1	
" 5.	18056	..	16	6	6	" "	18154	..	2	2	" "	18252	..	10	0	
" "	18057	Special	5	0	0	" "	18155	..	3	6	" "	18253	..	1	15	
" "	18058	..	7	0	0	" "	18156	..	2	0	" 31.	18254	..	14	0	
" "	18059	Scotland	3	18	0	" "	18157	..	2	0	" "	18255	..	1	10	
" 6.	18060	..	2	0	0	" "	18158	..	2	0	" "	18256	Scotland	1	1	0
" "	18061	..	3	7	0	" 8.	18159	..	2	6	" "	18257	..	1	16	
" 7.	18062	..	10	0	0	" "	18160	..	1	2	" "	18258	..	1	0	
" "	18063	..	10	0	0	" "	18161	..	10	0	" 2.	18259	..	1	0	
" "	18064	Special	20	0	0	" "	18162	..	10	0	" "	18260	..	5	0	
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" 10.	18067	Scotland	10	0	0	" "	18165	..	12	0	" "	18263	..	1	0	
" "	18068	..	5	0	0	" 9.	18166	..	2	0	" "	18264	..	1	10	
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" 11.	18071	..	1	1	0	" "	18169	..	5	0	" "	18267	..	7	8	
" "	18072	..	13	0	0	" "	18170	..	1	0	" "	18268	..	10	0	
" "	18073	..	2	0	0	" "	18171	..	2	0	" "	18269	Special	400	0	0
" "	18074	..	1	10	5½	" 10.	18172	..	7	0	" 7.	18270	..	1	0	
" 12.	18075	..	2	3	0	" "	18173	..	5	0	" 8.	18271	Special	16	0	0
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" 14.	18082	..	5	0	0	" "	18180	Scotland	2	0	" 10.	18278	..	6	6	
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" "	18091	..	10	0	0	" "	18189	..	1	0	" 13.	18287	..	6	6	
" 17.	18092	..	2	0	0	" 13.	18190	..	10	10	" "	18288	Scotland	1	0	0
" "	18093	..	5	0	0	" "	18191	..	9	0	" "	18289	..	2	0	0
" "	18094	..	2	0	0	" "	18192	..	12	0	" 16.	18290	..	10	0	
" "	18095	..	1	15	0	" "	18193	..	4	6	" "	18291	U.S.A.	2	5	2
" "	18096	Canada	14	6	0	" "	18194	..	7	1	" "	18292	..	4	0	
" "	18097	..	5	0	0	" "	18195	..	2	19	" "	18293	..	2	0	3
" 18.	18098	..	6	7	11	" "	18196	..	2	0	" "	18294	..	10	0	
" "	18099	..	3	0	0	" 15.	18197	..	3	6	" "	18295	..	10	0	
" "	18100	..	1	1	0	" "	18198	..	2	9	" "	18296	..	8	9	
" "	18101	..	1	2	0	" "	18199	..	2	0	" "	18297	..	1	10	
" "	18102	..	5	0	0	" "	18200	..	5	0	" "	18298	..	10	0	
" "	18103	..	12	6	0	" "	18201	..	2	6	" "	18299	..	5	0	
" 20.	18104	{ Special	8	0	0	" 16.	18202	..	2	0	" "	18300	Australia	1	0	0
" "	18105	..	2	0	0	" "	18203	..	2	0	" 20.	18301	Scotland	5	4	0
" "	18106	..	12	6	0	" "	18204	..	10	0	" "	18302	..	5	0	0
" "	18107	..	3	0	0	" "	18205	..	1	0	" "	18303	..	4	4	0
" "	18108	U.S.A.	5	0	0	" 17.	18206	..	6	6	" 21.	18304	Scotland	1	0	0
" "	18109	..	1	0	0	" "	18207	..	2	0	" "	18305	..	6	6	
" 21.	18110	..	4	0	0	" "	18208	..	2	0	" "	18306	..	1	0	0
" "	18111	..	3	3	0	" "	18209	..	10	0	" 23.	18307	..	4	5	0
" "	18112	Special	10	0	0	" "	18210	..	5	0	" "	18308	..	4	6	7
" 22.	18113	Scotland	6	9	0	" "	18211	..	1	5½	" "	18309	..	1	0	0
" 24.	18114	..	3	16	4	" "	18212	..	2	4	" "	18310	..	1	0	0
" "	18115	..	2	0	0	" "	18213	..	1	1½	" "	18311	Scotland	4	12	0
" "	18116	..	10	0	0	" 20.	18214	..	2	5	" "	18312	{ U.S.A. (Special	19	19	2
" "	18117	..	2	0	0	" "	18215	..	2	0	" 24.	18313	..	2	6	
" "	18118	..	4	1	0	" "	18216	..	5	0	" 26.	18314	..	4	0	
" 25.	18119	..	1	0	0	" "	18217	..	10	0	" 27.	18315	..	1	0	0
" 28.	18120	..	5	7	0	" "	18218	..	1	0	" "	18316	..	1	10	0
" "	18121	Scotland	5	0	0	" "	18219	..	13	0	" "	18317	..	4	0	0
" 29.	18122	..	2	0	0	" "	18220	..	5	0	" "	18318	..	5	0	0
" "	18123	Special	3	0	0	" 22.	18221	..	3	3	" 30.	18319	..	2	0	0
" "	18124	..	6	12	1	" "	18222	Scotland	12	0	" "	18320	Special U.S.A.	5	1	9
July 1.	18125	..	1	0	0	" "	18223	..	1	0	" 31.	18321	..	2	0	0
" "	18126	..	13	6	0	" "	18224	..	5	0	" "	18322	..	4	10	0
" "	18127	..	10	0	0	" "	18225	Legacy	25	7						
" "	18128	..	15	0	0	" "	18226	..	10	0						
" "	18129	..	2	0	0	" 23.	18227	{ Special U.S.A.	2	0						
" 3.	18130	..	10	0	0	" "	18228	{ Special U.S.A.	7	10						
" "	18131	..	2	6	0	" "	18229	..	6	10						
" "	18132	..	4	12	0	" "	18230	..	2	0						
" "	18133	..	10	0	0	" "	18231	..	3	11						
" "	18134	..	3	0	0	" "	18232	..	4	4						
" "	18135	..	2	0	5	" "	18233	..	10	0						
" "	18136	..	12	0	0	" "	18234	..	7	0						
" "	18137	..	5	0	0	" 25.	18234	..	2	15						
" "	18138	..	6	6	0	" "	18235	..	10	0						
" "	18139	..	1	0	0	" "	18236	..	12	2						
" 4.	18140	{ Special	15	0	0	" "	18237	..	10	0						
" "	18141	..	8	0	0	" "	18238	..	2	0						
" "	18142	..	2	0	0	" "	18239	..	5	0						
" "	18143	..	4	0	0	" 27.	18240	..	1	2						
" "		..	1	5	0	" "	18241	..	2	0						

<i>General Purposes—</i>			
Amounts already acknowledged	1745	9	9
Receipt No. 17989			4
As above	915	12	8½
	<u>£2661 6 6</u>		
<i>Special Purposes—</i>			
Amounts already acknowledged	553	0	6
As above	482	18	9
	<u>£1035 19 3</u>		